

Carbons 24 (Notebook)

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Editor's Note: This file uses the Old Category Idea Series – twice! All 28 categories are represented in the first 174 pages of the PDF; all but six categories are then repeated in an apparently random order, and Category XIII is repeated a second time as well. The six categories which are not repeated are: V, X, XI, XIV, XX, and XXVIII. The two occurrences of each category do not seem to be directly linked, though the characteristics of the paper, ink and typewriter suggest that they all come from the same time period.

A second problem with this file is that the pages were sometimes scanned back-to-front and sometimes in their proper front-to-back order. This has created the appearance of a lot of gaps within each category; however, in most cases this is not true. The first or second footnote on each page identifies which page it originally followed, and which page it originally preceded. We believe that this disorder was created post-mortem, but we caught it too late, so we have left it as is in order to maintain a parallel with the physical papers, which are now in the archival vaults of Cornell University. PB himself barely edited this material, but all the writing herein is definitely his. There are a few pages where the carbon slipped and the words in the right margin are incomplete, we have done my best to guess at those words; in most cases the guess is obvious.

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

(1-1)²

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Dr Paul Brunton
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2³

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

3
I

(3-1)⁴ Man has gone everywhere on this planet and done everything that his reason or his desire could suggest. But he has not gone into himself nor done the best for himself. Oh yes! he has dabbled in the one through psychology and played at the other through technology, but he is in pitiful plight today.

¹ Envelope front – the address has been copied into a para.

² The paras on this page are unnumbered.

³ Envelope back

⁴ The paras on this page are numbered 1 to 12. All the paras in this category are in their original sequence: pages 3, 4, 5.

(3-2) An intuition is directly self-revealing; it does not depend on what kind of thought and study were done before it appeared. It is also self-evident: The correctness of the guidance given or information imparted becomes obvious and doubt-dispelling.

(3-3) An intuition may be sudden and unexpected, quite contrary to the line of previous thought about the matter. This is certainly true of many appearances but it is not true of other ones.

(3-4) To the sensitive person, an unspoiled scenery of lakeland or woodland, sea or mountain, brings with its silent contemplation a nostalgic longing for return to his true spiritual home.

(3-5) There is this quality about an inspired work, that you can come back to it again and again and discover something fresh or helpful or beautiful or benedictory.

(3-6) Intuition is the voice which is constantly calling him to this higher state. But if he seldom or never pauses amid the press of activity to listen for it, he fails to benefit by it.

(3-7) An intuitive idea is quite different from one derived from the customary process of logical thinking. Unless it is distorted or muddled by the man himself, it is always reliable. Can we say the same of an intellectual idea?

(3-8) A writer's or artist's value depends not only on his technical equipment but also on his being manipulated by the Overself.

(3-9) If any passage in his writing moves your mind or will in the right direction, it has served you well. Do not ask that it shall do more and solve your own personal problem directly and definitely.

(3-10) Good books are not to be disdained, despite contemptuous references by fanatical mystics or ill-balanced ascetics. Negatively, they will warn him against misleading elements likely to cause a deviation from his correct course. Positively, they will guide him where no personal guide is available.

(3-11) In the writing of such a man, mystic truth and personal experience are united.

(3-12) Those who prefer their own ego's opinion to the Overself's impersonal intuitions, remain in the ego's darkness.

(4-1)⁵ A man is really free when his intuition directs his intellect and rules his energies.

(4-2) It is the proper business of an artist to find the highest beauty in Nature and then to reveal it through his medium to others. But this he cannot really do until he has first found it within himself.

(4-3) I am unable to appreciate the shapeless painting or the grotesque sculpture which passes, with some success, in certain contemporary circles for it: It is impossible for me to like its meaninglessness and its ugliness. But I must acknowledge that it has won its way to the front.

(4-4) G. Santayana:⁶ "The public seems to think that to hear music is to see musicians fiddle and blow. I prefer not to see them."

(4-5) The most pleasurable side of physical living is still not the best, nor the fullest event which happens to man. There is a deeper and better one.

(4-6) It is true that education gives a man the power to express in word forms or artistic productions what he thinks or feels. It is also true that an uneducated man may have a far deeper content much more worth expressing. But unless the latter is able to radiate some of this content by silent look, glance or touch, he will actually not be able to give others as much as the former.

(4-7) The glimpses produced by the arts, and especially by music, are only brief and slight ones. They cannot equal the measure or quality of those produced by the Quest's more direct techniques.

(4-8) A piece of writing which expresses the illumination of the writer has the possibility of initiating the reader. It is an echo or a reflected image.

(4-9) Sometimes we are wiser than we know and utter involuntary answers which surprise us with their unexpected wisdom or unknown Truth. This is one way intuitions are born.

(4-10) When anyone else utters for the ordinary inarticulate man, in words and with precision what he feels vaguely and obscurely, he is helped intellectually and fortified spiritually.

⁵ The paras on this page are numbered 13 through 25, making them consecutive with the previous page.

⁶ Properly "George Santayana;" also known as "Jorge Agustín Nicolás Ruiz de Santayana y Borrás."

(4-11) The intuitive answer may come in one of several ways but the commonest is either a self-evident thought or a deep heartfelt feeling.

(4-12) It is a truth so plainly self-evident that he cannot help thinking it. This is how intuition usually appears and is usually recognised for what it is.

(4-13) There is a difference between real genius and superior mediocrity.

5
I

(5-1)⁷ Most of this modern abstractionist painting is done from the head and not from the heart. Its claim to be uncontrolled subconscious automatism is a self-deluded one. Its ugly splashes and smears, its crude splotches and stains fitly belong to the machine age, but totally lack the symmetry, the rationality and the elegance which are not seldom found associated with the modern machine.

(5-2) The intuitive method should not be asked to solve problems which can easily be solved by the reason; otherwise it may fail to respond. On the other hand, when intuition is working, intellect should retire.

(5-3) When he finds some of his own intuitions formulated and printed in someone else's book, he feels their truth is confirmed and his own mind comforted.

(5-4) There are not a few persons today for whom an inspired book must enact the role formerly enacted by a minister of the church.

(5-5) Any piece of writing that can move men to seek the true and honour the good, will have done more for them than if it moves them to join a sect or a cult.

(5-6) It is a wonderful day when the intuitive feeling comes to him in so unmistakable a manner that he knows he can trust it completely.

(5-7) A phonograph record like Mendelsohn's "Concerto for Violin" not only offers beautiful sounds to the ear but also celestial peace to the heart.

(5-8) Mozart was able to compose and complete a whole symphony in his mind before he put it down on paper.

⁷ The paras on this page are numbered 26 through 39, making them consecutive with the previous page.

(5-9) What is so much of this modern art but mere charlatanism? Its alleged inspiration comes from no loftier source than a very worldly one.

(5-10) The term mystic has become so vague in meaning, so abused in writing, that it is preferably avoided.

(5-11) Poem, book, song or picture can be a help to lift the mind.

(5-12) An intuition which is vague and weak in the beginning may become clear and certain in the end – if allowed to grow.

(5-13) We are under a large debt to those who create these inspired pieces of literary mysticism and literary philosophy.

(5-14) Those great writings have nourished countless minds.

6⁸

I

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

II

7

(7-1)⁹ How is he to achieve this inner freedom? Should the method include outer acts? Should he make the herculean gesture of parting with all his possessions? Should he embrace voluntary poverty like a monk and henceforth live without receiving any fixed income and consequently without paying any further income tax? This 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 just as much 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 if he has not grasped the truth of mentalism, if he does not comprehend that thought is the next battlefield, he remains as tied as before, albeit by new chains.

(7-2) What is needed in the West today are houses of retreat, quiet places in the country, free from the noises of a city, where persons who are mentally and temperamentally

⁸ Blank Page

⁹ The paras on this page are numbered 90 to 95; they are not consecutive with the previous page. However they originally followed the paras on the next page.

The original order of the pages in this category was: 8, 7, 10, 9, 11, 12, 14, 13, 15, 16, 17, 18, and 19; apparently paras 184 through 193 were lost or removed.

ready and who are prepared to live with some measure of ascetic restraint may pass a short or long time in study and meditation without entering a monastic order and without submitting to old dogmatic religions. In these retreats men can work at cleansing themselves from the stains, and healing themselves from the wounds, with which existence in the world has marked them. In these protective nests they can nurture ideals whose height and ethereality would seem impossible to the manacled denizens of that world. Any wealthy person who devotes some part of his fortune to founding such establishments will certainly make some favourable destiny for himself.

(7-3) The monk who takes the vow of personal poverty and renounces the possession of worldly goods is not superior to, but only on a parallel plane with, the householder who decides to simplify his life and discard superfluities or inessentials.

(7-4) Without unreasonably rejecting the contributions of modern ways of living or the useful arts of twentieth century civilisation, or the practical techniques of science and industry, we may still refuse to let them dominate us to such an extent that the intuitive elements in human nature are overwhelmed and lost. We must complement and balance them.

(7-5) It is not necessary to get up at dawn for this practice if the hour is inconvenient. What is necessary is that any hour will be the right hour if approached in the proper frame of mind.

(7-6) Is he really so selfish, so idle and so useless?

8
II

(8-1)¹⁰ Is it better to imitate the monk and turn one's back upon the world? The answer can not be the same for all people, nor even in the affirmative for most people. Those who feel a strong inner compulsion towards such a total renunciation are alone likely to be suited for it. The others are not.

(8-2) He must draw aside from the day's restless life and sit down for a while with himself and by himself.

(8-3) The first conscious moment of the morning has a special value to the seeker. If he gives it over to thinking of the Overself he can do no better.

(8-4) Few have the time nowadays to follow any lengthy schedule of exercises.

¹⁰ The paras on this page are numbered 76 to 89; they are not consecutive with the previous page. The original order of the next several pages was page 8, 7, 10, 9, 11, and then 12.

(8-5) These ashrams are the world in small but without the grosser sins of the world to show up the continuity.

(8-6) Before the day's bustle and work can intrude, take the mind into peace's abode.

(8-7) Do what they will, in these historic times they cannot shut themselves off from the harsh realities that are never far away from them.

(8-8) The belief that these ashrams were little paradises on earth, left me bit by bit.

(8-9) He is to give his mind the chance, at set intervals, to withdraw from the endless activity of filling itself with worldly, petty or narrowly-personal thoughts. He is to replace them all by the central thought of the Overself.

(8-10) If he chooses to do so, he is free to live in the normal human relationships, to follow a career in the world, to marry and beget children. Of course this will necessarily entail certain disciplinary conditions. But he will not be obliged to flee from all possessions into jungles, monasteries, or the like.

(8-11) The objection may be made that there is no end to the lessons which may be learned from the experience of actuality, that if one does not withdraw from it now he never will.

(8-12) If you can achieve enough freedom from the disturbances, the noise and the bustle of city life, you can use your room, your house or your garden for the purpose. There will be no need to take flight to a hill, cave, monastery or forest.

(8-13) The man who rejects the values which a materialist society thrusts upon him, and who retires into a monastery or retreats into a room, is as much entitled to do so as the man who accepts those values.

(8-14) It can lead in the end only to chaos if rules intended for those living the withdrawn life are imposed upon those who are not.

(9-1)¹¹ Let him escape from these busy routines for a few hours or days, perhaps even a few fortunate weeks, not to seek new activity in entertainment and sport but to seek solitude in meditation and study, reflection and prayer.

(9-2) It fulfils a great function for those who are tired of the world and who need rest: they would be happy there indeed. But those who have to press forward on the path to Truth or those who have to do real service to mankind, may lose precious years if they settle permanently in an ashram, for they will be drugged by the relative peace, which will be delusive because temporary. Permanent peace must be worked for and there is no complete work possible without the complete discipline of the Quest.

(9-3) If a man has found peace of mind in the renunciations and disciplines of a cloistered retreat, why should he come back to the brutal struggle of a bad world?

(9-4) It is not only beneficial to stand back at times from the furore and pressure, but also quite necessary if nerves, feelings and ideas are to be kept sound.

(9-5) The risk of being carried away by the world is always present for those who try to spiritualise their life in the world rather than in a monastery or ashram. It is a risk which calls for watchfulness, management and occasional periods of retreat.

(9-6) He is entitled to turn away from social existence from time to time if that existence stands in the way of his aspiration and growth, if it obstructs the light producing his vision of life's infinite greatness.

(9-7) Even Mary Baker Eddy completed the writing of her famous textbook and withdrew from her pupils to a bare garret of her home. No one was allowed to enter it.

(9-8) When a man's nerves are jarred continuously by his environment and when he refuses to share the illusions of his time which are supposed to justify its noises and pressures, he is entitled to seek a change to a more harmonious one.

(9-9) The security which comes from owning things is acceptable only so far as it is not allowed to make him a complete slave to those things.

(9-10) Can the woman who has to buy groceries, cook meals and make beds find time for this practice?

¹¹ The paras on this page are numbered 110 to 122; they are not consecutive with the previous page. The original order of the next several pages was page 8, 7, 10, 9, 11, and then 12.

(9-11) Must the man who is wholly pledged to this Quest become a monk? The answer is no! – that is for the few who feel the call. Others may certainly participate, in a controlled and regulated way, in family and worldly affairs.

(9-12) For a short time every day let him put aside all those things to which he would otherwise give his attention.

(9-13) There is no necessity to live in a communal milieu with other seekers.

10
II

(10-1)¹² At the beginning of this century there were ten thousand monks on Mount Athos. At the beginning of the World War II there were five thousand. At the time I write this note (1952) there are not even two thousand!

(10-2) When a man becomes disgusted with the world's ways, he may decide to leave it to its own fate, retreat into solitude, and seek out his own progress.

(10-3) They are walking corpses who have yet to learn that there is a path leading into life, and not escaping from it, as outsiders wrongly believe.

(10-4) He who wants to develop the art of meditation must organise his day, must set aside some time in it for its regular practice.

(10-5) In some orders of Catholic nuns the conventual cell is changed each year to help prevent its inhabitant becoming attached to any particular one.

(10-6) Renouncing the world in an endeavour to rule the self, forgetting the world in a search for memoryless peace, this is the correct basis for hermit or monkish life.

(10-7) When they discover at last that their optimistic dreams have not led to the expected goal but, on the contrary only to confusion and frustration, they are ripe for persuasion toward the adoption of a more common-sense and practicable teaching.

(10-8) The householder who decides to simplify his life is doing, in his sphere, exactly the same as the monk who takes a vow of poverty.

(10-9) A day may come when builders and architects will make a small room for silence and meditation a part of every structure – be it residential or business.

¹² The paras on this page are numbered 96 to 109; they are not consecutive with the previous page. The original order of the next several pages was page 8, 7, 10, 9, 11, and then 12.

(10-10) Let him be openly unashamed of this inspired casualness, quite unabashed before others about this deliberate evasion of fixed schedules and endless programmes routines or itineraries.

(10-11) If he cannot find a few minutes of his day to rest in the higher ideas and sacred aspirations, his life is indeed a failure, however successful it may be by other standards. What are all these other things in comparison with a divine visitation?

(10-12) To leave the worldly life, out of clear perception of its insufficiency and unsatisfactoriness, or out of disgust and fatigue, is not necessarily a cowardly act. It may well be the only proper and prudent act.

(10-13) These retreats from the world's life, whether for half hour or a whole week, are as necessary to man as his daily bread.

(10-14) The world's turmoil, noise and strife stops at the door of such a retreat.

11
II

(11-1)¹³ The man who keeps his eyes open will not find any spiritual community, monastery, retreat or ashram that is absolutely good. Romantic Utopianism, whether of the mystic or the Marxist type, belongs to the world of dreams, not realities. "I do not believe in perfectibility" remarked Keats, and because he was thinking of our earthly existence at the time, he was right. The absolutely good community does not exist simply because absolute goodness must be wrought within our own spirit and can be found only there. Both the logic of a true metaphysical world-view and the experience of a widespread search will confirm this.

(11-2) What is man's real business, anyway? Is it only gathering what is needed to satisfy the ego's outer life on earth? Ought he not also to be going about his Father's business too, at the same time, so that all his acts are spiritualised, glorified, redeemed?

(11-3) The forces that draw a man out of attachment to the world are not always the same. With one it is the feeling of reverence for God, with another it is the search for truth and meaning in life, with a third it is frustration or anger, disappointment or tragedy, age or bereavement.

¹³ The paras on this page are numbered 123 to 130; they are not consecutive with the previous page. The original order of the next several pages was page 8, 7, 10, 9, 11, and then 12.

(11-4) Both futile and fallacious becomes any interest in a world scene whose events and situations are illusory and whose actors and activities ever change their motives and characters.

(11-5) The need for silence, solitude and meditation is hard to satisfy when living in the world. It is not surprising that men are forced to abandon society and separate themselves from the world for a time, or for a lifetime, when trying to achieve this satisfaction.

(11-6) The time may come when he will truly love this practice, deriving unequalled satisfaction and profound consolation from it.

(11-7) Though I criticise our present age, do not imagine I would enthusiastically care to return to an earlier one. The few who talk about the good old days, are welcome to them! Those were the times when heterodox men who dared to publish their free and independent thoughts were rewarded with the rack and the thumbscrew.

(11-8) Wherever he goes, he will find that he cannot really leave his old self behind. It insistently pursues, or accompanies him. If he goes into an ashram to escape from personal problems, he is entitled to do so. But he will find that the same search for peace which led him into the ashram may one day lead him out of it again. That man alone can successfully give up the world who no longer wants the world, not he who is disappointed in what he wants from it.

12
II

(12-1)¹⁴ Those who know that the cloister is not for them, because of their circumstances or their temperament, who have to stay in the world, can find their way to God with not less likelihood.

(12-2) The retreat into the personal solitude of desert or mountain and the retirement into the fraternal monastery of a holy order are 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 practise 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. In the fifth century, the social dissolution and economic miseries which preceded, accompanied and followed the break-up of the Roman Empire, spread millions of Christian monks and nuns throughout Europe, North Africa and Asia

¹⁴ The paras on this page are numbered 131 through 138, making them consecutive with the previous page. This page was originally followed by page 14, and then 13

Minor. For it is pre-eminently during times of earthly despair that men turn most away to celestial hope, as it is during periods of social disintegration that they seek solace in ascetic peace. They feel the futility of human undertakings or disgust with human sins. The reaction is natural and pardonable. But it may also be an attempt to reject the heavy problems of life by running away from them altogether.

(12-3) All dreams of heaven on earth, large or small, have historically proved illusory. This is true of religious communities as of political reorganisations.

(12-4) Why should he contend with a society that is dominated by materialism, motivated by egoism and saturated with sensualism?

(12-5) Are these people in the charmed circle so fortunate as they think they are? Only by comparison with those who have less money, inferior positions or no talent. But by comparison with the mystics who live quietly and serenely, who use their leisure in deep pondering or religious devotion in silent contemplation of God, they are life-wasters and infinitely poorer.

(12-6) There are two classes of men who withdraw from the world. Those who seek to escape personal problems and those who seek to confront themselves. And the latter know that they can do this better in the solitude or privacy of retirement. They are well justified. But the first class are not, for they do not want to face themselves.

(12-7) If they are too busy, as they usually claim they are, to give the necessary time to cultivate their inner life, they must forego the benefits which such cultivation yields.

(12-8) We may attempt to transfigure the worldly life or we may follow the older and monkish way of rejecting it.

13

II

(13-1)¹⁵ The late Princess Andrew of Greece, once told me about a friend of hers who had been an officer high in the Russian Army and popular member of the Russian aristocracy. After the Bolshevik Revolution he escaped to Greece, renounced the world and made his home in Mount Athos. There, in the hermit settlement perched on the windswept cliff-face of Karoulia, he occupies a kind of half-cave, half-hut, perched high above the sea and reached by perilously steep unprotected steps. He slept on the floor with his head on a stone pillow and the bony skulls of former monkish inhabitants of the cell lined up on a shelf. Father Nikon, as he is called, is one of the very few

¹⁵ The paras on this page are numbered 151 to 156; they are not consecutive with the previous page. This page originally followed page 14 and preceded page 15.

educated and mannered men to be found in the peasant-stock illiterate community of Mount Athos. In a message he sent the Princess after many years of this solitary existence and in response to her enquiry, he said that he had found great peace and had never before known such happiness. The visitor who carried the message was struck by the contentment which radiated from him and the serene self-mastery with which he bore himself.

(13-2) Each must find the way uniquely ordained for him, and not passively, imitatively, accept the way ordained for another man. Although it is true that some have realised the goal while living a normal life in the world, married and active, others have been able to do so only while freed from the world's ways. It is therefore essential for him to be himself, an individual, and let his own inner voice guide him to the particular path suited to his destiny.

(13-3) Those who have had their fill of society, who have found its gaiety and its friendship to be all on the surface, who have evaluated it as bogus, sham and unreal, may be prepared to listen more heedfully to the description of a life that is offered as being much more worth while.

(13-4) The attitude taken up in preaching or writing that material things are worthless and on no account to be sought for, is not only nonsensical but often hypocritical. It is seldom put into practice by its advocates.

(13-5) "If this doctrine should be attainable only for Lord Gautama¹⁶ and the monks and nuns, but not for his male and female adherents, living the household life, then this holy life would be incomplete, just because of this. But because this doctrine may be attained by the Lord Gautama and the monks and nuns, as well as by the male and female adherents, living the household life, therefore this holy life is perfect, just because of this." – Buddha, in "Majjhima Nikaya"

(13-6) Is he to become an individual too detached from the world's life, too superior to it, so that he must perforce dwell in neighbourless solitude and spiritual segregation?

14
II

(14-1)¹⁷ Too many little things among possessions become so many distractions on time, energy and attention. They obstruct inner freedom and complicate outer life.

¹⁶ "Gotama" in the original.

¹⁷ The paras on this page are numbered 139 to 150; they are not consecutive with the previous page. This page was originally followed by page 13, and preceded by page 12.

(14-2) When science teaches the second law of thermodynamics, it teaches that those centres of energy, which we call atoms and electrons, run down and lose their dynamism. They become still. In the same way, the human atom loses its own energies.

(14-3) If a man finds a fuller happiness by withdrawing from the world than by remaining in it, why should he be ridiculed?

(14-4) The antipathies and frictions of group, institutional, monastic or ashram life are inevitable. If one is not to withdraw from the association, acceptance and tolerance is necessary. If he feels called upon to improve the others, it is better to do so in silence, by intercessory prayer or benedictory meditation.

(14-5) If, in those centuries when life was simpler and environments more religious, men found it necessary to desert the world, how much more are they likely to do so in this century, when life is complicated and environments more materialistic!

(14-6) It is much more prudent to set the regular hour for this practice than to leave it to be set by caprice, for then he will often not be able to find time for it at all.

(14-7) To the work of reshaping character and extending consciousness, the practice of meditation is indispensable.

(14-8) The load of possessions which a civilised existence saddles on a man today demands time and thought, strength and care to be given it. How few will be the thoughts left for his true existence!

(14-9) A certain firmness of decision is required to quit promptly whatever one is doing and withdraw into the meditation period.

(14-10) Why should he attempt to lead a life so unsuited to his nature and his upbringing; one for which he has had no training at all?

(14-11) Whether he shall separate himself from the world or, remaining, bring a holier influence into the world, is not really the essence of the matter. He may isolate himself from other men's affairs but that does not isolate him at all from his own ego. Or he may meddle with them, compelled by destiny or willed by choice, and be captive to this same ego in every transaction.

(14-12) When he comes to regard this periodical practice as a serious obligation to be fulfilled scrupulously and loyally, he will most likely have come to know also its quiet delight.

(15-1)¹⁸ Those early men who left the crowds which pushed and shoved their way in city streets and who took to the desert, cave, forest or mountain – anywhere to escape their neighbours – must have had good reasons for doing so. They did. They found that if they were to achieve the kind of peace which comes through meditation, they would have to achieve it in the country, not in the city. Withdrawal from the competition, struggle, friction, strife and temptation of worldly life became to them a necessity for which they were willing to pay the price.

(15-2) They begin by making the mistake of seeking, or of expecting to find, an ideal community. It does not exist here and consequently cannot be found. It would be better to limit their search, or their expectation, to a congenial community.

(15-3) Some city workers who feel it would be too trying to attempt the early morning practice, welcome the brief break of half their lunch hour which they spend in a quiet church. This is made possible, of course, only if they eat a simpler meal and if the church is near enough to their place of work. After the morning's stress, they are glad to have their minds calmed and nerves soothed by this brief retreat, even if nothing spiritual _____¹⁹

(15-4) Something inside keeps him from being caught and swept along by the world's hasty ways, as he was formerly swept along. This controlling brake substitutes, instead, a regular deliberate slowness. Even if every task or affair or walk now takes longer, as it does, he knows that this leisurely rhythm is ordained for him, and that in the end nothing worth while will be lost by being obedient to it.

(15-5) The surrender of personal freedom and the submergence of personal individuality are the cost to them of whatever relief and peace the ashram gives them.

(15-6) Let him choose a time when there is least street noise in the case of the city dweller, or when there is least likelihood of interruption, in the case of the rural dweller.

(15-7) If he proposes to wait until outer conditions arrange themselves more perfectly in his favour, providing sufficient privacy and adequate silence, he may do well. But meanwhile the months and years which pass ought to be utilised and not wasted.

¹⁸ The paras on this page are numbered 157 to 165; they are not consecutive with the previous page. This page originally followed page 13.

¹⁹ 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.

(15-8) The ideal of an acquisitive life has been pushed forward. Its followers have been paying heavily for every fresh acquisition.

(15-9) Some enlightened souls are to be found inside the walls of cloistered monasteries but others are to be found outside them.

16
II

(16-1)²⁰ Most aspirants have to spend their working days in an atmosphere that has little use for their ideas and ideals, that is harshly discrepant or completely incompatible with the one that he seeks to cultivate or find during meditation and study. What exists in the latter vanishes when the former is entered.

(16-2) Why should he not be free to withdraw from all other pre-occupations so as to be free to devote his whole time to the inner life?

(16-3) The message of Krishna in the Gita may be summarised as: "This calm evenness of mind is known as Yoga. He who wins it by solitary meditation in the cave gains nothing higher than he who wins it by ego-detached work in the market-place."

(16-4) They hug to themselves the dream of a Utopia, a place where others have lived in the past, or are living in the present, or will live in the future; lives that are simple, serene, faultless, guileless and happy. But it is only a dream idealising the unevolved, the backward and primitive, an illusion to which he would seek to escape from his own anxieties and tensions.

(16-5) The cost, responsibility and trouble of owning things, as well as the looking-after they require, must be set against the joy, gain and benefit this ownership yields.

(16-6) The good man or the religious man will take the trouble to weed out bad habits but never dream that his excessive extroversion is not the least of them.

(16-7) This morning practice sweetens the whole day and deprives the work whereby most of us have to live of its power to materialise us.

(16-8) The notion that we must keep everlastingly active to justify our existence, is not a deep one. Much of what we do has no real value.

²⁰ The paras on this page are numbered 166 through 178, making them consecutive with the previous page.

(16-9) If the medieval period of Orient and Occident alike cannot be revived, some of its good can still be regained.

(16-10) The personal frictions which he thought he had left behind in the world, will reappear here too.

(16-11) Not only is it helpful to return each day to the same room or place for this purpose, but also to the same spot or chair.

(16-12) If he really wants to renounce them by doing without them, he ought to do without some of the things he loves. Only then will he understand the Oriental phrase, "God only is rich."

(16-13) In the Orient the hours of sunset and sunrise have been regarded as the best for meditation.

17
II

(17-1)²¹ The time and strength spent in taking care of one's own, or one's family needs, have to be reduced if more time and strength have to be given, as they ought to be given, to taking care of spiritual needs.

(17-2) Escape from worldly life and big cities for suitable periods and on the proper occasions can be used to promote spiritual advancement and to perfect spiritual capacity.

(17-3) If he tries to carry out such an undertaking while remaining in the world, it will either conquer him or force him into compromise with it.

(17-4) The ill-informed think that these renunciates are dead people, or at best mere dreamers, looking at life rather than living it.

(17-5) Has he not the right to give up the endless struggle against the world, which keeps everyone down to his lowest levels?

(17-6) The theory of breaking all connections with the world in order to make connection with the Eternal Spirit, is sound enough.

²¹ The paras on this page are numbered 179 through 193, making them consecutive with the previous page.

(17-7) The word 'escapist' has been so used or misused – especially by psychoanalysts – that, to hear it pronounced is to hear an ugly sound. Yet why should it be so repulsive? Is a man not entitled to escape from misery into peace, or to cross over the frontier between a tormenting environment and a pleasant one?

(17-8) Those who are temperamentally unsuited for the community life should remember that they can work out their salvation in loneliness just as much as in it.

(17-9) It is for him to arrange a break in the continuity of the day's activity.

(17-10) He has resigned from the human race, abandoned the human desires, forsaken the human conflict.

(17-11) The excuses given for this failure may be serious and sincerely meant, but the fact remains that those who make them can still find time to eat their meals and perhaps to make love. The essence of the matter lies in how important meditation is to him.

(17-12) He must deliberately stand aside from his ordinary everyday life from time to time.

(17-13) Bearing the title "A Cloister for Travelers" a meditation court has been constructed outside the Catholic Chapel at Idlewild, the New York International Airport.

(17-14) Is it necessary to hide on a Himalayan hill top? It is to some persons but neither necessary nor possible to most persons.

(17-15) How beautiful is that day which has no time clock to hang on it!

18

II

(18-1)²² There is a point of view which rejects the attitude that destitution and dire poverty are the only paths to spirituality and replaces it by the attitude that a simple life and a small number of possessions are better. The poverty-stricken life is usually inadequate, and unaesthetic. We need a sufficiency of possessions in order to obtain efficiency of living, and an aesthetic home in order to live the beautiful life. How much more conducive to success in meditation, for instance, is a well-ordered home, a refined elegant environment, a noiseless and undisturbed room or outdoor spot! But these things cost money. However much the seeker may saturate himself in youthful years with idealistic contempt for the world's values, he will find in time that even the things

²² The para on this page is numbered 194, making it consecutive with the previous page.

important to his inner spiritual life can usually be had only if he has enough money to buy them. Privacy, solitude, silence and leisure for study and meditation are not free, and their price comes high.

It is common for religious preachers and mystical authors to condemn the effort to acquire money. It is uncommon to find one who defends it. But the correct attitude toward money ought to be determined by the way in which it is gained and by the use to which it is put. The young man who nourishes honest ambitions and puts them to work without injury to other men but rather in service of them, until he is able to command sufficient wealth, and who then retires and puts his wealth to work in a way which enables him to command the kind of surroundings and life conducive to spiritual ideals, has attained true balance. The processes of money-making can destroy those ideals or promote them. Ignorance and greed bring about the first result, but wisdom and balance the second.

Inner security can be gained by anyone anywhere but in Europe and America it can be gained with less difficulty and more speed if the seeker has just enough outer security to enable him to do these things he needs to do to foster spiritual growth. Money will corrupt him and delay or even stop his quest only if in its acquisition he does not know when to stop.

The Indian Yogi can beg his food or find support from a patron but here in Euro-America begging and vagrancy are offences against the law. The higher life in these western civilised lands, it seems, is open only to those who have accumulated some wealth, if such a life requires withdrawal from the world without attaching oneself to a monastic institution. For money alone will give a seeker the freedom and mobility required for the inner life. This is why young men with spiritual aspirations ought to be ambitious enough

19
II

(continued from the previous page) to make enough of it as quickly as they can and then retire to live on their savings, devoting the rest of their life to the study and meditation needed.

(19-1)²³ If a man feels so harassed by the noisy, machine-run bustling civilisation of today that he finally turns fugitive and seeks escape in monastery or ashram, has he not a right to do so?

(19-2) When the hour comes he will move eagerly toward the peace-bringing room or chair.

²³ The paras on this page are numbered 195 through 207, making them consecutive with the previous page.

(19-3) The man who is frightened by loneliness is not yet ready for philosophy.

(19-4) Crowds of people live in the illusion that they are getting somewhere when in fact they are really getting nowhere.

(19-5) It is ironic that the emotion of pessimism and disillusionment which drives so many persons into monasteries drives others out of monasteries!

(19-6) The light in the room gets less and less, the shades draw in upon him more and more, as his worship proceeds deeper and deeper to its silence and inwardness.

(19-7) The true meaning of such a place is hidden in the quiet seclusion it affords.

(19-8) Is it not an irony of these days that the rich and the middle classes – those who can much more easily make leisure for themselves than the poor – should spend so little, or none at all, of that leisure in so important a practice as meditation?

(19-9) It is paradoxical that a man's quietest moments reveal the most to him, and bestow the best upon him.

(19-10) To take the modern city's life into his mind and not be affected by its materialistic narrowness and avaricious triviality, he would need to be a superman.

(19-11) Dostoevsky: "The best thing we can do is to do nothing at all – is to sink into contemplative inertia."

(19-12) The Western cloister and the Eastern ashram offer a place of retreat. But how far can modern man's situation permit him to take advantage of them?

(19-13) Matthew Arnold: "Sink in thyself: there ask what ails thee, at that shrine!"

20²⁴

II

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

21

III

(21-1)²⁵ The act with which you start the day and that with which you finish it are particularly important. They can become, if you wish, the means of promoting spiritual progress.

(21-2) Where is the expert in meditational theory and practice greater than the Buddha? His recommendation for those who earnestly sought to master the act was to establish two basic conditions – solitude without and perseverance within.

(21-3) It is possible to watch, by introspection, the happenings in the mind. But to do this accurately and adequately, the detachment fostered by the witness-attitude must be present. Part of his consciousness must stand aside, cool, untouched by emotions and independent of ego.

(21-4) To the extent that a man keeps inwardly still, to that extent he unfolds himself and lets the ever-perfect Overself shine forth.

(21-5) The consciousness beyond the usual everyday consciousness can be reached only after a disciplined training of the mind. This suppresses its activity in thinking and banishes its extroverted worldliness of character.

(21-6) The breathing exercises end up in holding the breath for short or long periods which in turn holds up brain activity. The stillness which follows is very pleasant, very unusual and very satisfying. But it is not the same as the mystical stillness in which there is a definite experience of knowing the Overself.

(21-7) How useless, how disorderly are the thoughts which tumble one after another through his head as he sits waiting for the real beginning of meditation! How they quickly lose themselves through the mere chance of associated ideas in other topics, which carry him far away from the one he set out to consider.

(21-8) Love gives real force and renewed fire to meditation. Without it the struggle is much harder, and the successful result much slower to attain.

(21-9) The meditator seeks to penetrate the various strata of mental consciousness, all of which are tinted with ego-love, until he reaches That which lies hidden beneath them all.

(21-10) Meditation that is not accompanied by a deep and warm feeling of reverence, will take much longer to reach its goal, if it reaches it at all.

²⁵ The paras on this page are numbered 43 to 53; they are not consecutive with the previous page.

(21-11) In this state the thought-making activity comes to an end, the intellect itself is absorbed in the still centre of being, and a luminous peace enfolds the man.

22

III

(22-1)²⁶ It is a simple exercise to combine the work of watching the in-and-out breathing while quietening the mental activities or concentrating them. Yet it is also an effective exercise. And when it has been sufficiently practised he may go farther and combine the watching with moral disciplines or reflections instead.

(22-2) The whole bodily and mental purificatory regime contributes both to the proper development of meditation and the proper reception of intuitive knowledge. This is apart from, and in addition to, its direct physical and personal benefits.

(22-3) If the practice is regularly made in a room, it is prudent to lock the door. During the early attempts to attain the first stage this may not be necessary but during the later periods when proficiency has been reached, it is necessary for self-protection. If a condition of deep self-absorption is present, and if another person were to burst into the room unexpectedly and abruptly, the nervous shock given would be severe.

(22-4) The drowsy torpor of a lazy mind is not the true void to be desired and sought.

(22-5) It would be a serious error to believe that he is to continue with any particular exercise or chosen theme, with any special declaration or analysis or question, no matter what happens in the course of a session. On the contrary; if at any moment he feels the onset of deeper feelings, or strong aspirations, or notable peace, he ought to stop the exercise or abandon the method and give himself up entirely to the interior visitant. He ought to have no hesitation and no fear in considering himself free to do so.

(22-6) The nasal gaze meditation exercise is both easy and quieting. It is mentioned in "Gita." The half-closed eyes look down on the tip of one's nose. They must not wink during the gaze or be closed. When tired, close them and rest. Avoid strain, staring and popping the eyes wide open. The action should be one of relaxation, restful. All attention of an alert and concentrated mind should be fixed on the gazing. This exercise gives control over the optic nerve and contributes towards steadiness of mind.

(22-7) The Overself takes his thoughts about it, limited and remote though they are, and guides them closer and closer to its own high level. Such illumined thinking is not the same as ordinary thinking. Its qualitative height and mystical depth are immensely

²⁶ The paras on this page are numbered 54 through 60, making them consecutive with the previous page.

superior. But when his thoughts can go no farther, the Overself's Grace touches and silences them. In that moment he knows.

23

III

(23-1)²⁷ If the meditative act is used aright by the intellect, will and imagination, it can become a means to an inspiration and an ecstasy beyond itself. It can be used as a stimulus to creative achievement in any field, including the spiritual and the artistic fields. It should be practised just before beginning to work. The technique is to hold on to the inspired attitude or the joyous feeling after meditation is completed and not to let it fade away. Then approach the work to be done and carry the attitude into it. It will be done with more power, more effectiveness, and especially more creativeness. Anyone who loves his task in this deeper way does it more easily and successfully than he who does not.

(23-2) The use of imagined forms, scenes and persons is only for beginners in meditation: it is to be left behind when the object has been sufficiently achieved. As St. John of the Cross says, "For though such forms and methods of meditation may be necessary in order to inflame and fill their souls with love through the instrumentality of sense, and though they may serve as remote means of union, through which souls must usually pass to the goal of spiritual repose – still they must so make use of them as to pass beyond them, and not dwell upon them for ever." Such a use of pictured forms must include the master's too. St. John of the Cross even includes Christ's. For many this practice is a step forward but aspirants must not linger all their lifetime on a particular step if they really seek to climb higher.

(23-3) He should try to let the mood thus created be carried over into his ordinary life. This will be exceedingly hard at first for he will find every thing and everyone seems to drag him out of it. The secret of success is to "remember to remember," for success depends on keeping his aim in view.

(23-4) As regards the subject for reflecting upon, he may select one that accords with his personal need of self-improvement or one that is totally impersonal and concerned with his conception of God, the Soul, etc.

(23-5) Only when he becomes entirely engrossed in the one idea, unconscious of any other idea, can he be said to have achieved concentration, the first stage.

²⁷ The paras on this page are numbered 61 through 67, making them consecutive with the previous page.

(23-6) If his meditations are to be kept out of harm's reach, certain physical, mental and moral regulations have to be obeyed.

(23-7) The same outer things which help him to achieve concentration, may also hinder him from continuing in meditation if he stays in thought with them too long.

24
III

(24-1)²⁸ Let him throw all his experiences into this scrupulous analysis. It does not matter whether, on the surface, they are important or not. So long as there is some instructive significance to be distilled from them, some moral lesson, philosophic principle, practical guidance or metaphysical truth, they are grist for his mill. Most events and episodes that he can remember, the trivial as well as the tragic, are to be reconsidered from this strictly impersonal point of view and made to serve his spiritual development.

(24-2) The power of meditation to build virtues and dissolve faults exists in its ability to impregnate the mind with causative patterns.

(24-3) Among the visions which are possible, there is one of great beauty but which comes more often to Far Eastern disciples than to Euro-American ones. It depicts the sun rising out of the sea and throwing a straight trail of light across the dark waters.

(24-4) The question of what meditative posture to adopt is important only in the case of those exercises whose objective is the awakening of Spirit-Energy, and unimportant in the case of most others.

(24-5) He may deliberately choose a fresh subject each day or let the spontaneous urge of the moment choose it for him. Or he may take again one that has served him well before.

(24-6) Time, and plenty of it, is needed for this mystical operation. The deeper you go into yourself, the longer it takes to arrive there.

(24-7) Almost any symbolic vision is possible but certain ones have repeated themselves down through the centuries as to become classic. They may appear to the same man only rarely, but each time they will act as bearers of fresh hope, power or beauty and as incentives to acquire needed humility, purity or discipline.

²⁸ The paras on this page are numbered 68 through 79, making them consecutive with the previous page.

(24-8) It is a principle of philosophy that what you can know is limited by what you are. A deep man may know a deep truth but a shallow man, never. This indeed is one of its reasons for taking up the practice of meditation.

(24-9) The gazing exercise may be alternated by simply looking towards a point midway between both half-closed, half-opened eyes and keeping them fixed in this position.

(24-10) Ought he to choose one particular exercise as opposed to all others and make it his habitual daily task?

(24-11) Whether we renounce the world or whether we accept it, the need of mental control still remains the same.

(24-12) Each must find, by trial and experiment, what is best for himself.

25
III

(25-1)²⁹ It is pathetic to contrast the hard, disciplined training of the Tibetan lamas with the feeble efforts of many westerners who abandon trying to learn meditation if the ten or fifteen minutes a day they give to it do not yield striking mystical experiences within a few weeks or months. First its very start is a test of endurance, the red-robed monks being compelled to sit in one position hour after hour without stirring and without fidgeting. They are not even allowed to flicker an eyelash.

(25-2) During this brief period he is to undertake a strange task - to separate himself from the petty and the passionate, from the affairs of his personal career and family relationship, and to seek to unite himself with the grand truths, the impersonal principles of spiritual being.

(25-3) Meditation rises to its proper level when the meditator thinks only of the relation or the aspiration between himself and the Overself, and it rises to its supreme level when he drops even such ideas and thinks of nothing save the Overself.

(25-4) The inner movement is like no other which he has experienced for it must guide itself, must move forward searchingly into darkness without knowing where it will arrive. He must take some chances here, yet he need not be afraid. They will be reasonable and safe chances if he abides by the advice given in these pages.

²⁹ The paras on this page are numbered 80 through 87, making them consecutive with the previous page.

(25-5) The higher objective of meditation is to transcend the personal self, which must include of necessity the power to forget it. This cannot be accomplished so long as the physical house of that self – the body – keeps on forcing itself into the area of attention by reason of its own acute discomfort.

(25-6) If it were an easy practice many more westerners would be engaged in it than the relatively few who are to be found doing it today. But it is not. Beginners too often complain that they cannot centre their thoughts, nor tranquillise their minds, nor get any response from divine being within.

(25-7) The exercise deals with persons, things, situations and problems which exist only in imaginary circumstances inside his own mind. But otherwise he is to give it all the reality he can, to see, hear, touch and smell internally as vividly as if he were using these same senses externally. Except for any special modification which the philosophic discipline may call for, every act is to be done mentally just as he would do it in real life.

(25-8) The meditator reaches a point where he stops in terror on the edge of an unknown nothingness, into which he would otherwise soon pass.

26

III

(26-1)³⁰ It is a means of severing attention from its ever-changing objects, and then enabling the freed mental force to study its own source.

(26-2) Those who are sceptical of the higher origin of this phenomenon, who assert it to be the work of auto-suggestion, that it is of a mind able to impress its own imaginings upon itself to such an extent that it mistakes them for realities, are themselves guilty of auto-suggestion, for they have impressed their sceptical theories to such an extent upon their own minds that there is no room for anything else than these complexes.

(26-3) The mind must fold inward upon itself, passing deeper and deeper into the fullness of concentration until it excludes all, or nearly all, physical consciousness.

(26-4) There is a state of mental silence, when no analytic thinking, logical deliberation or argumentative discussion is possible. The mind is so stilled that all its discursive operations stop completely. By its very nature this state cannot last. It is temporary – from a few minutes to a few days.

³⁰ The paras on this page are numbered 88 through 99, making them consecutive with the previous page.

(26-5) When this gentle inward pull is felt, concentrate all attention, all feeling and all desire upon it. Give yourself up to it, for you are receiving a visitation from the Lord, and the more you do so, the closer He will come.

(26-6) Those who try to grasp Tao, lose it, declared Lao-Tzu.³¹ Why? Because they are using will-power, personal will-power, instead of becoming passive and letting the Tao use them, their minds and bodies, as if they were its instruments. This elimination of the Self-will is what Jesus meant when he counselled his followers to lose their life in order to find life.

(26-7) The middle-aged especially need to use this precaution for they have a tendency to be stooped or round-shouldered in a slight or large measure. Let them straighten up the neck, drawing in the throat and chin, and feel the head pulled-up.

(26-8) Just as the Japanese and Burmese monks used tea to keep alert for their pre-dawn meditations, so the dervishes of Mecca used coffee to keep awake for their all-night prayers.

(26-9) Without dramatic happening or sensational incident, the mind slips at long last into the Great Silence.

(26-10) No time spent in the attempt to learn this art, is vainly spent. Even when, as often happens, the effort seems to be without result, the latter does and must appear later somehow.

(26-11) Without deep meditation man's mind yields him only knowledge of the surfaces of things.

(26-12) The most advanced man can enter immediately into the contemplative state.

27

III

(27-1)³² The concentration on that "Other" is to be so complete that he can echo the words of Theresa Neumann: "I am so completely alone with the dear saviour that I could not possibly have any time to think about myself."

(27-2) This is the stage of adoration, when the Overself's beauty and tranquillity begin to take possession of his heart. He should then cease from any further thinking

³¹ Lao Tse" in the original.

³² The paras on this page are numbered 100 through 110, making them consecutive with the previous page.

discursively about it or communing verbally with it. It is a time for complete inner silence. Let him engage himself solely in beholding, loving and eventually uniting with the gracious source of these feelings.

(27-3) At the deepest point of this condition, he loses the power to make any physical movement: he sits or lies quite deprived of the bodily will.

(27-4) He will find in the teachings, the principles and the truths of philosophy, plenty of material from which to select a daily subject for meditation.

(27-5) The kind of meditation in which the meditator ponders persistently what his source is, what the 'I' really is, has the eventual effect of de-hypnotising him from these false and limiting identifications with the body, the desires and the intellect.

(27-6) "Be still and know that I am God" is not only to be interpreted as enjoining the practice of meditation but as enjoining it to the farthest possible extent – the coma-like, rigid trance experienced by St. Catherine of Siena and the young Maharshi.³³

(27-7) The higher purpose of meditation is missed if it does not end in the peace, the stillness, that emanates from the real self. However slightly it may be felt, this is the essential work which meditation must do for us.

(27-8) Several persons have told, or written me, of having had a like experience during a surgical operation when the waking consciousness was drugged by an anaesthetic, or when they were just emerging from it.

(27-9) A rabble of thoughts pursue him into the silence period, as if determined to keep his mind from ever becoming still.

(27-10) When the Chinese philosophers used the phrase "sitting in forgetfulness" they meant what the Hindu yogis called "sitting in meditation." The forgetfulness refers to the world and its affairs, its scenes and events, as well as to the physical body.

(27-11) It must be a topic very distant from, and quite unconnected with his ordinary occupations of the day. He must release himself altogether from their problems and pleasures.

³³ Maharishee in the original.

(28-1)³⁴ If the meditation attempts prove completely arid they may be prefaced by slow thought-out reading punctuated by reflective pauses when the book is to be put aside. It is during such pauses that the impetus to the inner movement may be felt. The book's work is then done.

(28-2) The outsiders may hardly believe that anyone could remain so quiet, so utterly without a sign of fidgeting.

(28-3) The more he practises at such times a thinking that is sense-free and beyond the physical, that is meta-physical in the truest sense, the better will he be prepared to receive the intuitive influx from the Overself.

(28-4) With sufficient, well-directed practice, he should fix the ideal of being able to attain a capacity of withdrawing attention from the world and concentrating it within himself without losing a single minute.

(28-5) The ability to dispel the wandering of his thoughts comes only, and usually, after long persistent practice.

(28-6) He will become aware, as if by a sixth sense, of the arrival or the nearness of meditation time.

(28-7) Anything that attracts attention away from the principal theme of the meditation, hinders the meditation itself. This applies both to physical things and to mental ones.

(28-8) Too much of a group's time is taken up with making itself absorbed, for the thoughts of individual members are too much taken up with the presence and appearance of the others.

(28-9) It is an affair between the Overself and himself, which is to be conducted unperceived by others around him, unknown to them and unadvertised to the larger world.

(28-10) Although closing the eyes is best for most beginners, it has the disadvantages of inducing sleepiness in some cases.

(28-11) In this state he lets go of the world outside, cuts off its links with him, and folds in upon himself.

³⁴ The paras on this page are numbered 111 through 123, making them consecutive with the previous page.

(28-12) His attention must be absolute and perfect if it is to be effectual and creative in producing this result.

(28-13) Since these sessions are to be constantly recurring, the place chosen for them should be quiet or, if that is not possible, anti-noise precautions – such as the use of ear-stoppers – should be taken.

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

29

IV

(29-1)³⁵ As an expression of the divine life-power he is unique. In the end, he will always have to take his guidance from within, that is to say, direct from that life-power which has made him what he is.

(29-2) It is perhaps pardonable that he should feel frustrated as the fulfilment of his aspirations, the matching of his perfectionist dreams, seems to slip farther away with the vanishing years.

(29-3) Let him take up whatever path is most convenient to his personal circumstances and individual character and not force himself into one utterly unsuited to both, merely because it has proven right for other people.

(29-4) No philosopher has ever turned away from these teachings. No student of philosophy has ever done so without returning again after, with time and experience, he had more thoroughly tested its comparative worth or truth against whatever else he had tried.

(29-5) He himself has sought this self-cleansing. He must be prepared to witness the rising up to the surface of negative qualities that have lain inert or only half-active, as well as the throwing into focus by outer events of those which have already been fully active. He will now have to deal with these qualities, usually one at a time, and to deal with them repeatedly so long as they are not thoroughly transmuted. It is all a part of the work of purification, resulting from the co-operation of his own higher self. As such it is not to be regretted but expected, not to be deplored but to be calmly dealt with.

(29-6) The years roll on since that first spellbound discovery and those early enthusiastic studies, as he pauses to reflect over what he was then, what he is now and what he had hoped to become.

³⁵ The paras on this page are numbered 50 to 59; they are not consecutive with the previous page. The original page order for this category was pages 30, 29, 31, 32, 34, 33, 35, 36, 38, 37.

(29-7) It must become something as central to his life as eating, as necessary as breathing and as welcome as great music.

(29-8) The Bhagavad-Gita not only emphasises the need of solitude for practising yoga but also warns us that the duty, the path, the way of life of other men may be full of danger to us. Thus it also preaches the need of individualism.

(29-9) Each man is unique so each quest must be unique too. Everyone must find, in the end, his own path through his own life. All attempts to copy someone else, however reputed, will fail to lead him to self-realisation although they may advance him to a certain point.

(29-10) There are no two questers alike, and the personal instruction to suit one may be useless to another.

30
IV

(30-1)³⁶ The organisation of a church, group or society along the usual lines is too often motivated by a mixture of urges – some creditable but others not. If there is the desire to spread what is believed to be true, there may also be the desire to occupy a prominent leading position in the organisation, the ambition to dominate others.

(30-2) Listening to someone else's teaching, or reading it, will only be a temporary makeshift until the day when he can establish communication with his own intuitive self and receive from it the teaching which he, as a unique individual, needs. From no other source can he get such specially suitable instruction.

(30-3) If the world fails to stop another world war eventuating, it will be because highly centralised government is as much a colossal failure as highly organised religion. Some organisation in both spheres is inescapable but it is also destructive of their true purposes when carried to an autocratic point.

(30-4) Only this total independence of all cults, creeds, groups and organisations can enable him to find the facts as they are, rather than imaginary pictures of the facts.

(30-5) The individual uniqueness of each aspirant cries out to have its special needs attended to, but suggestion from outside or mesmerism from authority causes him to approach the Quest with fixed opinions as to what should be done. Others are being

³⁶ The paras on this page are numbered 41 to 49; they are not consecutive with the previous page – instead they precede the paras on that page. Pages 29 through 35 were originally in the order: 30, 29, 31, 32, 34, 33, 35.

allowed to mould him instead of letting the inner voice do so, using their contributions solely to carry out or to supplement its guidance.

(30-6) Men come to this quest simply because they seek truth, because they want to learn what their life means and what the universe means and the relation of both, which is the best of all reasons. But others come because of shaken self-respect or after a bereavement which leaves them without a dearly loved one. Still others come in reaction to disillusionment, frustration or calamity. And lastly there are those who come out of utter fatigue with the senseless world and disgust with its evil ways, which is the second best of all reasons.

(30-7) If the quest were super-human in its demands and unrealisable in its goal, it would never have been pursued in East and West through so many centuries.

(30-8) Philosophy's daring religious concepts attract the young while its reflective metaphysical ones attract the middle-aged and elderly.

(30-9) If the goal is really unattainable, then the Quest is futile. If it is no more than approachable then surely the Quest is well worth while. But in fact the goal is both attainable and approachable.

31
IV

(31-1)³⁷ Plato suggests the age of fifty to be a suitable turning point for a man to pass over from mere experience of life to constant meditation upon the higher purpose of life. Cephalus, the patriarch in Plato's Republic was glad to be free from the lusts of youth, which he denounced as tyrannical, and to be in the state of relative peace which, he asserted, comes with old age.

Youth cries out for romance and love. The silencing of that cry naturally and properly belongs to age. Yet it seems a pity that this early enthusiasm and tumultuous energy which could in most cases partially, in some cases even wholly, be devoted to the quest, should not be so used.

Youth is progressive, age is conservative. Both tendencies are needed, but they are not needed in equal proportions. Sometimes the one should be emphasised more weightily, sometimes the other.

Those who have reached the middle years are likely to know more about life than those who have not. They are certainly more capable of sustaining attention and concentration than callow youths. Hence they are better able to receive the truth and to

³⁷ The paras on this page are numbered 60 to 62; they are not consecutive with the previous page – but this page originally followed page 29. Pages 29 through 35 were originally in the order: 30, 29, 31, 32, 34, 33, 35.

accept the value of philosophy than the young. Old age ought to become the tranquil period which ruminates over the folly and wisdom of its memories, it is to reflect upon, and study well, the lessons garnered from experience.

Why is it that elderly persons tend to become more religious as well as more sickly than younger ones? All the usual answers may be quite correct on their own levels but there is one on another and deeper level which is the ultimate answer. The life-energy of the Overself flowing into and pervading the physical body begins, in middle age, a reaction toward its source. The individual's resistance to the attack of disease is consequently less than it was before. His interest in, and attraction to the objects of physical desires begin to grow less too, while the force that went into them now begins to go toward the Overself. When this reversal expresses itself in its simplest form, the individual becomes religious. When the energy ceases to pervade the body, death follows.

(31-2) One man and one God are all the organisation needed. More is a superfluity. The seeker who cherishes his independent path and individual thought cannot comfortably fit into a group where all alike must be pressed into the same shape.

(31-3) It is not by sedulously aping other questers that one follows the quest, not by conforming to a rigid pattern. Its requirements must change with each individual and even with his circumstances.

32
IV

(32-1)³⁸ The way must begin with a general quietening down of your mind, calming of your emotions, an overcoming of your passions, and a regular practice of meditation.

(32-2) Having no official connection with any group, sect, organisation or church leaves me free to help anyone, anywhere.

(32-3) Those who repine pessimistically at the slowness of their growth, who talk in disenchanted tones about the futility of the Quest, need to feel the invigorating and blessing touch of Grace.

(32-4) The philosophic approach does not limit the seeker rigidly to a single specific technique. While it asks him to follow the basic path and fulfil the fundamental requirements which all beginners must follow, it also points out that this is only a general preparation. A point will be reached when he is ready for more advanced work, and when the personal characteristics and circumstances which are particularly

³⁸ The paras on this page are numbered 63 through 73, making them consecutive with the previous page. Pages 29 through 35 were originally in the order: 30, 29, 31, 32, 34, 33, 35.

his own must be brought in for adjustment if he is to receive the greatest benefit. No two seekers and the surrounding conditions are ever exactly alike and, at a certain stage, what is helpful to one will be time-wasting to another.

(32-5) Is he sincerely desirous of receiving truth (rather than comfort for his illusions and confirmation for his beliefs) from the Overself? Is he earnestly willing to obey its leading?

(32-6) The notion that the Overself's voice is necessarily accompanied by occult phenomena or heard clairaudiently inside oneself is a very limited one. It may be totally unaccompanied by anything strange or as if it were conscience felt rather than heard. Or it may speak to one indirectly through any other man or any circumstantial event that touches his path.

(32-7) So far as conformity connotes pretence and insincerity and timid blind imitation he is not one to favour it, but so far as it connotes decency in behaviour, consideration for others and experience-tested proved standards, he is for it.

(32-8) Those who complain about the quest's difficulties or delays, should remember that nothing in Nature is made easy for them to attain.

(32-9) The weary traveller on this path may well exclaim "Will a time ever come when the Overself shall reveal itself?"

(32-10) Those who lack perseverance, who forget that the nature of the task they have undertaken calls for time and patience, who abandon the quest after a shorter or longer time, ought never to have taken to the quest.

(32-11) Such is the quest and such is the satisfaction it leads to.

33

IV

(33-1)³⁹ The man who is fifty years old is not necessarily fifty years more aware of the truth about himself or fifty years closer to the attainment of spiritual reality.

(33-2) He is perfectly entitled to clear his own pathway to the Spirit for himself, and without the help of any contemporary, any neighbour or any leader who lived in the past centuries. But will this independence and this isolation be a gain or a loss? The

³⁹ The paras on this page are numbered 80 to 91; they are not consecutive with the previous page – instead they originally followed page 34. Pages 29 through 35 were originally in the order: 30, 29, 31, 32, 34, 33, 35.

answer must always be an individual one: it cannot always be one or the other alone. It depends on what sort of a man he is, what sort of teaching and what sort of teacher he has access to.

(33-3) The drum-tattoos to drive away evil spirits I heard in primitive Africa, and the charcoal-blackened faces to achieve the same purpose which I saw in primitive Malaya, did not depend on either sounds or sights for their main effect. They depended on the concentrated thought behind them.

(33-4) The good effects of their mystical practices or beliefs have not been obtained, while their own defects have been strengthened and exaggerated.

(33-5) Society requires him to conform to its customs, adjust himself to its demands, and suppress each inner urge to follow contrary ways. Who is he to dispute authority and disrupt convention in these matters?

(33-6) Once the quest throws its spell over him, he is its prisoner for life. He may escape from time to time. He may shun its disciplines and deny its self-denials when fatigue or circumstance prompts him to do so. But always its mysterious fascination will force him to return eventually. The length of the period of his desertion may be a month or a dozen years; that is irrelevant.

(33-7) For some persons adolescence was a painful period when adjustment after adjustment had to be made. They look back on it with dread. But is not adult life itself a kind of spiritual adolescence in which we all have to learn to make a further and higher series of adjustments?

(33-8) The Interior Word cannot speak frequently until there is complete silence within the man's being.

(33-9) His mind is on his Quest all the time. But it is not on the Quest so neurotically or so morbidly as to make him unbalanced.

(33-10) That we too are capable of doing what they did, of achieving what they achieved, is true in some cases only.

(33-11) He must accept the fact that he is not, and does not want to be, like the majority of people.

(33-12) If the struggle for holiness becomes desperate, if the probing into his spiritual state becomes constant, then the effort is excessive and unbalanced.

(34-1)⁴⁰ "Straight is the way and narrow the gate thereof" said Jesus. The Hindu Upanishads, which are the sacred and formerly secret works containing some of the highest wisdom of India, have a similar phrase: "The path which is as narrow as the edge of a razor." What do these words mean. They do not tell of a path to moral perfection, however desirable it may be to be morally perfect. No! the way they speak of is the Ultimate Path which demands from us utter and complete rectitude of thought and feeling. Every movement made in the heart and mind must be completely straight, undeflected and undistorted. The mental activity must be true in every sense of the word. Life must become one-pointed, perfectly concentrated, moving always in a straight line. When ideas are warped by prejudices, or distorted by preconceptions, or clouded by illusions, or inflamed by excitements, then the movement of the mind is not straight but wavering from side to side. It may even turn round and move backwards. We inevitably approach life with a predetermined outlook which has gradually developed from the many influences played upon us since childhood. Rare indeed is the man who is immune to them. This bias tends to overload with personal feeling all judgment, and to raise selfish emotion to the status of a test of truth.

(34-2) The Interior Word did not speak to me for myself alone, to prepare, teach and direct me. It spoke also for others. It required me to write down its messages for them even more than for me.

(34-3) The irony is that in religion most people distrust the new, and under-estimate the unorganised. They feel that in the old, the traditional and the established religious group they can take hold of what is solid and firm, reliable and safe.

(34-4) Too many aspirants complain about their seeming lack of progress, their failure to get encouraging inner experiences in payment for their effort. If they were humble enough they would not complain, for then they would not be measuring how high they had grown. If they must look at all, it would be better to look for a finer character than for stranger phenomena.

(34-5) The decision to embark on this quest – so new, uncommon and untried to the average westerner – becomes especially hard to the man seeking alone, with no companion or relative to fortify his resolution.

(34-6) Those who are disturbed by events or dismayed by intolerable conditions may seek emotional comfort, security or peace in various ways, either outward or inward.

⁴⁰ The paras on this page are numbered 74 to 79; they are not consecutive with the previous page; this originally followed page 32. Pages 29 through 35 were originally in the order: 30, 29, 31, 32, 34, 33, 35.

(35-1)⁴¹ The man who is ready to desert his quest or his master because no visible grace comes his way, because no joyous mystical ecstasies visit him, because nothing seems to happen in his inner life, needs to become acquainted with three facts of that life. The first is that grace may come and not be recognised for what it is. The second is that his personal emotions are not necessarily a correct measure of his spiritual progress. The third is that the true quest leads for a time through the dark lonely forest of inner poverty, where the man has nothing to boast of, is nothing to be proud of, and experiences nothing to compensate for the worldly life which he has sacrificed. It is indeed a dark night of the soul.

(35-2) The Interior Word: When another personality speaks from the entranced or semi-entranced body, be the latter a spiritualist medium, a hypnotised person or a psychologically auto-suggested one, we have a phenomenon in which no true mystic would take part. When this same personality announces itself to be Jesus, Krishna, St. Francis, Mrs Eddy or Mdme Blavatsky, it may immediately be labelled as spurious. Whether the phenomenon be produced by actual spirit-possession (when usually a lying spirit is the operating agent) or by psychological self-obsession, with the wakeful personality unconscious of what the other has said; in both cases it is one which ought to be avoided. The Catholic Church, with its very wide experience in such matters, has cautioned its adherents against being seduced either into allowing the thing to happen or into believing the teaching given by the mysterious visitor. The Pope Benedict XIV went so far as to ascribe a diabolic origin to the voice. From the standpoint of philosophy it may be said that the Inner Word speaks only to a man, never through him to others. Nor is it heard clairaudiently and therefore psycho-physically; it is heard only mentally and inwardly.

(35-3) It is here that the beautiful balance of philosophy rejects at one and the same time two opposing ways which appear in the history of mysticism. The one would, through over-systematisation and burdensome detail, turn its methods into rigid frozen complicated mechanisms, as if the inner being were a piece of engineering rather than a living thing to be nourished and warmed. The other would, through vague foundations, the pretext of freedom and excessive individualism, turn its teachings into an anarchy of conflicting ideas and personal phantasies or an arena for contending personal ambitions.

⁴¹ The paras on this page are numbered 92 to 95; they are not consecutive with the previous page. Pages 29 through 35 were originally in the order: 30, 29, 31, 32, 34, 33, 35.

(35-4) Man not only needs a discipline of habit but also, at times, a discipline against habit.

36
IV

(36-1)⁴² The religious individualist who is unwilling to put his mind under the yoke of any organisation, who is unaffiliated with any group, has at least as much chance to find truth as the members of such organisations and groups and, as history shows, most probably a better one.

(36-2) Men, filled with pardonable anxiety or natural eagerness, often ask: How long will it take me to accomplish this spiritual work? A definite period in years cannot be stated in the answer. Whoever thinks in this way will never be able to succeed in the task. For how can he enter the Eternal while he thinks only of time? All hurry must be abandoned. Let results take care of themselves, is the Bhagavad-Gita's advice in this matter.

(36-3) The assertion that spiritual chaos and anarchy are the alternative to spiritual institutionalism and organisation is absurd, for the contradictory claims and teachings of the various institutions themselves lead to a chaotic situation.

(36-4) If we try to compute the number of those who are not overawed by the prestige, the success and the organisation of a religion, sect, cult or group, and who seek truth with a better measure than these things, we shall find only a small remnant is left out of all those who profess an interest in the things of spirit.

(36-5) "When one has worked at this for a long time," wrote Chu Hsi, "a day will dawn when suddenly everything will become clear. The mind will be enlightened."

(36-6) Let others do what they wish with this human life but he can and must use it in no other way than to fulfil its higher purpose.

(36-7) Is it always his own fault if he does not make progress? Do not his surroundings and his destiny affect the result?

(36-8) He must not let himself be intimidated by the Quest's difficulties. He may heed the counsel of Lu Chiu-Yuan to "burn the thorns in your path and wash away the mire."

⁴² The paras on this page are numbered 96 through 106, making them consecutive with the previous page.

(36-9) His general attitude towards all cults and groups ought to be an independent one. It should prevent affiliation. This leaves him free to seek and take whatever of truth he can find in any or all of them.

(36-10) The dark nights which come to the inner man when he feels deprived of peace and hope or especially when he feels utterly deserted by the Overself, are as necessary to educate him as the bright days when joy fills him because of the divine nearness.

(36-11) He is a man alone, belonging to no sect or school, no group or organised creed.

37
IV

(37-1)⁴³ If the recent scientific computation of the earth's age as four thousand million years be correct, we get some idea how long it takes to make a man. How much longer then to make a superman?

(37-2) It is a mistake to believe that something must happen inwardly to show that he is making progress, that some dramatic experience or stimulating revelation must come to him as a reward for his taking time out to meditate. It is wiser to be satisfied with settling down and being calm, with the patient surrender to the Overself's will. He must learn how to wait.

(37-3) Not only are the lusts and passions enemies to his inner tranquillity but also ambition and curiosity, even the wish to influence, sway or persuade other men.

(37-4) Did he not know that when he put himself on this Quest, he put himself under the likelihood of having to endure the trials, the oppositions and the self-denials that often mark its course?

(37-5) Christianity, as it has become in its organised and institutionalised state, presents the good citizen as its model. Taoism as it originally was, presented quite the opposite non-conforming citizen as its own model. So long as society is itself ignorant of where it is going wrong in its appraisal of the nature of man and mesmerised by institutional prestige while neglectful of inner light, so long ought its demand for conformity to be treated with cold reserve, asserted the Taoist sages.

(37-6) The observing part of his mind will note with merciless detachment his deviations from the Path, his lapses from its standards.

⁴³ The paras on this page are numbered 116 to 126; they are not consecutive with the previous page. This page originally followed the next page, 38.

(37-7) Just as there is not a single radius only from the centre of a circle to its circumference but countless ones, so there is not a single path only from man to God but as many paths as there are men. Each has to find the way most appropriate to him, to the meaning and experience of truth.

(37-8) He should not let others, not even his friends or family, influence him to doing what his conscience tells is bad, or weaken his faith in what his intelligence and intuition tell him is true.

(37-9) DARK NIGHT of the SOUL: The owl is blinded by light, which is therefore darkness to it.

(37-10) It will begin to appear not only in the large events of his life but also in the ordinary activity of each day.

(37-11) No other man's experience can be worth the same as his own, or mean the same to him.

38
IV

(38-1)⁴⁴ I am not criticising those who follow such ways or advocate such teachings, nor venturing to judge their rightness or wrongness. The need for, and the usefulness of group organisation is admitted. But I feel there is an equal need for a different approach, for independence from all group organisations, there is room for a path which avoids "joining." This need not be misunderstood. There are those who like the first way and they will have to follow it. There are others who will prefer the second way. I am among them. Both ways are needed but by different people.

(38-2) It is essential to make clear that none should take to this Quest in order to follow or depend on some particular man, or to gain certain mystic experiences for if he is disappointed in the man or frustrated in reaching the experiences, he will be inclined to abandon the Quest. No! - he should take to it for its own sake, because it is immeasurably worth while and because its rewards in improved character and developed understanding are sufficient in themselves to pay for his effort. If the Quest helps him to become aware of, and to eradicate, bad faults in himself, in his outlook on life and in his approach to others, it has justified itself. Even if the mystical consciousness fails to show itself, or to show itself often enough to please him, he has still had his money's worth.

⁴⁴ The paras on this page are numbered 107 to 115; they are not consecutive with the previous page. This page originally preceded page 37.

(38-3) DARK NIGHT of the SOUL: In passing through this, the greatest humiliation he has ever experienced, and passing through it resignedly, patiently and without rebellion, he reduces the ego to a cipher, and destroys its power over him.

(38-4) This attainment does not come for nothing; it requires self-training, the following of practices, the doing of exercises.

(38-5) When he measures his accomplishments against his goals, he may get discouraged. But who is to judge him in this matter? Neither he nor his friends nor his enemies can do so without emotionalism or sentimentality warping, covering or colouring the judgment.

(38-6) Each seeker will have to find the approach which best suits his particular need and temperament.

(38-7) The experiences which he has along the path have to be correctly interpreted, the teaching which he obtains has to be correctly understood.

(38-8) He must be willing and even determined to think and feel differently from those around him. How can it be otherwise when his goal is different from theirs, too?

(38-9) He is quite willing to take the credit for his successes but quite unwilling to take the blame for his failures.

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

39

V

(39-1)⁴⁵ People are needed with intellectual acumen, with emotional control, with balanced reason, with loyalty to ideals and with sincerity and faithfulness in working for them. They are to be undeterred by criticism and unmoved by praise. And lastly, amid the arduous struggles of this quest, its soaring thoughts and serious comprehension of world-sorrows, a sense of humour is needed also.

(39-2) An article of diet which experience has shown to be good for a particular person will, if taken in excessive amounts, become bad for him. The body's balance has been upset. Any quality of character may be an asset to him but displayed to excess, it becomes a debit.

⁴⁵ The paras on this page are numbered 15 to 22; they are not consecutive with the previous page. The original order of pages for this category was: 40, 39, 41, 42.

(39-3) The best Greek minds rejected superstition and refused to give metaphysics and religion and science any place beyond that which was their due. They avoided the excessive religiosity of the Indian minds, which Buddha tried to correct.

(39-4) The virtue of this balanced approach shows itself in every department of the Quest. For instance in the relationship between disciple and master, he will avoid the one-sided emphasis upon the latter's personality which certain circles in the Orient and Occident foster through their own immaturity.

(39-5) Balance is needed in all ways on this quest. The student must not overvalue his emotional experiences, nor over concentrate upon his metaphysical studies. He must strive for poise in all things and at all times. To lose it is to lose that integrality of character which is the mark of the true philosopher. The mournful consequences which follow are apparent in the fantastic cults which pass for mysticism, as well as in the fantastic movements which distort modern art; they can be seen also in the dry barren field of academic metaphysics as well as in the ugly earth-tied materialism of utilitarian science.

(39-6) It is unwise and unphilosophical to regard any single factor as sufficient to carry a man to this goal. Some other factors are essential to the full achievement of this task. None of them can be separated from it. The reason lies in the fact that man is a several-sided being.

(39-7) It is part of the completeness of the philosopher's attitude that he can occupy a withdrawn position with reference to the turmoil as readily as an active one.

(39-8) In his desire to set up absolute standards, he may easily fall into the quagmire of absurd ones. It is all a matter of keeping a delicate balance. To act at the bidding of the true intuition will lead to wise deeds, but to act out of unilluminated emotion may lead to fanatical ones.

40
V

(40-1)⁴⁶ Equilibrium is a necessary part of the qualities to be developed on the Long Path. It is corrective against wrong ideas and protective against base emotion.

(40-2) It can not be easily classified for it is at once a doctrine requiring some faith, a teaching needing some study, a morality for obedience and a technique for practice.

⁴⁶ The paras on this page are numbered 1 to 14; they are not consecutive with the previous page – instead they precede that page.

(40-3) The psychic chaos which one observes everywhere in the Orient today is the result of man's essential need to balance himself, for it is the result of being infected by the West with yearnings to develop the earthly side of his life.

(40-4) Whenever he observes too much one-sidedness in his being or living, he must attend to its balance and make needed adjustments.

(40-5) Practical wisdom alone requires us not to limit the governance of life to any single rule, precept or point of view. It is not adequate by itself. We may best meet each circumstance according to its particular need and out of our own large capacity for adjustment.

(40-6) Those who want the result must not expect to get it by mere wanting alone. They must also work for it. But if their will is flaccid or atrophied they make only a few sporadic and shallow attempts and then abandon them.

(40-7) How can men understand themselves, or life, with any completeness if they neglect to develop their intuition? How superior is the life that is intuitively controlled and ordered, to the one driven by passion or agitated by emotion or even calculated by intellect!

(40-8) The more intellectual a man is, the more does he need to bring a devotional element into the studies and practices.

(40-9) The teaching is comprised of three parts: (a) the truth-principles (b) the meditation-methods (c) the mystical experiences.

(40-10) To bring about this harmonious balance of the inner life and the outer, is one objective of the philosophic path.

(40-11) The true, fully developed man is trying to struggle into being.

(40-12) Philosophic balance is not to be defined as the middle point between two extremes, nor as the compromise of them. It is determined on a higher level altogether, since it is determined and regulated by the intuition.

(40-13) Philosophy calls for a fine mixture of qualities and makes use of all parts of the man.

(40-14) He who has entered this balanced state has found peace.

(41-1)⁴⁷ The four sides of the pyramid of being – thinking, feeling, doing and intuiting – must be drawn together, properly developed and held together properly balanced. The inclination to fragment the self is the inclination to follow the easiest path, not the needed path. The whole person needs both developing and balancing; part of it cannot be left safely in neglect while the other part is intensively cultivated.

The philosophic goal is to be spiritually aware in all parts of the psyche, with the complete life as the final result. The aspirant must engage the whole of his person in the work of self-illumination, and not merely a part of it. If only a piece of it is active in this work, only a piece can get illumined or inspired. Even meditation itself – so important for the awakening of intuition – is only a part, and a limited part, of the Quest. Wholeness must be the ideal, if the whole of the Overself's light is to be brought forth and shone down into every day's living, thinking, feeling and being. Anything less yields a lesser result. And even if the whole is not held properly, is unbalanced, it yields a distorted result.

(41-2) If only a part of himself is used in the effort to gain enlightenment, only a part of the being will experience enlightenment.

(41-3) Although it is necessary to differentiate these lines of approach to the Overself in the study stage of growth, it would be wrong at any time to regard them as being mutually exclusive. Actually metaphysics and mysticism must, at the last, meet and intermingle. From the first the sensible student will perceive this and use each, in turn as well as together, to broaden his outlook and balance and understanding.

(41-4) His own fine balance not only saves him from falling into any one-sidedness but also allows him to recognise unhesitatingly and value justly whatever is worth while in all the sides of a subject or a situation. It keeps him inwardly free to admire without exaggeration or to criticise without prejudice.

(41-5) To keep an upright balance between influences arising from the two polarities does not mean that both are to be ignored. That indeed would be very difficult, almost impossible. They are to be measured, used and controlled.

(41-6) It may sound curious coming from one who advocated meditation before it became so much more familiar a subject, as it is today, to complain that too much is said about it in spiritual seeking circles.

(41-7) If anything is overdone, no matter how good it is, balance will be lost and evil will than creep in.

⁴⁷ The paras on this page are numbered 23 to 29; they are not consecutive with the previous page; but follow the paras on page 39.

(42-1)⁴⁸ Until balance is attained, there will be distortion. Balance means: perfect mating of the male-female principles in the individual. Until then there will be mismating.

(42-2) Balance is not reached by choosing a point half-way between two opposite conditions, but by choosing one that is just right, that accords to each condition just what the individual particularly needs for his wellbeing and development.

(42-3) The dogmatic insistence that all aspirants must follow one and the same rigid line of approach is too cramping.

(42-4) Philosophy is Greek in that it rejects extremes and seeks a balance of all man's parts, but Indian in that it venerates the transcendental.

(42-5) The true philosopher fits into none of the neat categories that others try to fit him into. He is too universal and too well balanced for that.

(42-6) All of Rudyard Kipling's famous poem "IF" is a preachment upon the virtues of balance.

(42-7) Nature is trying to teach them to equilibrate themselves. The sooner they learn this lesson, the better for their happiness and success.

(42-8) Balance exists when the different parts of a man's personality are brought into correct positions in relation to each other.

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

(43-1)⁴⁹ He whose relations with others are dominated by greed will one day be clutched by grief.

⁴⁸ The paras on this page are numbered 30 through 37, making them consecutive with the previous page.

⁴⁹ The paras on this page are numbered 39 to 51; they are not consecutive with the previous page, but follow the paras on page 43. The original page order for this category was 44, 43, 45, 46, 48, 47.

(43-2) Until a man freely admits his need of true repentance, he will go on doing the same wrongs which he has done before.

(43-3) Every desire conquered feeds his strength and fortifies his will.

(43-4) The more he brings himself to let go inwardly of his possessiveness, the less he will suffer. It is easier to do so at first in abstract meditation and later in actual everyday life.

(43-5) What is it worth to a man to be free from the passions, and free from the inner divisive conflicts which their activity must necessarily produce in him? Are they not the chief obstacles which prevent him from attaining that inner calm wherein alone the ego can be faced, caught and conquered? And this done what is there to keep the Overself from taking possession of him?

(43-6) We may ask why Shakespeare has portrayed too many human faults and too few human virtues. But the answer can only be because he has gone to life itself for his sources, where human imperfections are all too plain.

(43-7) It is through the will that he will make self-reforming resolutions and self-denying decisions, or put into practice what his intuition tells him must needs be done to further his inner life, or curb those passions which keep him among the animals.

(43-8) But not only does philosophy find it impossible to be itself apart from very practical aims, it also finds it impossible to exist apart from very ethical aims.

(43-9) Let him face the fact that if he is seeking the Overself with one part of his being, he is also seeking his own ego with the other. He wants his desires satisfied and also that which is desireless at one and the same time. He is trying to walk in two different directions. One or the other must go.

(43-10) The man's distress over his personal shortcomings and the loathing for his personal weaknesses goad him in the end to do something to improve the one and conquer the other.

(43-11) He will take constant care not to allow himself to think negatively, not to let into his field of awareness any greed, hate, resentment or anger.

(43-12) Dwight L. Moody complained that he had had more trouble with himself than with any other man he had ever met.

(43-13) His thoughts are to be kept free from dwelling upon any attachment.

(44-1)⁵⁰ He may act according to the dictates of his lower nature, but conscience will reproach him from time to time and experience will even itself disappoint him at other times.

(44-2) He is expected to put forth the effort needed to dispel a negative emotion or to destroy a negative thought, since such will not go away of itself.

(44-3) His meditations tend to make him sensitive and his studies sympathetic; the two qualities combine well so that others notice how kindly he is in personal relations.

(44-4) The moment when mental control is easiest and most possible is that following when an impression is first made upon the senses.

(44-5) No man's efforts to improve himself are ever wasted. All of them contribute in the end to the final result.

(44-6) According to the stage at which each mind has arrived, will the enticements of the world affect, or fail to affect, it.

(44-7) DISCIPLINE OF SPEECH The man who, in his speech, has no reverence for fact, is unlikely to find truth.

(44-8) Amid all their desires and lusts, their aims and projects, their strivings and ambitions, it is really the Overself which men unknowingly crave.

(44-9) The stricter his self-examination and the swifter his rejection of excuses, the safer will be his later course of life.

(44-10) Men act according to their innate character, their acquired knowledge and their past experience.

(44-11) Every part of his character is to be examined and, where necessary, improved.

(44-12) There is one relationship which takes precedence over all others. It is the relationship with the Overself.

⁵⁰ The paras on this page are numbered 23 to 28; they are not consecutive with the previous page – instead, this page precedes the previous page in the original para numbering.

(44-13) We see among neurotics this same long-drawn inability to form decisions, or dread of their being wrong if made.

(44-14) If he is to be guided by noble ideals rather than by mean motives, he cannot afford to be placid and smug before his own weaknesses in character or omissions in conduct.

(44-15) Rules of renunciation imposed from without may achieve their purpose for a time but may also bring about a relapse with further time.

(44-16) A settled composed disposition will be one of the fruits of perseverance in rejecting negative moods and undesirable thoughts as soon as they arise.

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(45-1)⁵¹ This Quest cannot be followed to success without the quality of courage. It is needed at the beginning, in the middle and near the end. It is needed to think for oneself, to act in non-conformity to one's environment and to obey intuitive leading toward new, unknown or unfamiliar directions.

(45-2) Why did Jesus ask his followers to refrain from calling him good? By all ordinary standards he was certainly a good man, and more. It was because this goodness was not really his own, it derived from the Overself having taken over his whole person, his whole being.

(45-3) If it be observed that young people and women at times display emotional instability, let it also be stated that to them is given by Nature tasks which can be fulfilled only in great love, and which call up in them commensurate emotional capacity. Where much is given, much is required, and they in particular need to learn control, and wise use of the talent for emotional drive so generously placed in their keeping.

(45-4) Those who do not feel ready, or inclined, to fulfil the disciplinary requirements and follow the meditational practices of the Quest, can still benefit in a practical way by using its ethical principles in his daily life.

(45-5) Vinoba Bhave, upon whom some of Gandhi's⁵² mantle has fallen, has persuaded landlords of large estates to give away millions of acres to hungry landless peasants.

⁵¹ The paras on this page are numbered 52 to 61; they are not consecutive with the previous page, but follow the paras on page 43.

⁵² "Ghandhi's" in the original.

Yet although he preaches what he calls a gospel of love, he himself rarely displays emotion!

(45-6) It would be a mistake to confuse detachment with callousness or to think that the conquest of emotion means the lack of all feeling. He who is possessed by the one and has achieved the other, may still have his sympathies unimpaired, and even brought to a greater self-identification with other men than before. But they will not be uncontrolled. Wisdom and knowledge, ideality and practicality, will balance them.

(45-7) St. Catherine of Siena was convinced that those who created unpleasant situations for her were better friends than those who created pleasant ones.

(45-8) A wide experience of the variations of class and fortune has convinced me that it is not only the poor who seek riches but also the rich who seek greater riches. None are content, hence none are at peace.

(45-9) So long as he is buffeted between his passionate desires and his self-hating guilt, so long will a distressing tension be sustained.

(45-10) Side by side with the good in every man, there is always the bad.

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(46-1)⁵³ The cultivation of a tranquil temperament promotes the practice of mental quiet. The cultivation of mental quiet promotes the attainment of the Overself's peace.

(46-2) There are truths in the philosophic doctrine which man's heart cannot easily, or at first, accept. This is because they are distasteful. Only after sufficient education by teacher, study, life or reflection can he bring himself to believe what he does not like.

(46-3) If he is not insincere, sooner or later the Quest will force his lower nature to throw up its hidden evil, so that he may face, fight and conquer it.

(46-4) The man who finds it impossible to love his own ego is merely fooling himself when he declares that he loves his neighbour's ego.

(46-5) He has feelings but they are so poised that they never disturb, so balanced with reason that they never agitate and so harmonised with intuition that they never excite him.

⁵³ The paras on this page are numbered 62 through 74, making them consecutive with the previous page.

(46-6) If he trains himself in thought control as a means of ego control, then neither flatterers nor critics can reach him with their praise or blame.

(46-7) The holier-than-thou attitude which condemns the sins of other men implies its own sinlessness. This is not only to commit the sin of spiritual pride but also to fall into the pit of self-deception.

(46-8) When the mind is sufficiently purified, it receives intuitions more easily and nurtures aspirations more warmly.

(46-9) Emotion is an unreliable adviser but refined, purified and liberated from egotism, it becomes transformed into intuition.

(46-10) Is mental tranquillity indistinguishable from emotional death? Is it not better to guide feelings, educate desires and uplift emotions into the proper channels than to kill them? Such questions show a confused comprehension of the philosophic discipline. The latter's aim is not to produce an insensible human stone but a true human being.

(46-11) A looking-glass has no feelings, no desires and no attachments for the objects or persons reflected in it. Are we, then, to become as inanimate and as cold as this piece of glass?

(46-12) More than four hundred years before Jesus' time Mo Tzu was teaching Chinese that "If everyone in the world would practise universal love, then the whole world would enjoy peace and order." But he also took care to teach them to rise above the emotions, and to understand by this kind of love a state of mind, not a state of emotion.

(46-13) Who can deny his past and divorce himself completely from it?

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(47-1)⁵⁴ Emotion is valuable as a driving power, but doubtful as a means for discovering truth. If unbridled by reason and ungoverned by will, it may even drive a man to foolishness and disaster.

(47-2) The adulation which some people offer cannot sway him, the abuse which other people utter cannot provoke him.

⁵⁴ The paras on this page are numbered 88 to 105; they are not consecutive with the previous page, but follow the paras on page 48.

(47-3) If he has a tendency to give way to momentary impulses, he should try to check it by realising that if he is to avoid unnecessary suffering they must be governed by reason.

(47-4) He need not lack humour nor be devoid of humanity even if he has learnt to accept the cosmic design with stoic equanimity.

(47-5) All this emotional energy which neurotics waste in self-pity, hysterics in crises and unwary ordinary persons in trivialities and negatives, is to be conserved, controlled and constructively redirected.

(47-6) When his involvement in the Quest has become a desperate affair to the point of morbid self-analysis endlessly repeated, it is time to restore his balance.

(47-7) Can he accept from others their vocal disparagement without resentment, anger or hatred?

(47-8) When control is so perfect that he can never again raise his voice in anger, he need turn attention to only one other passion – the sexual.

(47-9) The best charity in the end is to show a man the higher life that is possible for him.

(47-10) The emotions he feels must not be allowed to make him lose sight of his goal. They are temporary but this is permanent. His panics, rages and jealousies will subside and pass, this must remain.

(47-11) Philosophy offers a complete way of life; it is not confined to metaphysics, or mysticism, or religion.

(47-12) These struggles with the lower self are inevitable for most people and their way to the Goal lies through them.

(47-13) The cultivation of power must begin with the will, which must be used to impede desire and govern passion.

(47-14) George Sand wrote "At twenty I still believed in that love of humanity which dies with experience."

(47-15) There are techniques for attaining spiritual exaltation. Some stir emotion, others calm it.

(47-16) The ego is always ready with prompt justification of its behaviour.

(47-17) The more emotionally tense they become about a situation, the less reasonably do they look at it.

(47-18) The neurotic introduces emotional factors into purely business matters, creates hysterical scenes and cannot take a single word of constructive criticism or admonitory counsel.

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(48-1)⁵⁵ If the man lets others draw him down below his own level, the emotion of remorse and disgust, or the logic of suffering and self-preservation may force his return.

(48-2) Where other persons are good but mistaken, the uttered criticism of them should be gentle; where they are well-meaning but weak it should be cautious. For in such cases the character has what is admirable and what is blameworthy mixed up in it.

(48-3) Most people are repelled by the inhuman detachment and cold attitude of the Stoic philosophers like Epictetus and Marcus Aurelius.

(48-4) It is natural and pardonable for a married man with responsibilities, to worry if he has lost his employment or to be anxious if serious illness descends on his family. But if he is also philosophically inclined, he will check his worry and anxiety by calm reasoned analysis followed by prayer, meditation, and finally a handing of the problem over to the higher power.

(48-5) It is impossible to have correct understanding along with biased judgments and narrow outlooks, nor is it to be found along with a raging emotional tempest.

(48-6) How can man be so evil and so good, so low and so lofty, so small and so great?

(48-7) It is not enough to harbour ideals if nothing visible ever comes of them, not enough to talk about perfections if, through laziness, poverty of will-power, lack of discipline or insufficient energy, they are never brought an inch nearer.

(48-8) The atheist who declares that the moral scene is entirely suggested to man by his environment, has taken a partial truth, a partial untruth, and joined them together. But if he had declared that the environment was a contributory factor to the final result, he would have been quite correct.

⁵⁵ The paras on this page are numbered 75 to 87; they are not consecutive with the previous page – but they do precede that page.

(48-9) The wise and well-disciplined 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.

(48-10) When a man lets passion interpose between himself and his attempts to reason, he will reach a conclusion that may well be faulty.

(48-11) Bernard Shaw: "A woman like that has divine insight: she loves our souls, and not our follies and vanities and illusions."

(48-12) Try to understand other persons not in order to blame them but in order to understand better the operations of mind itself, the human mind.⁵⁶

(48-13) A cold, heavy and death-like apathy is not the indifference, or the detachment, taught here.

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(49-1)⁵⁷ In striving to master their earthly surroundings, they do nothing wrong. Nor is this statement changed if they call on the scientific intellect to help them do so. Materialism begins and grows when the moral, the metaphysical-intuitive and the religious points of view are submerged and lost in the process.

(49-2) Men have little difficulty in finding their own self-invented reasons to justify actions which are wrong or attitudes which are egoistic. Such is the power and worthlessness – at one and the same time – of merely logical thought.

(49-3) Those who respond to the dictations and commands of authority form the largest group – the masses. Those who respond to the directives of their intellect form the next one. Those who respond to their own intuitive determinations form the smallest group.

(49-4) "SUTRA YOGA" is the practice of semantics. It is done by being careful in speech. It involves never using the personal pronouns "I," "me," "mine."

⁵⁶ This para was published in the Notebooks series, in Category 6: Emotions and Ethics > Chapter 5: Spiritual Refinement > # 358.

⁵⁷ The paras on this page are numbered 12 to 26; they are not consecutive with the previous page, but follow the paras on page 50. The pages in this category were originally in this order: 50, 49, 52, 51, 53.

(49-5) We may believe a doctrine on the authority of the person who teaches it or of the books which communicate it.

(49-6) The intellect cannot be stopped from questioning.

(49-7) There is no reason why reason itself should not be appeased.

(49-8) First there must be intellectual understanding of the truth of his real being, then he can advance to the practices which lead to its realisation.

(49-9) The exaggerated trust which so many have reposed in the guidance of reason would be quite harmless and indeed greatly beneficial if they had first freed their reason from egoism and passion. But that is a rare and rarely sought achievement.

(49-10) When intuition guides and illuminates intellect, balances and restrains the ego, that which the wise men called 'true intelligence' rises.

(49-11) To exploit the physical resources of Nature is not materialism but to make such exploitation the chief purpose of human existence, is materialism.

(49-12) It is not enough to express your willingness to learn. You must also be willing to unlearn.⁵⁸

(49-13) If he seeks guidance concerning the correct course to pursue, he can better get it from the still centre of his being than from the restless chopping of his intellect.

(49-14) It is too independent to fit into any of the existing classifications.

(49-15) When malice and egotism get into a mental picture, reliability goes out of it.

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(50-1)⁵⁹ So long as a man gets all his ideas from experiences gained through the body alone, so long may he pardonably accept the belief in materialism. But as soon as he begins to get them from thinking alone – and the difference can not be properly grasped until he has practised meditation sufficiently and successfully – so soon will he see the falsity of this belief.

⁵⁸ This para was published in the Notebooks series, in Category 7: The Intellect > Chapter 3: The Development of Intellect > # 34.

⁵⁹ The paras on this page are numbered 1 to 11; they are not consecutive with the previous page.

(50-2) If this new scrupulousness requires him to reform his speech, he should do so. If a spiritualised semantics is needed for his thinking about truth, he should take it up.

(50-3) The intellect has so dominated the modern man that his approach to these questions is first made through it. Yet the intellect cannot provide the answers to them. They come, and can only come, through the intuition.⁶⁰

(50-4) So widespread is the intellectualization of the present generation that any mystical or religious teaching which presented falsehoods in smooth plausible logical and literate language, could more easily find acceptance than one which presented truths in simple statement.

(50-5) We Westerners say that there are two sides of every matter and hence two ways of looking at it. But the Indian Jains say there are seven different ways of looking at it.

(50-6) The intellect can only speak for the Overself after the Glimpse has vanished and turned to a mere memory. That is to say, it is really speaking for itself, for what it thinks about the Overself. It has no really valid authority to speak.⁶¹

(50-7) The school which omits any mention of the Quest, the college which gives no hint of the higher consciousness in man, the university which lets philosophy remain an unknown, disregarded or merely speculative subject – these do not adequately fulfil their function of preparing students for life in the world outside their walls.

(50-8) The first value of correct teaching is that it purges the seeker of many errors in understanding. This purgation in its turn saves him from committing many errors in conduct. Here is its practical value. The second value is that its light instantly exposes imposture, charlatanry, exploitation or evil in other teachings and in their exponents.

(50-9) What is needed by the man of today, exposed to the results of some centuries of intellectual awakening and sharpening as he has been, is a teaching that satisfies his intellect.

(50-10) To study the imaginations and theories of limited minds upon this subject is to waste time and squander energy.

(50-11) Is the finite intellect an adequate apparatus to find truth?

⁶⁰ This para was published in the Notebooks series, in Category 7: The Intellect > Chapter 1: The Place of Intellect > # 199.

⁶¹ This para was published in the Notebooks series, in Category 7: The Intellect > Chapter 1: The Place of Intellect > # 6.

(51-1)⁶² If his understanding does not get beyond the merely intellectual, it will not get him anywhere near the Real.

(51-2) The student must be open-minded, ready to discard a doctrine however long it has been held, when there is overwhelming evidence against it.

(51-3) The mystic, who knows more about the internal world than the scientist, is entitled to a hearing not less respectful than that to which the scientist is entitled because he knows more about the external world.⁶³

(51-4) Too many arguments have mere egoistic self-expression as their purpose, and not the pursuit of truth. Neither arguer is really interested in seeing the fallacies and weaknesses of his own case, but only those of his opponent's. Neither will be willing to abandon his own standpoint or theory no matter how much evidence or facts disprove it.

(51-5) The term philosophy is so misunderstood in many quarters today that it is necessary to explain how it is used here, if the correct concepts are to be attached to it.

(51-6) Books, which are the product of man's thinking power, have poured from the presses in daily streams. But the world is no better, its ignorance of the higher laws is no less than before the invention of printing. Something more is needed than mere intellection: something which can itself point out the terrific danger involved in intellection when it is unbalanced.

(51-7) If reason is working alone, it cannot give the answer. But if it is guided and directed by intuition, it may.

(51-8) Those who like the atmosphere of laziness which hangs over so much mystical thought and writing, are welcome to it.

(51-9) The fact that a higher state of consciousness exists is something which numerous, if not most, Westerners have never suspected.

⁶² The paras on this page are numbered 36 to 48; they are not consecutive with the previous page, but follow the paras on page 52.

⁶³ This para was published in the Notebooks series, in Category 7: The Intellect > Chapter 6: Science > # 73.

(51-10) Men who have daily experience of a divine presence will not waste their time arguing whether or not a divine power exists.⁶⁴

(51-11) It makes all the difference possible if a man ploughs through twenty books in order to put out the twenty first on the subject, or if he writes it out of direct first-hand knowledge.

(51-12) Philosophy does not subscribe to the belief that the mystic must disavow reason in order to achieve a mystical life.

(51-13) The purely intellectual approach to the Overself can never replace the psychological experience of it. This latter is and must be supreme.⁶⁵

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(52-1)⁶⁶ Metaphysics enables the mystic to make clear and conclusive to himself the principles on which his inward experience is based. This helps him, not only by satisfying the need for intellectual understanding, not only by supplying weapons to fight both his own doubts and the criticisms of sceptics but also, by giving directional guidance, enables him to avoid errors in mystical practice.⁶⁷

(52-2) Such abstract mystical or metaphysical thinking is a luxury which only those who have income-producing property or funds can afford. This is a statement often heard but seldom questioned. It is one of those statements which, because they are partly true and partly false, require closer examination than others.

(52-3) The hope of educated men who understand and appreciate the services of science but who deplore its dangers and recognise its limitations, lies in the investigation and development of consciousness.⁶⁸

(52-4) We have penetrated to the innermost heart of the atom but we have not penetrated to the innermost heart of man. The newly-discovered secret of atomic

⁶⁴ This para was published in the Notebooks series, in Category 7: The Intellect > Chapter 1: The Place of Intellect > # 215.

⁶⁵ This para was published in the Notebooks series, in Category 4: Elementary Meditation > Chapter 1: Preparatory > # 15.

⁶⁶ The paras on this page are numbered 27 to 36; they are not consecutive with the previous page, but follow the paras on page 49 and precede those on page 51.

⁶⁷ This para was published in the Notebooks series, in Category 7: The Intellect > Chapter 7: Metaphysics of Truth > # 58.

⁶⁸ This para was published in the Notebooks series, in Category 7: The Intellect > Chapter 6: Science > # 135.

energy may kill us through our unreadiness for it, whereas the undiscovered secret of human consciousness could certainly save us. Science, by itself, cannot help us here but philosophy, appreciated and understood, unquestionably can.

(52-5) When men awaken to a more emotional realisation of what science has done to them – as opposed to what it has done for them – there will be an urgent demand for a reinterpretation of science itself... The old interpretation will be discarded as dangerous.

(52-6) Nuclear research has shown that the atom consists of energy alone. It is but an aggregation of energies. It has shown that there is nothing, no “thing” at the world’s root. But only free minds and discerning eyes among scientists see clearly that this establishes the existence of Spirit, which is no formed thing, and overthrows the doctrine of materialism.

(52-7) The fool cannot follow this Quest. He may try to but he will be sent back to learn some wisdom through earthly lessons and through earthly difficulties brought on by his foolishness.

(52-8) Most men are the easy beneficiaries of what they have learned from others, especially from family and education. But they are also the unfortunate victims of the influence and suggestion coming from these sources.

(52-9) The disputations which follow the activity of intellect melt away in the harmonies which follow the upwelling of intuition.⁶⁹

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(53-1)⁷⁰ The faculty of discrimination which we are to use in the pursuit of truth is not the intellect but the true Reason, which itself judges the intellect and rejects or confirms what it says. The Indian sages call it Buddhi and have even assigned to Buddhiyoga a status not a bit lower than that given to the other yoga paths.⁷¹

(53-2) The educated mind is repelled by superstition, the reasonable mind by fanaticism. Yet both need the fortifying support of a spiritual teaching.

⁶⁹ This para was published in the Notebooks series, in Category 7: The Intellect > Chapter 1: The Place of Intellect > # 186.

⁷⁰ The paras on this page are numbered 49 to 53; they are not consecutive with the previous page, but follow the paras on page 51.

⁷¹ This para was published in the Notebooks series, in Category 7: The Intellect > Chapter 1: The Place of Intellect > # 167.

(53-3) We have had plenty of scientific thinking, business thinking and political thinking long enough but we have had very little inspired thinking. That is the world's need.

(53-4) The same science which formerly separated him in belief and understanding from the divine Mind, later, by its confirmation of the universal laws and powers, draws him nearer to it.

(53-5) There is a dead intellectuality which although quite unable to penetrate to the mystical heart of things, yet carries itself with an arrogant air of supercilious self-assurance!

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

VIII

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(55-1)⁷³ If he cares enough for the Quest and understands enough about the relation between it and diet, he will come sooner or later to choose his food with more resistance to habit.

(55-2) The vain delusion that death will have no power over the prophet, and over those followers who faithfully practise the prophet's teaching, has appeared in modern times in Western as well as Oriental mystical circles.

(55-3) In the proper use and informed control of his life-forces, man may find his way to health and truth.

(55-4) Where is the human body which is incapable of suffering pain or experiencing death?

(55-5) If the body is a temple of the living spirit, it must be cared for appropriately.

(55-6) St. Paul on vegetarianism: "I will eat no flesh for evermore, that I make not my brother to stumble." (I Cor. 8:13)

⁷² Blank Page

⁷³ The paras on this page are numbered 106 to 120; they are not consecutive with the previous page, but follow the paras on page 56. The original sequence of pages in this category was: 56, 55, 58, 57, 59 – 62, 64, 63, 66, 65.

(55-7) If fully purified the body is no longer found an obstacle to the Spirit, but its very sanctuary.

(55-8) How close is his relationship to that other Self, that godlike Overself! And not only his mind's relationship but also his body's. For in the centre of every cell in blood, marrow, flesh and bone, there is the void that holds, and is, pure Spirit.

(55-9) This redirected energy may be purposely directed toward various objectives.

(55-10) They do not embrace these hard disciplinary regimes out of their own desire, as the saints do, or in the joyous assumption of self-training, as the yogis do. It is rather that, under the pressure of circumstances or through a fate too powerful to withstand, they have lost the ordinary urges which motivate the many.

(55-11) The imposition from outside of any rule or regime or discipline is rarely successful in its results, unless it gains the assent of the innermost feeling or intuitive mind.

(55-12) In this dietary sense, the Quest isolates him from others, makes them regard him as an oddity living against Nature.

(55-13) Instead of being dominated by the sex nature, as so many men are, he will dominate it. Controlled and conserved, its forces may help him accomplish nobler purposes on much higher levels.

(55-14) What has spirituality to do with the gross animal body? some have objected.

(55-15) His energies may be dissipated or they may be disciplined: it is for him to choose.

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(56-1)⁷⁴ A substance so valuable that it can create another human being, must be used in accordance with its value, not squandered in unthinking indulgence.

(56-2) The love for which man is searching exists: It is as perfect, as beautiful, as perpetual and as healing as he can imagine it to be. But it does not exist where he wants to find it. Only the inner kingdom holds and gives it at the end of his search. No other

⁷⁴ The paras on this page are numbered 97 to 105; they are not consecutive with the previous page.

human being can do so unless he or she has previously entered the kingdom, and then only through all the limitations and colourings of the earthly consciousness.⁷⁵

(56-3) It is not that their intuitive guidance fails to suggest any change in their eating habits, but that they themselves fail to respond to the guidance when it is made. Their old fixed habits crowd it out and keep it out.

(56-4) The point is not that natural impulses of the body are wrong – how could that be – but that men have made them wrong. Originally the satisfaction of the pleasure instinct was in harmony with higher will as a lesser part of a greater function. But now human will has reversed its role and exaggerated it to first place. The result is disharmony and disease.

(56-5) When it comes to combining this biological technical knowledge with spiritual insight, the change of view-points makes it necessary to modify and even correct the scientific knowledge. That milk provides a better way to get animal protein than meat is perfectly correct, but to accept what is taught by science that we need animal protein, is wrong. This is not so but the long continued habits of the human race have made it seem so.

(56-6) Any ascetic practice which disciplines the rebellious body or restrains the senses, is a useful one. But it need not be an unnecessarily self-torturing practice. It can and should be a perfectly reasonable one.

(56-7) The act of union is not in itself a polluting one, for it is part of Nature's process. But pollution sets in when the act is abused, misused, degraded or perverted. Where pollution does not exist, discipline or rejection of the act is enjoined because of the tremendous immersion in, and concentration upon, the physical body, which it causes.

(56-8) Fatigue may allow the spine to sag, thus flattening the cushion-like cartilages between its discs and impinging on the nerve branches. This in turn restricts the inflow of nerve force and lowers nerve energies.

(56-9) His cells are loaded with putrefying or contaminated substances.

⁷⁵ This para was published in the Notebooks series, in Category 6: Emotions and Ethics > Chapter 2: Re-Educate Feelings > # 84.

(57-1)⁷⁶ He must begin this work by accepting the tenet that he is not the body, only a tenant in the body. Otherwise he may fall into the danger that so many hathayogins fall into: the inability to achieve mystical experience or practise metaphysical thinking.

(57-2) Only he who has taken one can know the value of a vow to help him struggle through inner conflicts of will against desire. The dedicated life can become also the fortified life, if a man swears solemnly to hold it to a specific discipline.

(57-3) At least two urgent needs must be attended to. The first is self-awareness and control of our emotional and mental reactions. The second is the same, but in reference to our physical reactions, that is, the way we use our body. In short, we must learn how most efficiently to function both in rest and in activity.

(57-4) But important as it is to give the body its proper attention, and environment its proper due, the more than usually perceptive thinker will be unable to escape the feeling of their transience or the sense of their inadequacy for complete happiness.

(57-5) Just as Buddha protested to the Hindu priests against the sacrifice of innocent goats on religious altars, so Jesus protested to the Israelite Rabbis against the sacrifice of innocent lambs on religious altars. But where Buddha, in his opposition to all ritual, suggested no substitute, Jesus suggested the eating of bread in place of the lamb's flesh and the drinking of a little red wine in place of the lamb's blood.

(57-6) There is no danger that the average Western aspirant will indulge in excesses of asceticism, will lacerate his body and torment his humanity. That danger existed only in the medieval and earlier period, and is even fading away today in the Orient. On the contrary, the present danger is that the aspirant wants the way made all-too-easy for him, with its disciplinary regimes and reform of habits removed.

(57-7) Why should it be right for a spiritual master to minister to diseased minds but wrong to minister to diseased bodies? To label one as white, and the other as black magic, or to neglect and ignore the flesh in the interests of wholetime devotion to the spirit, is unfair.

(57-8) Although the heroic way of abrupt harsh reform is the only way suited to certain temperaments, the easier way of gradual gentle change is the only way suited to most other temperaments. Few men can bring themselves to abandon the small comforts and daily routines to which they are accustomed for the purpose of plunging straightway into a rigorously ascetic regime.

⁷⁶ The paras on this page are numbered 126 to 133; they are not consecutive with the previous page, follow the paras on page 58.

(58-1)⁷⁷ In the ninth chapter of "The Wisdom of the Overself" I wrote: "For this notion of love is a sadly limited one. To bestow it only on a wife or a child, a sweetheart or a sister, is to bestow it in anticipation of its being returned. Man finds in time that such giving which hopes for a getting is not enough. Love cannot stop there. It seeks to grow beyond the restricted circle of a few friends and relations. Life itself leads him on to transcend it. And this he does firstly, by transcending the lure of the pitiful transient flesh and secondly, by transforming love into something nobler and rarer - compassion. In the divine self-giving of this wonderful quality and in its expansion until all mankind is touched, love finally fulfils itself." This last sentence may lead to misunderstanding. The paragraph in which it appears is, I now see, incomplete. For compassion is an emotion felt by one ego when considering the suffering condition of another ego. But spiritual development eventually lifts itself above all emotions, by which I do not of course mean above all feeling. The wish to help another person should not spring out of compassion alone, nor out of the aspiration to do what is right alone, nor out of the satisfaction derived from practising virtue for its own sake alone. It should certainly come out of all these but it should also come even more out of the breaking down of the ego itself. With that gone, there will be a feeling of oneness with all living creatures. This practice of self-identification with them is the highest form of love.

(58-2) It is certainly possible for a married man to attain enlightenment, for historic records supply the proof. My own contacts with both Oriental and Occidental illuminati confirm it. But it is possible only if his marriage is more than a mere animal mating. How far this discipline should go will depend on how far he wants his enlightenment to go and how much he is willing to subject himself to the necessary conditions. Marriage, like other normal human relationships, need not be denied if a man is ready to take the chances and risks it involves and if he chooses a partner who is likely to promote his quest rather than obstruct it.

(58-3) The hatha yogis are inclined to give too much importance to the practice of these bodily disciplines. When this happens they become obstacles on the way, new attachments that have to be broken.

(58-4) The same counsel cannot be given, nor the same path laid down, for a young man burning with sexual desire as for an old one bereft of it.

(58-5) The lust which promises to give so much, cheats its victim in the end.

⁷⁷ The paras on this page are numbered 121 to 125; they are not consecutive with the previous page, but follow the paras on page 55 and are followed by those on page 57.

(59-1)⁷⁸ When the first transitional period of creating, pioneering and establishing a new habit has been passed, it becomes no harder than holding on to a bad one.

(59-2) Among the Ojibwa Indians of North America there existed formerly an esoteric group of shamans who alone refused to become converted to missionary type of Christianity. They studied the higher teachings of spiritual existence; which were reserved strictly to themselves. The ceremony of initiating a new member was preceded by sweat baths.

(59-3) The yogis assume the Buddha posture not only to save themselves from a fall should they slip into the trance state, but also should they inadvertently enter the ordinary sleep state. It is to prevent the drowsiness which develops into sleep that they sit stiffly erect. These are all surface reasons; there are deeper ones, which refer to Spirit-Energy.

(59-4) Instead of violent constantly changing movements, pushes and jumps, it uses stretches, pressures, tensions fixed in attitude and maintained unbroken.

(59-5) While holding the breath as long as he comfortably and safely can do so, he resolutely draws the lower energy in his mind upward in fervent aspiration.

(59-6) There is some confusion here both in the arguments of advocates and the criticisms of objectors. It is not possible for any man completely to avoid taking the life of all other creatures in the animal kingdom especially tiny creatures like micro-organisms. But it is possible for him to avoid taking the lives of larger creatures which possess larger, more delicate nerve-systems, and causing suffering to them unnecessarily.

(59-7) If there are some for whom advice on sex control is unnecessary, there are many more who feel strongly its need.

(59-8) The man-body which seeks to balance and complete itself with a woman-body, can find in such physical union only a shadowy reflection of the happiness which lies latent and waiting in its own informing mind.

(59-9) Lie flat on your back. With the right hand resting on the diaphragm, take a deep breath. Feel the diaphragm rising under your hand. Exhale.

⁷⁸ The paras on this page are numbered 134 to 145; they are not consecutive with the previous page, but follow the paras on page 57.

(59-10) There is such a thing as emotional possessiveness. When this is extreme and unhealthy, fraught with desperate anxiety, both possessor and possessed are harmed.

(59-11) Those who seek happiness in their lusts may find it. But it is the happiness of the ape and the pig.

(59-12) The high moments of heavenly inspiration are laid low in the dust of obscenity or lust.

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(60-1)⁷⁹ The confusion of religious thinking on this matter is age-old. Yet the issue is quite simple. While we are alive the body is of grave importance but when we are dead it is of no importance at all. Those who condemn, despise or minimise the body are premature.

(60-2) TRANSMUTATION EXERCISE: Breathe in deeply and repeatedly. At the same time definitely direct the energy to achieve magically and to create mentally whatever specific physical or mental objective is aspired to. It becomes a vehicle of sacred consecration, born from the transmutation of sex fluid into spiritual force. Thus a white magic ritual is performed, not for emotive relief but to start a new current of creative power. It may be done along with prayers and declarations.

(60-3) If man is to grow to a consciousness higher than that of the animals which mate in his farmyards or run on his streets, man must see in marriage a relationship higher than that of the senses.

(60-4) The studies should stimulate him to start, continue or intensify the exercises, regimes and practices, but it cannot act as a substitute for them.

(60-5) Whoever tries to co-operate loyally with Nature's higher laws, that is with God's will, and brings body, intellect and emotion into obedience to them, will gain his reward in several ways.

(60-6) Judge the degree of a faith by its power to make men sacrifice their attachments, whether to things or habits – which is the same as its power to make them sacrifice themselves.

⁷⁹ The paras on this page are numbered 146 through 157, making them consecutive with the previous page.

(60-7) Tibet's most famous guru, Marpa, was happily married. Not all the most esteemed gurus and not all the best disciples are necessarily bachelors.

(60-8) The Sikhs of India are often admired for their physical bravery, strength and figure. Two of the practices inculcated in Sikh religion are early rising and cold showers.

(60-9) The concept of chastity is ridiculous and incomprehensible to those who are totally unready for it. The spiritual guide who attempts to impose it upon them as a rule of life, is rewarded by their ridicule.

(60-10) Any school of psycho-analysis which is materialistic in attitude and method must lead to dangerously one-sided results.

(60-11) When the hathayogins confine themselves merely to the physical body, then they are missing the real causes and the real purpose of life.

(60-12) The slantboard is dangerous to use if a person suffers from high blood pressure.

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(61-1)⁸⁰ We dislike the idea of becoming saints and fear the idea of becoming martyrs, just as we are averse to the idea of becoming ascetics. The spirituality of an antique period is not for us. We agree to learn a subject only when it is made easy, or to become spiritual only when the disciplines and dangers are first removed. We want the Quest but without the cross, the Overself without forsaking the ego.

(61-2) Those who defy the laws of emotional, mental and physical hygiene, automatically draw down punishment. They cannot get rid of those laws by ignoring them, or disbelieving in their existence.

(61-3) Never before have there been so many deaths from diseases of the blood vessels including the largest of them all – the heart. Why? The introduction of larger quantities of meat into the diet has led to the introduction of larger quantities of other animals' blood into the body.

(61-4) The body is our enemy only if we let it tyrannise over the finer aspirations, if we indulge it beyond its real needs and in violation of its real instincts.

⁸⁰ The paras on this page are numbered 158 through 168, making them consecutive with the previous page.

(61-5) Those who imagine that they cannot live without partaking of the limbs, organs, flesh or other portions of dead animals are to be pitied for their ignorance and inexperience.

(61-6) Where rennet is used in the making of cheese, the final product is no longer purely vegetarian. Where eggs are part of a diet, the animal life they contain, even though it is only incipient, violates the vegetarian principle of living.

(61-7) No fast ought to be for a longer period than one week unless it is borne by a well experienced person with a well-balanced mind, or unless it is supervised by an authoritative experienced fasting expert.

(61-8) St. Catherine of Siena lived for several months with no other food than the Communion wafer. At other periods she lived on a tiny quantity of fruit juice or vegetable juice.

(61-9) Tsongkhapa, in his younger days, mastered hatha yoga⁸¹ enough to gauge its real worth and place; then proceeded to the higher yogas which led him to fitness for his mission, which changed the history of Tibetan religion.

(61-10) If you are to be a guest, it is no great trouble to either you or your host, to warn him in advance about the prohibited foods.

(61-11) The sin of gluttony does not necessarily mean eating too much food. It may also mean eating too rich food even when the quantity is not excessive.

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(62-1)⁸² Even among the Indian teachers there is lack of agreement on this subject. Although this contradiction may not be known to enthusiastic recent converts, it is bewildering to some of their veteran followers. Swami Brahmananda, a direct disciple of Sri Ramakrishna and first President of the Ramakrishna Order of Monks, declared that it was nonsense not to eat meat. The late Swami Shivananda, second President of the same Order and another direct disciple, often smoked tobacco. I remember an anecdote which was told me by His Highness the late Maharaja of Mysore. Swami Vivekananda came to Mysore in quest of financial help for his proposed journey to Chicago to address the 1893 World Parliament of Religions which was destined to bring him sudden fame. My friend's father, the previous Maharaja, immediately recognised the inner worth of the Swami and gladly granted help. He sent one of his Palace

⁸¹ "hathayoga" in the original.

⁸² The para on this page is numbered 169, making it consecutive with the previous page.

officials with Vivekananda to the local bazaar with instructions to buy whatever things he wished to have. But despite the official's repeated cajoling, the Swami would not accept anything else than a large cigar which he lit at the shop and seemed to enjoy hugely. Vivekananda ate meat. He even advocated animal food to his fellow Hindus because it would give them more strength and more power as a nation in the fight for its own rights and place. But had the science of nutrition been as advanced in his day as it is now, it could have informed him that all the body building and energizing attributes of flesh food could be obtained from vegetable proteins and carbohydrates.

Sri Yashoda Mai the female guru, and Sri Krishna Prem of Almora, her male disciple, both smoked. Her Holiness told a North Indian Prince that it was not bad to smoke and offered him a cigarette herself. So naturally he smoked it, having received it from such holy hands. "I could not refuse it" the Prince told me. This began a course which ended in chain-smoking. I knew him for many years and finally persuaded him to free himself from both smoking and gluttony.

The Maharshi⁸³ of South India, like most Brahmins of that region, considered meat as too low a form of food to be used by the spiritually-minded.

In the West we know that Blavatsky,⁸⁴ the theosophical seer, too often kept her fingers busy rolling long Russian cigarettes. Gurdjieff,⁸⁵ the Armenian occultist, and one time teacher of Ouspensky,⁸⁶ usually produced packets of cigarettes for his disciples to smoke, whilst himself indulging in oversized cigarettes.

Ralph Waldo Emerson, following the common habit of his time and place, ate animal food too. He even poked gentle fun at vegetarians.

(63-1)⁸⁷ We use our minds and our bodies badly. And we do this through ignorance, through the lack of instruction on their proper use. The right use of the body and the correct provision of its needs are arts to be learned. The civilised man is not born with them. He is the unfortunate hereditary victim of generations of faulty modern habits. There is a better way to use the bodily mechanism than the habitual one of most westerners. Philosophy, knowing the mind-body relationship, is just as applicable to such apparently simple and trivial – but hygienically and psychologically important – matters as our use of this mechanism in sitting, walking, standing, breathing and even bending. It prescribes wise rules for living, eating and drinking.

⁸³ "Maharishee" in the original.

⁸⁴ Properly "Helena Petrovna Blavatsky"

⁸⁵ Properly "George Ivanovich Gurdjieff"

⁸⁶ Properly "Peter D. Ouspensky"

⁸⁷ The paras on this page are numbered 181 to 190; they are not consecutive with the previous page, but follow the paras on page 64.

(63-2) Thomas Jefferson's "Letters:" I fancy it must be the quantity of animal food eaten... which renders their characters insusceptible of civilisation. I suspect it is in their kitchens and not in their churches that their reformation must be worked, and that missionaries of that description from hence would avail more than those who should endeavour to tame them by precepts of religion or philosophy.

(63-3) Although sodium chloride salt is unacceptable as an article of diet and in a manufactured commercial form, it may be acceptable as a medicinal article when it appears one of the ingredients of a natural spa spring water. It would then be taken for a short period only and for the therapeutic purpose of assisting in the removal of a bad bodily condition.

(63-4) After the fast his taste-buds will naturally abandon their perverted condition and adjust themselves to their proper work.

(63-5) Several nuts, but not all, are an excellent source of protein to replace that which is lost through abandoning meat. Their indigestibility will disappear if they are finely ground in a mill or made raw into a butter.

(63-6) The benefits of fastings are not only physical and moral, they are also psychological since it enjoins patience and perseverance.

(63-7) This aversion to eating decaying food is supplemented in India's higher castes by aversion to allowing the peels removed from fruit to be left on the same plate as that on which it is being eaten.

(63-8) If the mention of this gory fact makes them feel somewhat uncomfortable, I do not apologise for it. They needed to be prodded. (re slaughterhouses)

(63-9) For those who have developed the conscience of civilised man, animal slaughter where other sources of food exist, is morally wrong.

(63-10) They do not see how their physical condition is bound up with their spiritual life.

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(64-1)⁸⁸ The Indian who remains a householder while following yoga, is expected to prepare himself before becoming a father, by four years of chastity.

⁸⁸ The paras on this page are numbered 170 to 180; they are not consecutive with the previous page, but follow the paras on page 62.

(64-2) To break an old and undesirable habit, two things are helpful. First take a vow, make a pledge before someone whose spiritual authority you respect or someone who is spiritually more advanced than yourself. Second, let yourself be carried as far as possible on the momentum of the first great tide of enthusiasm for the new resolve, into doing something about it, into visible and practical result.

(64-3) DR WIRTSCHAFTER: Professor of Nutrition in Northwestern University, told me that the theory of Dr Benedict, that high proteid⁸⁹ diet stimulates sex, is correct.

(64-4) In 1930 when I interviewed the President of the Ramakrishna Mission at Belur Monastery, India, I asked about his attitude toward health and sickness, since he was himself somewhat ill at the time. Swami Shivananda replied that a holy man had no concern about his body, and hence about his health.

(64-5) The craving for a mate of the opposite sex is the unconscious feeling of need for someone else to balance him. It may, and does, get mixed up with other needs, but this fundamental one remains.

(64-6) We may divide these different kinds of love conveniently into animal-physical love, emotional-mental love and impersonal spiritual love.

(64-7) In few persons is chastity a natural state: in most it must be learnt, fought for and brought to birth with much labour pains.

(64-8) If we could examine the prehistoric period of man, and not merely his latest century, we would find that the duration of his life had since been shortened, while the condition of his body has deteriorated through new diseases. The cause in both cases lies in his changed feeding habits to some extent, and in his unrestricted sexual habits to a much larger extent.

(64-9) Has he refused to submit to his own ego only to submit to society's? Shall he conform to the world and its ways out of fear of the world's opinion of him? Is he to have courage enough to reject his neighbour's religious ideas but not to resist his neighbour's foolish habits?

(64-10) HATHA YOGA BREATHING EXERCISE:⁹⁰ The deep breath is drawn in suddenly, violently and noisily, and then held. The spine is straightened up when inhaling.

⁸⁹ "Proteid" is an archaic form of "protein."

⁹⁰ "HATHYOG BREATHING EXES" in the original.

(64-11) The mere suppression of sex power does not lead to illumination but the redirection of it to a higher level may contribute, as one powerful factor, to such illumination.

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(65-1)⁹¹ It is certain that by a wiser physical hygiene we would not age as rapidly as we do.

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(66-1)⁹² The factors which must determine the length of a fast are the man's surrounding circumstances and physical strength, how much will-power he has and what it is that he wishes to achieve or cure by the fast.

(66-2) This training of the spine has some valuable secondary and incidental results. Although these are connected with the improvement of health and eradication of disease, and as such are not the direct object of the training, their value remains a great one for sufferers. For instance, weak and painful backs can be the result of several different causes but one of them is faulty posture when walking. The following way of carrying the torso is bad: drawing the shoulders and chest too far back and pushing the abdomen too far forward. This curves the spine in the wrong direction and unnecessarily throws too much weight upon it.

(66-3) The life-forces can be used either for regeneration or degeneration. They can be guided upward or allowed to drag man downward.

(66-4) To those who are unfamiliar with actual practice of these regimes, or who have never put themselves under any such disciplines at all, some will seem terrible and others intolerable.

(66-5) Why do the best airlines forbid their pilots to take these strong liquors during twenty-four hours before going on duty?

(66-6) Excessive addiction to hatha yoga⁹³ exercises immerses the man's consciousness excessively in the physical body. Its ultimate end is often that self-identification which it is the very purpose of higher yogas to escape from.

⁹¹ The para on this page is numbered 202; it is not continuous with the previous page.

⁹² The paras on this page are numbered 191 to 201; they are not consecutive with the previous page, but follow the paras on page 63.

(66-7) He need have no desire to become a saint, if he does not feel one. Indeed the very word itself irritates many. It smacks of oily self-satisfaction. It carries a hint of fussy self-conscious goodness.

(66-8) These regimes are intended to get toxic harmful deposits and filthy waste materials not only out of the alimentary tract but also out of the whole body. They are also intended to supply the brain and nerve system with purer blood.

(66-9) Every aspirant who would advance farther has to meet this problem, face and overcome it. If the process brings him suffering, the mastery brings him gain.

(66-10) No one will accept the hardships of ascetic training unless he expects an equivalent reward or compensation of some kind.

(66-11) History gives enough evidence to show that too many stern attempts to impose celibate ways of living unloosed some of the lusts they seek to bind. They could not be enforced on the unready.

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IX

(67-1)⁹⁴ They shut their eyes to events, nourish false hopes, avoid troubling questions, are blind to the tangible reality of things. It would be pleasant to be a false prophet in this matter of a world threat but a situation is not changed by refusing to consider it. They do all this because they seek survival, yet it is the very way to attain the contrary.

(67-2) A human life presents the only opportunity for attaining the realisation of Overself. It ought not to be taken away from any man, however evil he may be, and however remote from this goal, in punishment for his crime.⁹⁵

(67-3) There is such a confusion in contemporary human affairs, such a threat to human nobility from its physical environment, that ordinary rational knowledge proves insufficient to carry the thoughtful human being through a serene and peaceful day-to-

⁹³ "hathyog" in the original.

⁹⁴ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

⁹⁵ This para was published in the Notebooks series, in Category 26: World-Idea > Chapter 4: True Idea of Man > # 44.

day existence. Only a super-rational and mystically revealed knowledge can provide the added elements necessary to such an existence.⁹⁶

(67-4) As he lay dying, H.G. Wells discarded his belief in the inevitability of progress and even felt that everything might end.

(67-5) Operation W.W.3: Its object is not to benefit certain persons while others, equally meritorious, remain unbenefitted, but to guard the higher philosophy and to preserve the Quest's practices and disciplines for generations yet to come. The benefit to individuals is incidental and due in most cases to favourable karma created by devoted service.

(67-6) So long as leaders and their nations continue to violate the laws of spiritual wellbeing, so long will the vaunted protection of the major religious sects prove to be of little use in evading the Day of Judgment which they are now approaching at accelerated speed.

(67-7) The pacifist who believes that his attitude will affect the war makers and alter their attitude, is as irrational as the sparrow who appeals to the hawk for his life to be spared. But pacifism has a far sounder basis than this weak one.

(67-8) We are victims of a civilisation which does not know where it is going, trivial in purpose and corrupt in character.

(67-9) Since we cannot do enough to stop this increasing trend toward materialism, we are forced to live in its midst as spectators.

(67-10) It is a disturbing concept which holds that man's goodness seldom becomes actualised without the presence, and struggle against, man's evil.

(67-11) Those who seek to realise a paradise on earth have been promised failure by Gautama.

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(68-1)⁹⁷ Civilisation as we know it in many parts of the world, will vanish. Few individuals remaining within the devastated portions will survive.

⁹⁶ This para was published in the Notebooks series, in Category 13: Human Experience > Chapter 4: World Crisis > # 310.

⁹⁷ The paras on this page are numbered 12 through 19, making them consecutive with the previous page.

(68-2) The more brutal our times become, the more does a sensitive soul long for the kindly peace which meditation affords.

(68-3) The punishment of crime should be of such a nature as to be materially useful to society and morally useful to the criminal.⁹⁸

(68-4) The philosopher must look very far into human history and very deep in human nature when seeking the ultimate sources of human error and human wrongdoing. He must look farther than their social, economic and political courses. This done he will trace them to the animalistic instincts inherited from pre-human and primitive human incarnations. As long as these instincts remain undisciplined and as long as the higher nature is not more eagerly cultivated, so long must we expect to witness the strife which produces war whether between nations or inside them. It is quite proper to make the necessary remedial efforts through social, political, educational, organisational and other means, but their benefits will disappear in the end if they are not made side by side with the effort to teach the necessity of liberation from these instincts by the appropriate mental and spiritual techniques. The more numerous the individuals who can find peace and joy inside their own hearts, the more will the dangers and horrors which threaten mankind be curbed.⁹⁹

(68-5) It is foretold in the ancient religions, Jainism, Islam, and Buddhism, that time brings deterioration to religious faith and diminution to religious following. If we look around we see that this is so for, in proportion to the total number of those now in incarnation, the men and women now engaged consciously in the quest of God are quite few in most countries.

(68-6) Those who believed that human goodness would automatically follow economic improvement and political reform, have had their complete refutation in recent history.

(68-7) When the power of materialism is so widespread, the pattern of destiny so inexorable and the delusions of spiritual believers so deep, he is to be pardoned who feels that he cannot accomplish any useful service but, as the Chinese say, had better tend his own garden.

(68-8) Amid the perplexities and monotonies, the wars and calamities of our times, some may well ask themselves whether what they do in life is worth doing at all, whether it is all futile or worth while.

⁹⁸ This para was published in the Notebooks series, in Category 11: The Negatives > Chapter 3: Their Presence in The World > # 428.

⁹⁹ This para was published in the Notebooks series, in Category 11: The Negatives > Chapter 3: Their Presence in The World > # 343.

(69-1)¹⁰⁰ When men must struggle for their livelihood to such a degree that they have no energies and no time left for higher pursuits, it is futile to expect them to be fit for metaphysical study or mystical exercises.

(69-2) If pacific and non-violent methods will fail to produce, in most circumstances, any immediate successful result, they cannot fail in the long run, if patiently practised, to impress the adversary by their example - hitherto unknown to and unconceived by him.

(69-3) In Angkor¹⁰¹ my High Lama friend told me that the Sovietisation of Mongolia had led to the conversion of Buddhist temples into army barracks and to the use of monasteries as schools. The Communist Government of Hungary forced 10,000 monks to return to civilian life. Young Chinese monks were conscripted as soldiers.

(69-4) An age, which has found a surer and swifter way to destroy the human species, has done so because it gave so much enquiry, so much thought, to the nature of the atom. Why cannot it give a fraction of that enquiry and that thought to the nature of mind, when the consequences would be so much more useful?

(69-5) That the war's end will bring a new trouble, namely, a condition of chaos, should not seem surprising but a logical corollary to the tremendous devastations which will characterise this new kind of war.

(69-6) History is both a record and confirmation of the transience of men, of the mutability¹⁰² of their civilisations and the evanescence of all their other creations. If there is any moral to be drawn at the end of every history book, it must surely be the old Latin one, "Thus passes the glory of the world."

(69-7) If we look at recent history and at the omens of coming events, most of the well-meant attempts of past prophets, saints and teachers to improve human character seem pitifully futile. Oh yes, the scientists have improved human functions, as if to mock the saints' failure.

¹⁰⁰ The paras on this page are numbered 20 through 29, making them consecutive with the previous page.

¹⁰¹ "Angkhor" in the original.

¹⁰² In the original, it was "immutability." This was corrected for contextual clarity.

(69-8) Why should the innocent, those who do not want war, have to suffer along with the guilty, those who do want it? Is this epoch really any worse than earlier ones to be punished with so terrible a calamity? How to reconcile it with faith in a benevolent and merciful Deity?

(69-9) Man's dependence on the earth for the fuel such as wood, coal, oil and gas, from which he gains power and light, will give way in the future to dependence on the sun. Its rays will give him all that he needs for this purpose.

(69-10) Flaubert asked how is it possible to live in peace when the human race is so absurd?

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(70-1)¹⁰³ We take from those we associate with some of their characteristics. We may take only a little, and that unconsciously, but the result is unavoidable even if the association is only one of hate and war. This truth would provide the advocate of non-resistance and non-violence with a good argument for their cause but other factors need to be taken into consideration. What is the benefit of slightly uplifting the character of some men at the terrible price of degrading the character of an entire culture for generations? For when a nation is handed over to an invader, its culture is handed over at the same time. All expressions of the arts, the intellect, religion, mysticism and philosophy are then at the mercy of, and will be reshaped by, inferior minds and brutal characters.

(70-2) Is there, can there be, such a thing on earth as a paradise without sin? The answer is that it does not now exist and that it can exist in the future only if it is also a paradise without any people!

(70-3) The psychoanalysts who assert that those who turn toward mysticism or philosophy to escape from the large-scale dehumanisation, chaos, disorder and tension of our times, are taking an easy way out which lets them avoid facing their problems, are asserting what is true of some persons but quite false of others.

(70-4) The crushing of finer moral qualities like mercy, pity, calmness and forgiveness which war brings about, helps to inaugurate a more materialistic period after the war.

¹⁰³ The paras on this page are numbered 30 through 38, making them consecutive with the previous page.

(70-5) When the terrors and horrors of one war fail to have the effect of arousing people to thinking for themselves instead of in a mass, that is to say, of seeking truth individually, then the war will repeat itself again and again.

(70-6) The magnetic relationship between the two earth poles has been disturbed by the excessive amounts of radiation poured lately into space, with great weather disturbance as a result.

(70-7) If he remains completely preoccupied with his personal salvation and tries to ignore the destruction and suffering rippling through the world, that is his own affair. He is entitled to do it. There may even be nothing else that he can do. But the falling bombs will break into the quiescence of his meditations.

(70-8) The war revealed how many men were merely animals with a few human capacities and characteristics added.

(70-9) How many prophets have attempted to bring about the moral regeneration of mankind, and failed!

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(71-1)¹⁰⁴ Atomic Energy. What the scientists have done is to destroy the atom, the stuff which God made and used to make the universe. They have released destructive forces into the world and degenerative forces along with them among mankind. Even the peaceful commercial use of nuclear energy in reactor-installations brings these evils among us and the precautionary safeguards fail to overcome them.

(71-2) It is not palatable to hold the thought that humanity is so bad, or else its rulers so misguided, that little or nothing can be done to save it. Yet if it happens to be a true thought, we ought to be strong enough to accept it and acknowledge that there are times when such a defeatist outlook is justified and necessary.

(71-3) Only the unveiled perception of what is going on in the interior world of man's being, can render plainer the answer to the riddle of the twentieth century.

(71-4) An atomic war would be either a tremendous act of suicide or a tremendous gamble. Will this plain fact be enough to prevent it?

¹⁰⁴ The paras on this page are numbered 39 through 53, making them consecutive with the previous page.

(71-5) This epoch will end in strife, hatreds, wars, epidemics and destruction, in blood and death. Such is the prophecy of old Indian books.

(71-6) It was the Stoics who wrote that the wise man will not waste his energy and years in futile political endeavours if he finds his environment too corrupt.

(71-7) If we look back a thousand years and look around on contemporary history, it seems that the power of evil is still as strong as ever it was.

(71-8) War always brings about the brutalisation of most of the men who fight in it and yet, paradoxically, the spiritualisation of a minority.

(71-9) Strife or hate, dissension or violence, rears its fearsome face in every quarter of the globe, like some hydra-headed dinosauric monster.

(71-10) It is this instinct of violence which leads to the broken heads of riot and the flowing blood of revolution.

(71-11) When sin is regarded as if it were virtue, and virtue itself is sneered at, then the time is near when God's punishing hand will be felt.

(71-12) Most people dread the possibility of war and few wish it to happen.

(71-13) It does not usually pay to be pessimistic but that need not prevent our facing unpalatable facts.

(71-14) Can anything be done to avert this ill fate?

(71-15) All these movements and efforts assume that people are willing to listen to Truth's voice and, listening, to accept what is said. Such an assumption is a false one. It is a bit of wishful thinking.

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IX

Old x: Mentalism ... NEW XXI: Mentalism

73

X

(73-1)¹⁰⁶ Just as the electric current must meet a second thing, resistance, before it can appear as light, sound, heat or magnetism, so mind must meet with an idea before it can

¹⁰⁵ Blank Page

appear as consciousness, in the way we humans know the latter. Until then it must rest in the blankness of sleep, or the latency of subconsciousness.¹⁰⁷

(73-2) The first step toward ceasing such wrong self-identification is to recognise the body to be but a state of consciousness, and the ego to be but an idea.¹⁰⁸

(73-3) The mind issues orders to, and thus uses, the body. The transmission is staged through will, then energy, then nerve vibration, then muscle contraction, and finally, movement. Just as the mind does not act directly upon the body, so the body affects the mind by the same graduated process, but in reverse.

(73-4) Is it the body that tells you it is there, or the brain which informs you of its existence? No! Consciousness comes first and reveals their presence. If a dead man clutched a dissected brain for a whole year, neither of them would know of his own or the other's existence. Why? Because the mind which really knows has left.

(73-5) In this doctrine of mentalism we come upon the central mystery of philosophy.¹⁰⁹

(73-6) Lu Chiu-yuan was a famous advocate and eloquent expounder of the mentalist teaching in twelfth century China. Students came to his lectures in crowds from all districts in Eastern Cathay. Yet his ardent conviction of mentalism's truth did not diminish in any way his capability and efficiency as a government official. On the contrary, so satisfied were his superiors with his practical performance in minor positions that he was appointed governor and magistrate of the city of Ching-Men-Hsien, where he was highly successful in fulfilling all his responsibilities. He was offered a still higher promotion but refused, for in between his duties and in leisure hours he also found time to teach students and give lectures.

(73-7) It was a favourite saying of my venerable old teacher, the late Subramanya Iyer, that you may measure the spiritual profundity of a people or nation by its appreciation and acceptance of the doctrine of mentalism.

(73-8) I live in a world of Mind. The material forms which I see only appear as if they were non-mental.

¹⁰⁶ The paras on this page are numbered 11 to 20; they are not consecutive with the previous page, but follow the paras on page 74. The original order of the pages in this category was 74, 73, 75.

¹⁰⁷ This para was published in the Notebooks series, in Category 21: Mentalism > Chapter 2: The World As Mental > # 103.

¹⁰⁸ This para was published in the Notebooks series, in Category 21: Mentalism > Chapter 2: The World As Mental > # 87.

¹⁰⁹ This para was published in the Notebooks series, in Category 21: Mentalism > Chapter 4: The Challenge of Mentalism > # 5.

(73-9) The practical value of grasping that the world is an idea is not only in the spirit of calm detachment which it gives but also in the liberation which it gives from various fears.¹¹⁰

(73-10) If they would only stop to think over the meaning and the importance of self-consciousness, they might get at the Great Secret.¹¹¹

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(74-1)¹¹² When we give ourselves up to a desire or an attachment, why do we really do so? It is because we seek the state of happy consciousness which the thing obtained or the situation realised would, we believe, lead to. What we really desire is in the mind.

(74-2) What fact is more certain, what part of human life more inescapable, than that of consciousness? What would become of our experience of the world without the awareness which is basic to it.

(74-3) Mind cannot project itself outside itself to observe what it is. Only through what it knows or does or desires, only as its existence is expressed in any given situation, can it perceive itself.

(74-4) A popular misconception of mentalism must be cleared. When we say that the world does not exist for man apart from his own mind, this is not to say that man is the sole world-creator. If that were so he could easily play the magician and reshape a hampering environment in a day. No! – what mentalism really teaches is that man's mind perceives, by participating in it, the world-image which the World-Mind creates and holds. Man alone is not responsible for this image, which could not possibly exist if it did not exist also in the World-Mind's consciousness.

(74-5) Men live tightly enclosed in the straight-jacket of the human senses, so that they never know what is beyond these very limited and very restricted channels of perception. Yet their experience of the world is actually created out of this mysterious element which transcends their ordinary view. All that they get is their own idea of what is real, and never any contact with the real world itself. The lesson of atomic

¹¹⁰ This para was published in the Notebooks series, in Category 21: Mentalism > Chapter 5: The Key To the Spiritual World > # 8.

¹¹¹ This para was published in the Notebooks series, in Category 21: Mentalism > Chapter 5: The Key To the Spiritual World > # 90.

¹¹² The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

research is that such a world is completely different from the one that seems to surround them.

(74-6) There is nothing a man knows more directly than the experience of his consciousness. He does not know a physical brain but a mental fact - of being aware. Yet it is man alone who has produced that strange creature the materialist, who stubbornly denies the mentality of mind and insists on its materiality!

(74-7) So many use the word "mind" as if they knew perfectly well what they are talking about but the fact is that they confuse it with "body."

(74-8) Mind is that quality or capacity in man which enables him to be aware of both himself and his surroundings.

(74-9) Those who still believe in matter, believe in an antiquated superstition.

(74-10) He sees that in the end the five senses are particular functions of the mind.

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(75-1)¹¹³ The metaphysical doctrine called "subjective idealism" is a first step towards truth but not at all the last step. Taken by itself, leaving the universe within man's little finite mind alone as it does, it can even lead to serious misconception and error. Only by putting the world where it originates - in the World-Mind - and then alone bringing man's participating and limiting mind into the scene, can the doctrine be completed and corrected!

(75-2) The value to the seeker after wisdom of comprehending the world's mentalistic nature is that it assists him to lose his fear of it as well as his attachments to it.

(75-3) Many complained about my presentation of mentalism as being repetitious. Yet, without such detailed reasoning and elaborate argument it would have been harder for the Western reader to understand, much more to accept, so unfamiliar a teaching.

(75-4) It is doubtful if God created those strange creatures, the materialists. They arrive on the scene of life with eyes closed to their own existence as mind but wide open to the existence of something which is not there, which they call matter.

¹¹³ The paras on this page are numbered 21 to 25; they are not consecutive with the previous page, but follow the paras on page 73.

(75-5) "The universe is my mind; my mind is the universe," said Lu Chiu-yuan.¹¹⁴ There is no end to the number of things to be learnt about the universe, he argued. Learn therefore to know the one great principle – the mind – behind it.

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

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(77-1)¹¹⁶ The weariness of life which shows itself in the desire not to be born again at all, in the yearning for Nirvanic peace, may come from having endured too deep suffering. But it may also come from having saturated oneself with experiences of all kinds during a series of reincarnations far longer than the average one. It is then really a desire to extinguish the tired ego.

(77-2) The Infinite Mind refuses to be personalised, and we shut it down to the ego only by shutting it out altogether.

(77-3) If anyone complains that despite all his efforts he is unable to see the Overself, it can only be because he stubbornly persists in seeing his own 'I' with every effort. It is this which blocks the other from his sight. Hence it is this that he must remove.

(77-4) The fact is that they fear to be given the answer to the question, "Who am I?" It might require them to desert their little egos.

(77-5) Few beginners have either the will or the perception, the knowledge or the guidance, to get past their ego's tricks to circumvent their aspirations and so, few arrive where they set out to go.

(77-6) So long as the ego's life is disconnected in its own consciousness from the Overself's, so long will it be unable to avail itself of the benefits and advantages which flow from connection in its sub-consciousness.

(77-7) The correct understanding of what man really is, is both self-humbling and self-glorifying.

¹¹⁴ "Lu Hsiang-Shan" in the original, but Lu Chiu-yuan is Wade Giles, and Lu Jiu-yuan is Pinyin.

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¹¹⁶ The paras on this page are numbered 41 to 54; they are not consecutive with the previous page. The original order of pages for this category is: 78, 77, 79.

(77-8) He is untrammelled by itineraries, untied to programmes or schedules. He is free to go where the Spirit bids him.

(77-9) The ego worships no other God than itself.

(77-10) The ego can effect tremendous achievements in the domain of worldly life but it can do nothing in the domain of spiritual life. Here its best and only achievement is to stop its efforts, silence itself, and learn to be still.

(77-11) If I love the ego then I fear other men, or the opinion of other men. I will so act as to please them rather than the higher will.

(77-12) Man is made up of a thinking element, a single feeling and desiring element, a willing element and an intuiting element which is superior to all these others.

(77-13) Just as the pearl is well hidden within the oyster and not apparent until searched for, so the Overself is well hidden in man.

(77-14) The body in which he dwells is not himself. The intellect with which he thinks is not himself. The consciousness by which he utters 'I' is himself.

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(78-1)¹¹⁷ We may take comfort in the fact that the Overself never at any moment abandons or obliterates the human personality, however debased it becomes. Nor could it do so, whatever foolish cults say to the contrary, for through this medium it finds an expression in time-space.¹¹⁸

(78-2) "Here am I," is to be his attitude, "humbly receptive in the silence, submissively waiting with restrained ego and stilled mind, for whatever guidance comes and however distasteful to personal emotion or however unwelcome to personal judgment it may be."

¹¹⁷ The paras on this page are numbered 28 to 40; they are not consecutive with the previous page.

¹¹⁸ This para was published in the Notebooks series, in Category 22: Inspiration and the Overself > Chapter 3: The Overself's Presence > # 392.

(78-3) There is an intermediate entity, compounded of the ego's best part and the point of contact with the Overself. Call it the higher mind, the conscience, or the intellectual intuition, if you wish.¹¹⁹

(78-4) Let him constantly observe his own personality as if it were a stranger's, and become mindful not only of his thoughts, emotions and actions but also of his bodily postures and speech.

(78-5) Time and growth are needed before a man can sign that absolute commitment of mind and life for which it asks.

(78-6) It is vital to see clearly the difference between teachings that spring from and serve only the ego, and those that spring from and lead to the Overself.

(78-7) A time will come when he will have to get away from himself. He will learn to outrage his own pride, to swallow his own vanity.

(78-8) By keeping his ego out of the way, his outlook is no longer blocked with illusions or obstructed with passions.

(78-9) In the study of modern science, in all laboratory analysis or examination of natural phenomena, great stress is laid upon the necessity for strict impersonality, and freedom from every trace of wishful thinking, personal emotion and prejudice. This is of equal necessity to the student of philosophy.

(78-10) If a man wants continual access to the Overself, he must remember that it is not free; there is a high price to be paid – the price of continual submergence of the ego.

(78-11) All your thinking about the ego is necessarily incomplete, for it does not include the ego-thought itself. Try to do so, and it slips from your hold. Only something that transcends the ego can grasp it.

(78-12) If he could get the ego to withdraw from his motives and calculations and purposes and impulsions, how could his acts be other than righteous ones?

(78-13) We are like flowers torn from our natural soil and suffering the misery of separation. Our fervid mystical yearnings represent the recognition of our need to reunite with our Source.

¹¹⁹ This para was published in the Notebooks series, in Category 22: Inspiration and the Overself > Chapter 1: Intuition the Beginning > # 7.

(79-1)¹²⁰ When the ego is brought to its knees in the dust, humiliated in its own eyes, however esteemed or feared, envied or respected in other men's eyes, the way is opened for Grace's influx. Be assured that this complete humbling of the inner man will happen again and again until he is purified of all pride.

(79-2) Out of this ego-crushing, pride-humbling experience he may rise, chastened, heedful, and obeisant to the higher will.

(79-3) That crafty old fox, the ego, is quite capable of engaging in spiritual practices of every kind and of showing spiritual aspirations of every degree of warmth.¹²¹

(79-4) The degree of ego-attachment which you will find at the centre of a man's consciousness is a fairly reliable index to the degree of his spiritual evolution.

(79-5) The presence and activity of the Overself is hidden from each ego until it surrenders itself.

(79-6) Is there a total anonymity of the ego in this awareness?

(79-7) The ego may get worn down by time's activity as well as by man's own work upon himself.

(79-8) He will learn to see the acts of others from this impersonal angle. In this way he instructs himself by their experience.

(79-9) Out of his present self he is to evolve a better one and to actualise his higher possibilities.

(79-10) "Blessed are the poor in spirit" said Jesus. What did he mean? To be "poor" in the mystical sense is to be deprived of the possession of the ego, that is, to become ego-free.

(79-11) What is the ego but a load of mixed memories?

¹²⁰ The paras on this page are numbered 55 to 65; they are not consecutive with the previous page, but follow the paras on page 77.

¹²¹ This para was published in the Notebooks series, in Category 8: The Ego > Chapter 4: Detaching from The Ego > # 319.

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

(81-1)¹²³ There are varying degrees of spiritual illumination, which accounts both for the varying outlooks to be found among mystics and for the different kinds of Glimpse among aspirants. All illuminations and all Glimpses free the man from his negative qualities and base nature but in the latter case only temporarily. He is able as a result, to see into his higher nature. In the first degree it is as if a window covered with dirt were cleaned enough to reveal a beautiful garden outside it. He is still subject to the activity of thinking, the emotion of joy and the discrimination between X and Y. In the next and higher degree it is as if the window were still more cleaned so that still more beauty is revealed beyond it. Here there are no thoughts to intervene between the seer and the seen. In the third degree the discrimination is no longer present. In the fourth degree it is as if the window were thoroughly cleaned. Here there is no longer even a rapturous emotion but only a balanced happiness, a steady tranquillity which being beyond the intellect cannot properly be described by the intellect.

Again, mental peace is a fruit of the first and lowest degree of illumination, although thoughts will continue to arise although gently, and thinking in the discursive manner will continue to be active although slowly. But concentration will be sufficiently strong to detach him from the world and, as a consequence, to yield the happiness which accompanies such detachment. Only those who have attained to this degree can correctly be regarded as 'saved' as only they alone are unable to fall back into illusion, error, sin, greed or sensuality.

In the second degree there will be more inward absorption and cerebral processes will entirely fade out.

Freedom from all possibility of anger is a fruit of the third and higher degree.

(81-2) The holy feelings generated by the Glimpse ought to be protected against the world's disintegrating power and shielded against your own tendency to dissipate them by hasty violent movements or needless irrelevant chatter.

(81-3) There is some life-power from which we derive our capacities and our intelligence. It is hidden and intangible. No one has seen it but everyone who thinks

¹²³ The paras on this page are numbered 27 to 30; they are not consecutive with the previous page.

deeply enough can sense that it is there, always present and always supporting us. It is the Overself.¹²⁴

(81-4) If he is young in the life of the Spirit, ignorant of its laws and inexperienced in its ways, he may take the fading of the Glimpse amiss. He may complain too long or bemoan too much, thus inviting that dread experience, the dark night of the soul.

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(82-1)¹²⁵ All other experiences shrivel into unimportance if remembered during this glorious and golden hour.

(82-2) The master is free, totally free, from the greeds and lusts of ordinary men. In this he is a forerunner of the men who are to appear later.

(82-3) It is a useful practice to write down every detail of the experience while it is still fresh in the mind. The record will still be there when the joy is gone.¹²⁶

(82-4) The Glimpse is either the result of a certain sensitivity to intuitive feelings and ideas, or else brings him to it.

(82-5) That this Overself is not an abstract, non-existent entity conceived in the imagination of dreaming mystics, is proved by a long list of testifying witnesses.

(82-6) That point in man where the two worlds of being – infinite and finite – can be said to touch, is Overself.

(82-7) The recognition that this experience does happen is increasing rapidly in Western countries but in the East it has never been doubted. The criticism that mystical experience is subjective and illusory is being dropped, as it ought to be.

(82-8) If he is willing to take the training of his mind seriously in hand he can, either during or at the end of his course, live again in such experiences.

¹²⁴ This para was published in the Notebooks series, in Category 22: Inspiration and the Overself > Chapter 3: The Overself's Presence > # 175.

¹²⁵ The paras on this page are numbered 31 through 43, making them consecutive with the previous page.

¹²⁶ This para was published in the Notebooks series, in Category 22: Inspiration and the Overself > Chapter 7: After the Glimpse > # 10.

(82-9) A glimpse may exalt the man and give him inspiration but above everything else it attests for him the fact that he is fundamentally Spirit. This is the commonest kind of glimpse but there is another kind which, in addition to doing these things, opens mysterious doors and provides inlooks to the working of secret laws and occult processes in Nature, the world and the life of man. This kind of glimpse may fitly be termed "a revelation."

(82-10) Although the higher consciousness may vary in vividness, before settling down to a fixed evenness of quality, it remains permanent at this stage.

(82-11) What will happen to his environment after illumination? Nothing. It will not be miraculously transformed so that he sees auras, ghosts and atoms mixed up with its ordinary appearance. It will still look as it did before. The grass will have the same shapes and colour.¹²⁷

(82-12) According to our traditions the history of the world does not contain any period where there were not men who had realised their higher nature. But they were very very few.¹²⁸

(82-13) The glimpse does not necessarily have to come to you during meditation, even though the work in meditation helps to bring about its occurrence. It may come at any time.¹²⁹

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(83-1)¹³⁰ Some enter into this experience only once in a lifetime; others repeat it a few times. Only a rare individual here and there enters it frequently.¹³¹

(83-2) Union with the Overself is not the ultimate end but a penultimate one. What we look up to as the Overself looks up in its own turn to another and higher entity.¹³²

¹²⁷ This para was published in the Notebooks series, in Category 25: World-Mind in Individual Mind > Chapter 2: Enlightenment Which Stays > # 227.

¹²⁸ This para was published in the Notebooks series, in Category 25: World-Mind in Individual Mind > Chapter 3: The Sage > # 33.

¹²⁹ This para was published in the Notebooks series, in Category 22: Inspiration and the Overself > Chapter 5: Preparing for Glimpses > # 87.

¹³⁰ The paras on this page are numbered 53 to 63; they are not consecutive with the previous page, but follow the paras on page 84.

¹³¹ This para was published in the Notebooks series, in Category 22: Inspiration and the Overself > Chapter 4: Introduction To Mystical Glimpses > # 125.

¹³² This para was published in the Notebooks series, in Category 25: World-Mind in Individual Mind > Chapter 1: Their Meeting and Interchange > # 160.

(83-3) All through his spiritual career he has dreamt of this first, blissful and unique moment when he would enter the Overself's awareness.

(83-4) For proof that the glimpse is a genuine fact and not an hallucinatory one, not only ought the experience itself to be analysed but the after-condition ought to be studied and the subsequent behaviour ought to be noted. Does it show less attachment to the ego and more devotion to the Overself, less emotional disturbance and more mental tranquillity?¹³³

(83-5) When the ego is displaced and the Overself is using him, there will be no need and no freedom to choose between two alternatives in regard to actions. Only a single course will present itself, directly and unwaveringly, as the right one.¹³⁴

(83-6) His behaviour is spontaneous, but not through mere impulse nor through unused intellect. It is the spontaneity, the forthrightness of an inspired man who knows where he is going and what he is doing, who is directly guided in his relations with other men by a higher will than his own ego's.

(83-7) Neither the intuitive voice nor the mystical glimpse will answer to your call if you demand an instant, clear and powerful response. But if you are patient, co-operative and meditative, there is a better chance of successful result.

(83-8) The concentration upon the glimpse must be full, complete and sustained. If, for only a single moment, he allows his attention to be diverted toward some outer thing or person, or to be divided with some inner idea, the glimpse may instantly disappear.

(83-9) He does not expect to feel often these great moments when he passes through an archway opening on the infinite and enjoys the Best.

(83-10) Like a prisoner emerging from a gloomy cell after many years or an invalid liberated from long confinement in a hospital bed, he will feel an overwhelming sense of relief as the glimpse deepens and all cares, all burdens, fade away.¹³⁵

¹³³ This para was published in the Notebooks series, in Category 22: Inspiration and the Overself > Chapter 7: After the Glimpse > # 195.

¹³⁴ This para was published in the Notebooks series, in Category 22: Inspiration and the Overself > Chapter 2: Inspiration > # 53 and Perspectives > Chapter 22: Inspiration and the Overself > # 40.

¹³⁵ This para was published in the Notebooks series, in Category 22: Inspiration and the Overself > Chapter 6: Experiencing a Glimpse > # 143.

(83-11) In that sudden moment of spiritual awareness, or that longer period of spiritual ecstasy, he identifies himself no more with the projection from Mind but with pure Mind itself. In that severance from its projection, the shadow becomes the sun.¹³⁶

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(84-1)¹³⁷ This feeling of extreme lightness, of entire independence from the body, may grow to such an extreme point of intensity that the idea of being actually levitated into the air may take hold of his mind. He is in such a state that inner reality is confused with physical reality.

(84-2) During such unforgettable moments the Soul will speak plainly, if silently, to him. It may tell him about his true relationship to the universe and to his fellow creatures. It will certainly tell him about Itself. It may separate him from his body and let him gaze down upon it as from a height, long enough to permit him to comprehend that the flesh is quite the poorest and least significant part of him. And perhaps best of all it will certainly fill him with the assurance that after his return to the world of lonely struggle and quick forgetfulness, It will still remain beside and behind him.

(84-3) The belief that he can do nothing to hold this glimpse or keep this mood, settles on him through repeated experience. But it is not quite correct. Philosophy points out that he can thin down or remove altogether the causes of such evanescence.

(84-4) The real truth is that fire flashes from heaven only for beginners, emotionally intoxicated by this utterly new experience. For the old hands, it is a perfectly calm, unsensational affair.

(84-5) Such periods are short and uncommon but they lift us up and draw us in. We feel then that there is peace and joy for us as ultimate possibilities, even if they are not immediate actualities.

(84-6) The glimpse comes spontaneously and outside of his control, but to the master it comes at will and by command.

(84-7) The rapt return to mental indrawnness may come to the practising meditator quite unexpectedly and suddenly. They may find him engaged in some ordinary daily

¹³⁶ This para was published in the Notebooks series, in Category 22: Inspiration and the Overself > Chapter 6: Experiencing a Glimpse > # 303 and Perspectives > Chapter 22: Inspiration and the Overself > # 63.

¹³⁷ The paras on this page are numbered 44 to 52; they are not consecutive with the previous page, but follow the paras on page 82.

activity or caught speaking in the middle of a sentence, but whatever it be, he should instantly surrender himself and his time to it. In the result the meditation will gradually deepen into a mild ecstasy.¹³⁸

(84-8) The bestowal of a glimpse is not merely for his pleasure and satisfaction: there are certain self-cleansing duties and self-improving obligations which follow in its train. The light it throws into him is thrown on his sins and weaknesses too. He sees them more plainly for what they are, as well as the amendment he must make. But he sees also the forgiveness which grace grants.¹³⁹

(84-9) Jesus spoke in simple crisp sentences about this great fact that heaven – the state of real happiness – is within man even here and now.

85
XII

(85-1)¹⁴⁰ Man is but a small token of the greater Mind which spawned him. He is but the merest hint of That which is behind him in the present, was in the past and shall be in the future.¹⁴¹

(85-2) The illumined man identifies himself with the Overself at all times, awake or asleep. But he does not deny the body and its activities. They too come within the sphere of his consciousness but only at their proper valuation and in their secondary place.

(85-3) In that blessed moment he finds himself free in a way never before felt. For he finds himself without the perplexities of the intellect and without the schemings of the ego.

(85-4) The glimpse is as much subject to grace as the Enlightenment which endures for ever. It happens outside the man's own will, although inside his consciousness.

(85-5) The insight, once caught, and however briefly, will leave behind a calm discontent with the triviality of ordinary life, a lucid recognition of its pathetic futility and emptiness, as well as a calm dissatisfaction with the man himself.

¹³⁸ This para was published in the Notebooks series, in Category 22: Inspiration and the Overself > Chapter 5: Preparing for Glimpses > # 109.

¹³⁹ This para was published in the Notebooks series, in Category 22: Inspiration and the Overself > Chapter 7: After the Glimpse > # 223.

¹⁴⁰ The paras on this page are numbered 64 to 74; they are not consecutive with the previous page, but follow the paras on page 83.

¹⁴¹ This para was published in the Notebooks series, in Category 25: World-Mind in Individual Mind > Chapter 1: Their Meeting and Interchange > # 97.

(85-6) If he is tempted by these sudden glimpses to enquire whether there is a method or technique whereby they may be repeated at will, he will find that there is and that it is called meditation. If he wishes to go farther and enquire whether his whole life could continuously enjoy them all the time, the answer is that it could and that to bring it about he needs to follow a way of life called The Quest.

(85-7) The glimpse, when finally it does come, compensates for all the struggles and difficulties of the years that precede it. He can look back upon them with complete detachment, perhaps even smile at them. Even the sufferings seem no longer what they were, but diminish into unimportant little incidents.

(85-8) The grand realisation of his identity with the ONE should support him in all hours. He who gains this consciousness in times when karma smiles must keep it also in times of tribulation. He must liberate himself from the hazards of circumstance and from the bondage to emotional reactions, and at all times realise his best self.

(85-9) Although quite aware of his body and using it, just like all other men, he feels that it is not himself and that he, as pure Spirit, is apart from it.

(85-10) There is no democratic equality here. If such a man speaks, others are entitled only to whisper!

(85-11) "I, the Homeless, have My home in each man's heart." This is what the Great Silence told me.

86
XII

(86-1)¹⁴² One of the first consequences of the glimpse ought to be – if it is properly received and sufficiently understood – a resolve to improve himself, to be more truthful and less excitable, for instance.

(86-2) They are messages brought from the infinite for the blessing and guidance of finite man. But he must recognise their value and esteem their source.

(86-3) The after-glow of this experience may be a sensation of its curative power, leaving nerves and heart healed of their troubled negative conditions, or of its purifying power, leaving the mind freed of its undesired and undesirable thoughts.

¹⁴² The paras on this page are numbered 75 through 87, making them consecutive with the previous page.

(86-4) An illumination may be permanent but at the same time it may be only partial. Not until it is complete and lasting is it really philosophic.

(86-5) Within the ego's life there comes to birth another, utterly dissimilar and outwardly unnoticeable.

(86-6) The secret is to stop, on the instant, whatever he is doing just then, or even whatever he is saying, and reorient all his attention to the incoming intuition. The incompleting act, the broken sentence, should be deserted, for this is an exercise in evaluation.

(86-7) The problems that once tormented him, do not seem to exist any more. But have they really been dissolved by the exaltation, by its calmness and satisfaction.

(86-8) Wang Yangming's¹⁴³ disciples often remarked that "The streets are full of enlightened men!" By this they reiterated their Master's teaching that all men have the possibility of attaining enlightenment because all have the divine self hidden under their egoism.

(86-9) At present this mystic experience is a fugitive one in the human species. But because it is also the ultimate experience of that species, there is no reason why it should not become a common one in the course of evolutionary development.

(86-10) The glimpse is like a first airplane ride. Looking down at the earthly scene far below with its patch-like landscape dotted with black specks called houses and autos, and thinking of those millions of living creatures who live in one and drive in the other, one is overcome with humility.

(86-11) The illuminee practises a wiser philanthropy than those who are presented as models of this virtue.

(86-12) To describe the wonders and benefits, the delights and beauties of these glimpses, will whet the appetite of people without satisfying it. Hence they will then be led to ask how such a glimpse is to be obtained.

(86-13) Is there any way to hasten the coming of a glimpse?

¹⁴³ "Wang Yang-ming" in the original.

(87-1)¹⁴⁴ No other moment can compare with this, can match its delight of mystery solved or its baptism in truth revealed.

(87-2) “Man can climb to the highest summits,” announced Bernard Shaw, “but he cannot dwell there long.” Was Shaw right?

(87-3) The fruits of the Spirit are several but the list begins with inner peace. The agitation and anxiety, the desires and passions are enfeebled or extinguished.¹⁴⁵

(87-4) He knows that he has a place in the cosmos, that he is part of the World-Idea.

(87-5) Once he has experienced the glimpse he will understand why his next goal is to experience it again, and why his final goal is to attain it in permanence.

(87-6) He is secure, high and serene, above the swirling tides of passion, emotion and nerves.

(87-7) They come in their own mysterious seasons, stay with us in all their brief beauty, and depart as mysteriously and as elusively as they came.

(87-8) His glimpses come so occasionally or so fleetingly that he tires of the long intervals between them.

(87-9) The sustained consciousness of the Overself puts its mark upon a man’s face.

(87-10) The more glimpses he has the more will his desires be taken from him.

(87-11) The true illumination is subject to no rises and no falls, but is always there.

(87-12) Why is it that the vivid feeling of interior peace – in which he feels so much at home – leaves him so soon after it comes?

(87-13) These mystical moments are the most priceless human experience, did we but know it.

(87-14) The Overself does not figure in any population census.

¹⁴⁴ The paras on this page are numbered 88 through 102, making them consecutive with the previous page.

¹⁴⁵ This para was published in the Notebooks series, in Category 24: The Peace within You > Chapter 2: Be Calm > # 106.

(87-15) The glimpse has several results: it awakens sleeping minds; it encourages questing minds; it inspires earnest minds, and it quickens growing minds.

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XII

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

89

XIII

(89-1)¹⁴⁷ Those who look for a good or sufficient reason for their presence on this planet may, if they look long enough, find it.

(89-2) It is prudent to learn something of the higher laws, the true order of Nature, and to mould one's conduct in willing conformity with them.

(89-3) At the centre of each man, each animal, each plant, each cell and each atom, there is a complete stillness. A seemingly empty stillness, yet it holds the divine energies and the divine Idea for that thing.

(89-4) Wherever you see a spiral form in nature, you will find it stands for a form which is developing, growing, changing or moving.

(89-5) In this two-way universe, one of two opposing trends, forces or movements, rises into the ascendant for a time, but only for a time. Later, the pendulum swings and the other trend surges upward and displaces.

(89-6) We murmur against the world's obstructiveness to our aspirations: the body is our stumbling-block. Yet if we had to live always as disembodied spirits, our spiritual development would need an immeasurably longer time to accomplish itself. The sharper focus of physical consciousness quickens our pace.

(89-7) For anything to exist for us at all, it needs an opposite to compare it with, or it will remain non-existent to our consciousness.¹⁴⁸

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¹⁴⁷ The paras on this page are numbered 14 to 25; they are not consecutive with the previous page, but follow the paras on page 90. The original pagination for this category was: 90, 89, 91.

¹⁴⁸ This para was published in the Notebooks series, in Category 26: World-Idea > Chapter 3: Polarities, Complementaries, Dualities of The Universe > # 32.

(89-8) The World-Mind eternally thinks this universe into being in a pulsating rhythm of thought and rest. The process is as eternal as the World-Mind itself. The energies which accompany this thinking are electrical. The scientists note and tap the energies, and ignore the Idea and the Mind they are expressing.¹⁴⁹

(89-9) The Infinite Power divides some of its own stillness into the pairs of opposites and sets them in constant vibration and movement.¹⁵⁰

(89-10) It is not possible, and it is not necessary, for any human mind to learn all the higher laws governing life. But it is possible to learn some of them and also the archetypal ways in which the World-Idea manifests. With them one has something of a key to the unknown laws.

(89-11) Man will be redeemed and saved. This is not mere pious wishful thinking but ineluctable destiny. The divine World-Idea could not be realised if this redemption and this salvation were not eventually possible and inescapably certain.

(89-12) The universe was not made, in a workshop sense; it was emanated. It flowed out of the Original Source and it will flow back there at the appointed time.

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XIII

(90-1)¹⁵¹ No animal has the capacity to get outside itself and to perceive itself quite impersonally. Some humans do have it, and more will have it as they develop their potentialities.

(90-2) All this vast evolution of environments and their entities has but one ultimate aim, from man's point of view and so far as he is concerned. It is to bring him into a miniature likeness to his divine Parent, to make him into an image of godlike beauty, power, wisdom and being.

(90-3) There is no permanency anywhere except in ourselves. And even there it is so deep down, and so hard to find, that most people accept the mistaken idea that their ego's ever-changing existence is the only real existence.

¹⁴⁹ This para was published in the Notebooks series, in Category 27: World-Mind > Chapter 2: Nature of World-Mind > # 60 and Perspectives > Chapter 27: World-Mind > # 14.

¹⁵⁰ This para was published in the Notebooks series, in Category 26: World-Idea > Chapter 3: Polarities, Complementaries, Dualities of The Universe > # 13.

¹⁵¹ The paras on this page are numbered 1 to 13; they are not consecutive with the previous page.

(90-4) No teaching can be a final complete and exhaustive one. The universe may yield its secret but man's mind is not the World-Mind; it cannot put into finite words, what is greater than itself.

(90-5) We must see in each man the beginning of a fresh and unique attempt of the Infinite to express itself in the finite world of space-time.

(90-6) If man suffers more than he need do, it is because he is out of rhythm with the cosmos.

(90-7) Each man is unique because the Infinite Mind has an infinite number of diverse ways in which to express itself.

(90-8) It is the World-Mind and no one else who is responsible for the unfolding history of our planet.

(90-9) The amazing uniqueness of each human being's body extends not only to its measurements and its movements but also to its psychic aura; there is not one which is not special, different in some way or to some degree.

(90-10) Our source is in the Overself; our growth is but a return to it, made fully conscious as we were not before.

(90-11) If we humanly dislike the very idea of this duality, this constant tension between two forces, this perpetual opposition by evil, disease, destruction, we must remember that if it did not exist then neither the entire universe itself nor the human being within it, could exist as such. The two contrary principles must needs exist together, or not at all.

(90-12) The standards by which they measure whether or not an improvement has been brought about, are in themselves distorted and faulty; hence the results cannot escape being unreliable and misleading. Even where improvement is apparently made, it may even be merely imaginary.

(90-13) Does the new cycle merely repeat the old one or does it begin on a higher level?

(91-1)¹⁵² If there is some sort of a Mind or Power behind this universe, and controlling it, it is reasonable to ask whether any kind of contact with it can be established.

(91-2) What are we to say of the many whose lives evince no purpose, whose years show no progress? This judgment is a surface one. All people respond to the power of God, and perform their role in the idea of God, however slight be the measure of their response or however hidden be their role.

(91-3) There is order in the starry systems, on the planets and on this earth, because the World-Idea provides law and pattern. What is true of the universe is true also of man, of his body and his inner being.

(91-4) The world comes into existence, develops through various phases and then disintegrates until it ceases to be. All constructed things follow this law.

(91-5) The World-Idea is self-existent. It is unfolded in time and by time; it is the basis of the universe and reflected in the human being. It is the fundamental pattern of both and provides the fundamental meaning of human life.¹⁵³

(91-6) The moral idealism and metaphysical thinking which is possible to man is impossible to animals.

(91-7) No two men are ever alike, no two hands are ever the same. The Infinite Being tries to express itself in infinite individuality, just as it tries to reproduce itself in infinitely varied degrees of consciousness.

(91-8) It is this alternate tension and release of opposites, this Yang and Yin principle of the Chinese sages, which makes the universe what it is.¹⁵⁴

(91-9) When he sees the meaning of life, he cannot help but give it his acceptance. Circumstances previously rebelled against, now fit into a reasonable place in the pattern of things.

¹⁵² The paras on this page are numbered 26 to 34; they are not consecutive with the previous page, but follow the paras on page 89.

¹⁵³ This para was published in the Notebooks series, in Category 26: World-Idea > Chapter 1: Divine Order of The Universe > # 66 and Perspectives > Chapter 26: World-Idea > # 45.

¹⁵⁴ This para was published in the Notebooks series, in Category 26: World-Idea > Chapter 3: Polarities, Complementaries, Dualities of The Universe > # 28.

¹⁵⁵ Blank Page

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

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(93-1)¹⁵⁶ If he had not done this, life would still have arranged for it to happen, but in that case it would then not be quite the same nor happen just at the same time.

(93-2) It is not in man's power to will that his life shall be wholly as he wishes or chooses.

(93-3) Life is an educational process which requires time, both to absorb the melancholy lessons of past errors and to develop the capacities needed for present circumstances.

(93-4) If familiarity between the living and the dead were as common as spiritualists claim, life would be very difficult for both the living and the dead!

(93-5) Man eagerly seeks a fleshly tenement through reincarnation or is driven into it by his desires – describe it as you wish.

(93-6) Many different lives are needed to bring man to the supreme height. The current one is merely an episode.

(93-7) There are the visible living people and the invisible living ones. None are ever lost to existence or destroyed in consciousness, but only their bodies.

(93-8) For the young the body is hard to leave; for the old, easy by contrast.

(93-9) Heredity can answer for a man's face and form and nervous type but it cannot answer for his genius. Here it is necessary to bring in something quite different – the development of his talent through repeated earth-lives.

(93-10) If his evolutionary need should require it, he will be harassed by troubles to make him less attached to the world, or by sickness to make him less attached to the body. It is then not so much a matter of receiving self-earned destiny as of satisfying that need. Both coincide usually but not always and not necessarily. Nor does this

¹⁵⁶ The paras on this page are numbered 14 to 25; they are not consecutive with the previous page, but follow the paras on page 94.

happen with the ordinary man so much as it does with the questing man, for the latter has asked or prayed for speedier development.¹⁵⁷

(93-11) A life that is not directed towards this higher goal, a mind that is entirely uninterested in becoming a participant in the Overself consciousness – these failures will silently censure a man both during his bodily tenancy and his post mortem existence.

(93-12) The law of recompense may possibly be better named the law of reflection. This is because every act is reflected back to its doer, every thought reflected back to its source, as if by a vast cosmic mirror. Perhaps the idea of recompense carries too strong a moral implication, and hence too limited a meaning to be the correct equivalent for the word 'karma.'

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(94-1)¹⁵⁸ The correct meaning of the word "karma" is willed action through body, speech and mind. It does not include the results of this action, especially those which produce or influence rebirth. Such inclusion has come into popular concepts, but shows a loose use of the term. Karma is cause set going by the will, not effect at all. The phrase "Law of Recompense" is therefore not satisfactory and a better one is needed.

(94-2) People are less likely to be worried by the belief that the commission of their sins will have to be expiated in some remote and theoretical future birth than by the belief that it may have to be expiated in the present one.

(94-3) How many people have had their thoughts turned, by the shock of sudden bereavement, to the search for comfort or meaning in the universe?

(94-4) The man who has studied these teachings does not believe that death can bring him to an end even though it must bring his body to an end. It is both a logical and biological truth for him that his inner personality will survive, his mind will continue its existence.

(94-5) All too often does an important enterprise, a long journey or a serious undertaking carry in its start the insignia of its end.

¹⁵⁷ This para was published in the Notebooks series, in Category 9: From Birth to Rebirth > Chapter 3: Laws and Patterns of Experience > # 247.

¹⁵⁸ The paras on this page are numbered 1 to 13; they are not consecutive with the previous page.

(94-6) Even the man who believes that he possesses the attribute of free will, finds himself forced to accept certain events just like others who do not believe they possess it.

(94-7) It is as foolish to attribute all events to fate as it is to claim that all decisions and choices are free ones.

(94-8) The man who imagines that he can go through life and manage his various affairs in independence of any alleged higher laws is following an illusion. Somewhere or at some time his awakening is inevitable.

(94-9) Mankind has so much to learn, so many qualities and capacities to unfold, that no single lifetime could be equal to such a grand purpose.

(94-10) Without the experience and capacity gained by his previous selves on earth, he could not have become what he is in the present self.

(94-11) Those who wish to take the risk of letting evil tenants enter the dwelling-place of their own body, may do so. But no student of philosophy could do so without violating the integrity of its teaching.

(94-12) Man changes the world, and the world changes him.

(94-13) Why anyone is born at this time and in that place is not a matter of chance.

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(95-1)¹⁵⁹ He may reap the karmic consequences of his act instantly. They are not necessarily postponed to a distant future.

(95-2) Man's free will and God's preordained will are simultaneously coinciding, acting together. It does not matter what man's freedom leads him to do: in the end it will be turned to the accomplishment of God's evolutionary purpose. His evil will even be turned, by God's laws of karma, etc. to good. He will be forced to evolve ultimately.

(95-3) I would like to die as peaceably as Lu Chiu-yuan,¹⁶⁰ the Chinese mentalist philosopher. One evening he knew his hour had come so he bathed, put on clean

¹⁵⁹ The paras on this page are numbered 26 to 37; they are not consecutive with the previous page, but follow the paras on page 93.

¹⁶⁰ "Lu Hsiang-Shan" in the original.

clothes, sat down and remained in silent meditation until he passed away seventeen hours later.

(95-4) If the earth which carries us through space has no freedom of choice but must fulfil its role in the World-Idea, that is, has no free will to wander in and out of its prescribed orbit even for one second, how unlikely is it that we, the tiny creatures on its back, have been allowed what has been denied it!

(95-5) Is he to submit passively and blindly to whatever events destiny intends to happen? Or is he to co-operate consciously and responsibly with them?

(95-6) We Westerners have made and kept such a strong mental habit of thinking our will and choice to be free that the Eastern belief in its opposite seems most unconvincing.

(95-7) The ability or cupidity, the opportunity or inheritance, which brings a man into the possession of riches, is itself the product of his karma.

(95-8) The Day of Judgment is not only on the other side of the grave. It may be here, on this side, and now, in this month.

(95-9) Any more than the snake is ever killed by its own poison, the Overself has never been deceived by this image-making power of its own ego, although the ego itself almost continually is.

(95-10) A doctrine which has the power to deter men from wickedness or to stimulate them to virtue, not by fear of punishment or hope of reward but by convincing them that the Good is to be followed for its sake, is valuable both to society and the individual.

(95-11) The higher laws cannot be broken with impunity. If he persistently refuses to live in keeping with them, he himself will be broken by them.

(95-12) One man's power may prevail against his circumstances whereas another man must accept them, simply because he lacks both the power and the knowledge to contend with them.

(96-1)¹⁶¹ Where events are so strong or so unavoidable or so unchangeable that the individual is clearly quite powerless against them, it is better to reconcile himself resignedly to them.

(96-2) The evidence for reincarnation is either so inaccessible because of its very nature, or so open to other explanations, that its absolute proof is not possible.

(96-3) Is there any strategy that man can use to insure himself against the realisation of ill destiny?

(96-4) How short a time does an animal need for the rest period between its births by contrast with that needed between human births! In its case just months, in the human case, more years than it lived on earth.

(96-5) Is it all to end in the total loss of consciousness?

(96-6) Such a conclusion, that man is powerless in matters of fortune and circumstance, and helpless in matters of health and sickness, is not a tempting one.

(96-7) Only the man who perceives the place and need of reincarnation can also perceive that "what we are, we cannot but be" as "The Commentary" of Kuo Hsiang puts it.

(96-8) Bishop O'Connell, Roman Catholic bishop of Virginia, told my friend not only that reincarnation was true, when asked if it were, but that everywhere in Nature it was to be seen at work. He instanced the transformation of the worm, which dies and reappears immediately as a butterfly.

(96-9) Men being what they are, the results of their actions must be what they will be, too.

(96-10) The discipline imposed by the law of recompense may purge him of some faults and rid him of some failings. But this will happen more quickly and more effectually only if he co-operates understandingly with it.

(96-11) The good merits of conduct in former lives bring pleasant benefits in the present one.

(96-12) When man knows the results of his actions, he has the chance to know the value of those ideas which led to these actions. In other words, experience will bring

¹⁶¹ The paras on this page are numbered 38 through 53, making them consecutive with the previous page.

responsibility, if he allows it to, and that will bring development.

(96-13) We are all squirrels imprisoned in a wheel-cage and going round and round until we get sick of it.

(96-14) When the truth that he has lived in distant parts of the world and under different circumstances dawns on his mind, he begins to comprehend something of the significant expansiveness of Life.

(96-15) None of us is thrown into this world against his will. All of us are here because we want to be here.

(96-16) We are not living on earth by chance nor dying by chance. There is a meaningful reason for both happenings.

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(97-1)¹⁶² Several of the early Church Fathers taught the doctrine of reincarnation. Origen even calls it a "general opinion," Justin Martyr declares that the soul inhabits a human body more than once, and Clement of Alexandria asserts it was sanctioned by Paul in Romans V:12,14 and 19. Despite this the Council of Nicaea pronounced it a heresy in 325 A.D., the Council of Chalcedon condemned it in the same century, and finally in the reign of Justinian at the Council of Constantinople in 551-553 A.D., it was again repudiated and its supporters anathematised. There was no room for it along with the rest of Catholic theology and especially with the teachings on redemption and purgatory. There is no room for both the doctrine of reincarnation and the doctrine of everlasting torment in purgatory: one or the other must go. So the first was branded a heresy and its believers excommunicated or persecuted. The second reason for opposing it was that the doctrine of Atonement was brought in little by little until it displaced the doctrine of metempsychosis, as it was intended to do. These two also could not exist side by side, for one contradicted the truth of the other. The third reason was that in the contentions for supremacy among the various Christian sects, those which later arose in Greek and Roman peoples triumphed over those which existed earlier among Oriental ones who believed in reincarnation, as most Orientals do even today.

It must be nearly forty years since I read the books but I believe that those interested in the subject may find further historical details have been collected by Annie

¹⁶² The paras on this page are numbered 54 through 56, making them consecutive with the previous page.

Besant in her "Esoteric Christianity" and by C.W. Leadbeater¹⁶³ in his "The Christian Creed."

(97-2) Nothing in life is so rigidly ordained that man cannot influence, modify or even divert it in some way. This is because the pre-ordaining factor is not wholly outside himself: it exists in his own past, which through the law has been brought into his present. If he will really make the present a fresh experience, and not merely a copy of the past, he works creatively upon his inheritance. For instance, a man who is destined to die at an early middle age because he neglects his body, is careless about his health, toils so over-ambitiously to increase possessions or improve position that he fails to rest as well, will certainly die then. But a man in similar case who awakens to his danger, takes life more easily and learns to relax, does not try to do too much for his strength or time, or dissipate his energies in other ways, will lengthen the number of his years.

(97-3) If he wants to know where to look for the cause of all these events, let him try the centre of his own heart.

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(98-1)¹⁶⁴ Even stars must die on day, more violently and dramatically than most human beings, for even they come under the law that whatever had a beginning must also have an ending.

(98-2) Each human life falls into place as just one of an entire series that goes far back, and will go far forward.

(98-3) He may reap the karmic consequences of his act instantly. They are not necessarily postponed to a distant future.

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

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(99-1)¹⁶⁵ Who is to say how many events can happen within one second? Even waking experience offers conflicting testimony on this point, as the drowning man who sees his

¹⁶³ Properly "Charles Webster Leadbeater"

¹⁶⁴ The paras on this page are numbered 57 through 59, making them consecutive with the previous page.

¹⁶⁵ The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

life pass in backward review well knows. And dream experience too, often crowds a whole drama in a few minutes.

(99-2) Even though he knows it is like a dream, he must live, work and act, love, strive and suffer as if the dream were true.

(99-3) Memory of the past warps his attitude, anticipation of the future distorts it. He is unable to bring a genuinely straight mind to his problems.

(99-4) Recent experience enters largely into the dream.

(99-5) In those delicious moments where sleep trembles into waking, there is some sort of a beginning Glimpse but alas, it vanishes without fulfilling its promise as soon as the world of objects comes more fully into the circle of attention. And this is precisely where the value of such a state lies, both for the ordinary man and for the would-be yogi. It has no objects. It is 'I' without a world. It is awareness-in-itself. True it is fleeting and does not last, but a man can learn to practise holding himself to it.

(99-6) In this strange condition he is neither asleep nor awake. He is free of the flesh. It is a dream-like state without the irrationality, the pictures or the happenings of most dreams.

(99-7) It is perhaps correct to say that when he retires at night it is not to a condition of sleep as ordinary people know it, but to a condition of slight semi-wakefulness.

(99-8) Ask yourself before sleeping the questions that puzzle you and the answers may be there, waiting for you, on waking.

(99-9) The mind which is aware is a distinct and separate thing from the things which appear in the field of awareness. That mind is the true self, but those things – which we know only as thoughts – are not. The emotions and thoughts that we commonly experience are outside the ring of the real 'I' yet are always taken – or rather mistaken – for it.

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

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(101-1)¹⁶⁷ The first step is to discover that there is a Presence, a Power, a Life, a Mind, Being, unique, not made or begot, without shape, unseen and unheard, everywhere and always the same. The second step is to discover its relationship to the universe and to oneself.

(101-2) In the moment that there dawns on his understanding the fact of Mind's beginninglessness and deathlessness, he gains the second illumination, the first being that of the ego's illusoriness and transiency.

(101-3) Can you put a name upon a thing which is not a thing, because it is not possessed of any describable qualities, not appearing under any recognisable form and not catchable in the intellect's net as a logical thought or in the imagination as a pictorial image?

(101-4) When you begin to seek the Knower, who is within you, and to sever yourself from the seen, which is both without and within you, you begin to pass from illusion to reality.

(101-5) At this point and in this state, what else can the seer of the Real do but remain silent if someone asks him, as Pontius Pilate asked Jesus, "What is Truth?"?

(101-6) He who puts his mind on the Unlimited instead of the little parts, who does not deal with fractions but with the all-absorbing Whole, gains some of Its power.

(101-7) I who am; God Who is: these two statements are equivalent. For I exist only in God, being as nothing of myself.

(101-8) The Israelites, like the Muhammadans¹⁶⁸ in their mosques, possess no picture, no statue, no figure of any kind in their temples, to portray God.

(101-9) Spirit - impenetrably mysterious, without form or figure, yet as real to the mystic as matter is to the materialist - finds its voice in man and Nature, in art and circumstance.

(101-10) It is not the objects of conscious attention which are to be allowed to trap the mind for ever and divert the man from his higher duty. It is the consciousness itself which ought to engage his interest and hold his deepest concentration.

¹⁶⁷ The paras on this page are numbered 12 to 23; they are not consecutive with the previous page, but follow the paras on page 102. The original order of these pages was: 102, 101, 103.

¹⁶⁸ "Mohammedans" in the original.

(101-11) The real Truth is so wonderful that it is what it is because 'it is too good to be true' in the little mind's expectations.

(101-12) To learn that Reality is beyond the intellect's capacity to know it is anyway to learn something about it. To learn what it is not may seem useless to some people but that does prepare the mind as well as the way, for the positive knowledge of it through insight.

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(102-1)¹⁶⁹ Illumination is not a result which follows moral purification and emotional discipline. These things are necessary but only preparatory. It is a result which follows conscious attempts to seek the Real and discard the illusory. This discrimination will show itself in the kind of values that are attached to the world, in the thinking reflections that are made about the world and in the deliberate rejection of ego that takes place during meditation. It begins with either the intellect as enquiry, or the feelings as world-weariness, but it passes gradually into the whole life of the man.

(102-2) The idea that everything is God is the basic idea of pantheism. Its intellectual acceptance appears to cancel acceptance of the idea that man has any freedom at all, whether in himself, his choices or his acts. It cancels too, the idea that there is any suffering or sin in the universe, that any event in its history is wrong or evil or ought not to have happened. It puts beauty and order, harmony and righteousness in control of the universe.

(102-3) In this experience he finds himself in sheer nothingness. There is not even the comfort of having a personal identity. Yet it is a paradoxical experience for despite the total nothingness, he is neither asleep nor dead nor unconscious. Something is, but what it is, or how, or anything else about it, stays an unravelled mystery. Call it the mystery of God, if you wish.

(102-4) He still sees the multifold objects and individuals just as others do but at the same time he sees the One Reality behind them. Both are there.

(102-5) The image of God which he carries in his mind is not the true God but it serves a useful end.

(102-6) The world suddenly vanished from view like a morning mist. I was left alone with Reality.

¹⁶⁹ The paras on this page are numbered 1 to 11; they are not consecutive with the previous page.

(102-7) The solitary hermit's life, where no telephone bell rings, no visitors call, no engagements need be made and no problems come up to disturb, is my ideal.

(102-8) No one can describe the Absolute, nor speak on its behalf, for that would impose his human consciousness upon it and merely create a private imagination about it.

(102-9) We ourselves are the thoughts of God.

(102-10) There is nothing else either beyond it or besides it.

(102-11) It is a common error of judgment among mystics to oppose the two points of view, for this leads to confused muddled thinking among would-be mystics and inevitable inability to comprehend among sceptics.

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(103-1)¹⁷⁰ The Void which man finds at the centre – whether of his own being or of the universe's – is divine. It holds both godlike Mind and godlike Energy. It is still and silent, yet it is the source of all the dynamic energies, human and universal.

(103-2) The Real gives birth to world-periods and world-systems as automatically as an author gives birth to his books, and by a similar natural inner necessity.

(103-3) The notion of making up an itinerary well in advance appeals to the time-bound calculating intellect but not to the spirit-led intuition.

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

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(105-1)¹⁷² The teacher of the Short Path tells men – and rightly – to beware of letting techniques, practices or methods become new manacles on their hands, new obstructions on their way to inner freedom.

¹⁷⁰ The paras on this page are numbered 24 to 26; they are not consecutive with the previous page, but follow the paras on page 101.

¹⁷¹ Blank Page

(105-2) A man cannot go on constantly disapproving of himself without becoming morbid, sick or defeated. At some point, and at certain intervals, he must check this process of denigration by introducing an opposing one, by affirming his true identity, the Overself.

(105-3) The Quest has two aspects. One is the constant accumulation of right thoughts, feelings and acts, along with the constant elimination of wrong ones. The other aspect called the Short Path is the constant remembrance and contemplation of the Overself.

(105-4) Any form which can still be useful to the growth of others, or helpful for their support, should be thrown away only by the man who has finished the Quest. If these others throw it away also, out of imitation of such a man, they will only harm themselves and create anarchy in the domain of spiritual seeking.

(105-5) The change-over to the Short Path does not entirely cancel out his Long Path work but affects it in three ways. First, it reduces the labours and disciplines involved. Second, the reduced work is done without anxiety and without tension. Third, it frees him from the excessive sense of self-responsibility for his inner and outer life, that is, from excessive ego depending.

(105-6) A chief defect of the Long Path is that outlining a negative condition fastens it in the consciousness and thus makes every weakness worse.

(105-7) The ego takes pride in its own effort and deludes the man into thinking that therefore it is capable of leading him into the desired goal. On such a view its power is everything, the power of grace is nothing.

(105-8) To believe that such a great task can be achieved without personal effort and self-control is merely to deceive themselves. It is to deny the Biblical statement that only what they sow can they reap.

(105-9) The followers of the Long Path are likely to form attachments to its ideals, practices and aspirations. This is good. But if these attachments cause them to lose their equilibrium, to become over-anxious emotionally or over-argumentative intellectually, then it is not good but bad.

(105-10) They look for instant enlightenment and sudden salvation. This is possible only in a small proportion of cases.

¹⁷² The paras on this page are numbered 43 to 53; they are not consecutive with the previous page, but follow the paras on page 106. The original page order for this section was: 106, 105, 108, 107, 110, 109, 112, 111, and 113.

(105-11) There is no room on the Short Path for the pangs of troubled conscience, the penitence and the self-reproaches of the Long Path.

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(106-1)¹⁷³ Those who look for advancement by looking for inner experiences or for discoveries of new truth do well. But they need to understand that all this is still personal, still something that concerns the ego even if it be the highest and best part of the ego. Their greatest advance will be made when they cease holding the wish to make any advance at all, cease this continual looking at themselves, and instead come to a quiet rest in the simple fact that God is until they live in this fact alone. That will transfer their attention from self to Overself and keep them seeing its presence in everyone's life and its action in every event. The more they succeed in holding to this insight, the less will they ever be troubled or afraid or perplexed again; the more they recognise and rest in the divine character, the less will they be feverishly concerned about their own spiritual future.

(106-2) Those who complain that the Long Path requirements are set too high, that its exercises are too tedious and its disciplines too hard, may naturally turn to the easier ones of the Short Path.

(106-3) It rejects the striving to acquire afresh each individual virtue or quality and replaces it by the striving to effect the great transformation of all the character all at once by direct contact with the divine power.

(106-4) Maharshi¹⁷⁴ was quite right. Pruning the ego of some faults will only be followed by the appearance and growth of new faults! Of what use is it so long as the ego remains alive? Hence the failure of mankind's moral history to show any real progress over the past three thousand years, despite the work of Buddha, Jesus and other Messiahs. The correct course - which has always been valid for the individual is just as valid for all mankind - get at the root, the source, the ego itself. But although Maharshi¹⁷⁵ was right, his teaching gives only part of Truth's picture. Presented by itself, and without the other part, it is not only incomplete but may even become misleading. By itself it seems to indicate that there is no need to work on our specific weaknesses, that they can be left untouched while we concentrate on the essential thing - rooting out the ego. But where are the seekers who can straightway and successfully

¹⁷³ The paras on this page are numbered 38 to 42; they are not consecutive with the previous page.

¹⁷⁴ "Maharishi" in the original.

¹⁷⁵ "Maharishi" in the original.

root it out? For the very strength of purpose and power of concentration needed for this uprooting will be sapped by their faults.

(106-5) The Long Path is the very opposite of the Short one since it prepares the conditions for, and removes the obstacles to, mystical experiences that come with the Short Path.

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(107-1)¹⁷⁶ The Short Path man ought not to depend on authorities, scriptures, rules, regulations, organisations, gurus or writings. His past history may outwardly force such an association on him, but inwardly he will seek to liberate himself from it. For his ultimate aim is to reach a point where no interpreter, medium or transmitter obtrudes between him and the Overself.

(107-2) If these two aspects of the Quest are followed properly and sufficiently, the Overself awareness will emerge in the very centre of his being quite naturally, if briefly, and with increasing repetition.

(107-3) Steep yourself in the pure being of Spirit; then the ego's weaknesses and faults will automatically drop away from it. This is the teaching and the truth of the Short Path. What is not told is how fleeting the purification - so magically gained - must necessarily be.

(107-4) Enlightenment is always 'sudden' in the sense that during meditation or reverie or relaxation the preliminary thought-concentrating gestatory period usually moves through consciousness quite slowly until, at some unexpected moment, there is an abrupt deepening, followed by a slipping-into another dimension, a finding oneself alive in a new atmosphere.

(107-5) If you are getting no result, no change in external situation, it is because you are not practising. You are dependent upon the feeble little ego. Cultivate the idea incessantly that the Overself provides and put yourself in dependence on its higher power. But do not attempt this before you have studied and appropriated the lessons of your existing circumstances.

(107-6) The Short Path schools are correct in asserting that if we gain the Overself we shall also gain the purity of heart and goodness of character which go with it. But they

¹⁷⁶ The paras on this page are numbered 64 to 72; they are not consecutive with the previous page, but follow the paras on page 108.

omit to point out that such a gain will be quite temporary if we are unable to remain in the Overself.

(107-7) They demand the truth in all its purity while unwilling to purge themselves of their own impurities. They claim the right to receive the most precious of all treasures while paying only a trivial price in return. Nowhere in Nature or among men can we witness such an unequal transaction.

(107-8) Among sophisticated, subtle, aesthetically-cultured or mystically minded people in America and England, there has lately developed an interest in Zen Buddhism. It has had a flourishing life and been enjoyed as an intellectual vogue among the younger highbrows and the arty sets.

(107-9) They resent the fact that they are called to a work and prefer the delusion that they are to benefit by a miracle.

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(108-1)¹⁷⁷ When Jesus said "and all these things shall be added unto you" he did not primarily mean material things such as money and houses, although these were included. He meant that the moral virtues and the moral excellences for which so many seekers after perfection strive in vain, would spontaneously add themselves to him as an after-effect of being "born again."

(108-2) For a seeker to attempt to put into practice an attitude or a technique which belongs to the higher and final stages of the Quest, is simply to deceive himself. It cannot bring success.

(108-3) The ordinary man does not feel himself to be under any special constraint to correct his faults or remove his weaknesses or eradicate objectionable qualities; the Long Path man feels this every day.

(108-4) When he has reached this stage he will begin to understand that his further spiritual progress does not impose special acts such as disciplinary regimes and meditation exercises - excellent and necessary though these were in their place as preparatory work - but simply to stand aside and be an observing witness of life, including his own life.

¹⁷⁷ The paras on this page are numbered 54 to 63; they are not consecutive with the previous page, but follow the paras on page 105.

(108-5) The responsibility for his spiritual development lies squarely upon his own shoulders. In trying to evade it, either by getting a master to carry it or by making a Short Path leap into enlightenment, he indulges in an illusion.

(108-6) Here again the delicate balance of things which the total Quest demands, must be brought into play. It is not only the long-drawn-out labour of the Long Path which must engage him, but also the continuous and fresh attempt to follow it in what he thinks, feels and does here in this very place, and now at this very moment.

(108-7) The time comes when he gets weary of the Long Path and eagerly follows the advice of Krishnamurti, to dispossess himself of books and teaching, guru and God, creed and group, meditation and prayer.

(108-8) With the Short Path are allied all healing techniques, like Christian Science, which affirm the actual existence of God as perfect, disease-free and all-providing. Sometimes they really do draw on the Overself's power but at other times they use a queer mixture of black magic, hypnotic suggestion and fallacious religion.

(108-9) Not by the acquisition of virtues and the abandonment of vices can you attain the deeper enlightenment, they assert, but by the transference of consciousness itself to an altogether different plane.

(108-10) Take any aspect of divinity that appeals to you and meditate on it.

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(109-1)¹⁷⁸ Some mystical sects, like the Quietists of the seventeenth and eighteenth century in France and Spain, sought to achieve all through meditation alone but believed the achieving agent was Grace alone, or the Holy Ghost as they called it. They were more than humble in this matter and thought that they were quite incapable of doing anything by themselves: spiritual growth had to be left entirely to the Spirit.

(109-2) The Long Path sets up an attitude of yearning whereas the Short Path considers the Spirit an ever-present fact and consequently there is no need to yearn for it!

(109-3) The Long Path practitioner looks upon illumination as something to be attained in the future when all requirements have been fully met, whereas the Short Path devotee looks upon it as attainable here and now.

¹⁷⁸ The paras on this page are numbered 80 to 91; they are not consecutive with the previous page, but follow the paras on page 110.

(109-4) How like a labyrinth is the seemingly endless twisting Long Path! How straight and direct is the Short Path!

(109-5) There is a curious statement in Tao Teh Ching¹⁷⁹ (49:I) that the Tao proceeds by contraries or, by what it elsewhere calls, rhythm. How does this affect the aspirant who is trying to attain harmony with it? The explanation is to be found in the need of including both the Long and Short Paths, in the concentration upon opposites that the full and complete Quest requires.

(109-6) It is true that our sins and faults are automatically dispersed by the inrush of Enlightenment, but it is equally true that they will return if we have not prepared ourselves to be able to stay in the Light.

(109-7) If he wants to make himself conscious of the Overself, he must provide the requisite conditions essential to such consciousness.

(109-8) He can give a man no other Grace than this, to point out the way to the innermost Self. But there is none better.

(109-9) The work of the Long Path is intended to set his wings free for the breath-taking flights and exalted experiences of the Short one. One by one he upheaves and throws aside the weaknesses which hold him down to the ground.

(109-10) The Long Path is based on the inevitability of gradualness, the Short Path on the inevitability of suddenness.

(109-11) The Zen votary is entitled to use the Koan and can get results from it. He can get Satori. For it is a non-intellectual device like those of other approaches - to transcend intellect.

(109-12) What better work can he engage in than inducing people to look within themselves for their hidden divinity?

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(110-1)¹⁸⁰ The dangers inherent in the Short Path have to be noted and even proclaimed. The self-identification with the divine leads to the idea that since it is sinless, the practiser is sinless too, and whatever he does is right. Such an idea can come only to

¹⁷⁹ "Tao Teh King" in the original.

¹⁸⁰ The paras on this page are numbered 73 to 79; they are not consecutive with the previous page, but follow the paras on page 107.

those who unconsciously seek excuses to justify the satisfaction of their desires. To them, the Long Path with its exhortations to self-control and self-discipline, is something to be evaded ... Another danger is the conceited belief that since the divine is ever-present, the goal has been attained and nothing further need be done - no exercises, no study, no meditation and of course no ascetic regimes. It is such dangers which were part of the reasons why, in former times, the hidden teaching was not communicated to any persons until their character was first secretly and carefully tested for maturity and their mind was tested for fitness. This caution was as existent in Christian circles as in Hindu ones. Today since it has largely been broken down, the results are to be seen in the West as well as in the East, among solitary obscure individuals, as well as among publicised cults. They are to be seen in mental derangement and immoral license, in parrot-like prattle and charlatanic deception.

(110-2) This idea of the existence of a double path is not new although it is unfamiliar. Nor is it specifically Indian. As long ago as the fifth century the Buddhist monk Seng-chao, a disciple of that Kumara Jiva who translated so many Indian texts for the Chinese, taught that all the effort and study and practice of exercises were not enough to attain enlightenment but only a necessary preparation for it.

(110-3) Those who seek swift enlightenment, who want to pass from their present condition of obscurity with a speed that will be miraculous, ought to ask themselves whether they are entitled to receive something for nothing.

(110-4) The holy joy may visit you but cannot stay in you if both the animal and the ego are staying in you. Purify yourself of the one and empty yourself of the other, if you would convert a passing glimpse into the permanent union.¹⁸¹

(110-5) What is the purpose of this Long-Path inner work upon himself? It is to clear a way for the inflow of grace, even to the most hidden parts of his character.

(110-6) The man who spends too much time on dissecting his faults and analysing his sins, spends too much time with his ego as a result.

(110-7) What man can get away from his own past? What man can keep the ego from getting into his affairs? Is it any wonder, therefore, if so many prefer, and take to, the Short Path?

¹⁸¹ This para was published in the Notebooks series, in Category 25: World-Mind in Individual Mind > Chapter 2: Enlightenment Which Stays > # 75.

(111-1)¹⁸² The basic idea is that “the lightning-flash” simile belongs to the Long Path stage, and hence its brevity and fitfulness, whereas “the leap over a deep narrow ravine” is the correct simile for the Short Path. If the seeker succeeds in reaching the other side of the ravine he will be safely and permanently established in the truth. The ravine cannot be crossed by a series of gradual stages. If he does not succeed, then he merely stays in the darkness where he already was.

(111-2) Before we can reach this knowledge of the Real there are difficult and varied disciplines to be practised or mastered. But in the meantime we may have glimpses of it, or temporary upliftment. And before we can reach this highest stage and remain there constantly, we need to become fully balanced individuals.

(111-3) Ordinarily and properly, the Long Path is the first stage and roughly equivalent to the purifying of religious mystics. The Short Path is the second and more advanced stage, and equivalent to their growing or illuminating.

(111-4) WANG YANGMING:¹⁸³ “Our original nature is purely good. It is not possible to add anything to this original state. The knowledge of the superior man merely serves to clear away the obscuration, and thus to show forth the shining virtue.” And again, “The mind of man is heaven but because of the obscurations caused by selfishness, that state is not manifested. When all of them are cleared away, the original nature is restored.

(111-5) They are not really opposed to each other, but are in fact complementary. If the Long Path is a steep uphill climb, the Short Path is its sunny side.

(111-6) On the Long Path his actions follow, or try however badly to follow, the rules. They are imitative action. But on the Short Path he becomes an individual, living from the inside out.

(111-7) The whole of a lifetime may be taken up with the work of preparing for an event which will not happen until the last closing moments of that reincarnation.

(111-8) A Japanese Master said: “If you try to get nearer to It, you will only get farther from It.”

(111-9) Man cannot disentangle himself from these innate tendencies except with a struggle. This is why the Long Path is a hard necessity.

¹⁸² The paras on this page are numbered 105 to 115; they are not consecutive with the previous page, but follow the paras on page 112.

¹⁸³ “WANG YANG MING” in the original.

(111-10) KONGO KYO (Zen Buddhist): “Awaken the mind without fixing it anywhere.”

(111-11) The Short Path brings joy, hope, enthusiasm and confidence, lyricism and optimism.

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(112-1)¹⁸⁴ Released from the hard disciplines of the Long Path, following the softer methods of the Short one, he smilingly enjoys the moments of Grace they bring him.

(112-2) There is this difference when the Long Path is entered alone and when it is entered with the accompaniment of the Short one, that in the second case there is added the light of guidance, the protection of peace, the acceleration of progress and the harmony of equilibrium.¹⁸⁵

(112-3) Too many are looking, quite pardonably, for a magical technique that will deliver this prize into their hands easily and effortlessly.

(112-4) Those who would make a spiritual leap into illumination evading all the steps which gradually lead to it for others, may do so. But even if they succeed, can they keep at the height gained?

(112-5) Since the Overself is the source of all virtues, the man who unites with it will easily and naturally be virtuous in the truest sense: all the bad in his character will be eliminated.

(112-6) Without labour, sacrifice, exertion or training, but merely for the asking, the rare fruit of enlightenment is to fall into their mouth. How illogical and unreasonable is such a demand: How can any sound and lasting growth come in such a way.

(112-7) Who would not welcome receiving the Short Path’s exemption from having to pass through the long and tedious course of training of the Long one? But such an exemption exists only for the well developed few, who have already done much or most of this preparatory work. All others will find, both in practice and in the end, that no amount of claiming it will avail them.

¹⁸⁴ The paras on this page are numbered 92 to 104; they are not consecutive with the previous page, but follow the paras on page 109.

¹⁸⁵ This para was published in the Notebooks series, in Category 23: Advanced Contemplation > Chapter 5: Balancing the Paths > # 185.

(112-8) If the Long Path sets responsibility for a man's growth and salvation squarely on his own shoulders, the Short Path sets it on God.

(112-9) In "The Marble Faun" Nathaniel Hawthorne writes: "We go all wrong, by too strenuous a resolution to go all right."

(112-10) He thinks only of the infinite goodness at his core and ignores the human frailty at his surface.

(112-11) The wish to attain truth through a sudden flash of illumination is at the back of the belief that this is the best, or only way to attain it.

(112-12) The essence of the matter is that he should be constantly attentive to the intuitive feeling in the heart, and not let himself be diverted from it by selfishness, emotion, cunning or passion.

(112-13) After the Long Path has done its cleansing work, the man is ready for a more positive phase.

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(113-1)¹⁸⁶ They want to attain the highest levels without passing through the intermediate phase.

(113-2) The Long Path devotee is more interested in his personal progress whereas the Short Path devotee is more interested in impersonal principles. The first identifies himself with a caged-in sect, a limited group, a set of wordy dogmas and authority, whereas the second identifies himself with spacious freedom of attitude and independence of thought. The first is an occultist, the second a mystic.

(113-3) The pettiness of ashram favouritism and sectarian politics is no fit atmosphere for the Short Path votary.

(113-4) Although salvation is open to all, it is not free to all. The price must be paid. Few are willing to pay it. Therefore few actually claim salvation, let alone receive it.

(113-5) Take a concept of God into your meditation and try to stay with it as long as you can. This itself is a form of worship, as true a form as any that you will find in a church.

¹⁸⁶ The paras on this page are numbered 116 to 125; they are not consecutive with the previous page, but follow the paras on page 111.

(113-6) The failure to reach his goals, to attain satisfying results, may shake his confidence in the teaching and bring humiliation to his ego. He may want to look for a different teaching, or teacher.

(113-7) There is a hint of arrogance in the Short Path attitude, in staking a claim to illumination without making any endeavour to be worthy of it by trying to purify or change oneself.

(113-8) The danger of mistaking emotional states for true illuminations is always there for those who follow the Short Path without proper informed balance.

(113-9) The self-reproaches of the Long Path are good but they are not enough. They block the way to poise.

(113-10) God needs no partner and has no enemy. For the power of God is not only above that of all other entities but it is the source whence they themselves derive.

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

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(115-1)¹⁸⁸ Sometimes disciples attach themselves to a master with whom they have no basic affinity. They have been drawn to him by a partial self-deception about his nature or by a partial misconception concerning his teaching. After a period has elapsed when the harmony with him or his teaching has come to an end, and the usefulness of both is not sufficient to justify the connection, they usually leave and seek elsewhere for inspiration or help. But in those cases where, for some improper reason, they fail to do so, he may deliberately provoke an incident or arrange a circumstance which will prompt them to go away.

(115-2) He who is to direct the steps of others along this path needs not only to be high in character and consciousness and teaching ability but also to be learned in the comparative history and comparative doctrine of mysticism.

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¹⁸⁸ The paras on this page are numbered 59 to 68; they are not consecutive with the previous page, but follow the paras on page 116. The original page order for this category was: 116, 115, 118, 117, 119, 120, 122, 121, 124, 123, 126, 125.

(115-3) Where the human material is apathetic toward the search for truth, it is a waste of time to teach truth.

(115-4) The teacher can light up his path but cannot substitute for his effort to walk it.

(115-5) By comparing what is described in the books with what he has so far experienced for himself, an aspirant may check and correct his course.

(115-6) The more he advances in power and consciousness, the more he grows in humility. Now, when he has something really worth being vain about, he takes especial care to be inconspicuous and not to seem extraordinary or holy above others. This is one of the causes of his secretiveness.

(115-7) By using accurate books the pupil can undoubtedly teach himself. But can he teach himself as well as another man, who has gone farther in experience and knowledge, can teach him?

(115-8)¹⁸⁹ There is no escape from this dilemma. Even Lao Tzu¹⁹⁰ who wrote "He who knows speaks not. He who speaks knows not," falsified his own assertion by writing the few thousand words with which he composed the 'Tao Teh Ching.'¹⁹¹ Hence the philosopher is not committed either to silence or to speech. In the Absolute, both are the same. Lao Tzu's celebrated phrase would have held more correctness and less exaggeration if it had been slightly modified to read: "He who speaks, may not know. He who knows, may not freely speak."

(115-9) The lack of interest, in the case of most people, is of course due to their inertia towards a subject which offers no personal profit to them but which, on the contrary, demands personal discipline from them.

(115-10) It is a blessed historic fact that divine life and light came to the world through these men. But now what is more important is that it shall come to us today too.

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(116-1)¹⁹² There is a teaching principle in every man which can provide him with whatever spiritual knowledge he needs. But he must first take suitable measures to

¹⁸⁹ See also para 120-8.

¹⁹⁰ "Lao-Tse" in the original.

¹⁹¹ "Tao Teh King" in the original.

¹⁹² The paras on this page are numbered 49 to 58; they are not consecutive with the previous page.

evoke it. These include cleansing of body and mind, aspiration of feeling and thought, silencing of intellect and ego.

(116-2) Just as young children are more influenced by the world of the five senses than by the conclusions of reason, so many whose adulthood is still largely physical rather than mental are more influenced by what they see, hear and feel, rather than by reason or intuition. Such persons are far from being ready for philosophy and could never give assent to its teachings. They lack discrimination and are led by appearances. They are impressed by 'signs', that is, physical miracles, cures and demonstrations as being proof of God-given power. Few of them would be willing to forsake their ego-directed lives and take to the way of living which Jesus – in contradistinction from his Church – really preached. But all of them may make excellent followers of an inwardly-devitalised mass religion.

(116-3) A human channel is needed for the superhuman inspiration, grace, teaching or revelation because the recipient minds are not sufficiently sensitive, pure or prepared to receive it directly for themselves.

(116-4) You will walk a long time, or visit many cities before you find another illuminate. Greet him well, therefore, and think of him well, that you may make something of this fortunate meeting.

(116-5) Give the man what he really requires at the moment, not what he may require if and when he reaches a higher stage of development.

(116-6) Those who are unwilling to admit any point of view that is inconvenient either to their beliefs or their circumstances and those who are quite happy to be tightly enclosed by the garments of orthodoxy, seldom find philosophy to their liking.

(116-7) When he has fully learnt this lesson he will look to no other human being for that which his heavenly Father alone ought to be looked to.

(116-8) "I have never myself had what are usually called mystical experiences" confessed the Very Rev. William Ralph Inge, but this did not prevent him from writing much about them.

(116-9) Why should he deliver such a profound message to such an uncomprehending and ungrateful audience?

(116-10) There has been too much abuse of the idea of special channels of grace and too many claimants have made unwarranted declarations.

(117-1)¹⁹³ The wise man is also a prudent man. He does not attempt to convert others by aggressive methods or to persuade them into a point of view beyond their capacity of reaching. He will help them on their own level and in their own way.

(117-2) Those who leave their spiritual future totally in the hands of their guide, lose the years which could be spent in developing themselves.

(117-3) It is one thing to have a message for humanity but quite another to make people listen to it.

(117-4) His message is for those who wish to listen to him or to read his words. Whether this means a small or a large number of persons, and whether anyone is willing to believe him or not, is not primarily his concern.

(117-5) Those who know the truth have rarely descended to the market place to preach it to a doubting world, or to offer its disciplines for common use.

(117-6) Modern conditions have so vastly changed from those of antique and medieval times that it is necessary to remind readers that until about the sixteenth century in Catholic countries, the teaching of meditation to the laity was prohibited. It was a subject to be studied by ecclesiastics only, and an art to be practised in monastic circles only. When the Renaissance brought a relaxing of this reserve, it was at first in favour of the higher social classes alone. Not till the eighteenth century was it available to all classes.

(117-7) The mystical and cultist circles which talk much about these matters use the name "Master" to trail such an accumulation behind it of falsified facts, superstitious notions, and nonsensical thinking, that it is needful to be on guard for semantic definition whenever this term is heard.

(117-8) The bare naked truth - whether it be that of man's essential loneliness or matter's essential emptiness - would, if suddenly and bluntly revealed, only frighten those who are unready for it.

(117-9) If he is not to keep the truth within a restricted circle of personal pupils alone but to open it to the reach of all, the many will have to be content with what they can understand, leaving the rest to the few who are better equipped.

¹⁹³ The paras on this page are numbered 73 to 82; they are not consecutive with the previous page, but follow the paras on page 118.

(117-10) Prophets and teachers, sages and saints, have come among us in all times to speak of that inner life and inner reality which they have found. But only those who cared to listen have profited by these revelations, communications and counsels, and still fewer have profited by being willing to follow the path of discipleship.

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(118-1)¹⁹⁴ Why is it that despite all the visible and touchable counter-attractions, despite the innumerable failures and long years of fruitlessness, so many men have sought through so many ages in so many lands for God, for what is utterly intangible, unnameable, shapeless, unseen and unheard? Because the simple but astonishing fact is that the Overself, which is the presence of God in them, is part of their nature as human beings! Mysticism is nothing more than the methodical attempt to wake up to this fact. The 'soul' which metaphysics points to in reasoning, mysticism establishes in experience. We all need to feel the divine presence. Even the man who asserts that he does not is no exception. For he indirectly finds it just the same in spite of himself but under limited forms like aesthetic appreciation or Nature's inspiration. Even if all contemporary mystics were to die out, even if not a single living man were to be interested in mysticism, even if all mystical doctrines were to disappear from human memory and written record, the logic of evolution would bring back both the teaching and the practice. They are two of those historical necessities which are certain to be regained in the course of humanity's cultural progress.

(118-2) Such a man cannot help having his detractors, for people can see only what he permits them to see. And if that small part is misread by them, he has to remain silent. He will not force an affinity where it does not exist. They may have visited him and talked with him, not once but several times; they may think they know him well, yet in reality they have not met him and do not know him at all! Only the real pilgrims, who come with the correct mental attitude, have done so, and only they have been blessed by his grace and prized their good fortune at its correct value.

(118-3) The counsel that you are not promiscuously to interfere with other persons in order to improve them, or not unwisely to involve yourself in their lives in order to help them spiritually, does not mean that you are to do nothing at all for them. You may, if you wish, take them beneficently into your prayer or meditation to bestow blessing.

(118-4) The master's motive may easily remain unknown to others, especially when he has a mission to fulfil for them, and by this ignorance they may just as easily misunderstand his actions. If this happens and they turn away from him, an

¹⁹⁴ The paras on this page are numbered 69 to 72; they are not consecutive with the previous page, but follow the paras on page 115.

opportunity for their higher growth will be missed. The distorted reading of his actions will also cause them to judge him unfairly and incorrectly. He will accept this injustice as part of the price of descending into an evil world where he does not really belong.

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(119-1)¹⁹⁵ If he is to find his spiritual nourishment only in the traditions of an earlier time, the danger is that it may prove inadequate to meet the social, educational and other needs of the present time.

(119-2) "After I had been with the guru (at first meeting) a little while, I became aware that I was sitting very still. I was motionless. I did not seem to be breathing. A white light appeared, seeming to fill the entire room. I became a part of that wondrous light" – by the late Swami Lynn.

(119-3) Such blind guru-worship puts into the hands of one man more power over the lives and minds of other men than is good either for him or for them.

(119-4) The relation between a pupil and his teacher can be based upon complete submission and dependence on authority, or it can be based on a reasonable freedom and moderate self-reliance.

(119-5) Those who try to find in actual life the equivalent of these imagined mahatmas are bound to find only disappointment, or be so blinded by their own eager desires, as to believe someone so.

(119-6) Although he is forced, like all humans, to take cognisance of the world around him, of its horrors and squalors, its evils and vilenesses, the gate leading out of it all can be opened at will, and quickly. The way back into the ethereal world, with its beauty and peace, is always existent for him.

(119-7) Only those who have themselves felt it can understand how he is able to exert such drawing power and arouse such fervid devotion in disciples.

(119-8) The verbal attempt to enlighten those who are not ready for such enlightenment will separate and draw away the victim of this well-meant folly.

¹⁹⁵ The paras on this page are numbered 83 to 94; they are not consecutive with the previous page, but follow the paras on page 117.

(119-9) The illuminate does not have to engage in a lengthy conversation to find out whether another man is also illumined. As the "Chuang-Tzu" tells, two sages met without speaking a single word for "when their eyes met, the Tao was there."

(119-10) God is so far beyond knowing by a mind of the human calibre that only a paranoiac could claim to have entered that vast immensity, united with it, and kept his awareness of himself too.

(119-11) Socrates tried to awaken the Greeks, Jesus tried to awaken the Israelites. Their failure was followed by consequences to their people which can be traced in history. If the higher power takes the trouble to send a messenger, it is better to tremble, listen and obey, than to sneer, reject and suffer.

(119-12) He ought to make the most and the best of such a chance.

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(120-1)¹⁹⁶ Contempt and slander will be the unequal reward some will pay him; miscomprehension and minification will be received from others. He will accept them all unconcernedly.

(120-2) Ambition which in other men might be stimulated by success, is dead in him. The pride which might be swollen by the acclaim of disciples, is unaffected in him.

(120-3) It is perhaps true that there is nothing new under the sun in the world of ideas but it is also true that old wisdom may be freshly expressed.

(120-4) So sure is the revelation that, like the Chinese mentalist Lu Chiu-yuan, "He is prepared to wait for the appearance of a sage a hundred epochs later, and has no misgivings."

(120-5) His unwillingness to give specific advice on practical personal matters should not be construed as unwillingness to help, or as lack of interest in them. It is only that he wants the solution to come straight out of the student's own being, so that the growth will be the student's too.

(120-6) He is as indifferent to laudatory articles about himself in the public prints as to condemnatory gossip in the private circles.

¹⁹⁶ The paras on this page are numbered 95 through 105, making them consecutive with the previous page.

(120-7) The ideal of serving others spiritually must certainly be kept, but it ought to be kept either at the back of his mind or as an incidental side-issue. While he himself is spiritually immature, his service will unavoidably be premature, tainted, imperfect or imprudent.

(120-8)¹⁹⁷ The better translation of Lao Tzu's¹⁹⁸ famous phrase "He who knows Tao does not care to speak of it; and he who is ever willing to speak of it does not know it," should be substituted for the more familiar one, "He who knows the Tao does not speak; he who speaks does not know." For what did Lao Tzu himself do but try to speak and describe the Tao? What did Buddha and Jesus and all the host of vocal and literary mystics do when they delivered their gospels?

(120-9) Jesus tried to turn the minds of his followers from the man to Spirit, from the body to Overself but, like Muhammad,¹⁹⁹ Buddha and Krishna, failed. He told them not even to call anyone Master, nor even to call him Rabbi. But history shows how greatly they disobeyed his instruction.

(120-10) Nobody else withholds higher truth from the mass of people than the people themselves. The teacher is more than willing to feed them. But without the feeling of hunger for it, who wants his offering?

(120-11) It has never been popular or fashionable, nor has it ever tried to be, nor could it be without being false to itself. Yet the times today are so abnormal that past attitudes need to be reconsidered and, if desirable, revised.

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(121-1)²⁰⁰ They expect to find a copy of their mental image but the actuality proves to be quite different.

(121-2) He does not insist, like lesser men, on making his disciples into facsimiles of himself, subject solely to the influence of his own personality.

(121-3) Those who depend too much on a master violate one of the principal conditions of yoga, which is solitude. The yogi is to isolate himself not only physically but even inwardly from all other persons. This is because he is to turn to God alone.

¹⁹⁷ See also para 115-8.

¹⁹⁸ "Lao Tse's" in the original.

¹⁹⁹ "Mohammed" in the original.

²⁰⁰ The paras on this page are numbered 115 to 125; they are not consecutive with the previous page.

(121-4) The notion of an elite with their own secrets, set at a distance from the mass of people, can only irritate those people in this democratic era.

(121-5) Philosophy was formerly the esoteric possession of a select elite. No attempt was made to popularise it. The reasons given for this were serious and convincing. But in some respects the situation has changed so largely that a reconsideration of this attitude became necessary. The literacy and the leisure needed for its study have appeared. The confusion in the minds of religious believers and the weakening of ecclesiastical authority which it could easily have caused, are conditions which have already appeared of themselves through other causes.

(121-6) The name 'Rishi'²⁰¹ was bestowed in ancient, as well as modern, India on the man who had reached the peak of spiritual knowledge; literally it means 'seer.' What is it that he sees? He is a see-er of reality, and through illusion.

(121-7) The emanation of peace may be felt in the close neighbourhood of such a man, but only by those who have at least a little sensitivity.

(121-8) Do not make any other man responsible for your happiness. He cannot really carry you even if he wanted. Assertions, claims, promises, made by gurus or their disciples, to the contrary, are the fruit of imagination in the one or wishful thinking in the other.

(121-9) Unless he is willing to adjust himself to his environment and accommodate his teaching to his time, he need not expect his mission to succeed.

(121-10) If experience, reason or intuition cannot bring him to the conviction that a higher power rules the world, a master's help, grace or writing may do so. If that fails he has no other recourse than to keep pondering the question until light dawns.

(121-11) The undisciplined or the evil-minded will always seize on such a tenet to provide support and excuse for their faults or sins. This is no reason to withhold it however, for they will commit the same faults or sins anyway whether they have the teaching or not.

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(122-1)²⁰² Whether he can accomplish this transformation entirely by his own forces depends on the kind of man he is.

²⁰¹ "Rishee" in the original.

(122-2) He knows well enough that he has no power to exalt a man spiritually or change him morally. When it seems to happen it is really the man's Overself which is the effective agent and which has been using his destiny to prepare the man for the event long ahead of its actual and visible occurrence.

(122-3) By appearing before them in the flesh only after long intervals of a year or two, and then only for a period of a few hours, he is able to keep his distance and their respect. If the conception they form of him is then a little less romantic than that formed by the adorers of invisible mahatmas, it is still a romantic one.

(122-4) There was, in former times, a real necessity to secrete such knowledge from the generality of people, and to give only a small limited circle the schooling in it. But in our own times there is much less necessity for this isolation. I have explained, in the opening pages of The Hidden Teaching Beyond Yoga why the course of recent events and the development of Western culture have {made}²⁰³ a certain amount of communication both desirable and urgent.

(122-5) When this secrecy was overdone, either for selfish monopolising reasons or through rigid inherited traditions, the masses were permanently excluded not only from the knowledge for which they are unfit but also from that for which they have, by the processes of evolution, become ready. The end result was to keep them permanently ignorant, to prevent them from growing as quickly as, with encouragement, they could have grown, and to confuse their minds.

(122-6) Those of us who would like to make this knowledge the common possession of mankind must still consider whether there is sufficient desire for it.

(122-7) If he rejects praise it is because he wants it bestowed where it really belongs, and not upon himself to the denial of that source. It belongs to his master or to the Overself; the power behind all his praised activities is not the ego's. For by such properly placed credit, the world may come to know, or believe, there is that higher power.

(122-8) That a truth which is so clear to their own minds could be so obscure to other minds, is easily explicable by the grading processes of reincarnation. Each man's present state and views are the outcome of his past experiences in past lives.

²⁰² The paras on this page are numbered 106 to 114; they are not consecutive with the previous page, but follow the paras on page 120 and precede those on page 121.

²⁰³ We have inserted "made" for clarity.

(122-9) There can be no Second Coming of Christ – the Consciousness – for it never went away. There can be a return of Jesus – the man embodying and reflecting that Consciousness for the person may be born and reborn as God wills.

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(123-1)²⁰⁴ The famous last utterance of Jesus: “Eli Eli lama sabachthani”²⁰⁵ does him a grave injustice if translated “My God, my God, why hast thou forsaken me?” The Aramaic original is nearer the meaning “My God, my God, for this (destiny) I was preserved.” What sort of a Deity could that be who deserted his prophet during the hour of greatest need? How demeaning was such a concept!

(123-2) Is it nothing to him that the generality of people, and their leaders, fall farther and farther away from what little spiritual life they possess, closer and closer to the utter denial of God, soul, ethics, and a higher purpose in existence? Is he merely to look on, without compassion and without responsibility, as if it were of no concern to him whatsoever?

(123-3) He is all-too-eager to play the missionary or the apostle who will make dramatic conversions of men – a spiritual ambition in which, although he does not know it, his ego is playing a central part.

(123-4) Those who have been given a mission to perform, however small or large it may be, too often fall into the arrogant error of extending it beyond the proper limits. They let the ego intrude, overplay their hand and thus spoil what might otherwise have been a good result.

(123-5) If masters of mysticism are fewer and rarer, books on mysticism are commoner and plainer.

(123-6) While the force of inward attraction and the working of evolution through outward experience are the best guarantees of the triumph of ideals, man is not left to these vast impersonal processes alone, without visible help and visible guidance. Prophets, teachers, sages and saints appear at his side from time to time, like beacons in the darkness.

²⁰⁴ The paras on this page are numbered 135 to 146; they are not consecutive with the previous page.

²⁰⁵ “Eli, Eli, larnesh shabattani” in the original, which is not a common version – in fact I could find no such reference.

(123-7) What he leaves behind is not himself but the revelations he received, the instructions he gave and the techniques he favoured.

(123-8) The man who goes around pointing out people's mistakes to them becomes unwelcome and unpopular. Even the spiritual guide is not an exception, for his criticism is received with treble force by those who worship him. A prudent guide will soon learn, by experience, that it is better to shut his mouth than to tell his disciples what they do not want, and do not like, to hear.

(123-9) Only a small minority would be willing to accept such teaching, able to assimilate it and ready to apply it.

(123-10) The Power which does his work should also get the credit. He knows that he is only a tool in its hands.

(123-11) "No one can purify another" asserted the Buddha.

(123-12) The concept of a God-man, of a God in the flesh, is unphilosophical.

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(124-1)²⁰⁶ If they will not come to the truth by directly accepting it from the truth seers, then they must come to it by a more roundabout and painful way.

(124-2) It is easy to be humble when obscurity, poverty, personal ugliness or menial position force it upon a man or woman. But to show this quality when every visitor bows low before him – that is the test!

(124-3) People approach the saint type primarily to get what is called in India a "darshan." This may be variously translated as a glimpse, a spoken blessing, a sight, a view, an initiation or a silent benediction. He is a phenomenon and they stand at a distance to gaze at him, to admire him or to be overwhelmed with awe by him. The few minutes or days or weeks or months or years taken up – the duration is immaterial for extension in time does not change the nature of the happening – leave the devotee with the same character, the same consciousness that he had before the meeting. Its service is to portray the goal not to bring him nearer to perfection in any way. The delusion that the longer they stay with him, the farther they travel on the road to perfection remains a delusion still. The "darshan" leaves them with their weaknesses and faults,

²⁰⁶ The paras on this page are numbered 126 to 134; they are not consecutive with the previous page, but follow page 121 and precede page 123.

their egoism and animality untouched. The work of getting rid of these things is theirs to undertake and no darshan-magic can be a substitute for it.

(124-4) Those in this category can inspire themselves but not others. They cannot give, or even be given through.

(124-5) There is something to be said for Sri Aurobindo's refusal to see his disciples except for one silent minute on four occasions each year. There is even something to be said for Tung Chung-shu who, two thousand years before the Hindu guru's refusal, gave his teachings from behind a curtain so that his disciples never saw his face at all.

(124-6) The persuasive influence of his mind and the pellucid truth of his sentences do not register with many men. Fitness, readiness and ripeness must be present first if receptivity is to be achieved.

(124-7) Those who have this knowledge are not easily accessible nor, even when found, do they easily divulge it. They are exceedingly rare.

(124-8) George Sand: "Ah! I have so endlessly sought perfection without ever finding it! Is it in you at long last, that I shall see my dream fulfilled?" Even this question was answered negatively by life itself.

(124-9) Even though these truths have been disregarded by the generality of mankind, their value is not one whit the less, nor their importance for mankind's future reduced to any extent whatever.

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(125-1)²⁰⁷ So long as men need spiritual direction, comfort and encouragement, so long will they seek out the few who are able to provide for this need.

(125-2) Even if not a word be said, not a sentence passed between both, time spent in the society of such a man by a seeker is spent in the best possible way.

(125-3) To evaluate the work and word of these men is to judge by appearances alone. For there is in both an incalculable element, a hidden worth.

(125-4) That person is best fitted to be a man's master with whom he is able to be his own best self.

²⁰⁷ The paras on this page are numbered 163 to 168; they are not consecutive with the previous page, but follow the paras on page 126.

(125-5) When there is no feeling of separateness from others, there can be no resultant feeling of doing good when helping them.

(125-6) I sought to track down the truth about Mahatmas, to determine whether they were pure myth or whether they were human beings. Here was a subject engulfed in superstition, misinformation and wishful thinking, not only in the distant West but also in its own Oriental homelands. After I discovered it, I then discovered that people did not know the most elementary facts about Mahatmas but preferred, in their mental picture, either to deprive them of all humanity or to turn them into overly-sentimental all-too-human creatures.

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(126-1)²⁰⁸ Sometimes we have the feeling on meeting a stranger for the first time, that we have known him long and known him well. The feeling on first meeting the destined Master is much the same but greatly expanded and deeply intensified.

(126-2) The followers of Moses and the followers of Muhammad²⁰⁹ understood this quite well and did not allow any man to claim equality with God. If he did, he was treated as a blasphemous malefactor and executed.

(126-3) He may gently chide one man for errors and shortcomings, or firmly warn another man against sins and lapses.

(126-4) It is inevitable that they will demand continuing individual attention and it is just as inevitable that he will be unable to give it. Disappointment will ensue and negative thoughts will start breeding.

(126-5) In some cases this dependence is merely pathetic but in other cases it is actually desperate.

(126-6) MENCIUS: "He who has wandered to the gate of the sage finds it difficult to think anything about the words of others."

(126-7) He may leave his record in the silence, without producing a single piece of writing, without delivering a single lecture.

²⁰⁸ The paras on this page are numbered 147 to 162; they are not consecutive with the previous page, but follow the paras on page 123, and precede those on page 125.

²⁰⁹ "Mohammed" in the original.

(126-8) To believe that truth should be confined to a few is a belief that may easily be misunderstood and therefore unjustly criticised.

(126-9) He can get instruction everywhere, in all kinds of society and in all kinds of environment.

(126-10) We must acknowledge their need of a personal guide, one from whom they can constantly ask advice and to whom they can unburden their anxieties.

(126-11) They fall into the error of attributing to him perfections which no human being could possess.

(126-12) His mission is not to bring men pleasure, but to raise them to appreciate truth.

(126-13) Some may believe him to be cold and unresponsive, because of his habitual silences and his lack of displayed emotion. Yet this belief is erroneous.

(126-14) It is part of the prophet's business to remind us of certain elements which are missing from our lives.

(126-15) He will recognise his master not only by the feeling of affinity and the attraction of his teaching but also if, ever since the first physical meeting, the other man's face persistently keeps recurring to him.

(126-16) This is hardly a time for it to remain the private interest of a few scattered individuals.

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(127-1)²¹⁰ It is useless to expect agreement on these high matters from those who have not sufficient equipment or development to discuss them intelligently.

(127-2) They do not understand that in setting up the text of some scripture as the last authority, they are worshipping a graven image as much as Moses' faithless followers did of old.

²¹⁰ The paras on this page are numbered 31 to 42; they are not consecutive with the previous page. The original pagination of this category was: 128, 127, 130, 131.

(127-3) When people work themselves into too much emotionalism in religious dancing or singing, there is departure from, or inability to reach, that inner calm wherein alone the Spirit can visit us. These orgies of religious zeal do not yield true insight.

(127-4) The synagogue at Nazareth which expelled Jesus and the synagogue at Amsterdam which expelled Spinoza – are these not symbols of the failure of official religion to raise itself above its own selfishness and take up its true mission? Are they not reminders of its inner bankruptcy?

(127-5) Religions and cults seek to get people into their particular folds. Philosophy seeks to get them out of all folds.

(127-6) The ordinary man, fatigued by the inescapable routine of everyday activities, may trouble himself about the truth of his religion no more than he has to – which is seldom much.

(127-7) When the truth of recompense is perverted, it becomes fatalism. Then the aspirations to evolve personally and improve environmentally are arrested, while responsibility for inaction or action is placed outside oneself.

(127-8) The Catholic Church is nearer to philosophy than most Protestant sects. Its mystical meditations, ascetical disciplines, metaphysical activity and secret doctrine are some points of contact, despite its ritualism and antimaterialistic theology.

(127-9) The Hindu religion does not have congregational worship. Its temples are for the individual devotee. Its priests serve him alone, not a group of devotees.

(127-10) There is a long distance from the rhetorical urges intended to create religious frenzy, to the calm statement intended to evoke religious intuition.

(127-11) Today the mystic is no longer a voice crying in the wilderness, even though he is still far from being a multitude of voices.

(127-12) When religion gives men more superstition than inspiration, more complacency than discipline, more prejudice than goodwill, someone is entitled to remind them of the Founder's teaching and spirit.

(128-1)²¹¹ When a man begins to exercise independent thought and independent judgment, when he becomes sufficiently informed through the study of comparative religion to note how devastating are the disagreements and inconsistencies with each other, he will have only one possible conclusion open to him. The various beliefs about God and the different statements about religion are as likely to be as wrong as right but the personal experiences of God are all essentially the same. But this conclusion reached, he passes through it out of the religious level and rises up to the mystical one.

(128-2) If ideas, truths, knowledge of enormous importance to the human race, as well as a way of life founded upon them, are not to vanish from the world altogether, a few men and women here and there must carefully preserve them and lovingly nurture them.

(128-3) So long as they look for the sources of religious truth, power, hope and goodness outside themselves, so long will they have to suffer from the imperfections and limitations of such sources.

(128-4) Therese Neumann told a friend of mine who visited her that there is no truth in the Indian teaching. Padre Pio told the same friend that the Indians have not got the truth. A Catholic dignitary wrote "We alone have the truth." But the Hindu swamis make an equal claim to have truth although, in their wide tolerance, they do not claim it as an exclusive possession. Yet both Neumann and Pio became as rapt in the deepest prayer as the swamis in their meditation. Why does God give a different and, in some items, contradictory teaching to them? Or does one or do even both never make contact with God? Such questions must come into the thinker's mind. Philosophy's answer is clear: Catholic and Hindu alike may each have the contact and enter the divine presence but the understanding and interpretation of what is received is made by the human mind, with all its human bias, predilection and pre-supposition. The instruction it has received and the superstition it has inherited add their part too.

(128-5) The religious devotee does not care to trouble himself with such questions but all the same he cannot keep them out for all time. The human mind is so constructed that under the pressure of experience or the nurturings of evolution it desires, nay even demands, to know. Both desire and demand may be feeble at first and limited in extent. But they will emerge as inevitably as bud and leaf emerge, and find troubling utterance.

²¹¹ The paras on this page are numbered 26 to 30; they are not consecutive with the previous page, instead they originally preceded that page.

(129-1)²¹² Salvation is as open to those who adhere to some church or sect, as it is to those of no church at all.

(129-2) It was inevitable that they should cast off little by little the received traditions whose very familiarity led to religious apathy, lethargy and stagnation.

(129-3) The gap between the religious approach and the philosophic approach cannot be closed except by time and development. Fools ignore it only to suffer disillusionment for their trouble.

(129-4) He will be tolerant and not proclaim, or even believe, that his way of looking for truth is the only worth while way.

(129-5) The religious world has had more than its share of zealots, bigots and hypocrites.

(129-6) The well-organised churches and old-established sects have a hold on public respect.

(129-7) Those who do not know the difference between withered theology and dynamic exaltation, or between external ritualism and mystical inspiration, are not ready for philosophy.

(129-8) If one man suffers under the tyranny of a religious creed, another man stands more erect under the support it gives him. It is all a matter of evolution.

(129-9) It is understandable why so many prefer the support and the shelter of a group, an established church.

(129-10) We need our own fresh inspirations which we can enjoy today rather than the stuffy memories of those we – or worse, someone else – had yesterday.

(129-11) If you regard it as a religion, then it is one which embraces all other religions.

(129-12) Such views are too narrow and such practices are quite insufficient to satisfy the full needs of the human being.

²¹² The paras on this page are numbered 54 to 65; they are not consecutive with the previous page, but follow the paras on page 130.

(130-1)²¹³ It would doubtless be pleasant to congratulate ourselves that men and women are to be found today attracted to reading these books, ready to attend these lectures and willing to practise these exercises. But the same situation existed in the closing years of Rome. It is necessary to contrast the number of those who feel these impulses with the number of those who do not. It will be found that the difference is too wide to allow any complacency. It is also necessary to examine and measure the depth of this interest. Here too we shall find that much of it is too shallow to allow any illusions, an intellectual playing with what ought to be seriously-held things.

(130-2) When the spirit of impartial research for its own sake no longer prevails, when the aspiring mind is half-strangled by narrow traditions and absurd superstitions, it is time for a fresh religious impulse to be given.

(130-3) What in the wonderful journey through the experiences of many lives to the goal of realising Ultimate Truth, is the value of the study of philosophy? If it can guide us, if this teaching can educate us to appraise life properly, if it can persuade us to make room for the highest ethic yet given to man, it will justify the insight of those who have kept it alive for thousands of years.

(130-4) Whereas the philosophic view of man makes his welfare and salvation an individual affair, most religious and political views of him make it a social affair.

(130-5) A man on the second level will not be able to accept the ideas or practices of a man who lives higher up on the third one. It would be unreasonable to expect such acceptance.

(130-6) The finished product of the theological seminary who takes his first pulpit with much education but little inspiration, may know his dogmas but is unlikely to know "the peace which passeth understanding."

(130-7) A reincarnated Jesus appearing in our century would not be able to recognise his original message in the orthodox sects of our time.

(130-8) The time comes when the naive views of his uncritical or uninformed years have to be abandoned, and when correct ones are sought.

(130-9) If I had had to depend upon any official church I could never have come to believe in God!

²¹³ The paras on this page are numbered 43 to 53; they are not consecutive with the previous page, but follow the paras on page 127, and precede those on page 129.

(130-10) Some doctrines are good if taken as religion or as religious mysticism, but they do not belong to philosophy or philosophical mysticism.

(130-11) It was not so long ago that works of this character were never read by the masses.

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

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(131-1)²¹⁴ Where the emotional nature is very powerful there is some danger during mystical experience of giving to its thrills the seat of authority, which ought to be given to the calmer but more reliable voice of intuitive conviction. For intuition will bring him closer to that egoless life toward which he ought to be ever striving, whereas emotion, if unpurified and unbalanced, may bring him farther from it.

(131-2) They easily mistake their ego's doings for God's doings, their human ego's healings for divine healing and their own ideas for imperishable truths. This happens, and can only happen, because they are so attached to themselves and so unable or unwilling to forsake themselves.

(131-3) Thomas Lake Harris, founder of The Brotherhood of the New Life, and Holden Edward Sampson, founder of the Ek-Klesia Community, both ended as helpless old nymphomaniacs. This was not surprising after the sensuality which coloured their lives or tainted their teachings for so many years. Yet Harris spent several years in the Orient and Sampson spent forty days of fasting and prayer in the Kalahari Desert of South Africa.

(131-4) Every attempt to commercialise this knowledge betrays its own source – the grasping greedy ego. Consequently it cannot give what it claims – truth from the Overself – but only the deceptive imitation of such truth. No matter what claims are made by these commercialisers, reject them.

(131-5) Intuition itself is always infallible but the man receiving or expressing it is often inferior in receptive quality or poor in expressiveness or egocentric in handling it or obstructive in understanding it.

(131-6) Mistaken reasoning and mistaken choices have brought them where they are.

²¹⁴ The paras on this page are numbered 92 to 102; they are not consecutive with the previous page. The original order of the pages in this section was: 131, 132, 134, 133, 136, 135, 137 – 140.

(131-7) If these impressions on the mind are really intuitive ones and proffer guidance, then they can be fully followed and they constitute a grace indeed.

(131-8) The intellectual purificatory work begins by clearing his mind of errors, illusions and superstitions. These things lead him astray, both during meditation and out of it, from his search for truth.

(131-9) They speak or write not what they have experienced inwardly but what they would like to have experienced.

(131-10) How to discriminate between truly intuitive feeling and its spurious imitators must be learnt by experience.

(131-11) The psychical or occult is not the spiritual, though often miscalled such.

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(132-1)²¹⁵ Some of the presentations of doctrine and claim are plausible enough to deceive even those who are not entirely inexperienced beginners.

(132-2) The inspiration is at the mercy of the mentality through which it has to pass and from which it takes up mere opinions and biases.

(132-3) Most of the visions and many of the voices experienced by them are within a strange sphere, compounded partly of thought forms created by their own imagination and partly of denizens in a spirit underworld.

(132-4) The intellect has to receive truth before it can be satisfied. And it requires that truth to be presented by giving reasons and using logic, if it is to be acceptable.

(132-5) Amid all this welter of fanaticism and imbalance, of distortion and deceit, how is the man who is still only at the beginning of his Quest to safeguard himself?

(132-6) How is he to distinguish these intuitions from ordinary everyday thoughts?

(132-7) The passage from seeing visions so frequently to being subject to delusions is not a long one, if the person concerned has not been disciplined in the philosophic manner.

²¹⁵ The paras on this page are numbered 103 through 114, making them consecutive with the previous page.

(132-8) Why do stigmata not appear among Hindu Yogis, Chinese Taoists and Persian Sufi?²¹⁶ Why do they not even appear among Protestant Christians and the Greek-Russian-Syrian Eastern Church? Why do they appear only in the Catholic Church which alone puts strong emphasis on meditation upon Christ's wounds? How perfectly this illustrates and vindicates the truth of the Lord's declaration, in the Bhagavad Gita, that "By whatever path a man approaches Me, by that path I receive him."

(132-9) After a certain day when she underwent an experience wherein God seemed to take out her heart and carry it away, St. Catherine of Siena remained peaceful and contented for the rest of her life. She could not describe that inner experience but said that in it she had tasted a sweetness which made earthly pleasures seem like mud and even spiritual pleasures seem far inferior.

(132-10) All these by-paths into which thirst for occult sensations or psychical phenomena or magical powers leads him, are deviations from "the straight and narrow way" which alone leads to the Overself.

(132-11) It is true that there are several of these sects in Europe, and more in America, but it is also true that their followers can be counted only in unimportant numbers.

(132-12) The little crowd of those who seek a sensible way through all this contradictory and mixed-up teaching, can find it only in philosophic mysticism.

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(133-1)²¹⁷ New Thought and Christian Science should correct their errors for some of the things which they label as "negative" may not be so at all. It is divine love which sanctions losses, sicknesses, poverty, and adversities. They are not to be regarded as enemies to be shunned but rather as tutors to be heeded. Through such blows the ego may be crushed and thus allow truer thoughts to fill the emptied space. Even pleasure and prosperity may deal a man worse blows than the so-called negatives can deal him if their end effect is to close the mind's door to light.

(133-2) The occult, and indeed all extraordinary happenings, attracts a far larger amount of interest than the mystical. For here the physical senses come into play and find satisfaction whereas in the mystical only the intuitive and the emotional faculties are engaged.

²¹⁶ "Sufie" in the original.

²¹⁷ The paras on this page are numbered 121 to 129; they are not consecutive with the previous page, but follow the paras on page 134.

(133-3) Young James Dean, brilliant cinema-acting genius, was not protected by the golden St. Christopher medal, given him by Pier Angeli, which was found close to his battered and broken body at the scene of the auto accident which ended his short life. This tragic result was directly caused by his own reckless temperament, it was the bitter fruit of a defect in his own character. No religious medal could avert the result itself; only a modification of temperament, a correction of weaknesses, could have done so. To believe otherwise is to believe in superstition.

(133-4) There is a foolish mysticism which ignorantly follows ways that lead to madness. Those ways usually start with feeling as the essence of the matter and seek the death of reason because it too often refuses to go along with feeling. "I am God in a body" poor Nijinsky²¹⁸ proclaimed, but he got himself confined in a madhouse as well as a body.

(133-5) He should forbid himself the satisfaction of communicating his occult experiences to others, especially when their effect is self-glorification.

(133-6) We have only to visit a madhouse and see some of those poor creatures who sit through the day staring into space, uninterested in the world around, unmoving, completely introverted, to remember the lamas and yogis who do exactly the same.

(133-7) Those who remain within these limitations, instead of seeking to transcend them, should not be blamed, nor their beliefs quarrelled with.

(133-8) Those who look as avidly for the extraordinary, the occult and the sensational as they look for the spiritual, may gain the first but only at the cost of losing the second.

(133-9) They mis-state their case in their excessive enthusiasm and consequently they err.

(133-10) Most texts can be made to yield whatever the interpreter fancies.

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(134-1)²¹⁹ To the extent that Christian Science instruction will make clearer to his mind and fix more deeply within it those several great truths which Christian Science shares in common with philosophy, he will benefit by it. But to the extent that he absorbs, along with them, those errors, fallacies and confusions which are also a part of Christian

²¹⁸ Properly "Vaslav Nijinsky"

²¹⁹ The paras on this page are numbered 115 to 120; they are not consecutive with the previous page, but follow the paras on page 132.

Science, he will not. Therefore in its study he should keep vigilance close to him and not throw away his right to use critical judgment. One fallacy is not to see that physical means may also be used by God to cure, even if it be granted that they are indirect as well as on a lower plane. They need not be rejected but merely valued for the inferior things they are. But they have their place. Another fallacy is not to see that mental means may also be used. Psychology, change of thought, is also inferior and indirect, but still has a useful place and positive value.

Healings can be done without entering the kingdom. They are achieved by the power of concentration. This leaves the ego still there. The cure is wrought then by an occult, not a spiritual power. It is personal to the practitioner, not impersonal. Every individual practitioner who makes progress will come to the point where either his power lapses or his understanding outgrows the imposed dogmas. If he accepts this opportunity or passes this test, he may come closer to God.

The Christian Scientist adherent needs to purify his motive. His need of better health or more money may be satisfied in the proper way but must be kept in the proper place. He should not seek to exploit higher powers for lower ends. He should carefully study the meaning of Jesus' words: "Seek ye first the kingdom of heaven and all these things shall be added unto you."

(134-2) It was Lu Hsiang-Shan,²²⁰ the twelfth-century mentalist, who remarked – whether simply or sarcastically is of no point here – that, "If the superior minds and virtuous worthies of a thousand epochs of antiquity were to be brought together at the same table, there would of a certainty be no complete agreement on Truth."

(134-3) Neither the privations of the ascetic nor the meditations of the mystic will avail by themselves for this purpose, although both are necessary to it.

(134-4) This is a road which may lead into pitfalls, into demented minds or disarranged personalities. It is more prudent to take another direction.

(134-5) Few people are on so high a level that they are able to have both genuine mystical experiences and the right reflections arising out of them.

(134-6) It asks them to circumcise their gullibility.

²²⁰ "Lu Hsiang-Shan" in the original; also known as "Lu Chiu-yuan."

(135-1)²²¹ The Infinite and Absolute Power which transcends time could never reveal itself by any seen vision or heard sound. These sects like the Radhasoami²²² which offer both as a divine experience, are still pandering to the psychic thirst and occult hunger of half-developed minds unable to understand the relativity and inferiority of such inner experiences.

(135-2) Many of these women are passing through the climacteric change of middle life, which detaches them to some extent from sanity.

(135-3) The neurotics come to the mystical cult in the belief that it will solve some, or all, of their personal problems; heal some, or all, of their emotional disturbances; dissolve some, or all, of the conflicts which torment them. They do not come seeking for Truth. But they are entitled to seek such relief.

(135-4) The need is to separate the portion which comes out of the Overself from the portion which comes out of the everyday self. Only by such a correctly formed judgment can a clear and true mystical experience be gained.

(135-5) The mistake made by the teachers of such cults is to look for, and see, the workings of God only in such circumstances as prosperity or good health and to refuse to look for, and see, them in poverty and disease.

(135-6) I must plead for patience. But I do this only to clear the ground of the debris of ages, and to unfold mysticism at its best in a coherent and clear manner – the heretofore little-known higher mysticism which is utterly beyond such taints, defects and blemishes.

(135-7) To drug the mind with the idea that pain, poverty, suffering and sickness do not exist because, finding them unpleasant, we do not want them to exist, is not an heroic act nor even so spiritual as it seems. Behind it lies physical fear and prompting it is personal desire.

(135-8) Curiosity and inquisitiveness, but more especially the thirst to possess magical powers, lead him onto this way. Progress here fattens the ego whereas progress on the true path thins it.

(135-9) The tragedy is that the world needs spiritual bread but it is deceived into accepting, and often deceives itself into accepting, spiritual stones.

²²¹ The paras on this page are numbered 140 to 151; they are not consecutive with the previous page. However they follow those on page 136

²²² "Rahasoami" in the original.

(135-10) A true sage is hard to find. A false one, drooling his plagiarisms or his platitudes, is easy to find.

(135-11) Those who reject a crude materialism and refuse a brainless mysticism are not left with a void. Philosophy can fit their need.

(135-12) It is not authentic mysticism but only a romantic misconception of mysticism.

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(136-1)²²³ Quack teachers take advantage of the misery and unsettlement of a transition period like ours to offer quack panaceas for disease and alleged magical methods of getting what we want.

(136-2) There are insane leaders who form insane cults and gather unbalanced fanatics around them. The heads of the followers are constantly filled with mad dreams until there is little room left for the real facts of this world and less for those of the authentic spiritual world. The cheating, the betrayal and the disappointment of these foolish people is inexorable but they may refuse to acknowledge the futility of their dreams and may resist disillusionment to the end.

(136-3) In the United States there are many who use these silly incantations and those who use "Dollars Want Me" are perhaps the most credulous of all.

(136-4) No authentic spiritual growth can be made by means of the practices of either spiritism or hypnotism. They are unhealthy and unnatural, even though they do serve some value for scientific investigators. Above all, they cannot lead man to transcend his ego, without which the Overself remains inaccessible.

(136-5) Caught up by the newness and strangeness of the experience, exuberant in its delight and freedom, it is not surprising that he should refuse to heed those who tell him there is a far journey yet from this child's first acquaintance with Spirit to the adult's completed understanding of it.

(136-6) They are unwilling to surrender their occult dreams as their leaders are unwilling to surrender their pretensions. Both, then, must fall into the ditch.

(136-7) All genuine mystics who claim this God-experience may be granted their claim, if we substitute the word Overself for the word God. But what cannot be granted is that

²²³ The paras on this page are numbered 130 to 139; they are not consecutive with the previous page, but follow the paras on page 133.

all of them have an equal awareness of the Overself. There are different degrees of this awareness.

(136-8) The possibility of gaining large powers is exciting both to nonentities and to those who are always ambitious and greedy for more influence over others than they now command. The occult wins part of its following for this reason.

(136-9) When this love of the marvellous becomes excessive, it prevents the man from finding truth, for his perceptions and sensations, his thinking and feeling, his judgments and observations, are no longer reliable. Everything is thrown out of balance by his eager anticipation of miracles.

(136-10) Although there is much in these teachings that seems untenable there is also much which seems quite acceptable.

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(137-1)²²⁴ If a crazy person declares that he is Napoleon, it may not be long before he finds himself in the confinement of a lunatic asylum but, if someone equally crazy declares that he is God, it will not be long either before a worshipful following collects around him.

(137-2) When psychopaths are attracted to these studies, it is the occult, the spiritistic and the psychical that holds their interest. When neurotics are attracted it is the religious and mystical which hold it. Before either can enter the portals of philosophy he has to part, to a sufficient extent, with some of his faults: the psychopath, with his violence, fanaticism, hatreds, exaggerations, distortions, destructiveness and hysteria; the neurotic with his impulsive urges, his extreme tensions, his emotional moodiness and disturbances and his egocentricities.

(137-3) The mistake of men like Swami Ramdas is to prescribe for all seekers the particular way which suits only some seekers. The Swami successfully used mantra²²⁵ yoga and offers it to all alike. The grand Quest of man has been reduced to a simple kindergarten affair, a mere babbling of God's name with no attempt to understand God's purposes and workings. It makes the Overself too cheap and the nature of it too childish.

²²⁴ The paras on this page are numbered 152 to 159; they are not consecutive with the previous page, but follow the paras on page 135.

²²⁵ "mantram" in the original.

(137-4) Anyone who cares to look around in these circles will find that aberrations from the true Quest abound. They attract those who are ignorant or ill-informed about such matters, or those who need (but do not see that they need) some psychological straightening-out before pure philosophy and the correct philosophical life are acceptable.

(137-5) It is true that mystical teachings seem to attract a large percentage of persons with neurotic tendencies, or of unbalanced personalities, or of unadjusted minds.

(137-6) Like eyeless creatures they grope, this way and that, in one direction after another, toward a life that is higher, better and serener than the prosaic one which is all they know. This explains some, the smaller number, of cult-joiners.

(137-7) He may test the authenticity of his inner experiences in various ways but one of them is to remember that if they begin with doubt and end with certainty, or begin with fear and end with joy, they represent a movement from the ego to the Overself. But if this order is reversed, they represent nothing more than a movement within the ego and are therefore to be distrusted.

(137-8) The program for spiritualising life which it offers could be carried out only by a small number of people who are endowed by nature with the right temperament and by fortune with the right circumstances for it.

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(138-1)²²⁶ The typical cult-shopper is an unstable neurotic who is always chronically ready to discard one teaching for another that seemingly offers more or makes larger claims.

(138-2) Spiritual mountebanks can always assume oracular status and find uncritical, ill-informed minds to look to them for edification.

(138-3) How different is their state of wild uncontrolled ecstasy from the philosopher's deep, serene and poised enlightenment.

(138-4) Let them not confuse a merely psychological state, however strange it may be, with a truly mystical state. For the first is within the ego the second with the Overself.

²²⁶ The paras on this page are numbered 160 through 171, making them consecutive with the previous page.

(138-5) The weak spot in his attitude is its failure to achieve full purity, its pretension to a virtue which remains partially lacking. For his altruistic service wants to take something back in return for what it gives. Such service has hooks in it.

(138-6) Undisciplined or intriguing members of the ashram soon make trouble appear, jealous or ambitious ones drive away the more independent, less tractable more advanced seekers.

(138-7) The method of visualising what you wish to materialise may only serve to fatten the ego and block spiritual advancement, which is what happens with most of its practisers. But if it is resorted to only when the mind has been harmonised, even for a few moments, with the Overself, it will not only be harmless but also successful. For at such a time and in such a condition, nothing will be wished for that will not be conformable to the higher welfare of the individual.

(138-8) Why attribute to a high source what is of merely natural origin? Why offer everything that comes into the mind as a divine revelation?

(138-9) If the number 81 is sacred to the Chinese Taoists, the number 108 is just as sacred to the Hindu religionists, 7 to the Hebrew Kabbalists and 3 to the Christian theologians.

(138-10) They get swept into the current of imagination which flows through the master's mind, and are thus led to share his hallucinations.

(138-11) The beginner who ventures on a tour of these cults, in the hope of finding one to suit him, ventures into a danger-beset field, where lunacy is often mistaken for illumination and where exaggerated claims substitute for solid facts.

(138-12) There is one important quality that seems to be missing from the Gurdjieff-Ouspensky²²⁷ training, and that is the heart element of love.

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(139-1)²²⁸ They take a long way to reach, in the end, a recognition which they ought to have reached in the first encounter.

²²⁷ "Gurdjieff" in the original. Properly "George Ivanovich Gurdjieff."

²²⁸ The paras on this page are numbered 172 through 187, making them consecutive with the previous page.

(139-2) It is not by becoming a pauper that one demonstrates spirituality, as so many yogis think, or by becoming well-to-do, as so many "Right Thinkers" and Christian Scientists think.

(139-3) Occult power, which inflates the ego, is hungrily accepted, whereas heavenly grace which deflates the ego, is generally unaccepted.

(139-4) So long as the human will, ego, imagination or belief plays a part in the experience, so long will the possibility of error be present.

(139-5) There is a type of lunatic known to all asylums and called catatonic. He sits in the same position hour after hour, rigid and fixed physically as well as mentally.

(139-6) Is it not strange that stigmatisation, the wounds of the Crucifixion, has never appeared outside the ranks of Catholic mystics? Here is a historic fact worth consideration.

(139-7) Where wisdom and nonsense, truth and falsehood, are so inextricably mixed, the ordinary seeker has little chance of separating one from the other.

(139-8) The man's own mind, with its expectations and opinions, its memories and desires, is intermingled with the results.

(139-9) He does not ignore, as votaries of certain cults foolishly and vainly attempt to ignore, the distresses and problems of life.

(139-10) It is not the extravagances and errors of an immature and uncontrolled imagination which are to be accepted as divine revelations.

(139-11) The foolish cult which denies the existence of disease and then gives 'treatments' to cure it, is caught in confusion.

(139-12) He should be on his guard against those cult-founders and sect-leaders who seek in their writings or speeches to dominate others.

(139-13) Within these groups, schisms and rivalries, sectarianism, jealousies, controversies over the interpretation of the Leader's words, appear just as they do in worldly organisations.

(139-14) No matter what he really feels inside his heart, he must always give his followers an impression of pontifical self-assurance.

(139-15) Mysticism easily degenerates into superstition or quickly deviates into occultism.

(139-16) The miracle for which he waits does not happen.

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(140-1)²²⁹ Indulgence in Utopianism is a great temptation – but only to the young and inexperienced, or the credulous and impractical, or the superstitious and uninformed.

(140-2) The futility of all attempts to bring about a kingdom of heaven on earth, to create Utopias, while the human mass is so imperfectly developed, has shown itself upon the scene of history again and again.

(140-3) Mysticism can only profit, and not be hurt, if the mystic tries to make his goal clearer.

(140-4) Wallowing in heavy syrupy emotionalism, is not the same as experiencing Reality – and consequently does not produce the same results.

(140-5) What is the use of presenting the truth in such obscurantist a manner that it is undecipherable?

(140-6) It is said, and believed, that time will sort out the charlatans from the true seers.

(140-7) It is not only their indolence in metaphysical enquiry and mystical meditation but also their incapacity for such things, that keeps them away.

(140-8) They come into the pronaos of the new temple, awaiting revelation and seeking consolation.

(140-9) There are many who seek the mysterious rather than the mystical. They are fascinated by occultism and magical power, not by reality, spiritual truth.

(140-10) It is not that they are contemptuous of truth but that they are indifferent to it.

(140-11) If he sees himself appointed to lead a spiritual movement or in the limelight at the centre of a large group of fervent followers, he ought to exercise extreme prudence. For it may be nothing more than his own fantasy, the play of his own secret ambition.

²²⁹ The paras on this page are numbered 188 through 198, making them consecutive with the previous page.

The need for protection against his own vanity is essential. The temptation of self-exaltation is a common trap for unwary occultists. The way to keep out of it is to keep humble: let others oppose him and criticise him or belittle his mystic experiences and ridicule them; if he can bear this without anger, without resentment and with coolness, he will not fall into the trap and exploit the manifestation to glorify himself. So important is this virtue of humility that it may be labelled both first and final. The asserted spirituality which lacks this quality but which makes its own personality occupy a prominent position ought to be regarded with suspicion. That is why upon those who really do aspire to the very highest there descends the dread phenomenon of the dark night of the soul. When later they emerge from this awful experience, they emerge with all vanity ground down to powder and all pride burnt down to ash: it is better in the frail state of human nature to have nothing to burn, to hide our occult experiences from the knowledge of others.

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

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(141-1)²³⁰ To write more convincingly about so unconvincing a subject as mysticism, one must write out of his own experience. To do the same about meditation, he must write out of his own practice.

(141-2) It may not be prudent to write down statements which may be negatively received by the reader or which may be over-emphasised to a degree that upsets his balance.

(141-3) These frequent changes of abode made sustained literary work too difficult and led to the habit of putting down disconnected short pieces "on the wing" as it were.

(141-4) My inability to answer letters is a serious defect. The Maharshi had it too. But my justification was not the same as his. Attention to a world-wide correspondence would leave no time for other work.

(141-5) Whatever I write down is not only to guide or teach others but also myself. I was warned to be observant, not to miss and leave out any of the little details of the inner life, for all are useful. The Overself is not to speak through my words alone, but also through my actions.

²³⁰ The paras on this page are numbered 8 to 20; they are not consecutive with the previous page, but follow the paras on page 142. The original sequence of pages for this category was: 142 141, 143, 144.

(141-6) If there is any regret to be mentioned, it is that despite my desire to help, clarify and warn those who follow this way, some things have perforce to remain unsaid. Only those who really understand the nature of human nature, as well as the true character of our times, can understand this silence, as well as the total silence into which I fell for so many years.

(141-7) No one person has yet put the whole of philosophy together. I was privileged to receive its tradition in those limited circles where it has been kept alive by voice or pen but what I received, in various places and under different masters, was separate fragments. My published views are founded partly on my experience and my own revelation, and partly on the authority of other and higher men.

(141-8) "My Initiations." It made me aware of my faults and weaknesses. The revelation was very painful. I suffered.

(141-9) In this nomadic and rootless existence, I belong nowhere and merely pass through the places which shelter other men all their lives.

(141-10) I have had many opportunities to observe the efforts of thousands of aspirants in the Orient as well as the Occident.

(141-11) It originates below the level of ordinary consciousness.

(141-12) Except for two or three titles, these books came to have a wide influence through foreign language editions.

(141-13) What more does a writer need than a fat notebook in his pocket and some ideas in his head?

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(142-1)²³¹ I discovered with the years that the prayer I had made, so often and so earnestly, as a youngster near the threshold of adult manhood, was being adequately answered. It was a simple prayer, nothing more than to be used for the spiritually awakening of others through the written word. It did not go beyond that. Consequently when those who became awakened, as well as those who were already awake but needed new inspiration, tried to make me their personal guide for the further path and the years beyond, I shrank back and refused. Only rarely did I make any exception; when affinity was too close and service too willing, I left my solitude and gave whatever I could. But in nearly all other cases there was no mandate to enter a

²³¹ The paras on this page are numbered 1 to 7; they are not consecutive with the previous page.

teaching or helping relationship of the kind that they sought and needed and so I firmly resisted importunity. How correct was this attitude revealed itself in a few years usually, for these people found their way by then to the particular cults or guides suited to them, or mixed their diet and took something from each of several sources, or preferred to wait and work alone rather than do any of these things. Anyway, they did not still want me and I was left in peace.

(142-2) It is a justifiable criticism of my earlier books that they make the Quest seem shorter and easier than it really is. They did that for obvious reasons yet I would not defend those reasons now.

(142-3) I staged an act of deliberate protest against the ashram dictatorship, knowing quite well that it would provoke a crisis and bring to a head a situation that was no longer endurable.

(142-4) It is my long-sustained and well-tested belief that I have had certain revelations from a higher source. The revelations are mixed, some dealing with the world's fortunes and misfortunes but others dealing purely with the Overself's wisdom and workings. The source is beyond me and met only in the profundity of meditation. I cannot name it or describe it, so others may call it what they like, yet I am directly aware of it.

(142-5) Not all the techniques were learned from traditional sources. Some I was forced to originate in the endeavour to provide material suitable to modern seekers.

(142-6) If any fragment of divine grace, however minute and however imperceptible, comes from these contacts with the masters, I must - merely by mathematical calculation - have received it.

(142-7) Such public self-analysis may come uneasily and hardly out of a mystic's pen but surely it will give a little light upon both quest and goal to the neophytes.

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XXI

(143-1)²³² I have waited many years to write this book. I have been silent for several years but not because I was indifferent to the mental difficulties of others nor because I was unable to help them, but because the proper time had not yet come to do so. I waited in inwardly-commanded patience but it is with some relief that I now find I need not wait any longer. Those years since December 1942, when I wrote the last

²³² The paras on this page are numbered 21 to 30; they are not consecutive with the previous page, but follow the paras on page 141.

paragraph of "The Wisdom Of The Overself," may seem to have been totally unproductive. But in reality they were years of hidden gestation. I remained silent in obedience to this command, but not idle.

(143-2) It was from the lips of my highly esteemed friend, Dr A. Narasimha²³³ – at the time Principal of the Sanskrit College at Mysore, India – that I heard a sentence the truth of which became embedded in my mind with each unpleasant personal attack. "Your enemy is one of your best teachers; learn from him."

(143-3) It may not be in the power of any piece of writing to guide a man all the way along this quest but it certainly is in its power to give him general direction and specific warning.

(143-4) It seems to have been a chief part of my work to give some people their first inkling of the existence of these ideas and practices, and to orient other people towards an interest in India, its religious, mystical or philosophic culture.

(143-5) What does it matter if the words I write are published now or after my death? Why must I hurry them into print and thus blindly imitate every other contemporary author, whose ego is irritated by the criticism which follows the appearance of his work, or inflated by the praise.

(143-6) My work is not to lead a cult, group or organisation but to awaken single individuals from their false ideas and their spiritual sloth, and then to prepare them, if they wish, to search for and work under their own particular spiritual path or teacher. Hence I have and accept no disciples.

(143-7) I have since wandered through many lands, a few of which are not even on earth.

(143-8) I have done what I could to prevent the existence of a Brunton cult.

(143-9) I conceive my position to be neither that of a preacher nor a teacher, but rather a messenger. I have to hand on a statement that may say something to those who seek.

(143-10) I gratefully took what was worth taking from their teachings but followed this pupilship and developed the ideas in an independent way.

²³³ "Narasimhia" in the original.

(144-1)²³⁴ A specific personal prescription cannot be given. General advice is all that I can write down. Nevertheless the sympathetic unwritten mental impulse has a value too.

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

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XXII

(145-1)²³⁵ The man who prays for material goods is performing a questionable act, but the man who prays for spiritual goods is performing a wiser one. The man who asks to have his troubles taken away is also acting questionably but the man who asks for the strength and guidance to deal wisely with his troubles, is more likely to get them.

(145-2) A sharply-critical, drily-intellectual aspirant who has had many troubles in his worldly life and physical health, has had the opportunity of working out a lot of hard destiny. But it will not be without compensation if out of his suffering he develops a more religious attitude towards life, a fuller acceptance of the insufficiency of earthly things and human intellect, a greater throwing of himself into self-humbling prayer and upon the Grace. He is the type and temperament which must emphasise the religious, devotional approach to Truth and confess his helplessness. In this way he will begin to rely less on his own ego which is his real enemy and hindrance to his true welfare.

(145-3) The commonest way, the most usual way of attracting grace was indicated by the Carthusian monk Guiges, more than 800 years ago. "It would be a rare exception to gain (the degree of) contemplation without prayer... Prayer gains the grace of God."

(145-4) In that and time, no inspiration comes, no relief appears, and God seems more distant than the stars. Can we wonder that few pass through this period without grumbling and without murmuring.

(145-5) Grace is a cosmic fact. If it were not, then the spiritual outlook for the human race, dependent entirely on its own efforts for the possibility of spiritual progress would be poor and disheartening.

(145-6) If he cannot compel or command grace,²³⁶ he can at least ask, work and prepare for it. For if he is not prepared properly by understanding he may not be willing to submit when it does come, if the form it takes is not to his liking.

²³⁴ The para on this page is numbered 31, making it consecutive with the previous page.

²³⁵ The paras on this page are numbered 38 to 46; they are not consecutive with the previous page.

²³⁶ The original editor inserted a comma by hand.

(145-7) The passing over into higher consciousness cannot be attained by the will of any man yet it cannot be attained without the will of man. Both grace and effort are needed.

(145-8) The prayers of such a man are not lightly uttered nor egotistically born. Therefore they are always heard and generally answered.

(145-9) No man can come all the way on this quest solely by his own strength. At some point the grace must be given to him.

XXII

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(146-1)²³⁷ This is the paradox that when you take the first step on this Quest, it is grace which impels you to do so. Yet you think and act as if you have never been granted the divine gift.

(146-2) The path of devoting oneself ardently to a religious love of God ought to be trod by all. But it need not be the only path, indeed that would be undesirable.

(146-3) Grace has no favourites. Its working is characterised by its own mysterious laws. Do not expect it for nothing but faith alone, nor for just effort alone. Try both.

(146-4) Buddhist form of showing homage: Place both hands together with palms touching. Raise up arms and then bring them backward until the thumbs rest on forehead.

(146-5) How real is his experience of the Overself, or how near he is to it, must not always be measured by his emotional feeling of it. The deep inward calm is a better scale to use. But even this vanishes in the 'dark night.'

(146-6) When the meditation attains its best moments, that is the proper time to bring in your intercessory prayer or your inner work for the blessing of others.

(146-7) It is questionable how many prayers ever leave the ego which utters them and rise to the God they are addressed to.

(146-8) Why always importune God to answer your prayers? Try sometimes to answer them yourself.

²³⁷ The paras on this page are numbered 23 to 37; they are not consecutive with the previous page.

(146-9) He is aware in some mysterious way that a beneficent influence has come into his life.

(146-10) Can a man do nothing to bring about the coming of grace and must he wait till it comes of itself?

(146-11) Intuition, inspiration and even grace may come directly to him through prayer, meditation and reading.

(146-12) So hidden is the manifestation of Grace and so mysterious is its operation, that we need not wonder why men often deny its very existence.

(146-13) Metaphysical study will not weaken reverence but will rather put it on firmer ground. Metaphysical understanding will not weaken devotion but will rather more firmly establish it. What it will weaken however, is the attachment to transient forms of reverence; what it will destroy is the error of giving devotion exclusively to the individual and refusing to include the Universal.

(146-14) It is not the lack of grace that really accounts for our situation, but the lack of our co-operation with the ever-existing grace.

(146-15) If he is to surrender the conscious will, it should be only to the divine will.

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XXII

(147-1)²³⁸ They feel that they cannot accept so low an idea of God, nor exhibit so arrogant a view of man, as to involve incomprehensible and inconceivable Mind in the petty doings and blink gropings of little mortals.

(147-2) We do not approach God through our knees, or through the whole body prostrate on the ground, but deep in our hearts. We do not feel God with our emotions any more than we know him with our thoughts. No! - we feel the divine presence in that profound unearthly stillness where neither the sounds of emotional clamour nor those of intellectual grinding can enter.

(147-3) If outer events bring him to a position where he can bear them no longer and force him to cry out to the higher power in helplessness for relief, or if inner feelings bring humiliation and recognition of his dependence on that power, this crushing of the ego may open the door to grace.

²³⁸ The paras on this page are numbered 47 to 56; they are not consecutive with the previous page, but follow the paras on page 145.

(147-4) "My Grace is sufficient for thee." What does this sentence mean? For answer we must first enquire who pronounced it and second, in what context it was spoken.

(147-5) The laborious, sometimes desperate, self-discipline of the Long Path relaxes or even stops altogether. The effortless, sometimes ecstatic, self-surrender to grace through faith, love, humility and remembrance replaces it.

(147-6) Those who reject the concept of grace will have to explain why the Bhagavad Gita declares "This Spiritual Self reveals itself to whom it chooses," and why the New Testament asserts "Neither doth anyone know the Father but... he to whom it shall please the Son to reveal him."

(147-7) The destiny of the ego is to be lifted up into the Overself, and there end itself or, more correctly, transcend itself. But because it will not willingly bring its own life to a cessation, some power from outside must intervene to effect the lifting up. That power is Grace and this is the reason why the appearance of Grace is imperative. Despite all its aspirations and prayers, its protestations and self-accusations, the ego does not want the final ascension.

(147-8) If the aspirant will cultivate a feeling of reverence toward the higher power, whether it be directed toward God, the Overself or his spiritual guide, he will profit much.

(147-9) This deep, inner and indescribable feeling which makes him yearn for closeness to the higher power is neither a misguided feeling nor a vain one.

(147-10) God needs no worship, no praise, no thanksgiving. It is man himself who needs the benefit to be derived from these activities.

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XXII

(148-1)²³⁹ With the coming-in of the dark night there is a going-out of confidence in himself, an uncomfortable sense of failure, a pessimistic feeling that he will never again find peace, joy or happiness.

(148-2) Let him leave some room in his calculations for grace. The conquest of self, and certainly the negation of self must in the end be a gift of the Lord.

²³⁹ The paras on this page are numbered 57 through 61, making them consecutive with the previous page.

(148-3) To be truly resigned to the will of God - a demand made on the Muhammadan,²⁴⁰ the Hindu and the Christian alike, does not necessarily mean blindly accepting all that happens as perfect, unquestionable or best. According to the occasion, it may mean one or other of these things. But it may also mean looking with open eyes and intelligent mind at the course of events in order to understand them impersonally and then, this achieved, comprehending that given the factors and persons involved, only this could have happened.

(148-4) The need is for much more bhakti, especially during meditation, for intenser and warmer yearning to feel the sacred presence. It is really a need to descend from merely knowing in the head to knowing and feeling in the heart.

(148-5) If grace is tardy in coming, look to the ego's willingness to follow the path chalked out for it, whether by outer guide or inner voice. Has he been unwilling to obey the higher will when it conflicted with his own?

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

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XXIII

(149-1)²⁴¹ It is inevitable and unavoidable that the masses should come into power wherever they previously lacked it. This is the fate of today's world. This explains both the recent and the impending history of Asia in particular. And if Asiatics are becoming more materialistic and less spiritually minded than they formerly were, this is the driving impulse which is responsible. For in their blind groping to gain this power, they are turning aside from whatever impedes - or seems to impede - them, and hence from religion.

(149-2) The typical Oriental biography of a holy person suffers from the defect of treating him as a deity whose acts were always right and never wrong, whose mind and conduct were never marred by human mistakes.

(149-3) The idea that a teacher must be found, and can only be found within a radius of two thousand miles from Delhi, is more than wrong. It is ridiculous.

(149-4) They ask me, 'Will it require a special journey to India and a stay there of several months or some years to find the Overself, or at least to get a glimpse of it?' I can only answer that the journey required is into a quiet room and a period of solitude each day,

²⁴⁰ "Mohammedan" in the original.

²⁴¹ The paras on this page are numbered 9 to 18; they are not consecutive with the previous page. The original order of the pages in this category was 150, 149, 152, 151.

that these are to be put to use in meditation, and that this with the practice of constant remembrance and the unremitting discipline of character, will suffice.

(149-5) White nations who are bewildered by present Asiatic hatred, suffer the penalty of past white arrogance.

(149-6) That there was once important contact between prehistoric India and mysterious Atlantis cannot now be proved but a few reflections of it do exist in the legends, the scriptures and the yogas of present-day India.

(149-7) Is it really necessary to travel to some holy land, some sacred place, some distant guru? The true answer is that none of these things is necessary. What you seek is precisely where you now are. Holiness and teaching can meet you there. Is it too hard for you to believe this?

(149-8) KU YEN-WU: "Forgetting that the whole country is afflicted with distress and poverty, they say nothing of this but spend their whole time in expatiating upon 'the lofty,' 'the essence' and 'the unity.'"

(149-9) The Communists have made determined attempts to wipe out all the Taoist societies and to enfeeble the Buddhist ones. Taoist leaders were viciously executed, Buddhist monasteries were seized and confiscated, and Buddhist temples were converted into 'workers' culture centres, i.e. communist propaganda centres.

(149-10) The ancient Mayas believed in reincarnation. Yet they also believed in human sacrifices.

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(150-1)²⁴² Is it not a striking phenomenon, confirming the prediction of the West bringing spiritual tuition to the East, that the largest Yoga ashram in all India, with more than a thousand disciples, is headed by a Westerner! The Sri Aurobindo Ashram at Pondicherry has a Frenchwoman, Mirra,²⁴³ popularly called "The Mother" as its administrator and guru. And the largest Yoga monastery of the Jain religion, situated at Mount Abu in Rajputana, has a European Swiss, popularly known as "George" as its Guru.

(150-2) In eighteenth century English villages, medical men applied remedies to their suffering patients which in several instances were strikingly similar to those applied

²⁴² The paras on this page are numbered 1 to 8; they are not consecutive with the previous page.

²⁴³ "Mira" in the original. Properly "Mirra Alfassa."

then, and still being applied today, among practitioners who faithfully follow the native system. They used cow dung externally and cow urine internally.

(150-3) Behind these journeys there is often the naive imaginative conception of a perfect master, that is, a perfect human being, or of a perfect ashram, that is, a place where conditions of existence attain the utmost harmony and satisfaction. Only by sheer inability to see things as they are could such a master and such an ashram be discovered. Only a fanatic would give himself up to such a fantasy!

(150-4) ANDRE MIGOT in "Tibetan Marches" "The Buddha-to-be, the Indian Maitreya, alone of all the Buddhist theocracy, is represented not squatting but sitting upright in the way that Europeans do, for legend insists that Buddha's next reincarnation will come from the West, and not from Asia." (He refers to Tibetan temples – PB)

(150-5) There are still some ill-informed persons who regard the Hindus as a primitive barbarous heathen people. Among them is at least one legislator of the United States, who was irritated by the display of some Bhagavad Gitas in a bookshop, into scornful remarks and astonishingly ignorant statements.

(150-6) Why limit the finding of truth to a single country, like India or Palestine, or to a single century, like the first? For it can be revealed anywhere, at any time.

(150-7) The sweetest smile I have yet seen on any Buddha figure is the one on a large head resting on the mantel shelf of the main lounge in French Riviera's famed Eden Rock Hotel at St. Juan Les Pins. It was apparently a faithful copy of an Indo-Chinese model. There was not only the withdrawnness to be expected from such a representation but an ecstatic serenity, an uplifted joyous knowledge of the Great Secret.

(150-8) I had lived in these monasteries, studied with their teachers and meditated with their monks.

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XXIII

(151-1)²⁴⁴ How many of late years, have travelled on "the ashram circuit"! How much have I, and some friends, contributed toward this result! Yet in the end, to what does it all add up? Let the present President of the respected Ramakrishna Mission, Head of the Ramakrishna Order of Monks and Abbot of Belur Monastery answer, in the warning which he gave an American lady who was enthusiastically going from one

²⁴⁴ The paras on this page are numbered 29 to 34; they are not consecutive with the previous page, but follow the paras on page 152.

Hindu ashram to another, spending a few days at each during a six-week visit to India. Said Swami Saradananda with a large smile: "Remember, what is within you is everywhere. What is not, is nowhere." Do not these words admonish his visitor that there is nothing free in the universe, that she cannot get something for nothing, that no "guru" can give her what she herself must work for and provide and that no seeker will be able to bring into close inner relationship with himself any spiritual master who is too far from, or too high above, his own range of development? When an Indian of such authority and experience makes this statement to such seekers, his words ought to be well weighed against those which have been written, pronounced or circulated by those who do not know better.

(151-2) It is a common delusion to believe that because a place or country has harboured spiritual greatness in the past, it is therefore best suited to harbour it in the present. The fact is that the only inspiration they can give today is that either of a museum or a library, where memories and records may be studied intellectually, but not lived. For that last purpose, it is essential to consider circumstances as they now are.

(151-3) It is only to those who are ignorant of the true inner teaching of the Indians, or who have a merely shallow acquaintance with some of its leading ideas, that this seems adequate.

(151-4) It would be folly to believe that India is peopled by yogis squatting in meditation under every tree, or to go there hopefully in expectation of finding a mahatma in every city.

(151-5) It is a fallacy to believe that there is some place so perfect as to be outside the problems which beset all other places, or some man so wise and good as to be a god in human guise.

(151-6) In the end it does not really matter whether these ideas are introduced from the Orient or whether they grow up independently on Occidental soil.

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XXIII

(152-1)²⁴⁵ Not even the thirteen thousand miles of ocean which are now between us, can keep me from feeling the aura of those stately mountains, perhaps not as vividly as I once felt them when in their midst, but still satisfyingly enough.

²⁴⁵ The paras on this page are numbered 19 to 28; they are not consecutive with the previous page, but follow the paras on page 149 and precede those on page 151.

(152-2) Is Western spiritual life to look increasingly for guidance to outside influences? Is it to become a mere mirror reflecting only the images of Indian and Japanese inner life? Can it produce no original native well-spring of its own? If, in a spiritual sense, the West is unable to find itself, does that mean it will continue to be helpless unless mentors from Japan and India lead the way? Such mentors should be welcomed but to let them take over the work of guidance completely would be unfair to them and to ourselves for the needs, the situation and the human materials are different.

(152-3) What is the meaning of this Indian nostalgia? The answer to this question is as plain as it is twofold. First, the sense of familiarity with the Indian scene arises from having belonged to it in former reincarnations. Second, the thirst for spiritual fulfilment finds its utmost fullest satisfaction only in this land where a longer period was devoted to spiritual seeking than in any other.

(152-4) Indian teaching, whether of past or present times, should not be allowed to become an obsession and thus breed an unphilosophical narrowness.

(152-5) Those Indians whose western style education led them to reject religion, often came back to it in the latter part of their life.

(152-6) When this transposition from one spiritual atmosphere to another is made so blindly because it is so wholly imitative, it becomes pathetic if not ludicrous.

(152-7) To look only towards antiquity and in the Far East is one-sided and unnecessarily limiting. To look to them in addition to the present and the rest of the world, is sensible and fruitful.

(152-8) Let them select with care only those Oriental elements which can be fused harmoniously with their own particular needs and situation.

(152-9) Buried in the large volume of religious, mystical and metaphysical texts which still lie, either unexamined or untranslated, in private libraries, temples and monasteries of the Orient, there is wisdom and superstition, profound knowledge and utter nonsense.

(152-10) If men only knew how to look within their own lives, understand their own experience, they would find what they seek without going to India.

Old xxiv: General ... NEW XII: Reflections

(153-1)²⁴⁶ They associate it in their minds with the childish worship of many-armed Gods from India,²⁴⁷ with something odd and uncivilised and superstitious.

(153-2) To explain this truth completely and clearly would need more paper than I have on my desk today.

(153-3) What is the use of talking about having solved this problem, when the solution merely leads to new problems?

(153-4) Men who wanted a faith to live by, found it here. Those who wanted a cause to die for, found it here too.

(153-5) The opportunity of participating in this endeavour will be missed at a loss or taken at a gain.

(153-6) When this truth enters the mind with immense penetration it has become his own and is no longer something merely read or heard.

(153-7) The need for balanced thinking on these matters is always there but such thinking is not often found.

(153-8) To make this discovery is one thing, to confirm it by experience is another.

(153-9) As I sit, bending over a desk, writing these thoughts, there comes to memory a sentence from a Chinese classic: "Was I in a previous incarnation, the author of that sentence?" I have reason to believe so.

(153-10) The fact is that few people like to be separated from their illusions, from the comfort which they give and the ego-support they provide.

(153-11) Disagreement with their views is denounced as sacrilege.

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XXIV

(154-1)²⁴⁸ Give them enough time and the clever people of this world will show their fallibility, the strong their feebleness.

²⁴⁶ The paras on this page are numbered 12 to 22; they are not consecutive with the previous page, but follow the paras on page 154.

²⁴⁷ "Indis" in the original.

²⁴⁸ The paras on this page are numbered 1 to 11; they are not consecutive with the previous page.

(154-2) There will always be those who reject it as absurd or refuse its study as a waste of time. But philosophy has outlived them in the past and will do so in the future,

(154-3) Counsel given in individual cases and isolated instances should not be taken always as meant for every case and universal application.

(154-4) In that flickering light of a dying afternoon and an oncreeping dusk which I love so well, this truth was written down in my mind so heavily that it has ever since become unforgettable.

(154-5) The mistake lies in regarding these statements as being universally applicable to every human being when in fact they are applicable only to certain types.

(154-6) The world being what it is, changes in its state are inevitable. The mind being what it is, changes in its outlook are also inevitable. He is an imprudent man who is not prepared for the first, and an unwise one who is not prepared for the second.

(154-7) He can no more do this than he can ride on two horses moving in opposite directions.

(154-8) The claim may be dramatic but it is reasonable.

(154-9) Do not take these authors seriously. Their books are written with as much bigotry and fanaticism against mysticism as they themselves denounce in mysticism. The reader who has not gone sufficiently deep into these matters is cleverly caught in a trap and made to see materialism to be the only true doctrine! From this it is a logical step to reject Jesus and regard Buddha as a self-deceived dreamer. All mystical philosophy then becomes futile and time-wasting. We could very easily take every argument in the books and prove how far it is true and how far false, they are so mixed up.

(154-10) I have always associated hospitals with gloom, with drabness, with ugliness and with despondency. The association was once falsified in California and again in Denmark. But not till I was taken through the hospital founded by Padre Pio at San Giovanni Rotondo did I associate such intensely positive values as cheerfulness, beauty, helpfulness and the last word in modernity with such an institution.

(154-11) This prettified picture of life may make happy those who wish to deceive themselves because the truth, being uglier, would make them unhappy.

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

- (155-1)²⁴⁹ It is hard to be a mystic and a householder at one and the same time.
- (155-2) Even though he outwardly lives in the world, he inwardly lives apart from it.
- (155-3) It is better for a man, as for a nation, to have less riches and more truth, than less truth and more riches.
- (155-4) The small daily affairs of life may offer a chance to put into expression the large basic principles of harmony with Truth.
- (155-5) It is not always possible to judge appearances. There are failures in life who are successes in character. There are successes in life who are failures in character.
- (155-6) If he feels clearly guided to a mission which seems impossible, he may safely leave to the Overself the means of carrying it out.
- (155-7) There is no phase of life to which he cannot apply some philosophic principle, no situation needing adjustment to which he may not bring some knowledge of higher law.
- (155-8) On all occasions when the intuition's prompting is absent and the intellect's judgment is doubtful, prudence suggests a pause.
- (155-9) As he comes to consciousness of his attributes and powers, he comes to a greater mastery over life.
- (155-10) Act neither too soon nor too late. Await the proper occasion with patience. Its coming will announce itself if you are sensitive to intuitional prompting. But if calculating doubt or emotional desire or other people's suggestions get in the way you may misread the fitting time and spoil the opportunity.
- (155-11) So long as he fails to see that the answer to his problems is within himself, but prefers the glib and easy explanation that it is in his environment, so long will the problem remain unsolved.²⁵⁰

²⁴⁹ The paras on this page are numbered 40 to 54; they are not consecutive with the previous page, but follow the paras on page 156. The original page order for this category was: 156, 155, 158, 157, 160, 159, 161.

²⁵⁰ This para was published in the Notebooks series, in Category 13: Human Experience > Chapter 2: Living in The World > # 292.

(155-12) If he will take the Overself's timing rather than his own; if he will cease struggling against this destiny and resign himself to it; he will begin to note and understand that many of the greatest events of his life have happened without his having any part in bringing them about.

(155-13) It is here, in the ordinary and uneventful tasks of the day, that he may find just as much opportunity to practice non-attachment, to suppress egoism, and to express wisdom.

(155-14) It is not merely a theory to be talked about, however enthusiastically, but a way of life to be enforced. It is perfectly practicable and immediately usable.

(155-15) He who has once made a mistake in any field of living ought to be on guard not to risk a second one.

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XXV

(156-1)²⁵¹ He does not accept the situation in the merely fatalistic resignation which puts up with anything, but learns to live with it in living trust that the higher power will bring it to the best possible ultimate issue.

(156-2) So long as the objects of their existence remain small and circumscribed, selfish and materialistic, so long will the meaning of their existence be denied them.

(156-3) Look upon the events of personal life as a method of training which supplies knowledge needed for development at the time, and as a chance to acquire power.

(156-4) He will not have to think out the needed reaction, for it will flow naturally and spontaneously out of his inner being.

(156-5) If he is to learn the full lesson of his situation, he must not only examine and analyse it, but he must do so as if it were somebody else's.

(156-6) They begin by believing that he is a kind of freak, quite unlike other human beings, quite unable to cope with the ordinary matters of everyday living.

²⁵¹ The paras on this page are numbered 25 to 39; they are not consecutive with the previous page.

(156-7) He has to ask himself: What is it that the Overself is impelling me to do? The answer will hardly ever be a spontaneous one. He will have to wait patiently for days or weeks or perhaps months before it will be heard sufficiently clearly and definitely.

(156-8) Action taken prematurely under the pressure of need may turn a right course into a wrong one.

(156-9) Its refusal to separate the inner life from the worldly one is perhaps one of the features which distinguish philosophical mysticism from the ordinary kind.²⁵²

(156-10) He may bring his problem into the presence of the Light, and seek guidance upon it. But he ought not to do so before first seeking the Light itself for its own sake. If he does, and makes the contact, it will throw his problem aside, and he must allow it to do so. He must be patient and let the matter of guidance come up later, or at another time.

(156-11) He will learn to measure the worth of another man or of an experience by the resulting hindrance to, or stimulation of, his own growth into a diviner consciousness.

(156-12) He will develop a rhythm of response to intuitive feeling and reaction to outward environment which will be in faultless harmony and put no strain of conflict upon him.

(156-13) Does it come down too heavily on earthly joys and treat too lightly our earthly sorrows?

(156-14) Listen to the message experience is trying to give you, then learn it and obey it.

(156-15) He will try to see a situation as completely as he can.

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(157-1)²⁵³ Sustained by truth and inspired by communion, the most bitterly discouraging experiences can be borne, examined, understood and mastered.

(157-2) Wang Yangming²⁵⁴ maintained that wisdom and virtue could not be gained by meditation alone. He asserted that the daily experience of dealing with ordinary

²⁵² This para was published in the Notebooks series, in Category 16: The Sensitives > Chapter 2: Phases of Mystical Development > # 123.

²⁵³ The paras on this page are numbered 65 to 72; they are not consecutive with the previous page, but follow the paras on page 158.

matters was also needed, providing that experience was sincerely reflected upon by conscience, reason and intuition.

(157-3) Success in the perplexing game of living is only possible when decisions based on balanced truthful thinking become easy and natural. But in turn, truthful thinking is only possible when every egoistic motive, every emotional weighting, and every personal wish and fear is removed from the thought process.

(157-4) Amid the heat of activity, the disputes of business and the mechanical details of everyday living, these finer feelings easily get lost.

(157-5) When a man comes to his real senses, he will recognise that he has only one problem: "How can I come into awareness of, and oneness with, my true being?" For it is to lead him to this final question that other questions and problems have staged the road of his whole life. This answered, the way to answer all the other ones which beset him, be they physical or financial, intellectual or familial, will open up. Hence Jesus' statements: "Seek ye first the kingdom of heaven, and all these things shall be added unto you," and "To him that hath (enlightenment) shall be given what he personally needs."

(157-6) He cannot prevent himself taking an interest in his worldly welfare, for he has a physical body and is planted in physical surroundings. To pretend otherwise is either to repeat, parrot-like, what he has heard or read, or it is to be a hypocrite, or it is to exhibit the phase of temporarily insane unbalance which some seekers pass through at one time or another. His spiritual aspirations are blocked, hindered, helped or promoted by his external circumstances. To see the truth of this, it is enough to take a single aspect of them – the social one. Is it of no concern to him, and will it be all the same in effect, if he has to spend the whole of his life with materialistic men and women who could not even understand what the quest means, or with those who are very far advanced along the quest? Will he not profit more by the latter contact?

(157-7) Even while he does his share of the world's activity, he remains its impersonal onlooker.

(157-8) Those who do not know its profound depth nor its admirable applicability, have dismissed mentalism as "a vague and fruitless philosophy."

²⁵⁴ "Wang Yang-Ming" in the original.

(158-1)²⁵⁵ The Gandhian objection to using machines was largely untenable. Gandhi was quite willing – nay quite eager – to use a primitive machine like the spinning wheel. There is no essential difference between tending such a wheel and tending a power loom. One is speedier, more efficient and more productive than the other, its grown up brother as it were, but both are machines. Both represent efforts to rise above the barbarian simplicity of earthly existence. Both are but means to better human life, and not ends in themselves. The real disadvantage of the loom is its bad effect upon the human being, a power machine being more destructive to his humanity than a hand-operated one.

(158-2) To shirk all responsibility and get someone else to make his decision in a perplexing situation contributes little or nothing to his own growth, but to seek help from more experienced persons in making his decision is quite proper.

(158-3) It is never worth paying the price of losing one's inner calm to attend to any matter or to do any job. If he cannot cope with the matter or master the job without fraying his nerves, he had better drop the one or the other, if he can.

(158-4) Few men are able to learn from another man's experience of life and fewer still are even willing to do so. Each must get, and gain from, his own.

(158-5) Beware of your thoughts for, when long sustained and strongly-felt, they may be reflected in external situations or embodied in other humans brought into your life. But they cannot, of themselves and devoid of physical acts, make the whole pattern of your life – only the adept can do that – for other factors are also contributing, such as the will of God, that is evolutionary necessity, or the World-Idea.

(158-6) It is all the difference between living at the still centre and on the bustling circumference, at the mysterious core and on the prosaic surface.

(158-7) It is at the critical moments of life that philosophy proves its worth, but only to the degree to which it has previously been followed and applied.

(158-8) The longer he lives, the better will philosophic principles stand the test of verification. They are not for abstract thinking alone, they are for life itself.

(158-9) Must everyone fulfil this cycle of tasting experience in all its many forms and of trying courses widely different from one another?

²⁵⁵ The paras on this page are numbered 55 to 64; they are not consecutive with the previous page, but follow the paras on on page 155.

(158-10) Out of these adverse situations, these recurring human misfortunes, we may create the capacities needed to deal with them.

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(159-1)²⁵⁶ So long as men do not believe in the truth of Jesus' message: "Seek ye first the kingdom of heaven and all these things shall be added unto you," so long will they grope blindly and suffer needlessly.

(159-2) One wonders how those mystics would behave who have little knowledge of business offices or industrial factories, if they were forced by destiny to earn their living by working in such a world after illumination.

(159-3) Those who practise contemplation for its own sake are entitled to do so but those who practise it for the inspiring and enriching of their outside active life are equally justified.

(159-4) The nuns of many convents and the monks of many monasteries belonging to contemplative orders in Europe knew practically nothing about the war during the fateful twelve months of 1939/40 which preceded the onslaught and rush of invaders through that continent. Neither radio nor newspapers brought them and kept them in touch with events which, in the end, overwhelmed them with the tragedy of outer unpreparedness.

(159-5) He may react to the experiences of life and the course of events, with either the animal part of his nature or the spiritual part. The choice is his.

(159-6) The irritability of temperament and the rushing attack at activities are connected together. A quieter, less hasty approach to them will lead in the end to a relaxed, less irritable temperament.

(159-7) It is for those who feel that their life ought to hold something more than the mere gaining of material necessities or even the mere satisfying of intellectual urges.

(159-8) Amid all the perplexities of the human situation, where is the light which can guide action correctly and form decision wisely.

(159-9) He remains calm amid adversity to a degree so extraordinary that others sharing the same trouble feel less borne down by it and more able to tackle it.

²⁵⁶ The paras on this page are numbered 84 to 96; they are not consecutive with the previous page, but follow the paras on page 160.

(159-10) If he remains true to philosophic principles in the various situations in which he finds himself, every so-called evil in them will be consciously turned to good.

(159-11) Two Christian mystics who felt they were in close intimacy with God – St. Catherine of Siena and Ignatius of Loyola – felt also the urge to spend most of their years in great activity and outgoing work.

(159-12) His circumstances will change automatically after his attitude to them has changed.

(159-13) Is it possible to dissociate oneself from the activities of the day?

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(160-1)²⁵⁷ He who is afraid to touch this study because he is afraid of spoiling his worldly career is unfit for it. Nevertheless it is an error to believe that those who shed such a fear are called upon to forget their tasks, or shirk their responsibilities and duties in this world. They are not. If they become indoctrinated with the ideas here taught they can succeed in their tasks and duties; they need not fail.

(160-2) Once you learn to recognise the intuitive voice, follow its dictates; do not hesitate to conform with them nor try to make up an excuse for failing to do so if the guidance is unpalatable.

(160-3) He does not know in advance what he will do in every new situation that arises – who does? – but only what he will try to do, what principles he will try to follow.

(160-4) The failures which everyone has left behind him – whether in career, relationship or the quest itself – do not necessarily represent wasted effort. From each of them he can salvage the tuition for a fresh start, the caution for a wiser one and more knowledge of himself.

(160-5) He will train himself to remain as inwardly detached, composed and indifferent amid fortunate circumstances as amid adverse ones.

(160-6) It is correct practice for a man to abandon his anxieties or fears and turn them over to the Overself, but it is incorrect for him to do so without or before analysing their nature, origin and lesson.

²⁵⁷ The paras on this page are numbered 73 to 83; they are not consecutive with the previous page, but follow the paras on page 157 and precede those on page 159

(160-7) I cannot reiterate enough that the fortunes, events and experiences of human existence are controlled by higher laws, that there is meaning and purpose in them and that it is the business of human intelligence to seek out and learn the reasons for them.

(160-8) It is outward circumstances which injure character for the weak man but improve it for the strong one. In the first case, the man lets himself be moved still farther away from his spiritual centre, but in the second one he moves closer to it.

(160-9) The troubles and inconveniences of life do not come to us without the knowledge and sanction of the higher power. Therefore they do not come to us without some reason.

(160-10) The unethical degradations which admittedly exist in business, political and social worlds can not disappear by running away from them but rather by the uplifting influence of men with superior personal character entering into them.

(160-11) It is as inevitable that some men should come to the Quest because of their sorrows and difficulties as that other men should abandon it temporarily for the same reasons.

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(161-1)²⁵⁸ The carpenter can bring his idea for a piece of furniture to the test by the simple act of making it. The quester can bring his understanding of the teachings to the test by trying them out in actual everyday living. Not before then can he conclusively determine how correctly he has absorbed them, or how utterly foolish and dangerously misleading they themselves may be. Here is the place of the physical plane and purpose of physical action. Not before then can he have the certainty that they belong to reality, and not merely to his own or someone else's imagination.

(161-2) If he works faithfully on the quest, every experience which is essential to his inner growth will gravitate to him, every thing or person needful to his development will be drawn to him, subject to some synchronisation with his personal karma. He, on his side, ought to welcome those situations which can be used to strengthen his inner life.

(161-3) There are some decisions which he is unable to get through without great difficulty.

²⁵⁸ The paras on this page are numbered 97 to 102; they are not consecutive with the previous page, but follow the paras on page 159.

(161-4) How can we successfully combine two opposing roles – the worldling and the aspirant.

(161-5) If he insists on a way of life that is unconventional, he must accept the criticism which follows it. And if it is worth while he will pay this price quite cheerfully.

(161-6) It is out of this new conflict in the personal situations through which he passes, between idealism's abstract call and actuality's practical demands, that he has the chance to discover his balance.

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

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(163-1)²⁶⁰ A balanced view must be that sickness is a physical as well as mental product, and may have to be treated accordingly.

(163-2) Psychological disorder may express itself in time as physical disease.

(163-3) How can we justly assert that anyone is healthy whose body alone is well and whose mind is not?

(163-4) Those who approach him with their wish to be healed and their faith in his power to bring it to realisation, have still not approached him aright. They must also be willing to have their own contribution to the disease's existence pointed out. They must also be agreeable to rectify wrong habits of living and thinking. If they come only for pleasant words and a successful cure, if they are not prepared to deny themselves or to discipline themselves, he cannot heal them.

(163-5) How contradictory are the teachings upon the point? Sri Ramakrishna himself explained his throat cancer thus: "This disease from which my body is suffering is due to my having taken upon myself the sins of Girish."²⁶¹ That is, he somehow diverted the

²⁵⁹ Blank Page

²⁶⁰ The paras on this page are numbered 12 to 22; they are not consecutive with the previous page, but follow the paras on page 164.

²⁶¹ Properly "Girish Chandra Ghosh," a famous disciple of Ramakrishna.

effects of the evil conduct of a wayward disciple to himself. But Bernadette,²⁶² discoverer of the grotto at Lourdes, explained the tuberculosis which ravaged and killed her in her early thirties, differently.

(163-6) A Berlin opera singer went to the United States on a visit. While there she received the unexpected news of her husband's sudden death. The shock severely affected her feelings. That same week she became afflicted with diabetes and suffered greatly from it for several years until she died.

(163-7) The life-principle in man can certainly heal his body but the faulty conditions in that body which he must put right, can be put right only by himself. That is his share of the therapeutic work, and not the life-principle's. That is where he must give it his co-operation. If he expects it to do everything, and is too ignorant or indolent to do his part, he may get the healing but it cannot be more than an imperfect one.

(163-8) The danger to those who seek such healing is one of falling into the materialism which exalts the body at the expense of the soul. The danger to those who practise it is one of falling into vanity which feels itself more important or more powerful than other men.

(163-9) When a man's hope has been darkened or abandoned often enough, he may be ready to learn this old truth.

(163-10) He who finds the Overself, loses the burdens, the miseries and the fears of the ego.

(163-11) So long as we remain alienated from the Overself, so long shall we suffer misery and spoil life.

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(164-1)²⁶³ It is more prudent and more conducive to a successful result if he is prepared to make necessary changes of thought and feeling and character. The greater the healing asked for, the greater the sacrifice he may in turn be asked to make. When, for instance, Jesus asked the distressed sufferers to believe, they were not being asked to believe merely superficially but rather so deeply that they would at least try to make the changes called for. Having contributed so much to the disease, they ought to contribute something to the cure.

²⁶² Properly "Bernadette Soubirous"

²⁶³ The paras on this page are numbered 1 to 11; they are not consecutive with the previous page.

(164-2) What needs to be learnt and accepted is the mentalist law of reproduction – as apart from the biological law – which teaches that sustained thoughts or violent feelings may produce physical-body effects.

(164-3) Merely to express belief in faith-healing is not enough to receive healing. There must also be willingness to make needed moral and psychological adjustments, if they are directed toward the inner causes of the illness.

(164-4) The proportion of failures to healings is never known, and so long as the religious approach continues and a religious organisation's power, wealth and prestige are at stake, will never be known.

(164-5) There is nothing meritorious in meekly accepting illness and disease because they are God's will. The human being is entitled to defend its body against them.

(164-6) It would be just as wrong to argue that every physical disease proves a moral fault or mental deformity to exist, as it would be to argue that the absence of such disease proves moral or mental perfection to be attained. Many animals are quite healthy too!

(164-7) He will come to know what every animal knows already, that there is an intrinsic healing power within the human body itself.

(164-8) Why is it wrong to seek the cure of physical ailments by non-physical remedies, and particularly by spiritual ones? To argue that the inner healing of bad character is more important, which may be granted, does not do away with the necessity of the outer healing.

(164-9) Even Gandhi shared and propagated the view that a sinless man would necessarily have a perfectly healthy body. When, later, he suffered from appendicitis he blamed his own failure to control passion and thought, for its appearance.

(164-10) Are they really cures of the disease or are they merely palliatives of it?

(164-11) Such ignorance of the laws of psychic well-being is not less dangerous because it is so common.

(165-1)²⁶⁴ The cults which allow healing power only to the Spirit, which would deny it to all other means or media, even as secondary causes, are too extreme and fanatical.

(165-2) Healing the human body's ailments may not only be achieved by physical means but also by spiritual means.

(165-3) It is not only fallacious to deny the existence of a disease but also, if the attempt is made to secure healing, insincere.

(165-4) The professional in other lines can often give a reasonable assurance of the efficacy of his work but the genuine spiritual healer can not. For not only is his own gift involved but also both the patient's self-made destiny and his evolutionary need.

(165-5) When the Maharshi²⁶⁵ was stricken with cancer, his resident disciples were dismayed. When he died in agony, they were stunned.

(165-6) It is not that they have to abandon joy but to purify it. If the joy which comes from debased pleasures is thereby lost, the joy which comes from ennobled thoughts and refined feelings is gained.

(165-7) There is no need to make the mistake of those cults which avoid mention of the body and its sicknesses, which pretend that both are not there. Let the fact of their existence be there but, at the same time, hold the thought of the Overself's superior power over them.

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

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(167-1)²⁶⁷ In youth we suffer from an unreflecting optimism or an unknowledgeable pessimism but the years correct that. After we have gone through enough experience

²⁶⁴ The paras on this page are numbered 23 to 29; they are not consecutive with the previous page, but follow the paras on page 163.

²⁶⁵ "Maharshee" in the original.

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²⁶⁷ The paras on this page are numbered 12 to 21; they are not consecutive with the previous page, but follow the paras on page 168. The original page order for this category was: 168, 167, 169.

we know better how to be cheerful without permitting our optimism to obstruct our reasoning faculties and without permitting our pessimism to dominate during reaction to difficulties. We know we cannot afford the shallow optimism which thrusts the thorn aside and sees only the rose. We prefer to view the red beauty in all her brutality whilst enjoying her fragrance.

(167-2) Men look for this elusive thing, happiness, in sex and sin, in liquor and power, in drugs and work.

(167-3) Although suffering is an evil and instinctively shunned by most men, its value is a good, and spiritually necessary to most men.

(167-4) A happiness that is continuous and unbroken we find nowhere among men: the circumstances of their lives simply do not permit it to exist, as Buddha saw.

(167-5) We read past history and remember recent history with the result that we stand appalled. Why all this tragedy and terror, blood and pain? It is not in God's will that the cause of this vast and endless suffering lies, but in man's flight from God's will.

(167-6) To be at peace means to be empty of all desires - a state the ordinary man often ridicules as inhuman or dismisses as impossible. The spiritual seeker goes farther and understands better, so he desires to be without desire - but only to a limited extent. Moreover some of his desires may be hidden from consciousness. Only the sage, by which I do not mean the saint, is completely free from desires because the empty void thus created is completely filled by the Overself.

(167-7) Suffering forces man to pause on his onward way and reflect, however briefly, upon its cause and search, however wrongly, for its cure. At such a moment he may be led to consider his life as a whole and so be led to the Quest itself.

(167-8) Neither suffering alone nor joy alone can educate his heart and develop his mind in the right way. Both are needed.

(167-9) The small, slowly-beginning and delicately-mysterious smile of Buddha is full of meaning. But the happiness which it points to does not belong to the simple carnal pleasures or the egoistic intellectual ones.

(167-10) Pessimism is practical defeatism and psychological suicide. It is the child of despair and the parent of dissolution.

(168-1)²⁶⁸ Both grief and joy claim their shares of a man's life, do what he will to avert the one and secure the other. But by renouncing them emotionally he may find the supreme tranquillity. Gautama sought refuge from the searing sun under a branching leafy tree. There he found the secret which he had sought for six years. "There is no happiness higher than tranquillity" he announced later.

(168-2) To rest the whole of one's happiness upon the physical existence, the close presence, the emotional response or the personal loyalty of a single individual is risky. If anything changes adversely, the happiness will change with it.

(168-3) Bliss begins only when the point of contact with the Overself is approached and reached. For at this point the mind begins to be taken possession of, and the ego to be absorbed. Naturally the experience is most intense, most vivid and most rapturous during meditation, for then there are no other distractions to share attention or get in the way.

(168-4) The coming of truth can be devastatingly cruel to some persons and immeasurably kind to others. Or it can be both to the same person at different periods of his life. It is not directly concerned with personal happiness.

(168-5) Depression can not co-exist with this realisation of the presence.

(168-6) What man can live entirely immune from troubles? Where is he? I have never met him and know no one who has.

(168-7) Pain and suffering belong only to this physical world and its shadow-spheres. There is a higher world, where joy and happiness alone are man's experience.

(168-8) So long as a man does not experience his real self, so long will he be unhappy. The possession of material things and the indulgence in material pleasures only alleviates and palliates this unhappiness, and then temporarily, and does not remove it.

(168-9) It is always hard to watch others who are near and dear to him suffer, but he must not let go of his own inner faith and peace, however little they be, because of having to witness such suffering. It ought not to take him by surprise if he remembers that earthly life is usually a mixture of pleasure and pain, and that only in the Overself is there lasting happiness.

²⁶⁸ The paras on this page are numbered 1 to 11; they are not consecutive with the previous page.

(168-10) It is a fact that the presence of suffering causes man to cry out or to think why it is there or how he can get out of it. His inner inertia comes to a temporary end. His quest for relief, that is for peace, begins anew.

(168-11) Buddha's attractive half-smile is suggestive of his triumphant entry into Nirvana's bliss.

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(169-1)²⁶⁹ The Overself is present with man, and life is nothing more, in the end, than a searching for this presence. He engages in this activity quite unconsciously in the belief that he is looking for happiness.

(169-2) Those who trouble to follow virtuous lives ask why God should strike them down with some great misfortune or some grave malady and leave other uncaring ones, may find a possible answer in the idea of karma but they will find a certain answer in the idea that their suffering is an ego-melting and ego-crushing process. Only after this experience is the truth about happiness revealed.

(169-3) When contentment is pushed to extreme, it turns into irresponsibility and indolence. When replaced by discontent the door opens to greed, ambition and fleshly desires.

(169-4) Gautama Buddha thought that even mere existence was needless suffering whereas Emily Dickinson thought it to be one of the greatest gifts. "The sense of living is joy enough" she told a visitor.

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

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(171-1)²⁷¹ Philosophy uses these declarations guardedly and does not approve of such potentially dangerous ones as "I am God!" or "I am one with God." Instead it uses the

²⁶⁹ The paras on this page are numbered 22 to 25; they are not consecutive with the previous page, but follow the paras on page 167.

²⁷⁰ Blank Page

more guarded ones like “I am in God” or “God is in me,” and these only after a preparation has elapsed with self-humbling phrases like “I am nothing” and “Take my ego, swallow it up, O Thou Divinity.” Otherwise the truth is half-understood and misused, while the relation between the Overself and its shadow-self becomes a source of mischievous illusion and intellectual confusion.

(171-2) Because the muttering of these ejaculations and the chanting of these incantations have been perverted into use as part of the techniques of professional witch-doctors and primitive medicine-men, is no reason why their proper use for higher purposes may not be achieved.

(171-3) To think only and completely of this truth at the very moment when the ego’s voice or passion’s demand is loudest, is a necessary step forward.

(171-4) The declaration comes up from the subconscious and gets itself uttered and repeated. The process of articulation is a pleasant one, sometimes even an ecstatic one.

(171-5) He is to live with the name and qualities of his ideal ever before him, for the purpose of drawing inspiration from it. He is to repeat, silently or vocally, at every moment when there is a break in whatever he happens to be doing, and even as often as he can during the act itself, a spiritual declaration. Suitable phrases or sentences can be found in hymns, bibles, proverbs and poems, and in the great inspired writings of ancient and modern times.

(171-6) The declaration may be intoned loud enough to be heard clearly by himself but by others only as a murmur. This is intended to induce a concentrated state.

(171-7) The Arabic word for God - “Allah” - or the Aramaic (Jesus’ spoken language) word - “Alaha” - form excellent mantric material.

(171-8) By learning to live with the declaration, even if it seemed remote, fantastic and impossible at first, it will not be so later but will evoke a veritable ecstasy of acceptance.

(171-9) The theme may be one of those great truths of philosophy which lift the mind to an impersonal and eternal region, or it may be one of those apt sentences from an inspired book or bible which lift the feelings to adoration of the Overself.

(171-10) Many of the people using this method are as likely to achieve spiritual illumination by their babbling of mantras²⁷² a donkey is by his braying of noises.

²⁷¹ The paras on this page are numbered 28 to 37; they are not consecutive with the previous page.

²⁷² “mantrams” in the original.

(172-1)²⁷³ It will double the efficacy of this exercise if it is practised at the same time as and united with the regular cycles of breathing activity. When the two are as one, much greater power enters into the declaration or invocation.

(172-2) The idea is that this rhythmic incantation will open an avenue of communion with the Overself.

(172-3) Select a sentence from psalm, prayer, gospel or book which epitomises for you the entire quest, or uplifts you nearer to the goal of the quest. Murmur it to yourself slowly and repeatedly. Ponder over its meaning.

(172-4) It requires him to carry throughout the day and to keep ever-present at the back or front of his mind, as opportunity affords, a Declaration which has been self-chosen or received from a book or a guide.

(172-5) It is a long way from the custom which satisfies religious need by attendance at church for an hour or two once a week, to the recollection which thirsts and hungers every moment anew.

(172-6) The symbol is intended to create a corresponding mood, or to arouse a latent force.

(173-1)²⁷⁴ The Meditation act must end and the ordinary faculties resume their function, but meditation as an attitude of mind, as a state of recollection, can continue habitually and permanently.

(173-2) The statement "I am divine" can be uttered truthfully only when it is uttered spontaneously, as the outcome of a blessed ecstatic experience of enlightenment. It would be more correct to say "I am rooted in the divine." Nevertheless there is an advantage in using it because of its suggestive and evocative value.

²⁷³ The paras on this page are numbered 38 through 43, making them consecutive with the previous page.

²⁷⁴ The paras on this page are numbered 27 to 30; they are not consecutive with the previous page. They are also from a different original group.

(173-3) It is a mistake to believe that a merely mechanical practice of this exercise, without any attempt to bring his various activities into conformity with the moral ideals and disciplinary obligations of the Quest, will suffice to unite him with the Overself.

(173-4) The chanting of an invocation like AUM is intended to attune the chanter more closely to the universal harmony.

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

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(175-1)²⁷⁶ The Master who leaves a record of his own climb, or a testimony to the goal's existence, or a path pioneered for those who would follow, or an instructed disciple here and there, leaves something of himself.

(175-2) He prefers to remain unrecognised for what he genuinely is so that others will not even suspect his true status – unless he deliberately wished them to be made aware in order to help them in a special way.

(175-3) The aspirant who wants to help improve the world, should want much more to improve himself. For what he can do to serve others will depend on what he has previously done to develop himself.

(175-4) Not all are called to the Apostolic life, and not many have the virtue and knowledge and experience needed for it.

(175-5) He is content to let them attribute to others the help they are getting from him. His ego needs no gratitude and no recognition and would not know what to do with them if they came. He rejoices in their progress as the chief thing.

(175-6) How many were those who, being unable to rise to the level from which Jesus spoke, were unable to understand him. He, a mystic, so far removed from interest in this world, was charged with political crime!

²⁷⁵ Blank Page

²⁷⁶ The paras on this page are randomly numbered or unnumbered. The first group is numbered 47 thru 57; the second group is 31, 32, 33, 35; they are typed on a different piece of paper and glued on to this sheet. I think that #34 is missing because of a typo.

(175-7) His success in communicating truth will depend, on his audience's side, both on the degree of understanding it possesses and the feelings it evinces toward him.

(175-8) It was a custom of the earlier Gnostics to conform outwardly to the dominant religion of the country they lived in, if this enabled them to escape persecution or hatred or interference.

(175-9) The proper attitude is to regard the Master as a symbol of the higher power, so that the veneration and devotion proffered are directed towards that power. To look upon him as an intermediary, between the disciple and God, is to fall into the error of looking outside his own self for that which, when he finds it, will be within him and no where else.

(175-10) He is a true messenger who seeks to keep his ego out of his work, who tries to bring God and man together without himself getting in between them.

(175-11) He is a very special human being.

(175-12) The ability to convey his knowledge, which makes a teacher, may be lacking in the mystic.

(175-13) They always feel secure in following such a man.

(175-14) The adept is capable of immense power on the occasions when he unleashes it.

(175-15) He carries his credentials inside his heart, not inside his pocket.

176
XVIII

(176-1)²⁷⁷ The spiritual leader who is always soft and sentimental may help some of his pupils but he would help them more if, at the same time he were also hard and firm. The first attitude will attract more to him, but without the second to balance it, neither he nor they will get the proper view of life.

(176-2) Philosophy does not have to defend itself, nor even to explain itself. It is only for those who have grown and grown until they are ready for it. They will appreciate its worth and perceive its truth without argument.

(176-3) Only the inexperienced over-enthused novice will want to share the whole of his

²⁷⁷ The paras on this page are numbered 35 to 46; they are not consecutive with the previous page, but follow the paras on page 174.

knowledge with others, will want to let them into all its secrets without delay. The prudent expert guide is much more restrained. He carefully refrains from giving more than the others are ready for, holding the rest back for a later time. It is not only prudence which warns him against yielding all his secrets at once: Nature, in her own operations, likewise lets the mind of her animals grow by degrees through a graduated process of development.

(176-4) They are afraid of popularising the teaching because this leads to first, diluting it and finally, to falsifying it. They are correct. But this is not enough reason for clothing it in such obscurity and expressing it in so much verbosity that the ideas become even more difficult to grasp than need be.

(176-5) It was implicit in the word itself, and well understood by the Greeks who used it, that the term 'philosophy' referred not to worldly wisdom - in the sense that the Jesuit Baltasar Gracian used it - but to divine wisdom

(176-6) It seems as if the Master has come into his consciousness and thereby changed its quality and area. If the change is necessarily for a brief while only, it is still a memorable one.

(176-7) If such a man's presence, face, bearing and teaching shows some thing godlike in him, we should not hesitate to [give him the benefit of recognition as being inspired, even if we are not willing to give more]²⁷⁸

(176-8) Is it not in keeping with the elusive character of God that the Masters who have attained communion with God should themselves become elusive?

(176-9) One of the first tasks of a philosophy teacher is to restrain the missionary fervour of his younger pupils and to impress upon them the need of caution, discrimination and even secrecy in this matter.

(176-10) In that Western county has the true philosopher any outstanding status?

(176-11) He takes the view that these multiple teachings are successive steps leading in time to the highest truth and that it would be harmful or unwise to present this truth at too early a stage.

(176-12) He will descend into the arena of this world only by the direct order of his Overself.

²⁷⁸ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself later inserted "give him the benefit of recognition as being inspired, even if we are not willing to give more" by hand.

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

177
IV

(177-1)²⁷⁹ If he is to keep loyal to Truth, he cannot keep loyal to any established or official religious organisation. Its character may be good even high, its work may be useful, even necessary, but the Spirit's freedom – as reflected in his intellect – requires him to remain outside it.

(177-2) The Quester is a man who is seeking higher and higher ground.

(177-3) For the masses on a religious level and for the beginners on a mystical level, the desire will be to join an institutional activity.

(177-4) How few are the aspirants who look for mastery of themselves as a reward not less gratifying than experience of spirit, for triumph over temper as being just as satisfactory as a mystical phenomenon.

(177-5) Have we not witnessed in our own times how, on the pretext of doing good, great evil has been wrought? But it is not only in worldly circles that this is possible, for the same thing can be witnessed in spiritual circles, especially their organisations and institutions.

(177-6) There are inherent differences in people, differences of character, energy, intelligence and temperament. For the quester to succeed, he must recognise this fact and not let himself become the slave of a system which is unsuited to him, or of a method which conflicts with his external circumstances.

(177-7) He is to be an individual, with his own way of reaching a conclusion or his own way of looking at life.

(177-8) How many men think and say that when their material fortunes improve, or their family problems are solved, or their living place changed, they will be able to give time and effort to the spiritual quest, but until then they must wait! But in actual fact this seldom happens. For when the improvement, solution or change does take place, new matters call for their attention or new attachments are formed for the ego, and so the spiritual effort gets postponed again.

(177-9) If the Overself did not lead him into and through the final dark night, where he becomes as helpless as an infant, as bereft of interior personal possessions as a destitute

²⁷⁹ The paras on this page are numbered 53 to 63; they are not consecutive with the previous page.

pauper, how else would he learn that it is not by his own powers and capacities that he can rise at last into enduring illumination?

(177-10) The independent seeker, uncommitted to any cult may be a sheep without a fold but he is not necessarily without a shepherd. The inner voice can guide and care for him no less than a man in the flesh.

(177-11) It is easy to stray from the path, hard to keep faithfully on it. Sometimes a thread's width alone separates the straightway from the deviation.

178²⁸⁰

IV

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

179

II

(179-1)²⁸¹ Until he comes to the point where he is unable to let a single day pass without this renewal of his spiritual energies.

(179-2) It is partly because the Overself waits for us in silence that we have to approach it in silence too.

(179-3) The reasons why solitude is to be sought for the time of this practise are several. Here are two. First, he can give greater attention to it than when the presence of others draws thoughts to them. Second, there is a psychic aura which pervades the body and spreads outside it. If he is near enough to come in contact with it, he may be afflicted as by a contagion. Alien thoughts will then intrude upon his mind and hinder the meditation.

(179-4) The mystic who takes his departure from the frenetic world of city life and quietly rests in a countryside backwater, is not missing so much as others think. There are compensations of not less than equivalent value.

(179-5) If done in the morning his entire day will feel the effect.

(179-6) Who is willing to forsake his comforts, his habits, his security for the sake of a dream?

²⁸⁰ Blank Page

²⁸¹ The paras on this page are numbered 30 to 44; they are not consecutive with the previous page.

(179-7) When he is practised enough, he will find that meditation charges him with an inward glow.

(179-8) That is not true repose where the mind is rushing from thought to thought, even though the body relaxes or sleeps.

(179-9) The meditative life may encourage laziness and discourage service in some temperaments but it cannot do so in those who have understood, accepted and guided themselves by the principles of Philosophy.

(179-10) Meditation is best done alone. Group work and team work – so helpful in other occupations – is a hindrance here. For its very purpose is to probe the 'I.' If a man seeks to get to know his own first person singular, being surrounded by an assembly of other men can only distract him from his purpose.

(179-11) What he gains from this brief morning period will affect the rest of the day.

(179-12) There are some who, by reason of circumstances, by their inability to endure the harsh competition or incapacity to cope with the great stresses of modern existence would find relief, hope and home in a monastery. They belong inside such [a]²⁸² sheltered community and nothing said here should deter them for it does not apply to them.

(179-13) The victims of modern civilisation are supposed to have more leisure. But do they really have it?

(179-14) Dreamers who picture these places as the abodes of unspoiled, uncorrupted people and harmonious brotherly feelings, err.

(179-15) An important topic for reflection during these sessions is the question formulated by the old Sanskrit writers thousands of years ago, "What am I?"

180²⁸³

II

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

181

I

²⁸² "a" was typed below the line and inserted with a caret.

²⁸³ Blank Page

(181-1)²⁸⁴ The intuition should give orders which the intellect should carry out. The reasoning and practicality needed to do so and to attend to their details will then be provided by the intellect itself. But the original function of giving direction and the authority of giving command will be vested in the intuition alone.

(181-2) To gain such an inspiration in all its untarnished purity his egoism must be totally lost and absorbed in the experience.

(181-3) The truths of philosophy can be put forward in enigmatical and puzzling language or in plain straight forward language, or in beautiful inviting language.

(181-4) The unearthly beauty of Gregorian sacred chants must bring joy to sensitive ears, whether those ears are Catholic or Protestant, Hindu or Muhammadan, if prejudice does not intercept itself and block or distort the hearing.

(181-5) Words are clumsy things with which to express these ethereal moods: a telepathic concentration on the one side and a passive meditation on the other would be better. But failing such silent inner contact, what else can we use than words, or music, or some art form?

(181-6) Who hears this quiet whisper of intuition? Who hearing, obeys? Not only is it mostly unnoticed but its guidance is also unsought; men prefer, and follow, the ego's direction.

(181-7) The processes of meditation are analogous, up to a certain point, to the processes of artistic creation.

(181-8) An intuitive feeling is one untainted by the ego's wishes, uncoloured by its aversions.

(181-9) His objective is to receive a communication whose inspiration remains pure, uncoloured and undistorted, whereas too many others use their art as a pretext to put forward the twisted constructions or illusory imaginations of their own little egos.

(181-10) Not to obey this intuition when it makes itself felt is to let himself suffer a grave loss.

(181-11) The grotesque and diseased images in their mind are flaunted before us in productions which are declared inspired and clairvoyant.

²⁸⁴ The paras on this page are numbered 10 to 26; they are not consecutive with the previous page, but follow the paras on page 182.

(181-12) If it is to be inspired work it will have to be written out of the fullest inner conviction.

(181-13) Some can pass into the inner state through the gate of mere pleasure at beholding a beautiful scene in Nature.²⁸⁵

(181-14) For a little while each day he is required to abstain²⁸⁶ from all physical activity.

(181-15) Writing seems to give reality to some ideas.

(181-16) Intuition is the mind's inner light.

(181-17) They are skilful technicians, no inspired artist

182

I

(182-1)²⁸⁷ Philosophy includes no narrow type of asceticism. It does not reject like some of the forms of religious mysticism or Oriental yoga, but gratefully accepts the ministrations of Nature's beauty and man's art. It knows that what calls forth his attraction toward fair scenes and his appreciation of lovely sounds is, at its final degree, nothing other than the exquisite beauty of the Overself. Therefore the productions of talented artists are to be welcomed, where they are true responses to this call, true aspirations to answer it, and not mere representations of the artist's own diseased mind. For the same reason the introduction of art into the home and of artistic appreciation into industry is also to be welcomed.

(182-2) A beautiful scene or piece of music stirs the mind to unconscious remembrance of its own beautiful source. If it is sustained long enough then a kind of nostalgia develops.

(182-3) The author who asks light on the subjects in his book, on guidance in the writing of it and for inspiration in the doing of it, when the little ego cannot see its way, can gain truth and power from on high to do a really outstanding creative job if he knows the technique of inducing the "Interior Word" to speak within Him. The Voice heard in meditation {is}²⁸⁸ so compelling and so inspirational that it will provide all that he seeks.

²⁸⁵ only the letters "Natu" are visible on this carbon, but the context suggests that "Nature" is the correct word - LMD

²⁸⁶ Only "abst-" is visible in the original.

²⁸⁷ The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

²⁸⁸ "is" was inserted for clarity.

(182-4) If I read a truly inspired piece of writing with all the attention and feeling it deserves, then I take part in a sacrament no less religious than the one in a church.

(182-5) There is a faculty in man which knows truth when it sees it, which needs no argument, reflection or cogitation to attest or prove what it knows.

(182-6) The idea may previously have come intuitively to them, but too weakly to have directly influenced them. Yet when they read it formulated effectively in words and put into print by someone who is expert in both writing and the subject itself, the likelihood of acceptance is so very much more that a result like conversion is not seldom produced. When the readers find their secret but uncertain thought openly proclaimed in the strong language of direct knowledge and personal conviction, they may submit to its authority in a single transforming moment.

(182-7) The Overself may use some event, some man, or some book as a messenger to him. It may make any new circumstance act in the same way. But he must have the capacity to recognise what is happening and the willingness to receive the message.

(182-8) When is he to know whether he is guided by genuine intuition or by mere emotion?

(182-9) Those who develop and refine their aesthetic sensibilities may find their way to this exquisite experience

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

183

III

(183-1)²⁸⁹ What he brings out of his meditation is important or not according to the depth he has penetrated.

(183-2) To enter into these high states of consciousness at will requires a very great degree of advancement.

(183-3) Long practice of precise exercises in internal quietude removes us from continuous immersion in the world. This in turn enables us to detach ourselves from its lures more effectually. Such detachment leads to a calmness which more and more permeates our entire being. In this way whatever is lost by the physical inaction of these exercises is well compensated by the spiritual gain.

²⁸⁹ The paras on this page are numbered 51 to 68; they are not consecutive with the previous page.

(183-4) The whole of his being will find rest, peace and harmony in this blessed state.

(183-5) If he brings joy to these exercises, the joy of being embarked on the most wonderful quest in the world, he will make them more fruitful.

(183-6) He is to sit as quietly and as unmovingly in body as he is to be still and attentive in mind.

(183-7) These meditations which turn his past experiences over in his mind and make them serve a higher purpose.

(183-8) In²⁹⁰ his beginning experiments he may meet with little success. He need not blame himself or find fault with his procedures. This result is common enough and to be expected.

(183-9) Dr Surahman, an Indonesian herbalist guru-yogi, found privacy at home hard to get, so meditated in a lidded coffin. This was a sign to his young wife that he was not²⁹¹ to be disturbed.

(183-10) If he is willing to submit to the Overself's gentle drawing,²⁹² he must first be able to recognise it for what {it}²⁹³ is.

(183-11) Here is a condition where the only world is the world {of}²⁹⁴ pure blissful being itself.

(183-12) He should not resist the gentle current but let himself be drawn into himself.

(183-13) The kind of meditation called²⁹⁵ discursive tries to think²⁹⁶ actively about an idea or a truth until it is fully penetrated.²⁹⁷

(183-14) It is a strange state wherein he literally becomes nothing – without thoughts or will, bereft of the flesh²⁹⁸ yet not merged in any higher consciousness.

²⁹⁰ From this para onward, the left margin of this page is cut off, due to a misaligned carbon transfer.

²⁹¹ Only “-t” is visible in the original.

²⁹² Only “-awing” is visible in the original.

²⁹³ There is enough room for a word in the missing margin – we have inserted “it” per context.

²⁹⁴ “of” inserted for clarity. It may have been cut off in the margin.

²⁹⁵ “call” in the original.

²⁹⁶ Only “-ink” is visible in the original.

²⁹⁷ Only “-netrated” is visible in the original.

²⁹⁸ Only “-esh” is visible in the original.

(183-15) Part of his consciousness - the lower, the animal, and the pettier human part - seems blocked off.

(183-16) The mystic averts his gaze from the world and turns inside himself.

(183-17) It is a device for dismantling his extroverted attention to objects, a method of turning it the other way.

184²⁹⁹

III

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

185

VII

(185-1)³⁰⁰ The intellect ought to work only as a servant, obeying intuition's orders in practical life or filling in details for intuition's discoveries in the truth-seeking quest.

(185-2) A metaphysical faculty is required to understand the truth. However sharp a business man's intelligence may be, or a scientist's intellect, it will be beyond their grasp if this faculty is lacking. But the lack may be repaired. Steadfast determined and resolute study will develop the needed equipment.

(185-3) In all intellectual and scholastic studies, there is a secondary result which, whether recognised or not, is their most valuable one, when judged from an evolutionary standpoint. It is the power of concentrated attention. Even if the student fails to master his subject or to solve his problem, nevertheless to the extent that he sincerely and diligently tries, this power is necessarily drawn upon, used and developed. Both the mental effort needed to attend to the subject or problem and the desire to wrest the meaning of it, benefit the student even when his studies fail in their specific object. From the one he progresses a step forward toward greater ability to concentrate. From the other he gets a stimulus to his aspiration for truth. One day both will be applied to the spiritual quest.

(185-4) What the intellect is unable to grasp is truer than what it can. That part of man - the intuition - which operates in this sphere brings the truth-seeker to a satisfaction that is more intense. Why? Because it withdraws him from the illusions and errors to which intellect, however sharply formed, is necessarily subject. However the intellect can help

²⁹⁹ Blank Page

³⁰⁰ The paras on this page are numbered 1 to 11; they are not consecutive with the previous page.

by submitting, and serve by formulating into suitable words what the intuition reveals to it.

(185-5) Too many mystics of the emotional-devotional type have, while rightly scorning intellect's limitation, wrongly decried reason's services.

(185-6) An education which teaches men to think, but only to think materialistically; to live but only to live for the old ideas which have brought civilisation to the verge of destruction; and which entirely fails to teach them to intuit, is imperfect and incomplete thing, or rather a subtle illusion.

(185-7) If the capacity to comprehend philosophy is not inborn, then it can be slowly acquired by anyone who thinks it worth the effort.

(185-8) If the mind has been trained to reject falsehood, be it born from within self or received from others, it will be better able to let the Truth shine unhindered in itself.

(185-9) Man is entitled to ask Life for its meaning.

(185-10) It is possible, and must become his object, to develop a completely impartial intellect.

(185-11) Reason is active in the developed man. He cannot stop it demanding a cause for an effect.

186
VII

(186-1)³⁰¹ The peril which ensnares these people is that they become infatuated with their intellect.

(186-2) Philosophy is not satisfied with a merely intellectual reflection of the truth, as in a mirror, but seeks direct vision of the truth.

(186-3) It was a noteworthy feature of many, if not most, of Maharshi's³⁰² answers that they were seldom direct and often evasive. This was because he tried to divert the questioner to the one fundamental need – to know the Overself, whereupon all questions would collapse or find their own answers.

³⁰¹ The paras on this page are numbered 12 through 27, making them consecutive with the previous page.

³⁰² "Maharishis" in the original.

(186-4) Human thinking can only lead to, and produce, another thought, or series of thoughts. It cannot get beyond itself, cannot rise to any object that is not of the nature of a thought.

(186-5) Science, which was to have served man faithfully, has become a trap. The more he uses it, the more dangerously is he trapped. But alas! He does not want to see how precarious is his situation so the prophet must remain mute and obscure waiting, and watching the higher forces which are themselves watching for the inevitable result that will arrest this evil.

(186-6) What of those who cannot bring themselves to picture life in a spiritual way but who are open-minded enough not to affirm or deny anything about such a way?

(186-7) Philosophical intelligence combines the intellectual faculty with the intuitive.

(186-8) Beneath the disarming exterior of a mystic, he {should see}³⁰³ to wear the sagacity and astuteness of a highly developed intelligence.

(186-9) The sense of discrimination is a valuable asset. We should endeavour to use it in as many directions as possible.

(186-10) Can he rise above personal considerations and seek Truth without regard to its palatability?

(186-11) The interest in mystical ideas is partly a reaction against the extreme intellectualism of this industrial scientific age.

(186-12) Not only does philosophical study inform the mind: it also elevates the mind.

(186-13) Kuo Hsiang:³⁰⁴ "When a man is empty and without bias everyone will contribute his wisdom to him."

(186-14) "What is the use of seeking to attain higher worlds being?" They ask.

(186-15) We may oppose one thing to another if both are on the³⁰⁵ same plane, but not if they are on unequal planes. Intuition is not anti-intellectual but super-intellectual.

³⁰³ Indecipherable in the original, it looks like a "shou" followed by several letters. I think the words are "should see"; however it doesn't quite make sense; there's not enough room for more words, but if I were phrasing it I would think PB means something like "he should see the sagacity". I wonder if this was a dictated para in which case "to wear" quote might be some other word like "aware" in any case it's a puzzle. – TJS '15

³⁰⁴ Also known as "Guo Xiang"

³⁰⁵ Only "t-" is visible in the original.

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

187
VIII

(187-1)³⁰⁶ As the purificatory regime begins to show its effect, there will be clearly visible or strongly pronounced evidence of the stirring up and discharge of unpleasant impurities from the body through skin, bowels, urine and mouth.

(187-2) The same forces which serve human health, vitality and life may also if misused or exaggerated harm and even destroy them.

(187-3) The procedures which loosen these sticky slimy or hardened masses of deposits from their hiding places inside the body and expel them altogether, must be followed until their effect is complete and finished.

(187-4) The ascetic who gets too attached to his effort to detach himself, who is so preoccupied with the means that he is forgetting the ends, needs to learn this art of acquiring balance.

(187-5) As they get more civilised, their way of living gets more artificial, unnatural and insensitive. How else explain the foods they eat, the noises they endure, the doctrines they espouse and the tasks they toil at?

(187-6) Doctor Herbert M. Shelton who became a vegetarian for scientific health reasons found, after some years of this reformed diet, that he became instinctively careful not to kill living creatures, if he could {possibly}³⁰⁷ avoid doing so, whereas in his meat-eating days he³⁰⁸ used to hunt animals for a sport.

(187-7) Yogis consider that Basti, the washing of the bowel, the most essential of their cleansing procedures. This is the same as our Western enema and colon flushing procedures.

(187-8) What possible connection can there be between the Quest {for}³⁰⁹ spirituality and the feeding of the body, or between Deity and diet.

³⁰⁶ The paras on this page are numbered 42 to 57; they are not consecutive with the previous page.

³⁰⁷ Only "po-" and "-ly" is visible in the original.

³⁰⁸ Only "h" is visible in the original.

³⁰⁹ Although this word is pretty heavily smudged I believe I can make it out and I think it is "for" - TJS '15

(187-9) Have these men found peace in their world-rejecting hearts, won harmony in their womanless lives?

(187-10) When lust is merely submerged and not supplanted, it will sooner or later reassert itself.

(187-11) It is one purpose of this purificatory regime to give sleeping forces the opportunity to awaken.

(187-12) What basis exists for the belief that true spirituality is ascetical?

(187-13) If the conquest of {sex}³¹⁰ is the first stage, the {diversion}³¹¹ of sex power is the second one.

(187-14) Not by the self-tortures of those foolish fakirs³¹² one finds in India can true enlightenment be found.

(187-15) This physical life may seem like death to the inner³¹³ life;³¹⁴ yet it is our only means of developing the inner life.³¹⁵

(187-16) Indians consider that there is no ascetic austerity {greater}³¹⁶ than rigid chastity.

(187-17) The harm is not in sex, itself but in man's {inability}³¹⁷ to control himself.

188³¹⁸

VIII

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

XI

189

³¹⁰ "sea" is the word that was typed as near as I can figure out but makes no sense at all to me, but "sex" is the most likely candidate given the rest of the statement. TJS '14

³¹¹ Only "dive" and "ion" are visible in the original.

³¹² "faqueers" in the original.

³¹³ here the last letter is cut off by the lack of carbon on the right margin; but the word is clearly "inner" TJS

³¹⁴ Only "fe" is visible in the original.

³¹⁵ Only "fe" is visible in the original.

³¹⁶ Only "ater" is visible in the original.

³¹⁷ Only "in-" is visible in the original.

³¹⁸ Blank page

(189-1)³¹⁹ The ego in him which thinks the 'I' must be rooted out. It will be followed by the Overself, which neither thinks discursively nor identifies itself with the outer person whom the world considers him to be.

(189-2) How can he get free from his own personality?

(189-3) Where the advancement is so far that the whole person has been unified, the ego has no chance of influencing the mind, but where it is not it will try to do so, will put forward its point of view, but will be rejected.

(189-4) It is the part of his being which, being worth most to him, deserves most from him.

(189-5) Without some kind of inner purgation, they will merely transfer to the religious or mystic level the same egoism which they previously expressed on the materialistic one.

(189-6) The ego knows that it will be in deadly danger if it allows him to penetrate to its lair and look it straight in the eyes.

(189-7) This is the amazing contradiction of man's life, that although bearing the divine within himself he is aware only of, and pursues unabated, its very opposite.

(189-8) So long as the ego lives in him, so long will all his motives acts impulses and aims be infected with egoism.

(189-9) For the brief period in which it prevails, the glimpse destroys the ego's dominance.

(189-10) Endless is the procession of illusions by which man keeps his ego alive. They grow subtler in nature and finer in quality, they even rise from the materialistic plane to the spiritual, but their essential deceptiveness remains.

(189-11) If he could stop being in love with his ego and start being in love with his Overself, his progress would be rapid.

(189-12) The ego can take shelter under many lies, illusions or pretexts, and this of a spiritual as well as worldly kind.

³¹⁹ The paras on this page are numbered 34 to 53; they are not consecutive with the previous page, but follow the paras on page 190. The original page order for this category was 191, 190, 189.

(189-13) There are certain devices which the ego uses either to extend its rule or to avoid its exposure.

(189-14) The ego knows well enough how to protect itself, how to prevent the seeker from straying away from its power over him.

(189-15) The ego can think up all sorts of reasons for its actions.

(189-16) Is the ego so utterly irreducible that we must accept its rule and refrain from rebellion?

(189-17) Those whose egoism is impenetrable by inspired wise or religious injunction, must have it punctured by adversity.

(189-18) When his own egoism becomes offensive to himself, and even insufferable, he may regard it as a sign of progress.

(189-19) Who am I? A child of a frail, faulty sick-bodied parents – or a child of the Great Source – perfect.

(189-20) The ego when disciplined, refined and spiritualist can then be given a knock-out blow.

190

XI

(190-1)³²⁰ Even when a man denies the Overself and thinks it out of his view of life, he is denying and thinking by means of the Overself's own power – attenuated and reflected though it be. He is able to reject the divine presence with his mind only because it is already in his mind.

(190-2) The earnest enquirer who asks agonisingly how he can continue to carry his burden of responsibility for himself and of obligation to others if he scorns self, needs to make further and deeper studies into the teaching on this point.

(190-3) If the ego can outwit his aspirations by leading him to false teachers or by deceiving him with glib sophisms or by carrying him into extravagant emotions, it will use circumstances or interpret situations so that it can do so.

³²⁰ The paras on this page are numbered 21 to 33; they are not consecutive with the previous page, but follow the paras on page 191.

(190-4) The destruction of our egoism must come from the outside if we will not voluntarily bring it about from the inside. But in the former case it will come relentlessly and crushingly.

(190-5) Those who want to prolong their ego's little existence into the Overself's life naturally draw back with shock or horror when it is explained that there all is anonymous and impersonal.

(190-6) Those who are unable or unwilling to destroy the ego's rule from within, must suffer its destruction from without. But where-as the first way brings emotional suffering and mental perturbation, the second brings that along with troubles, disappointments, sicknesses and blows in addition.

(190-7) The ego may be dormant and not really dead. Or it may seem inanimate and yet be biding its chance.

(190-8) This is the paradox, or irony of evolution that first the ego grows into full being through plant animal and human form, then it reverses the objective and assents to its own alteration and death.

(190-9) The selfish interests which prompt man's action or guide his reflections, are destroyed root and branch in this vast transformation which attends entry into the Overself's life.

(190-10) How true is the Bible's metaphorical statement that man shall not look upon the face of God and live. Yes, he, the ego, must die if God is to be present.

(190-11) Only when a man is dispossessed of his ego's rule and repossessed by the Overself's can he really attain that goodness about which he may have dreamt often but reflected seldom.

(190-12) The ego can find many dodges and give many pretexts to prevent him from making the first humiliating gesture of mental surrender. They are intended to protect its own life or power and to keep him, through pride, from making any space for the Overself's entry.

(190-13) All personality must be transcended finally. Even the Master's is no exception to this rule.

(191-1)³²¹ If you could trace out the intricate ramifications of the effects of all your actions, you would find that the good ones were eventually shadowed by evil, and the evil ones brightened by good. This idea may seem strange when first heard of, and may require some analysis to make it seem plausible. But if you ponder on it, you will begin to understand why modern European thinkers like Schopenhauer and Spengler and modern Hindu seers like Atmananda and Vivekananda reject the belief that the world's evil is growing less as much as they reject the assertion that it is growing more. If we compare the general moral level of different centuries, some sort of a balance between the good and evil can be seen. If we are to look for any striking advance in the good, we shall have to look for it not in the masses but in single individuals who are seeking and nearing the Overself. This is because our planet is like a class at school where the average standard remains not too widely different. The progress and deterioration which appear at times do not alter this fact, since they appear within these maximum and minimum levels and shift about from one part of the planet to another. There is no room here for undue optimism but neither is there any for undue pessimism. The savage of low degree may be taught the tricks of science until he can shoot from atomic artillery instead of from stringed bows, but he still remains a savage. Recent history has shown this plainly and revealed civilisation as a fact technically and as a myth in morals.

(191-2) They must recognise the fact that the only way to stop wars is the change of heart and mind from the state which breeds them.

(191-3) Devoid of any delicate sensitivity as they are, brutalised in character and unsympathetic in feeling, they are not only unable to see any value in philosophy but are actively hostile to it.

(191-4) We have seen the savagery lying so near the cover of civilisation.

(191-5) Whether they come to this view out of a pessimistic evaluation of general conditions or through a personal sense of desperation, the end result is the same - a readiness to look at the face of philosophy for the first time.

(191-6) With the destruction of crops and the failure of harvests, famine must inevitably appear and cause a great number of deaths.

(191-7) Those who have the ability to foresee the consequence of mankind's acts and sustained thoughts, foresee disaster

(191-8) All else seems secondary to the Himalayan terror of another war.

³²¹ The paras on this page are numbered 11 to 20; they are not consecutive with the previous page.

(191-9) They recognise how serious is the world situation.

(191-10) The philosophic minds are so heavily outnumbered that the world's fate is {decided by the others.}.³²²

192³²³

XI

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

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XIII

(193-1)³²⁴ The World-Idea is perfect. How could it be otherwise since it is God's Idea? If we fail to become a co-worker with it, nothing of this perfection will be lost. If we do, we add nothing to it.

(193-2) In spite of contrary appearances this is still God's world.

(193-3) We live in a universe that is spun out of the divine intelligence and sustained by the divine energy.

(193-4) Plant several seeds from the same plant. They will not grow up into identical plants but into individually different ones, no two roots, stems and branches being alike.

(193-5) No man can do anything to alter the World-Idea. It is God's Will in every possible meaning of the word.

(193-6) The structure of the universe is built on two principles which, although opposite in tendency, work together to produce Nature's harmonious order.

(193-7) Where time is dismissed as unreal attention to historic change must necessarily wane, and where form is regarded as illusory, the need of a cosmogony will not be felt. The correctness of this position cannot be argued away but its one-sidedness can. For we still have to live in time and form, with our bodies at least.

³²² We have filled in the missing text of this para from its duplicate, para 369-10 in Grey Long 08-13.

³²³ Blank Page

³²⁴ The paras on this page are numbered 14 to 30; they are not consecutive with the previous page, but follow the paras on page 194.

(193-8) When I say that God did not bring forth the universe by first arriving at the decision to “create” it and then deliberately carrying out this decision, but rather by inherent Nature and inner necessity, I mean that the universe is already and eternally within God. No decision was needed, nor could there have been one, any more than a man may decide to be masculine. Bringing the universe out of Itself is a function, quality or attribute – none of these terms is quite correct but a better is hard to find – an obedience to the law of God’s own being.

(193-9) The history of the universe is a history of cycles; of birth, development, disintegration death and rest endlessly repeated on higher and higher levels. The energy impulses which rise from the Void and accumulate as electrons only to disperse later, reproduce the same cycles through which the entire universe itself passes.

(193-10) The universe is the imaginative construction of the World-Mind.

(193-11) Nature’s processes are like the two swings of a {pendulum}³²⁵ or like the rise and fall of a wave rhythm.

(193-12) We sit, stand, walk and work on a little star in a little corner of this immeasurably vast universe.

(193-13) This wide pendulum movement of Nature swings in two opposite directions.

(193-14) That balance which excludes all one-sidedness.

(193-15) We may more correctly say that man is only on the way {to}³²⁶ becoming man: he is quite far from the goal at present.

(193-16) The doctrine of a gradual evolution through successive {steps}³²⁷ belongs to the Long Path.

(193-17) Is the universe as indifferent to the fate of man as {it}³²⁸ seems to be?

³²⁵ Only “-dulum” is visible in the original.

³²⁶ This word is entirely cut off by the left margin in the original.

³²⁷ Only “eps” is visible in the original.

³²⁸ This word is entirely cut off by the left margin in the original.

(194-1)³²⁹ It is man's true business in this world to discover his real self and to ascertain his relationship to the surrounding world. His mind will then shine with the Secret glory of human nature and his life will come into harmony with the cosmic order and beauty.

(194-2) The waves of life have moved across other planets before arriving on this earth and, when this has out-served its usefulness, will move on again.

(194-3) Every person is unconsciously trying to fulfil a higher purpose, set for him by the Overself, and all the purposes fit together and combine to form a part of the World-Idea.

(194-4) The World-Idea contains within itself, like a seed, all the elements and all the properties of a universe which subsequently appear. In this sense they are predestined to recur eternally even when they dissolve and vanish. The ancient Egyptian text puts it: "I become what I will." The World-Idea is thus the pre-existing Type of all things and all beings.

(194-5) We can be co-workers with the World-Mind only to the extent that we withdraw from our ego. Then only are we able to receive correctly the wonderful revelation of the world's meaning and laws, so that we can participate intelligently and lovingly.

(194-6) God is always present in every man. But if the knowledge of this presence is to enter his consciousness he must take to the Quest.

(194-7) Why creation of the universe? Alone, the eye cannot see itself but with a second thing present, a mirror, it can do so. This universe is as a mirror to the World-Mind.

(194-8) Every creature, from the most primitive amoeba, up to the most intellectual man, has some kind and degree of awareness, but only the Illuminate has that toward which awareness itself is striving to attain – Consciousness.

(194-9) To the extent that we docilely accept not only the universe, but also life and other men, to that extent we show that we accept the truth that God is infinitely wise.

(194-10) There are two principles which are fundamental in the operations of our universe, even though they are opposed to one another. We humanly label one good and the other bad, not seeing how one is necessary to the existence of the other and both to the universe.

³²⁹ The paras on this page are numbered 1 to 13; they are not consecutive with the previous page.

(194-11) What we see in man's life is the indicator of what is also in the universe's life. The circle of birth growth decay and death, and the spiral of taking on new and higher forms sum up the history of both.

(194-12) We see intelligence at work in the universe, in life and in man.

(194-13) These opposite tendencies cooperate to produce an equilibrium in Nature.

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

195

XV

(195-1)³³⁰ Past events appear and move before him as in procession.

(195-2) [It]³³¹ is a state wherein he really loses the sense of time.

(195-3) Although two different doctrines may each be relatively true, this is not the same as being on the same level of evaluation.

(195-4) For the ordinary mystic it is very very hard to live in the world, in the way that ordinary men do, after he has experienced the world around him as [mere]³³² illusion and its activities as vain. Only the philosophically trained mystic can find sufficient motive in his knowledge and sufficient urge in his feeling to take part in these activities if needed or desirable.

(195-5) There is no moment in time which may not be opened out into the eternal Now.

(195-6) He is no longer wholly identified with the present moment but lives in his higher self partly outside it.

(195-7) Without an immeasurably swift vibratory movement of the flashes of energy which constitute it, our illusion of a world around us could not exist.

(195-8) All time is in the Now. It is the circle of eternity which closes on itself.

³³⁰ The paras on this page are numbered 20 to 35; they are not consecutive with the previous page. If the two pages in this category are from the same original batch (which appears likely), then their order was 196, 195, with paras 13 through 19 on a missing page or pages.

³³¹ PB himself changed "Thinking" to "It" by hand.

³³² "mere" was typed in the right margin and inserted with a caret.

(195-9) Each man looks at the truth from his own point of view. Experiences in the past and his character in the present join to put it just where it is.

(195-10) The universe has never had a beginning, and cannot have an end, but its forms and states may change [and therefore these words must have a beginning and end.]³³³

(195-11) Metaphysics tells him that he has all the time there is. Misery prods him into doing something to get relief, and doing it quickly. That is the paradox.

(195-12) It is the way of those who withdraw from time's tyranny to cease looking forward to the future or backward to the past. They live from day to day, nay from moment to moment. For theirs is a divine care-less-ness.

(195-13) If man is inwardly already godlike, pure Spirit, only the development and evolution which are gained from experience, that is, time, can bring him to conscious realisation of the fact.

(195-14) If he will take up, and hold firmly to, this standpoint of the Eternal Now, how many matters that trouble, afflict and depress his mind would cease to do so! How trivial and transitory they would seem then!

(195-15) If he could bring himself to extend toward the future that same calmer attitude which he extends toward the past, he would be better able to avoid mistakes.

(195-16) They are experiencing the world in an upside-down fashion. Matter, which is illusory, is felt to be real. Spirit, which is real, is not even felt at all.

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XV

(196-1)³³⁴ What I saw in this jungle hermitage of the Andavar reminded me of an ancient attempt to banish sleep by Syrian holy men who seated themselves at the top of a 300 foot obelisk which was planted in front of the celebrated temple of Emesa. There, on this lofty perch the fakir³³⁵ rang a handbell so frequently through 21 days and nights that he hoped to evade sleep. It reminded me too of what the Maharshi³³⁶ once told me about yogis who, with the same object in view, had themselves tied to a ladder planted

³³³ PB himself deleted a period and inserted "and therefore must have a beginning and end" by typing these words above the line and inserted them with an arrow.

³³⁴ The paras on this page are numbered 1 to 12; they are not consecutive with the previous page.

³³⁵ "faqueer" in the original.

³³⁶ "Maharishee" in the original.

upright so that they could not fall into sleep-inducing recumbent position. In the Maharshi's opinion these forms of asceticism were extreme and violent attempts to force a premature evolution.

(196-2) Present time never stands still, it is always moving away. That is one reason why we are enjoined to "Be still," if we would know we are like God at base. In the mind's deep stillness we live neither in past memories nor future fears and hopes, nor in the moving present, but only in an emptiness which is the everlasting Now. Here alone we can remain in unbroken peace, paid for by being devoid of expectations and free from desires, cut off from attachments and above the day's agitations or oscillations.

(196-3) When these wonderful inspirations come on him, when the Overself draws him inward to involvement in its glorious being, even his physical gait, movement and activity are affected by the change. They become quite relaxed, slowed down and very leisurely. It is as if time is no longer as important as it ordinarily seems. Yet if the intellect protests against the change, the intuition replies that the higher power will take care of the real duties.

(196-4) To free himself from the bondage of time, he must free himself from the claims, the demands, the relationships and grievances of the past. He need do this only inwardly and mentally of course. He is to come to the beginning of each single day as a new beginning, not letting the familiar, the routine, the habitual, the environmental, impose its old ties upon his thought, his faith or his imagination.³³⁷

(196-5) Time does not exist with the Overself.

(196-6) "I hear everything when I am sleeping," was the extraordinary statement of De Quincey, the drug taker.

(196-7) The idea of Eternity, which is a prolongation of time, is not the same as the idea of the Eternal Now, which is a cancellation of time.

(196-8) Life resembles a dream, but still is not a dream.

(196-9) Not only will all men be saved in the course of time and series of reincarnations but they are already saved in the timeless Now.

³³⁷ This para was published in the Notebooks series, in Category 19: The Reign of Relativity > Chapter 4: Time, Space, Causality > # 195.

(196-10) If the many sleep on in their attachments to the world³³⁸ the few awaken to recognition of the illusion of the world

(196-11) He may be dead or he may be living but the sleeping man does not know what his condition is.

(196-12) Time cannot be separated from the experience of it.

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

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XVII

(197-1)³³⁹ The Intermediate Path is a transition from the Long to the Short one. It consists in identifying oneself mentally with the higher self. This is immeasurably farther than identification with the ego but it is still tainted with a kind of self-centeredness. That is revealed when the pilgrim travels to the Short Path where he seeks no identification of any sort whatsoever, bestows no more attention upon the 'I' but thinks only of the higher self as it is, in itself and not about its relationship with him.

(197-2) The Short Path gazes at a goal and describes what it sees. It seldom marks out a course to reach that goal.

(197-3) That an orderly method may be brought into this work of spiritualising consciousness, is doubted by some guides yet declared by other ones.

(197-4) It is natural that the austerities and disciplines and trainings of the Long Path should be unwelcome, and should be rejected as soon as its follower learns of the Short Path's existence, and of its promises of easier quicker attainment regardless of his merit or virtue sinfulness, weakness or knowledge.

(197-5) The Short Path describes the consciousness to be attained but fails to prescribe the way to attain it.

(197-6) If it were possible to mount up to this summit in a single step, as these schools claim, and then stay there, never coming down again, then would not these schools have ousted all others in the competition of ideas and practices for existence?

³³⁸ "world" occurs twice in this para; both times at the right-hand margin with the last 3 letters cut off. However the sense of this para makes it clear that "world" is the correct word – TJS

³³⁹ The paras on this page are numbered 22 to 33; they are not consecutive with the previous page.

(197-7) The Long Path depends upon the ego as the principal agent of progress thereon but the Short Path depends upon Grace for the same thing.

(197-8) The Long Path gives many benefits and bestows many virtues but it does not give the vision of truth, the realisation of the Overself nor does it bestow Grace. For these things we must turn to the Short Path.

(197-9) If the Long Path equips him with the necessary strength, purity and concentration, the Short Path makes use of this equipment to unite his consciousness directly with the Overself.

(197-10) All that hatred of his sins and struggle against his imperfections which teachers of the Long Path inculcate, is abandoned when he comes under the teachers of the Short Path.

(197-11) Perhaps a good illustration of their actual relationship is the one given by a ploughman's cutting up a field and his later sowing of the field. Ploughing here corresponds to the Long Path, dropping the seed in furrows thus prepared to the Short Path.

(197-12) It is not any kind of activity of the ego which brings salvation. How could that happen? How can a man lift himself up by the hair upon his own head? Just the same he cannot touch spirit by his own virtue.

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XVII

(198-1)³⁴⁰ Why should the Short Path be a better means of getting Grace than the Long one? There is not only the reason that it is not occupied with the ego but also that it continually keeps up remembrance of the Overself. It does this with a heart that gives, and is open to receive, love. It thinks of the Overself throughout the day. Thus it not only comes closer to the source from which Grace is being perpetually radiated but is repeatedly inviting Grace with each loving remembrance.³⁴¹

(198-2) If the Long Path does not lead him to the Short Path, either at some point along its course or in the end, it is not leading him aright.

³⁴⁰ The paras on this page are numbered 34 through 47, making them consecutive with the previous page.

³⁴¹ This para was published in the Notebooks series, in Category 23: Advanced Contemplation > Chapter 6: Advanced Meditation > # 149 and Perspectives > Chapter 23: Advanced Contemplation > # 27.

(198-3) Before the Glimpse can become a lasting illumination, the mind must be freed from its imbalances and deformities. It is here that the Long Path work is so necessary.

(198-4) The Long Path is for those who believe that both their progress and attainment depend entirely on their effort and industry.

(198-5) On the Long Path we search for truth, reality, the Overself. That is, we use the ego's forces and faculties. On the Short one we keep still and let truth, reality, the Overself's Grace, search for us instead. The ego is then no longer in the picture.

(198-6) The practice aims at saturating the mind with this idea of true Identity.

(198-7) It is not in the ego's power to attain spiritual life but only to approach it.

(198-8) His first effort is to find the obstacles which retard the enlightenment; his second, to remove them. This constitutes the Long Path.

(198-9) They look for an illumination which will sweep {over}³⁴² them like a tidal wave.

(198-10) Those who believe that a permanent and stable {enlightenment}³⁴³ can be got from the koan practices of Zen without any other sort of preparation can find no support for their belief in the higher truth of India, the original fountain head, or any other Buddhist land. The koan cannot by itself bring more than a temporary glimpse that [at best]³⁴⁴ will necessarily fade away.

(198-11) The impurities obstruct, and imperfections interfere with, the incoming of the divine flow. The Long Path's work eradicates them from the character.

(198-12) They ought not expect to find, at the very beginning of their quest,³⁴⁵ experiences which properly belong to its later stages.

(198-13) A more balanced and more effective following of the quest requires that its double nature be recognised.

(198-14) The Long Path of development is travelled only gradually, over the course of years and by a series of stages.

³⁴² Only "o" is visible in the original.

³⁴³ Only "en-" and "-enment" are visible in the original.

³⁴⁴ The original typist inserted "at best" by hand.

³⁴⁵ Comma inserted for clarity.

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

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XXV

(199-1)³⁴⁶ Help given, or alms bestowed out of the giver's feeling of oneness with the sufferer, is twice given. Once as the physical benefit and once as the spiritual blessing along with it.³⁴⁷

(199-2) What else can be so beneficial and so necessary to him than an experience which tends to detach him from his ego? With some persons or at some times, it may be a joyous experience; with others or at other times it may cause suffering.

(199-3) If a lesson has been learnt so thoroughly that both character and outlook have altered in consequence, there is no necessity for the higher power which manages life to recur to it again.

(199-4) By following the philosophic life he will be spared some of the troubles and trials of human life but he cannot expect to be spared all of them. He may even get new ones but in that case there will be adequate compensations.

(199-5) Religions prayer and mystical meditation can be, and are, used to forget grinding troubles and escape hard duties. The peace of mind thus felt is pleasant, but not of lasting benefit. For the meaning of the trouble or duty is missed, and its place in the man's development, lost. Philosophy, while not disdaining the use of prayer and meditation, does not allow them to become escapist and obscure the need of practical attitudes also.

(199-6) The ideal set up by Jesus is good enough for the philosophic aspirant too: bodily to be in the world but spiritually to be out of it.

(199-7) If some good fortune comes your way, before accepting it remember that everything has to be paid for, so it will be well to pause and enquire the price.

(199-8) That philosophy has a practical and useful application to life's situations is a matter of everyday experience.

³⁴⁶ The paras on this page are numbered 1 to 16; they are not consecutive with the previous page. This category has two pages of disconnected paras.

³⁴⁷ This para was published in the Notebooks series, in Perspectives > Chapter 2: Practices for the Quest > # 37.

(199-9) The common happenings of every day can be used as steps upon which to mount nearer the ideal.

(199-10) Where others see only the worldly calamity, he sees also the spiritual opportunity.

(199-11) If he is to develop through experience life must put him in many and in varied situations. And this is exactly what does happen.

(199-12) It is pardonable to wish a change of situation when it is grievous but it is better to enquire first what message the situation holds for us. Otherwise we may be attempting to elude the Overself's directive and thereby incurring the danger of an even greater disaster.

(199-13) Such a man discovers in all happenings an inner meaning and a higher value.

(199-14) The truth starkly lights up certain situation, but it is equally valid to say that certain situations light up the truth.

(199-15) His opportunities during the day to discipline his speech and attitudes may be few or frequent.

(199-16) After he has learnt to practise inner stillness during the set daily period, he must learn how to carry it into his ordinary activities.

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XXV

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XXV

(201-1)³⁴⁹ It is because we have the Overself ever present within us that we are ever engaged in searching for it. The feeling of its absence (from consciousness) is what drives us to this search. Through ignorance we interpret the feeling wrongly and search outside, among objects, places, persons or even ideas.

(201-2) Every living creature is seeking the best for itself, every human creature is seeking happiness for itself.

³⁴⁸ Blank Page

³⁴⁹ The paras on this page are numbered 12 to 27; they are not consecutive with the previous page.

(201-3) When a man reaches the breaking point in his suffering, he is more likely to turn to the inner-life. But when pleasure and health and prosperity fill the years, why should he?

(201-4) It is a hopeful faith which neither war nor revolution, calamity nor retrogression, can destroy or even diminish.

(201-5) Here, in this world, the human entity could not have come into existence unless it came in the form and way it did. This meant that the dualities of opposites must ever surround him, that the correlative of his happiness must be his misery.

(201-6) Those who move through life hopeless and dreamless, who see none of its beauty and hear none of its music, who have lost most of its battles and won none of its prizes, - these can console themselves only by adopting a new set of values or by applying one if they merely theorised before. If they do this, the end can be a new beginning.

(201-7) The danger of seeking for personal happiness over and above self-improvement is one of nurturing egoism and thus hindering that improvement. And how could anyone find happiness so long as the causes of his suffering lie so largely in his own frailties?

(201-8) The past has furnished its lessons so why need there be regrets? Drink, sex, ambition, money, travel - they were all stations on the way to Understanding. If they robbed, they also gave. If they disappointed they also trained him. If the past showed weaknesses it also showed he could tear them out.

(201-9) The revelation of the soul's existence may come through joy or through suffering.

(201-10) The man who is not inwardly free cannot be inwardly happy.

(201-11) Buddha saw the tragedy of life always and finally frustrating itself or disappointing its hopes.

(201-12) Did the Buddha make too much of the tragedy, the grief, and the suffering of human life?

(201-13) There is sufficient reason for Confucius saying: "The superior man is always happy."

(201-14) No disappointment in expectations can lead to embitterment in heart. His own tranquillity is worth more to him than that.

(201-15) Philosophic happiness bears its own signs. These do not include the noisy chuckling³⁵⁰ laughter.

(201-16) The Chinese Taoists ascribed most of our suffering to man and most of our happiness to Nature.

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

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XXVII

(202-1)³⁵¹ The incentive to seek happiness will always be present so long as the consciousness of the Overself is absent. But so soon as that is found, the incentive vanishes. For then we are that which was sought – seeker, search and object blend into one.

(202-2) Where suffering fails to detach us from the thing or the person, outside us, from our body, or from the ego inside us, it fails to achieve its metaphysical purpose. To that extent it is wasted, even though the surface lesson it conveys, the practical purpose, is successfully achieved.

(202-3) The happiness which everyone wants can be found only in the eternal, not in the temporal. But everyone continues to try this or that, with the same endlessly repeated result. Nobody listens to the prophets who tell this, or listens with more than his ears, until time teaches him its truth. Then only do his heart and will begin to apply it.

(202-4) It is a paradox of human existence that the more men seek their satisfaction in sensual pleasure, that is to say the more they run away from the Overself, the more they are really, although unwittingly, seeking the Overself. For the happiness which they want and need resides there alone. Everything else gives them the false imitation of it.

(202-5) Even when extreme or prolonged suffering has forced a willingness to accept the peace of non-existence, a man cannot wrench himself away from his "I."

(202-6) It is not for those who feel the want of a social meeting every Sunday morning, where they can display their good clothes and listen to good words. It is for those who feel the want of something great in life to which they can give themselves, who cannot rest satisfied with the business of earning their bread and butter alone or spending their

³⁵⁰ This was "cuckling" in the original; I think "chuckling" is correct- TJS

³⁵¹ The paras on this page are numbered 1 to 11; they are not consecutive with the previous page.

time in pleasures. What cause, what mission can be greater than fulfilling the higher purpose of life on earth?

(202-7) Some say suffering is ennobling, others say it is degrading. But if we look around us we shall see that both assertions are right in some cases, wrong in other cases. It does not have, and cannot have the same effect in all cases.

(202-8) He may come to the need of, as well as the illumination by, the Overself through two very different paths, through joy and sweetness or through suffering and sadness.

(202-9) The ancient Greek poetry dwelt heavily on the subject of misfortune.

(202-10) The worldling seeks to enjoy himself. Do not think that the truly spiritual man does not seek to enjoy himself too. The difference is that he does it in a better way, a wiser way.

(202-11) A fulfilment such as this must bring joy to the heart and peace to the mind.

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

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XIX

(203-1)³⁵² Those who do not believe this statement can find its endorsement in Jesus' own words.

(203-2) Philosophy cannot take so dishonourable a view of the Deity, or think so meanly of it, as to attach human failings to its nature.

(203-3) The religious path is only a way leading at its end to the still higher mystical path. It does not bring its followers directly into the presence of God, as they believe, but rather to the beginning of a further way which alone can do so.

(203-4) They have tested the values of both the materialistic creeds, and the orthodox religious creeds, and the result - so plainly to be seen - began to dissipate some grave illusions.

(203-5) Why trouble them with doctrines too high for their understanding and practices too ascetic for their acceptance?

³⁵² The paras on this page are numbered 23 to 37; they are not consecutive with the previous page, but follow the paras on page 204.

(203-6) Christ spoke to the Roman world, and to some of those parts of the Near East which were then included in the Roman Empire. Buddha spoke to Asia. St. Paul and Timothy felt themselves “forbidden of the Holy Ghost to preach the Word in Asia.” In short, Christianity is for the West since its civilisation grew out of the Roman one.

(203-7) Men who spend the day toiling in field or workshop to obtain the necessities of life, are often disinclined to toil afresh to obtain an intellectual understanding of life.

(203-8) The simple masses can understand better that there is a God who answers prayers or responds to ceremonial invocations than that God is impersonal and transcendent.

(203-9) Beyond the dogmas and superstitions entwined with {most}³⁵³ religions, there are great truths and protections.

(203-10) Where faith has a false basis and a wrong direction it may one day weaken or even collapse.

(203-11) The disciplinary revelations of the Overself displace the ethical regulations of established orthodoxy and render them unnecessary.

(203-12) It is more prudent to assert that you have some of the truth, than to assert that you have the fullness of it.

(203-13) Whatever there is of abiding truth in these revelations comes from the prophet’s Overself; the rest from the man’s own opinion.

(203-14) There are always those whose need of dogma, form, {and}³⁵⁴ ritual in religion must be satisfied.

(203-15) Where is the preacher who follows his own advice?

204

XIX

(204-1)³⁵⁵ It is not conversion from one religion into another that a philosopher seeks to effect, such as from Christianity to Hinduism, but conversion to the inner understanding of all religions.

³⁵³ Only “-t” is visible in the original.

³⁵⁴ Only “a” is visible in the original.

³⁵⁵ The paras on this page are numbered 14 to 22; they are not consecutive with the previous page.

(204-2) A time comes when a man has to choose between conforming to what the world does and expects from him, and what his own intuition bids and shows him.

(204-3) So far as established religion limits the evil-doing of its followers, it renders a useful social service. But this does not help those who so far from needing such bounds set upon their deeds, are positively active in doing good. Still less does it help the few who have felt the urge to seek the Spirit's absolute truth above all the things of this world.

(204-4) Those who support the sending of missionaries to foreign countries do so in the belief that they are honouring Jesus' words, "to publish the gospel to all parts of the world." But the world in his time and speech is not the world of our own. This is shown clearly by St. Luke's allusion to it: "In those days there went out a decree from Caesar Augustus that all the world should be taxed." Here it stands for the empire of the Romans. It does not include the Chinese, for instance.

(204-5) When superstition puts on pious disguise and wears for long centuries the mask of religion, the results are harmful not only to the misguided people who follow it but also to religion itself.

(204-6) If you want to learn what Christianity originally was, you must put together the pieces of a jigsaw fretwood puzzle, collecting them from the Protestant, the Roman Catholic, the Greek Orthodox the Manichaean³⁵⁶ and the Coptic Churches. Then you must add further pieces from the Alexandrian, the Russian and the Syrian traditions.

(204-7) It is the height of goodness for those who are religiously inclined to conform outwardly to the rules of their church, [disciplining]³⁵⁷ their evil characteristics to the required extent and repeating the formal prayers. But [those who take]³⁵⁸ their devotions still more seriously need to learn that there is a still higher peak for [them]³⁵⁹ and that is nothing less than attaining to the mystical practice of God's presence.

(204-8) I can well remember how in my boyhood, the mention of mystical ideas was extremely rare. They were almost unintelligible to the educated and uneducated alike. But today there has been some advance and these ideas have percolated a little into both circles.

³⁵⁶ "Manichaen" in the original.

³⁵⁷ PB himself changed "ruling" to "disciplining" by hand.

³⁵⁸ "those who take" was typed below this line and inserted with a caret by PB himself.

³⁵⁹ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself later inserted "them" by hand.

(204-9) The existence of so many sects, religions, creeds and churches is to be traced not only to historical causes – as rebellion against corruption – but also to psychological ones. Each corresponds to the moral level, mental quality and intuitive refinement of its members generally.

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

205
XXIII

(205-1)³⁶⁰ Where he joined a certain monastic Ashram. A year later he was home again in Singapore, disappointed in his expectations of it and still far from the peace he sought. In chastened mood, he wrote me a letter belatedly promising to follow the counsel I had originally given him [to do]³⁶¹ some necessary preparatory work on himself while in the world before he tried to leave the world.

(205-2) There are some who, by reason of innate tendencies acquired from previous existences, can find their way to spiritual peace only through Oriental paths, especially Indian ones. This is understandable and ought to be respected except when it becomes an unreasonable and unbalanced adulation. But there are others who, although largely interested in, and greatly attracted by, Oriental mysticism, perceive nevertheless that a more universal attitude is safer and better, and who perceive in such independence a closer approximation to the liberating effect of truth. Philosophy is for them.

(205-3) Ten years of Oriental travel and residence, undertaken solely with this object, gained me a widening and deepening of knowledge, as well as the friendship of some personalities powerful in the spiritual world.

(205-4) The Oriental masses live mostly in mud huts, just as the Occidental masses did several centuries ago. Thousands of years before that they lived in caves, just as the Occidental did somewhat earlier. Is it not clear then that, in practical things like operating the needs of life in a physical world, we have gone ahead of them? If this is correct, the assumption that we have done so in the mental or spiritual worlds is wrong. Here they can be our teachers.

³⁶⁰ The paras on this page are numbered 39 to 47; they are not consecutive with the previous page. This para is clearly a continuation from an earlier page, however since the next para is numbered 39, and the last para on the previous page is numbered 22, we know that there is at least one page missing between these 2 pages.

³⁶¹ The original editor changed "and doing" to "to do" by hand.

(205-5) The modern Western man is forced by his environment to throw his mysticism, if he adopts it, into a modern mould. To imitate the antique, the medieval or the Oriental is something he can only attempt, but never completely succeed in doing.

(205-6) Maharshi:³⁶² I cannot join the ashram, not even inwardly, for I cannot identify myself with a group of sectarians, which is what it has become. For the truth is being tampered with and myths are being invented for the sake of pushing forward the worldly interests of both the institution and the sect.

(205-7) Alexandria was one of the great centres where Oriental wisdom met Western enquiry; Ephesus was another.

(205-8) Wherever a man finds himself, there his quest must begin. It is illusion to imagine that it can begin only far away, only in India.

(205-9) They are pulled back into the past by the predominant interests and experiences of former births.

(205-10) The beautiful Arabic architecture clearly derives its forms from tents, tentpoles and curtains.

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XXIII

(206-1)³⁶³ We hear of lamas in Tibet who immure themselves in sealed rooms, with but a small hole in the wall to receive their morsel of food, so that in total darkness and in total inactivity, they may better concentrate all their attention on their inner practices. We hear of monks in the Zendo halls of Japan who sit half round the clock while holding the mind persistently to their meditations. We hear of yogis in India who forsake wife and home, position and possessions, and withdraw to forest, cave or ashram. We shrink with terror from such hard exercises and abnegations. How puny seems our own effort by contrast, how paltry our own self-denials.

(206-2) An unknown man sat under a wide-branched banyan tree and went into deep reflection. That man was Gautama and the fruit of his reflection was Buddhism. The place was Northeast India.

³⁶² "Maharishee" in the original.

³⁶³ The paras on this page are numbered 1 to 10; they are not consecutive with the previous page.

(206-3) The mystery of the Great Pyramid – is it a temple or a tomb? – is precisely the mystery of Angkor Wat.³⁶⁴ Archaeologists and Egyptologists offer their conflicting theories but none of them really knows.

(206-4) A visitor, Lebanese by birth, Egyptian by upbringing and French by marriage, complained to me that the Maharshi³⁶⁵ was a phenomenon. She recognised and admitted his greatness but she had come to India in search of a guru to guide her, not to be looked at from a distance while he sat in isolation like a solitary mountain peak

(206-5) Perfection always seems to be elsewhere, in space or time, in another country or century, never in the here and now.

(206-6) Cecil Roberts: “Oh, I have travelled the whole world round, to find the home place holy ground!”

(206-7) I contributed toward that movement to Indian ashrams: {now}³⁶⁶ I criticise it.

(206-8) Confucius expressed in his own actions what he taught others. He embodied his teaching.

(206-9) Tao Teh Ching³⁶⁷ is most correctly translated as “The Book of the Way and its Mystic Power.”

(206-10) When presented in exotic Oriental grab, they are ideas which attract only small limited groups.

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

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VI

(207-1)³⁶⁸ Many who unconsciously feel the need of spiritual fulfilment seek it wrongly in physical ways.

(207-2) The feelings of the transformed man no longer come out of the ego but out of the Overself’s life deep within the ego.

³⁶⁴ “Vat” in the original.

³⁶⁵ “Maharishee” in the original.

³⁶⁶ The word is cut off by the left margin. Only “-ow” is visible in the original.

³⁶⁷ “Tao Teh King” in the original.

³⁶⁸ The paras on this page are numbered 37 to 50; they are not consecutive with the previous page, but follow the paras on page 208.

(207-3) If the moral fruits of the Spirit are absent or the evil qualities of the ego are present, all talk of having attained inward enlightenment is quite illusory.

(207-4) He is so completely content with this wonderful feeling that he is no longer troubled by those baser feelings which formerly seemed so close.

(207-5) Men and women who are maimed by their weaknesses, can move only haltingly toward the goal.

(207-6) His work upon himself may bring him much humiliation and agonised repentance. Yet the recognition of weakness need not become cause of dejection or hopelessness.

(207-7) The animal in man may be recognised by the ferocity, the gluttony, the hate and the violence in man.

(207-8) The man who wants to blame other men or surrounding environments for his troubles can usually find plenty of excuses to do so.

(207-9) Impulses are to be cautiously checked, emotions are to be discriminatingly guided, and both are to be encouraged where they lead him aright.

(207-10) Men who are driven by strong ambitions will have little energy left for strong aspirations.

(207-11) The spiritually developed man dispenses emotion with reason: declared Chuang-Tzu.

(207-12) The tide of emotion rises and falls with the course of personal gain and loss.

(207-13) While a situation is still fresh and feeling about {it}³⁶⁹ is still high, the truth about it may remain obscured.

(207-14) Too many men have grown old without growing up.

(208-1)³⁷⁰ Let him accept others as he accepts himself, with all their and his defects, but with the addition that he will constantly aim at improving himself.

³⁶⁹ This word is entirely cut off by the right margin in the original.

(208-2) Where a relationship is unfriendly or irritating, there is often some fault on both sides, although more heavily on one particular side. If the student either wishes or is compelled to continue the relationship, or if his conscience troubles him, he must consider those faults which lie on his side alone, and try to correct them. Neither his personal feelings, nor even those of the other man, are so important – for they are both egotistic – as the need of self-improvement and self-purification.

(208-3) Evil-doing is too vulgar. The spiritually fastidious man does not find himself set with a choice between it and the opposite. He cannot help but choose the good spontaneously, directly and unhesitatingly.

(208-4) His sympathetic understanding will include both those to whom religion is vital and those to whom it is suspect.

(208-5) Each aspirant has his points of strength and weakness, his qualities of good and bad.

(208-6) If the only enjoyment a man knows is that of physical sensations, he is only a dressed-up, walking and thinking animal.

(208-7) Most people want to extenuate their faults, few to expiate them.

(208-8) Even if the ideal seems quite impossible of realisation, quite impracticable when set against surrounding circumstance and present character, still he will benefit in the end by directing his life toward it.

(208-9) It is an essential part of the Quest's work to separate the man from his passions, to subjugate the animal in him so as better to cultivate the godlike in him.

(208-10) The consciousness of his failings and faults should prick him like thorns in the flesh.

(208-11) To be detached from worldly possessions does not mean to be deprived of the use of them. This use is the prerogative of every spiritual aspirant, in accordance with his worldly station or aims and spiritual aspirations. Nor does it mean to have only an inadequate appreciation of them. In their place and for their purpose, they are entitled a proper appraisal of their value.

³⁷⁰ The paras on this page are numbered 23 to 36; they are not consecutive with the previous page – instead they precede it.

(208-12) He will voluntarily undertake whatever special work on himself his weaknesses call for, in order to come closer to his self-perfection.

(208-13) He has reached a stage where he does not need to discipline himself, where wrong acts and bad emotions are impossible for him, and where earthly desires have died by attrition.

(208-14) Is it possible for anyone to remain emotionally unaffected by adverse events.

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

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XII

(209-1)³⁷¹ Those first delicate feelings – which betoken the Glimpse must be accepted at once or they may quickly retire and vanish altogether.

(209-2) Dorje, “the heavenly lightning” is a Himalayan and trans-Himalayan symbol both of the Glimpse and the final illumination.

(209-3) It is the glorious moment when Adam re-enters Eden, even though he is only a visiting guest and not a permanent dweller therein.

(209-4) A man who is in this state automatically repels negative thoughts and effortlessly wards off destructive ones. They cannot live in his atmosphere.

(209-5) Even if a negative reaction to some untoward event were to enter his mind he would efface it instantly.

(209-6) All that he knows will be intensely lived, for he knows it with his whole being.

(209-7) To have had the glimpse and yet to ignore it in after-life, or to utilise it only for the purpose of exalting the ego, is deliberately to tell a lie to oneself, consciously to be unfaithful to truth.

(209-8) It is a state where inner resistances are no more, inner conflicts are not known.

(209-9) It is in these highest moments of indescribable bliss that a man may know what he truly is and how grand is the relationship that he bears to the Infinite Being.

³⁷¹ The paras on this page are numbered 22 to 39; they are not consecutive with the previous page.

(209-10) In this high state his own mind is consciously connected with the divine Mind. The result can scarcely be understood by the uninitiated.

(209-11) Through this sympathy he is able to place himself at the point of view of each man with whom he has to deal, or of each school of thought which he has to lead to one beyond its own.

(209-12) The Glimpse is to be recalled frequently and enjoyed reminiscently. Let it help him in this way to dedicate the day to greater obedience of intuitive urge. Let it bring forth afresh that love of, and aspiration toward, the Overself which are necessary prerequisites to a stable experience of it.

(209-13) Meet these first moments of the Glimpse's onset with instant acceptance and warm love. Then you cannot fail to enter the experience itself.

(209-14) If the consciousness of God in him makes him very strong, the consciousness of his dependence on it, keeps him very humble.

(209-15) His sleep is a suspended state, with his awareness never fully lost but retracted into a pin-point

(209-16) Ambition may remain but its objects will not. How could they when their triviality is so glaringly exposed by the Glimpse?

(209-17) The Glimpse operates to cast an actual spell over him. He is enchanted not merely poetically but literally.

(209-18) There is a peace around his personality which other men do not possess.

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XII

(210-1)³⁷² What is the Overself waiting for, so long and so patiently? For our willingness to die in the ego that It may live in us. So soon as we make the signs of this willingness, by acceptance of each opportunity to achieve this destruction of egoism, the influx of new life begins to penetrate the vacated place.

(210-2) If it be asked why cases of illumination are so rare and so isolated, we must point to the steep rugged character of the way leading to it.

³⁷² The paras on this page are numbered 40 through 57, making them consecutive with the previous page.

(210-3) If the higher power is hidden from the multitudes, it is secretly present with the mystics.

(210-4) This paradox is the extraordinary situation of such a man. He accepts the ego but he also repudiates it at the same time.

(210-5) It is the gloriously happy moment of true home-coming.

(210-6) The experience vanishes when the intellect tries to lay hands on it.

(210-7) The glimpse has passed and he is once more left to his own ordinary self.

(210-8) By his ignoring of the Overself's presence, man {commits}³⁷³ his greatest sin and shows his worst stupidity.

(210-9) Not a brief flash of light nor a small glimpse of reality but an abidance in and with both forever.

(210-10) We would like to have its lasting presence.

(210-11) The glimpse lifts them to a peak of glory only to {let}³⁷⁴ them fall back again into {illegible}.³⁷⁵

(210-12) There are certain distinguishing traits of the {illuminated}³⁷⁶ person.

(210-13) Is it that God is in everyone but in the illuminate more than anyone else?

(210-14) It is a spiritual miracle, for it not only transforms his character but also releases some latent powers.

(210-15) The philosopher's insight is not only sublime, like every other mystic's: it is also precise.

(210-16) The Overself is thenceforth his shelter and his protector.

(210-17) There is always its solid assurance behind him.

³⁷³ Only "co-" and "-s" are visible in the original. "commits" inserted as most likely word PB would use here.

³⁷⁴ Only "I" is visible in the original.

³⁷⁵ This word is completely illegible in the original; apparently the typist used a typewriter eraser on the original and forgot that that would leave a big black smudge on the carbon. TJS '19

³⁷⁶ Only "ill-" and "-ined" are visible in the original.

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

211
XVI

(211-1)³⁷⁷ This habit of persistent daily reflection on the great verities, of thinking about the nature or attributes of the Overself, is a very rewarding one. From mere intellectual ideas, they begin to take on warmth, life and power.

(211-2) The notions of Deity which popular religion provide for its followers are well suited to the early stages of mental development but not to the more advanced ones. A child needs the comfort of living with its father and mother, but an adult becomes self-reliant enough to live on his own. The popular notions of God as a Father or as Mother belong to the early stage and objectify God as some kind of glorified human being. They are human ideas picturing a human Deity. To this stage too, belongs not only the notions of a jealous wrathful or capricious God, but even those of a sentimental, kindly, emotional elder Gentlemen, who is constantly hovering around to listen to the prayers of his devotees, and then running off to fulfil their wishes or according to his mood, refusing to do so. The maturer notion provided by philosophy will naturally seem cold, cheerless and _____³⁷⁸ to those who need the popular one.

(211-3) Mind is the essence in man and the power in the universe.

(211-4) "Tao makes things as they are but is not itself a thing. It exists in primordial stillness.

(211-5) We can put no true name on the Nameless.

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(212-1)³⁷⁹ His mind will then be empty of all particular facts, unmoving in any particular direction.

(212-2) God as MIND fills that Void. In being deprived first of his ego and then of his ecstatic emotional union with the Overself, the mystic who is thereby inwardly reduced

³⁷⁷ The paras on this page are numbered 16 to 20; they are not consecutive with the previous page, but follow the paras on page 212.

³⁷⁸ This sentence doesn't quite make sense; I have inserted a blank space after "and" because I think a word is missing. TJS '15

³⁷⁹ The paras on this page are numbered 7 to 15; they are not consecutive with the previous page.

to a state of nothingness, comes as near to God's state as he can. However this does not mean that he comes to God's consciousness.

(212-3) If a man asks why he can find no trace of God's presence in himself, I answer that he is full of evidence, not merely traces. God is present in him as consciousness, the state of being aware; as thought, the capacity to think; as activity, the power to move; and as stillness, the condition of ego, emotion, intellect and body which finally and clearly reveals what these other things simply point to. "Be still, and know that I am God," is a statement of being whose truth can be tested by experiment and whose value can be demonstrated by experience.

(212-4) There is a principle of life which is conscious in its own unique way, which is the essential being of all entities and the essential reality behind all substances.

(212-5) In that purified and exalted consciousness we may discern the kindred nature of man and God, we may understand why the Bible says one was made in the image and likeness of the other.

(212-6) Those who find that beyond the Light they must pass through the Void, the unbounded emptiness, often draw back affrighted and refuse to venture farther. For here they have naught to gain or get, no glorious spiritual rapture to add to their memories, no great power to increase their sense of being a co-worker with God. Here their very life-blood is to be squeezed out as the price of entry; here they must become the feeblest of creatures.

(212-7) Is it so unimportant to form an idea of God which shall be as near the truth as possible through containing as little error as possible? The Spirit which inspired and instructed Moses did not think so. "Thou shalt have no other Gods before me," it said. That is, we must not label the wrong thing with the name of God, or hold the wrong idea about him as if it were the correct one. "Thou shalt not make unto thee any graven image," was the next commandment. But an idol does not necessarily have to be made of stone or metal. It can be made of an idea.

(212-8) That alone is the final attainment which can remain with him through all the three states - waking, dream and deep sleep - and through all the day's activities.

(212-9) We are surrounded by a world which seems both real and outside us. Nothing that we can find in this world corresponds to this idea of God. Are we to assert that it is illusory or that God exists but is remote from this world? The mystic can reply. I know from experience that the idea is true and the existence is everywhere.

Old xxiv: General ... NEW XII: Reflections

(213-1)³⁸⁰ They are not crimes to be censured so much as problems to be understood.

(213-2) Whether he looks under a microscope at the lowest form of life or whether he looks deep within his own consciousness, this one law prevails unbrokenly.

(213-3) The concept is a true one but it is not a complete one. Another man must come, a God-inspired man, to finish it for us.

(213-4) Why do men travel, why are they so eager to move from one point on this earth's surface to a different one?

(213-5) The beginning of the work may provide him with an augury of its future course.

(213-6) Without denying his services or reducing his role, both of which are obviously large and important, it is still necessary justly to criticise and calmly to reject the flaws in his teaching. To accept them merely because they bear his name would be not only to support the myth of one man's infallibility but also to be disloyal to the search for truth.

(213-7) When truth abides partly in the one side of a controversy and partly in the other, then both sides should be regarded and studied.

(213-8) It opens as many more problems as it closes.

(213-9) It is not the only cause, but it is one of the commonest causes.

(213-10) These conclusions were not based on mere theory but on actual observation.

(213-11) Too many people are more willing to give advice than to give help.

(213-12) It is old farming wisdom that a single drop of rain does not make a shower.

(213-13) It is hard to abandon convention and risk scorn.

³⁸⁰ The paras on this page are numbered 37 to 48; they are not consecutive with the previous page.

³⁸¹ Blank Page

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

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XXII

(215-1)³⁸² Since World War II the Orient as a whole has been moving away from its spiritual traditions and sources at a speed far more accelerated than the pre-war one.

(215-2) It is a mystery of Grace that it will come looking for the man who is not pursuing truth, not looking for holiness, not even stumbling towards any interest in spirituality. And it will capture the man so completely that his character will totally change, as in Francis of Assisi's case or his world view will totally change, as in Simone Weil's case.

(215-3) It is a simple error to attribute to grace what properly belongs to his own nature, but it is spiritual arrogance to attribute to his own power what properly belongs to Grace.

(215-4) It cannot come to those who live on the surface of things, for merely to discover and recognise its existence requires the deepest attentiveness and the strongest love. All the human forces must unite and look for this divine event.

(215-5) If he fails but persists despite the failures, one day he will find himself suddenly possessed of the power to win, the power to achieve what had hitherto seemed impossible for his limited ability. {This}³⁸³ gift – for it is nothing else – is Grace.

(215-6) When the words are all fore known, the prayer may {become}³⁸⁴ too mechanical.

(215-7) Grace operates without any effort of his own.

(215-8) Whatever and whoever an adept brings into the Overself's light; will eventually be conquered by that light.

(215-9) If petitionary prayer, whether for self or others, is possible at a certain stage of meditation, it is impossible at a deeper stage.

³⁸² The paras on this page are numbered 39 to 52; they are not consecutive with the previous page.

³⁸³ This word is badly smudged in the original; but it is quite likely "this".

³⁸⁴ Only "-come" is visible in the original.

(215-10) Grace comes from outside a man's own self although it seems to manifest entirely within himself.

(215-11) Without doing any acts that might merit it, the grace suddenly comes to him.

(215-12) If the need to communicate either in prayer, or in meditation, with that higher power is not felt by a man, his intellect may be too powerful or his pride too strong.

(215-13) More than four hundred years ago a Dominican monk, Louis of Granada, affirmed "Contemplation - is the most perfect prayer."

(215-14) Lao-Tzu: "He knows always a power which he never calls upon in vain."

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XXII

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

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XIII

(217-1)³⁸⁶ If we all lived in a chaos and not in a cosmos, then it could be said that man's will was completely free. But in that case the sun's will, the star's and moon's will, would also have to be completely free. All things and all lives would then be subject to caprice, chance and disorder.

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XIII

(219-1)³⁸⁸ If anyone finds anything in this universe about which he complains, if he criticises its defects and deficiencies, its evils and imperfections, let him remember that a universe which is perfect, in the sense that he means, does not and could not exist. Only God is perfect. Anything else, even any universe, being distinct from God, cannot also be perfect. Consequently it will display tendencies and situations open to human criticism. Even though a universe is a manifestation of God it cannot become as perfect

³⁸⁵ Blank Page

³⁸⁶ The para on this page is unnumbered.

³⁸⁷ Blank Page

³⁸⁸ The para on this page is unnumbered.

as God without becoming God, when it would itself vanish. Nevertheless its divine origin and sustenance are revealed in the fact that all things and all beings in it strive for perfection even if they never attain it. This is what evolution means and this is the secret spring behind it. For in seeking to return to their source, they are compelled to seek its perfection too. That is, they are compelled to evolve from lower to higher states and forms, from evil conditions and characteristics to ideal ones.

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

221

XXI

(221-1)³⁹⁰ The tendency to assume that the spiritual man was perfect in his youth and never made a mistake in his maturity, is common among his followers and passed on by them to the public with the result that the latter stares at him with great awe as a rare phenomenon but does not dream that it is possible to follow in his footsteps to the same achievement. The truth is that he had his share of struggles and failures that he was born with his own particular imperfections and that he had to make the character and expand the consciousness which adorned his later years.

(221-2) I did not merely observe and describe these experiences from outside as an intellectual scientific researcher might do, but I penetrated into them, and revealed what was found there to others, who lacked the capacity to accompany me.

(221-3) I could not join anything in the end – no institution, no movement, no group and no master – for I felt that my life had to find its own unique role and meaning.

(221-4) I have withdrawn from the world and now live in retirement, which is not to say that I live in inactivity. But I find that I can help others with less misunderstanding and with more smoothness by confining my efforts to the inner worlds of being and the outer world of occasional writings, than by personal intercourse with them. It is easy for me to be in the world and yet not of it. But it is hard for some critics who do not know me – a knowledge which cannot be gained merely by meeting my body, for I habitually screen myself with ordinariness – to understand how this can be. (Initiation)

(221-5) I waited for a direct command from within to do this work, but it did not come. I concluded that someone else should put his hands to it: the duty was not mine.

³⁸⁹ Blank Page

³⁹⁰ The paras on this page are numbered 1 to 10; they are not consecutive with the previous page.

(221-6) Those who are slaves to tradition will not welcome these writings. How can they since I am not a copyist? I believe like them that the eternal verities remain the same at all times, but I also believe that the formulation and presentation of them can be adapted to a particular time, with much advantage to those addressed.

(221-7) "Write for the public good," counselled the Tamil devotional poet Ayvar.

(221-8) My first literary triumphs were followed by a long silence.

(221-9) The writing I have done is in fragmentary form; there is no whole completed record of what philosophy means to me.

(221-10) The truth is always there, on its own level and in its own place. If no one can find access to it today, someone will do so tomorrow. I have no illusion about my own relationship to it. No special importance is to be attached to my personality because I believe it to be present in my mind or feel it to be working in my heart.

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(222-1)³⁹¹ I look up from my writing at his well-remembered face, at the impressions graven so clearly on memory. I had been bent over my pen for many hours, so the force which drew my thought out of its orbit and made me see him in my mind's eye, was uncommonly strong.

(222-2) I have to give this knowledge to others through the form of those printed symbols called the pages of a book.

(222-3) I was a lone wanderer gaining my apprenticeship to mystical knowledge in different lands and with contradictory schools.

(222-4) I found so many faults in my early work that I could not bring myself to reread it.

(222-5) The opportunity of meeting a live mystic comes to few people but it has come to me many times.

(222-6) My object was not to revive ancient superstitions

³⁹¹ The paras on this page are numbered 11 to 18; they are not consecutive with the previous page.

(222-7) Although these books have many merits, from the philosophic viewpoint they are not quite satisfactory.

(222-8) I went into myself first, and what I found there I put down on paper.

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

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(223-1)³⁹² The recognition that he is a victim of serious disease embitters one man but humbles another. Which [of these two]³⁹³ effects arises depends on his past life-experience and present mentality.

(223-2) When truth gets into the hands of fanatics they do it harm. One man teaches that all disease is caused by wrong diet only but another teaches that it is caused by wrong thinking only. But truth says that both these causes are operative in man's world, as well as several others.

(223-3) Even medical science admits that a depressive kind of emotionalism contributes toward causing hardening of the arteries and hence earlier old age.

(223-4) The mental and emotional adjustment to frustration or loss which philosophy brings about is definitely therapeutic.

(223-5) Healing Exercise: Hold the thought that all these countless cells which compose your anatomy shall receive this transmuted energy. Along with the concentration inhale deeply, hold the breath and exhale equally in time.

(223-6) He will feel the Power moving through the flesh of his arm and hand, tingling in his fingers. He will feel the victorious attitude permeating his mind.

(223-7) It is quite logical that a disease of mind should, if prolonged enough, powerful enough, and given time enough, lead to a disease of body.

(223-8) These deep-seated ideas, strongly held and long sustained, are reflected in his physical body and take form in its sickness.

³⁹² The paras on this page are numbered 64 to 76; they are not consecutive with the previous page.

³⁹³ PB himself inserted "of these two" by hand.

(223-9) It is a curious bifurcated kind of consciousness where he is aware of what the body is suffering but where he can also feel the support of infinite peace at his centre. Thus both pain and peace are within it.

(223-10) It has a buoyant effect upon the body, too – and makes old flesh feel younger. It is not in the mind alone.

(223-11) That in some cases of ill-health is a visitation incurred by sins against hygienic laws, is true. That in other cases no such transgression appears, is also true.

(223-12) Do these Yogic dignitaries contradict each other? “Physical health is essential for true spirituality,” says Bhagat Singh Thind, a contemporary Sikh-Indian lecturer and teacher of yoga in the U.S.A. Yogananda, who claimed to have been granted the title of Paramahansa (Great Master) by his guru, stated flatly in one of his lessons on Self-Realisation: “The presence of God cannot be felt while the darkness of overpowering disease prevails.” Yet Sri Ramana Maharshi,³⁹⁴ suffering from a fatal cancer, affirmed the contrary and declared the body to be nothing.

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³⁹⁴ “Maharishee” in the original.

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