

Carbons 27 (First Series Notebook)

Table of Contents

Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself	2
Old ii: Relax and Retreat ... NEW III: Relax and Retreat	41
Old iv: The Path ... NEW I: Overview of the Quest	54
Old vii: The Intellect ... NEW VII: The Intellect	77
Old viii: The Body ... NEW V: The Body	88
Old ix: The Negatives ... NEW XI: The Negatives.....	91
Old x: Mentalism ... NEW XXI: Mentalism	108
Old xiii: The World-Mind ... NEW XXVII: The World-Mind	155
Old xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth	159
Old xv: The Reign of Relativity ... NEW XIX: The Reign of Relativity.....	161
Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation.....	174
Old xx: The Sensitives ... NEW XVI: The Sensitives	201

Editor's Note: This document contains paras from twelve of PB's Old Categories. There doesn't appear to be a pattern regarding those included or excluded. The Old Categories represented here are: I, II, IV, VII, VIII, IX, X, XIII, XIV, XV, XVII, & XX. The original pages of which this is the carbon appear to be scattered in the Vinyl series, particularly Vinyl XIV to XVII and Vinyl XIX to XX. We have not done a careful mapping of the originals against this carbon, but we recommend looking in that group first. Judging from the type of carbon paper and the topics mentioned, it is probable that these paras were typed in the 1960s – but that is no more than an educated guess. This is a typical collection of paras – many well-researched and informative, and many redundant in one way or another. One para that stands out is the lengthy para starting on page 323 which discusses the sage's relationship to fate and free will. There is a "(?)" typed into the body of this text, because there appears to be something weird about the beginning of this para – and indeed there is! A more complete and probably later version of this same para can be found at 169-1 of Vinyl XIV to XVII. Rather than labour to detail all the differences, we have included this latter para immediately after 323-1 even though 169-1 does not occur in the scan of this file. All the handwriting in this file is PB's except for that on page 127, which is by the original typist (who is unknown).

For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled "Introductory Readers' Guide." We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses

at illegible words, and the rare modification of grammar for clarity's sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a pdf of the same name. – Timothy Smith (TJS), 2020

1¹

2²

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

3³

I

First Series⁴

(3-1)⁵ They accept the futility of materialism because they have never known the vitalness of transcendentalism.⁶

(3-2) Whether it be a piece of [glued]⁷ furniture or a constructed building, a piece of written prose or a flying machine, it should serve not the functional alone,⁸ not the beautiful alone, but a blend of both together.

(3-3) Gillette,⁹ the inventor of the safety razor, did not come by his invention through intellect or research. He came to it by intuition. Hence, he said he "saw it all in a moment."

(3-4) Turning inward upon himself might be retiring to a fool's paradise or into a real one.

(3-5) Such intuitions manifest themselves only on the fringe of consciousness. They are tender shoots and therefore need to be tenderly nurtured.

¹ Manila folder front cover. PB himself wrote "FIRST series notebook" on the envelope by hand.

² Manila folder back cover

³ This page is a duplicate of page 29 in Carbons 32 (1939 Notebook). Different edits have been marked on the two pages.

⁴ PB himself inserted "First Series" at the top of the page by hand.

⁵ The paras on this page are numbered 1 through 13.

⁶ PB himself inserted a period by hand.

⁷ "glued" was typed above the line.

⁸ PB himself inserted a comma by hand.

⁹ Referring to King Camp Gillette.

(3-6) "I've never seen him act like this before," said Handel's¹⁰ servant to a friend. "He just stares at me and doesn't see me. He said the gates of Heaven opened wide for him and God Himself was there. I'm afraid he's going mad." But the fruit of this "madness," of these long hours when Handel refused to eat and wrote and wrote, was the greatest oratorio since before or after his century – the "Messiah."

(3-7) Solitude is not a necessity of the meditative existence. A man may go his own in the midst of a society inwardly detached, calm while outwardly busy and alert. Weary of the witless talk imposing upon their dementia a pomposity which provokes the ridicule which is right and proper.

(3-8) A man's duties toward himself and others are not finished with the discharging of his visible ones. The invisible and intangible ones are not less important.

(3-9) Our reward arises in an exaltation of soul.

(3-10) There are reserves of Power and Intelligence within ourself, of which you live undreaming.

(3-11) Philosophy does not accept this comfortless view of life, this morose pessimism about man and this gloomy denial of his glorious future.

(3-12) The man of the world drinks and dances; the mystic thinks and trances.

(3-13) There is no large idea in their petty lives.

4¹¹

I

5

I

(5-1)¹² Those who can understand the mystery of what is called by theologians (not by philosophers) the Incarnation, will understand also that the crucifixion of Jesus did not last a mere six hours.¹³ It lasted for a whole thirty-three years. His sufferings were primarily mental, not physical. They were caused, not by the nails driven into his flesh

¹⁰ Referring to George Frideric Handel.

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¹² The paras on this page are numbered 14 through 20; they are consecutive with the previous page.

¹³ PB himself inserted a period by hand.

at the end of his life, but by the evil thoughts and materialistic emotions impinging on his mind from his environment during the whole course of his life.

(5-2) There are certain conditions of the mystical life which remain indispensable, quite irrespective of the century or the milieu in which aspirants live. There are certain laws of mystical progress which remain immutable under any or every kind of human situation.

(5-3) The echoes of our spiritual being come to us all the time. They come in thoughts and things,¹⁴ in music and picture, in emotions and words. If only we would take up the search for their source and trace them to it, we would recognise in the end the Reality, Beauty, Truth, and Goodness behind all the familiar [manifestations].¹⁵

(5-4) How sad, how foolish that so many people turn their heads away in indifference, in apathy, and in inertia when they hear of these truths concerning the inward life and the universal laws! [They believe that]¹⁶ even if there [is]¹⁷ any truth in them, they believe these ideas are only for a handful of dreamers, for an esoteric cult with nothing better to do with its time and thought than to entertain them. There does not seem to be any point of contact between these ideas and their own lives, no applicability to their personal selves, and hence, no importance in them at all. How gross this error, how great this blindness! The mystic's knowledge is full of significance for every other man. The mystic's discoveries are full of value for him.

(5-5) Belief in unorthodox mysticism arises out of unbelief in orthodox religion. For mysticism sets up no dogmas to bind the human intellect and no ecclesiastical authority to bind the human will.

(5-6) It is a wise policy to reduce one's wants, but the modern tendency is exactly in the opposite direction.

(5-7) Even though these customs and ideas received the sanction of centuries, they are still wrong.

6¹⁸

I

7

¹⁴ PB himself inserted a comma by hand.

¹⁵ PB himself changed "ones." to "manifestations." by hand.

¹⁶ PB himself inserted "They believe that" by hand.

¹⁷ PB himself changed "were" to "is" by hand.

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(7-1)¹⁹ Our best moods are only glimpses benevolently granted to us of that transcendental state. They foreshadow that luminosity of mind which will one day be the realised heritage of the human race. They reassure the pessimists about the spiritual progress of that race. They indicate the best in us and rebuke the worst.

(7-2) Mysticism is simply an attempt to provide a system for those whom ordinary religion has ceased to help. It says, in effect, here is a practical means and a demonstrable method whereby you may verify for yourself the essential basic truth that there is a soul in man.

(7-3) The leisureliness of the mystic is a thing to envy, and even imitate. He does not hurry through the streets as though a devil were pursuing him; he does not swallow his tea at a single gulp and then rush off to some appointment; he does not pull out his watch with nervous, restless hands every half hour or so. Such physical relaxation is itself an approach to spiritual peace, that peace which our world has all but lost and is now desperately searching for through ways and means that will never lead to it.

(7-4) The Buddha loved peace and quiet. When he was present in the assembly, the disciples found he sat so perfectly still that the whole scene is described as resembling a lake of lotuses waiting for the sunrise. There are several stories of the Buddha refusing to allow noisy monks to live near him. He loved solitude also and often spent long periods away from everyone, even his monks.

(7-5) How can he escape? There are but two ways. The first is to gather sufficient wealth into his bins to enable him to snap his finger at conventional society, or at least to stand aside and laugh at the world whenever he likes. But by the time he has succeeded in this purpose, he is unlikely to want to free himself. The grip of routine will be greater than ever before. This method of liberation is a problematical one, after all. The second and certain way is to cut down his wants and needs so that his call on this world's goods is small.

(7-6) So long as men are wrapped up in the petty turmoils and prosaic trivialities alone, so long as they have no time or thought or feeling for the higher verities of life, so long will they stumble blindly and suffer unnecessarily.

¹⁹ The paras on this page are numbered 21 through 26; they are consecutive with the previous page.

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(9-1)²¹ One must learn to assign a proper value to the applause of the masses.

(9-2) How can we hear this divine whisper in the midst of our multifarious activities?

(9-3) GRAY:²² "Elegy In a Country Churchyard":²³

"Can storied urn or animated bust,
Back to its mansion call the fleeting breath;
Can Honour's voice provoke the silent dust,
Or Flattery soothe the dull cold ear of Death?
Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands that the rod of empire might have swayed,
Or waked to ecstasy the living lyre...²⁴
Far from the madding crowd's ignoble strife,
Their sober wishes never learned to stray;
Along the cool sequestered vale of life
They kept the noiseless tenor of their way."

(9-4) SHAKESPEARE:²⁵ "As You Like It":

"Who doth ambition shun
And loves to live i' the sun,
Seeking the food he eats
And pleased with what he gets
Come hither, come hither, come hither!"

(9-5) These moments of divine glorification exalt us like moments of hearing fine music. They come with the force of revelations for which we have been waiting. They hold us with the spell of enchantment made by a wizard's hand. Their magical influence and mystical beauty [pass]²⁶ all too soon, but the memory of them never does.

(9-6) Here in this country men are more eager to better their manufactures than themselves. They will accept their own imperfections quite smugly and contentedly,

²¹ The paras on this page are numbered 27 through 34; they are consecutive with the previous page.

²² Referring to Thomas Gray, author of the poem "Elegy Written in a Country Churchyard".

²³ "Church-Yard" in the original.

²⁴ PB himself changed a period to an ellipsis by hand.

²⁵ Referring to William Shakespeare.

²⁶ PB himself changed "passes" to "pass" by hand.

but the imperfections of their automobiles – never! Yet what is the use of their running from point to point on this earth if they do not even know why they are standing upon it at all?

(9-7) He who lacks the capacity to worship something higher than himself, to revere something better than himself, is already inwardly dead before his body is outwardly dead.

(9-8) Behind those cool statements of metaphysical truth, within those placid pages of metaphysical abstraction, there burns strongly the hidden flame of intense personal experience.

10²⁷

I

11

I

(11-1)²⁸ One day, during a conversation with a highly-intelligent, well-read, and culturally-alert Portuguese Bishop, I received the solution of this problem; he showed me a volume of the collected works of St. John of the Cross, and complained that this great Spaniard's mystical writings were hard to follow. From this he soon went on to say that mysticism was too complicated for him. Finally, he observed that his experiences and studies within the Roman Catholic Church had convinced him that mystics were men born with the special, rare, and abnormal capacity of being able to retract attention from "the sensible world," that mankind generally lacked this capacity because it was not innate, and that it was vain fatigue to seek mystical ecstasy unless one were a born mystic.

(11-2) If the mystical life were nothing more than a way of forgetting the dark sorrows of earthly life, a means of escaping the hard problems of earthly life, it would still be worthwhile. If its emotional raptures were nothing more than make-believe, it would still be worthwhile. We do not disdain theatres and books, films and music merely because the world into which they lead us is only one of glorious unreality. But the fact is that mysticism does seek reality, albeit an inner one.

(11-3) If it had been possible to attain salvation in the non-physical worlds, we would not have been born in this one. We are here because nowhere else could we, in our

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²⁸ The paras on this page are numbered 35 through 40; they are consecutive with the previous page.

present state of progress, find the right environment to ripen those qualities which will lead us further toward this ultimate goal.

(11-4) Take up and read a hundred different current newspapers, periodicals, magazines, and reviews. You may not find a single reference indicating that such a subject as mysticism even exists. Contemporary indifference to, and ignorance of it is appalling. And the sparse references, when eventually they are found, are more likely to be critical than appreciative.

(11-5) "Man Know Thyself!" There is a whole philosophy distilled into this single and simple phrase.

(11-6) We cannot get to ourselves because the world is in the way.

12²⁹

I

13

I

(13-1)³⁰ Concealed behind the passing dream of life there is a world of lasting reality. All men awaken at the moment of death from one into the other, but [only a]³¹ few men are able to resist falling swiftly into another dream again. [These]³² are the few who sought to die to their lower selves whilst they were still alive. [These]³³ are the mystics.

(13-2) The [red]³⁴ beauty and hushed serenity of a desert sunset affects even the insensitive person and makes him pause for a few moments. Why is this? Because in that brief while he does what his extroverted life does not ordinarily permit him to do, he concentrates and quiets himself, and thus receives a dim echo of the beauty and serenity which belong to his own innermost being. Thus he unconsciously uses what lies outside himself as a means of revealing what lies within himself.

(13-3) 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 energy may kill us through our unreadiness for it, whereas the undiscovered secret of

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³⁰ The paras on this page are numbered 41 through 48; they are consecutive with the previous page.

³¹ PB himself inserted "only a" by hand.

³² PB himself changed "The" to "These" by hand.

³³ PB himself changed "The" to "These" by hand.

³⁴ PB himself inserted "red" by hand.

human consciousness [could]³⁵ save us. Science, by itself, cannot help us here but philosophy can.

(13-4) Most men fall into easy acceptance of the belief that abstract thinking and mystical experience are too vague and too intangible to spur emotion and influence action. This is one reason why most men do not even trouble to investigate mysticism or study metaphysics.

(13-5) We dread the mysterious calm of Nature; we fear to break our own chains of activity and plunge into the still lagoon of meditation, and we dare not pause to question ourselves as to the meaning of it all.

(13-6) This is the ultimate beauty behind life, which all men seek blindly and unknowingly in such varied external forms, which merely and momentarily hint, suggest, or herald its existence.

(13-7) Religious people denounce a mystic as a heretic. Worldly people denounce him as a fanatic. All this because he has the moral courage to withdraw from religious tradition and to deviate from worldly custom.

(13-8) Art is, on the one hand, an approach to Reality; on the other hand, an expression of it.

14³⁶

I

15

I

(15-1)³⁷ Montgomery³⁸ a Meditator! By Alexander Clifford, the war correspondent, who travelled from El Alamein to Germany with Field-Marshal Montgomery. "Montgomery's military thinking was as logical and unorthodox as everything else. Once again his simplicity was at the root of it. He believed deeply in long periods of pure thought – of working each problem out from scratch. Way back in the desert he started a routine which he never abandoned. It was built round the same three caravans and the same staff, and probably the essential items in the day's program were the periods devoted to uninterrupted meditation. He could not do without it. Once the

³⁵ PB himself deleted "only" from after "could" by hand.

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³⁷ The paras on this page are numbered 49 through 54; they are consecutive with the previous page.

³⁸ Referring to Bernard Law Montgomery, 1st Viscount Montgomery of Alamein.

King came to visit him at Eindhoven in the autumn of 1944 and, owing to bad weather, was forced to stay longer than he had intended. Monty's program was dislocated as a result, and his staff detected signs of serious psychological frustration because his meditation periods were being curtailed."

(15-2) That which taught the most ancient of peoples a million years ago is with us still today and can teach us too. The Universal Mind is as much present within our finite minds now as it was then. What they learned we can learn. What Lao-Tzu,³⁹ Buddha, and Jesus knew we can know. History cannot limit the Overself's working to a particular period or a particular individual. It is present in all men and, therefore, accessible to all men.

(15-3) No man comes to the knowledge of his divinity through a crowd of other men. No human entity can discover its own relation to God through any group method. The way to spiritual awareness is entirely individual, essentially lonely, inescapably within oneself. That is to say, it is mystical. In so far as religion succeeds in showing the way, it ceases to be religion and becomes, or rather, consummates itself in, mysticism.

(15-4) The technique used to accomplish these results must include meditation. Before anyone can see reality, he must first have gained the facility of entering within himself for its quest.

(15-5) Every ambition achieved likewise means an addition to our troubles.

(15-6) Serve in sublime self-abnegation.

16⁴⁰

I

17

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(17-1)⁴¹ Why is it that the eagerness with which so many disciples flock to join an ashram ends so often in a deterioration of character after they have lived in it for a while? The answer is that there is a fundamental fallacy behind the thinking which draws them into it. It is the fallacy that they have any business with the other disciples. Their true business is with their master alone.

³⁹ "Lao-Tze" in the original. PB himself changed it to "Lao-Tse" by hand.

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⁴¹ The paras on this page are numbered 55 through 62; they are consecutive with the previous page.

(17-2) It may be the fear of being left with his own self, the boredom of having to face his own entity, that keeps the man whose acquaintance with mysticism is solely theoretical, who has never undergone its disciplines, nor experienced its psychological states, from turning aside for a few minutes, at least, from his common, everyday business and from current world affairs to give himself entirely to prayer and meditation.

(17-3) The mystic who sits in a chair or squats on a couch, meditating on higher truths or aspiring to the awareness of his higher self, is not wasting his time.

(17-4) The interest in, and keenness for, good music among classes hitherto indifferent toward it, which is a wartime legacy of the better kind, is another symptom of the common man's search for spiritual integrity, another signal of his dissatisfaction with a merely material way of life.

(17-5) When Jesus uttered those words, "The Kingdom of Heaven is within you," was he merely talking for the sake of talking or did he really mean what he said?

(17-6) It is for those who are ready for the phase of intellectual independence and spiritual individualism, who are courageous enough to face the inner solitariness of the human spirit when it turns from doing to being.

(17-7) However fantastic may be the practical consequences of this experience, due to its wrong interpretation by the mystic himself, the essential worth and intelligible meaning of the intrinsic reality out of which it arises still remains.

(17-8) When man becomes insensitive to the sacredness within himself, he is lost.

18⁴²

I

19

I⁴³

(19-1)⁴⁴ We are not sufficiently informed about the meaning of life and not sufficiently concerned with the purpose of life. In our ignorance we deify the machine and destroy ourselves. In our indifference we lose all chance of gaining peace of mind.

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⁴³ PB himself inserted "(I)" at the top of the page by hand.

⁴⁴ The paras on this page are numbered 63 through 72; they are consecutive with the previous page.

(19-2) Those who question the usefulness of these ideas are nearly always those who are still mesmerised by materialism. Because they persist in thinking materially, it is impossible for them to respond to the truth. They would be easier to deal with if they were merely unimaginative or simply unreflective.

(19-3) A sincere Church would do everything to encourage, and nothing to hinder, its members taking to the mystical quest. For this would be the best sign that it honestly sought to consummate its own work for the individual benefit rather than its own.

(19-4) Mysticism is quite accustomed to the materialism which conceitedly sneers at it, to the ignorance which carelessly dismisses it, and to the prejudice which absurdly suspects it.

(19-5) The different spiritual phases through which he is likely to pass will one day culminate in the more open-eyed perception of truth's integrality.

(19-6) Aesthetic appreciation of [art productions,]⁴⁵ no less than harmonious rapport with Nature, leads us nearer and nearer the divine in us, until our inner being is wholly absorbed in its ecstatic joy or unutterable peace.

(19-7) Why do we exist at all? Is there an ascertainable meaning and verifiable purpose in our presence on this earth? It is to answer these questions that all our day-to-day living really tends, albeit unconsciously.

(19-8) The sayings of Jesus cannot be authenticated by anyone as being historically true. But every illumined man can authenticate them as being mystically true.

(19-9) The drums which beat insistently and monotonously throughout the full-moon nights in many an Oriental community, have this ultimate object of putting the thoughts to rest and lulling the senses.

(19-10) A voluble tongue or a prolific pen is no evidence of an inspired mind.

20⁴⁶

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21

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⁴⁵ PB himself changed "art-productions," to "art productions," by hand.

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(21-1)⁴⁷ Meditation is inner work to attain the soul's presence. It is sometimes quickly resultful, but more often goes on for a long time before that attainment is realised.

(21-2) There is a strength in such a man which arises out of the surety of what he thinks and does. Where does such a surety derive? It derives from the Overself.

(21-3) The benefits which meditation promises being so worthwhile, the exercises which meditation requires are worth effort.

(21-4) If he will consciously put himself into line with this higher purpose of human living, he will not only become a better and wiser man but also a happier one.

(21-5) He lets the five senses delude him into taking their world as the acme of reality. He lets the ego intoxicate him with its own passions, desires, ambitions, and attachments. Is it any wonder that the word soul⁴⁸ becomes devoid of all meaning for him in the end?

(21-6) The practice of meditation ultimately leads the artist to find beauty, the mystic to find God within himself. This is its highest purpose. Thus it leads them from materialism to mentalism.

(21-7) His work in the world, his life in the home,⁴⁹ and even his pleasures in society will not at any moment stray outside his divinised consciousness but will always be held within it.

(21-8) It is customary for men to live through their years on earth with these questions unanswered and these problems unclarified. But is it satisfactory?

(21-9) Mysticism is larger than religion and ought not to be confounded with it; yet paradoxically it takes in religion and does not deny it. It fulfils and consummates religion and does not retard it.

(21-10) If we mix the mystical with the religious standpoints, the result will be confusion and misunderstanding. They must be kept apart and in their proper places.

(21-11) He must begin to cease living at second-hand, to help himself, to try his own powers, or he will never grow.

⁴⁷ The paras on this page are numbered 73 through 84; they are consecutive with the previous page.

⁴⁸ PB himself changed "'soul'" to "soul" by hand.

⁴⁹ PB himself inserted a comma by hand.

(21-12) Doers as well as dreamers.

22⁵⁰

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23

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(23-1)⁵¹ Men unaware of each other's existence, unfamiliar with each other's tradition, unable to communicate through lack of contact, have borne witness to the divine spirit they found within themselves.

(23-2) It provides a strong and definite basis for further advance.

(23-3) When he looks around at life from this fresh vantage-point of the higher self,

(23-4) Only when he has acquired a high degree of balance will it be safe for him to do this.

(23-5) The thoughtful man today is beginning to perceive the futility of such a shallow penetration of his own being and such a childish idea of the divine being.

(23-6) If he were not already rooted in spiritual being – yes, here and now! – he would not be able to feel the longing to find that being.

(23-7) Not even a solitary Crusoe⁵² passes through life alone. Everyone passes through it in fellowship with his higher self. That such fellowship is, in most cases, an unconscious one, is not enough to nullify it. That men may deny in faith or conduct even the very existence of their soul is likewise not enough to nullify it.

(23-8) It is a hard fact that few people possess the mystical faculty and an even harder one that most people cannot acquire it by conscious effort.

(23-9) Action always corresponds with authentic insight, whereas it not infrequently contradicts both intellect and aspiration.

(23-10) If a life of inward beauty and emotional serenity appeals to a man, he is ready for philosophy.

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⁵¹ The paras on this page are numbered 85 through 98; they are consecutive with the previous page.

⁵² Referring to Robinson Crusoe.

(23-11) The list of things which are classified as 'mystical'⁵³ has come to include such contradictory matters as the diabolic and the divine. Could there be greater confusion in any field of thought?

(23-12) How few are those today who acknowledge a higher spiritual power and seek communion with it!

(23-13) The so-called normal mind is in a state of constant agitation. From the standpoint of Yoga, there is little difference whether this agitation be pleasurable or painful.

(23-14) Such exalted moments give a man the feeling of his ever-latent greatness.

24⁵⁴

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25

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(25-1)⁵⁵ They march best in life who walk in step and keep in pace with this spiritual ideal.

(25-2) It is true that we are but poor and faulty,⁵⁶ sadly limited,⁵⁷ and miserably shrunken expressions of the divine spirit. Nevertheless, we are expressions of it.

(25-3) The adventure of setting forth to pass beyond materialistic perceptions in quest of spiritual ones appeals to few people.

(25-4) Not knowing what it is that they are really seeking, they waste much time and some emotion while looking for it.

(25-5) Art is a means of pleasantly enforcing meditation, of unconsciously leading the mind inwards, of transferring attention from the material thing to the immaterial Idea.

⁵³ PB himself underlined "'mystical'" by hand.

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⁵⁵ The paras on this page are numbered 99 through 116; they are consecutive with the previous page.

⁵⁶ PB himself inserted a comma by hand.

⁵⁷ PB himself inserted a comma by hand.

(25-6) Such is the separative ego's hold on most men that although they carry the divine treasure with them they regard it not.

(25-7) These are not unreal day-dreams but actual facts which can be confirmed today and have been attested in former days.

(25-8) There comes a day when a man must pause in the midst of his frantic striving, his futile scrambling.

(25-9) Somewhere at the hidden core of man's being, there is light, goodness, power, and tranquillity.

(25-10) Our richest moments are those spent in deep reverie upon the diviner things.

(25-11) He who penetrates to this inner citadel discovers what St. Augustine called "the eternal truth of soul."

(25-12) He has to learn by practice the art of retreating at any moment into the mystic citadel within the heart.

(25-13) Twentieth-century man has to find a way of solving his problems, not of evading them.

(25-14) No man can get out of his own sorrows unless he can get out of his own thoughts.

(25-15) The step from public worship to private communion is a step forward.

(25-16) The artist's finest productions may be vitiated by the ego's worst interferences.

(25-17) Only the unstudied and ignorant can look upon this doctrine as a remnant of paleolithic superstition.

(25-18) It is the soul within that really calls forth our worship.

26⁵⁸

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27

I

(27-1)⁵⁹ A spiritual poise will mark him out from his fellows.

(27-2) – this silent absorption in the Overself.

(27-3) “After long thought and observation I became aware of a second brain or gland, locked in the region of the heart which commanded with authority. I discovered that most of the difficulties of life were the result of the head-brain attempting to do the work of the heart-brain. It was like a skilled labourer trying to assume the place of a high-powered engineer.” (re Heart)

(27-4) Those costly hours when we abandon pleasure or deny sleep that we may take counsel of our better selves, are not wasted. They too bring a good reward – however deferred it be – and one that remains with man for ever.

(27-5) We use every possible moment to cultivate the uncertain fields of commerce or to grow the perishing flowers of pleasure, but we are unable to spare one moment to cultivate the certain fields of the spirit within ourselves or to grow the enduring asphodels of divine devotion.

(27-6) In the still hours of the evening, when the activities of the world drop from its tired hands, the mind can find anew its olden peace. But in solitude there can be comfort and healing. Genius fleeing the multitude, as Wordsworth⁶⁰ did, knows this to be true.

(27-7) Though it may be rare in these raucous days, it is nevertheless still profitable to try to retain something spiritual, a little of the soul’s light, a ration of divine intelligence, and a modicum of balance.

(27-8) Our every thought and mood suffer from body reference.

(27-9) Activity creates depletion, the mind demands rest. Hold the balance by turning inwards.

(27-10) People cannot⁶¹ be at home to spare a little thought for spiritual things, and at the same time be at the [theatre]⁶² or out motoring or playing golf.

⁵⁹ The paras on this page are numbered 117 through 127; they are consecutive with the previous page.

⁶⁰ Referring to William Wordsworth.

⁶¹ We have changed “can not” to “cannot” per grammar.

⁶² PB himself changed “cinema” to “theatre” by hand.

(27-11) Suffering men resort to travel in order to forget their burdens, but ruefully find that memory paces the steamer deck beside them, the ego travels in their train, and mind lays its throbbing head upon the same hotel pillow. They may escape from the whole world but, unless and until thought is conquered, they cannot escape from themselves.

28⁶³

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29

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(29-1)⁶⁴ There is a charm which emanates from goodness, a vigour which radiates from truth, and a peace which belongs to reality.

(29-2) The mind has different layers between the outer surface consciousness and the inner fundamental consciousness. Those intermediate layers do not represent the true Self, and are, therefore, to be crossed and passed in the effort to know the true Self. For instance, some of the layers are conscious and others are sub-conscious; there are layers of memory and layers of desire; there are layers which are storehouses of the results of past experiences in earlier re-incarnations – they contain the habits and trends, complexes and associations which have come down from those earlier times. There are other layers which contain the past of the present reincarnation with its suggestions from heredity, from education, from upbringing, from environment, and from childhood. There are layers which are filled with the desires and hopes, the wishes and aspirations and ambitions and passions of the ego. All these layers must be penetrated by the mystic and he must go deeper and deeper beneath them for none of them represent the true Self. He is not to permit himself to be detained in any of them. They are all within the confined sphere of the personal ego and in that sense they are part of the false self. Too often they detain the seeker on his path or distract him from his progress: to know the true Self is to know a state of being into which none of them [enters.]⁶⁵

(29-3) The great sources of wisdom and truth, of virtue and serenity, are still within ourselves as they ever have been. Mysticism is simply the art of turning inwards in order to find them. Will, thought, and feeling are withdrawn from their habitual extroverted activities and directed inwards in this subtle search.

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⁶⁴ The paras on this page are numbered 128 through 132; they are consecutive with the previous page.

⁶⁵ PB himself changed “enter.” to “enters.” by hand.

(29-4) Smollett:⁶⁶ "Independence" Nature I'll count in her sequestered haunts, By mountains, meadows, streamlet, grove, or cell; Where the poised lark his evening ditty chants, And health, and peace, and contemplation dwell.

(29-5) Are we to decline these truths because they do not make much appeal to the present mind of our cities?

30⁶⁷

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31

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(31-1)⁶⁸ He must work unwearyingly at this task of self-recollection for it is important that he shall not show spiritual-mindedness out, merely because he has let business-mindedness in.

(31-2) It would be interesting to count the men of your acquaintance who are able to stand on their own solitary opinion, who refuse to be strapped down in the straight-jackets of conventional public opinion. You will usually find that such men, by taste or by circumstance, are accustomed to pass somewhat lonely lives. They like to sequester themselves; they prefer to live in quiet places. If destiny grants them the choice, they choose the place of quiet mountains rather than the prattle of little men. Such men develop their bent for independent thought precisely because they prefer withdrawn lives. Society and company could only assist to smother their best ideas, their native originality, and so they avoid them. Thoreau,⁶⁹ that powerful advocate for solitude, could never be intimidated by anyone.

(31-3) From Lao-Tzu's⁷⁰ address to Confucius on "Simplicity." "The chaff from winnowing will blind a man. Mosquitoes will bite a man and keep him awake all night, and so it is with all the talk of yours about charity and duty to one's [neighbour. It]⁷¹ drives one crazy. Sir, strive to keep the world in its original simplicity – why so much fuss? The wind blows as it listeth, so let virtue establish itself. The swan is white without a daily bath and the raven is black without dyeing itself. When the pond is dry and the fishes are gasping for breath it is of no use to moisten them with a little water or

⁶⁶ Referring to Tobias George Smollett.

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⁶⁸ The paras on this page are numbered 133 through 137; they are consecutive with the previous page.

⁶⁹ Referring to Henry David Thoreau.

⁷⁰ "La Tsze's" in the original. PB himself changed it to "Lao-Tse's" by hand.

⁷¹ PB himself changed "neighbour, it" to "neighbour. It" by hand.

a little sprinkling. Compared to their original and simple condition in the pond and the rivers it is nothing.”

(31-4) To live in lonely contemplation of the secrets deep down in the heart; to place all ambitions and restless desires on a funeral pyre and burn them up in a heap – these things demand the highest courage possible to man. Those who would denominate one who has achieved them as a coward, because he does not run with the crowd who fight for pelf and self, make a ghastly mistake.

(31-5) If human life has any higher purpose, it is this one.

32⁷²

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(33-1)⁷³ We delude ourselves with the dream that we are travelling to Italy or to Austria; it is not we who are travelling, but the ship and the train. We only travel when our souls move out of their narrow encasements and seek a larger life. And that can happen anywhere; it might be at our own familiar fireside at the bidding of an illumined book; it might come, of course, with our first view of the Himalaya Mountains. But merely to move our bodies from one place to a distant one, without a corresponding movement of the soul, is not travel; it is dissipation.

(33-2) So long as a man is a stranger to his own Divine soul, so long has he not even begun to live. All that he does is to exist. In this matter most men deceive themselves. For they take comfort in the thought that this attitude of indifference, being a common one, must also be a true one. They feel that they cannot go far wrong if they think and behave as so many other men think and behave. Such ideas are the grossest self-deceptions. When the hour of calamity comes, they find out how empty is this comfort, how isolated they really are in their spiritual helplessness.

(33-3) We shall write about things seldom written of, hence this is not and cannot be a book for the ordinary religionist, or the ordinary mystic, or the ordinary scientist, or the ordinary academic metaphysician who is satisfied with his religion, mysticism, science, or metaphysic,⁷⁴ and who does not want to go beyond its limits.

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⁷³ The paras on this page are numbered 138 through 142; they are consecutive with the previous page.

⁷⁴ PB himself inserted a comma by hand.

(33-4) R.W. Emerson⁷⁵ in his Journal – “I must permit none to intrude uninvited upon my privacy; time is too scarce. The lesser things I must do in order to subsist leave not even enough time to attack the greater thing I ought to do in order to obtain the goal. He who unasked invades my time, invades my life. He must be repelled. In this matter I must be firm and unyielding.” Emerson called these social oppressors “devastators of the day.”

(33-5) The world being for each of us a mental activity, vanishes as soon as that activity is wholly suppressed by yoga. It is only an appearance in time, space, matter, and form. The essence behind it is revealed when the idea of it is suppressed without consciousness itself being suppressed.

34⁷⁶

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35

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(35-1)⁷⁷ There are too many people who mistake a confused mass of unrelated assertions, unrefined terms, and unproven statements for mysticism. They do so because they think that mysticism is beyond logical proof, above scientific demonstration,⁷⁸ and out of reach of mathematical exposition. They consider mysticism to be entirely a matter of feeling and not of thinking. These are the people who fall victims to the charlatan and the impostors. The kind of mysticism they espouse is a bemused one.

(35-2) An Indian mystic wrote me recently, criticising what he called my “yearning to express” as being inconsistent with a true attainment of inward Peace. I do not make any claims about my personal attainments so I shall not discuss that point. But on the other point I would like to ask him why should such a yearning be inconsistent with peace? Is not God ever seeking to express Himself through the universe? Did not Ramakrishna yearn for disciples? I seek (not yearn) to express myself primarily because some inner urge bids me do so and secondarily because, however [imperfectly and slightly,]⁷⁹ I follow an artist’s profession. Neither inner urge nor untiring art [denies]⁸⁰ anyone his peace. But men devoid of the aesthetic sense could not grasp this.

⁷⁵ Referring to Ralph Waldo Emerson.

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⁷⁷ The paras on this page are numbered 143 through 150; they are consecutive with the previous page.

⁷⁸ PB himself inserted a comma by hand.

⁷⁹ PB himself changed “imperfect and slight the effort may be,” to “imperfectly and slightly,” by hand.

⁸⁰ PB himself changed “deny” to “denies” by hand.

(35-3) Society exists for the individual. Its high and hidden purpose is to make perfect the men who compose it. This is not to say that it exists for the exploiters and the parasites.

(35-4) We must follow Truth unfrightened by the scorn of doubters, the hatred of priests, the insults of ignorant mobs, and the puerile laughter of the loose-living.

(35-5) Wotton:⁸¹ "Farewell to the World"⁸² - "Welcome, pure thoughts, welcome ye silent groves, These guests, these courts, my soul most dearly loves, Now the winged people of the sky shall sing, My cheerful anthems to the gladsome spring."

(35-6) We must poke the fires of the mind every day with the poker of meditation, else it becomes choked up with the ashes of maya.

(35-7) This nation's and every nation's most important problem is human ignorance of divine laws.

(35-8) Philosophy teaches its votaries to aspire towards the best that is in them.

36⁸³

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(37-1)⁸⁴ The fact is that most people are unacquainted with the mystical point of view, uninformed about mystical teachings, and unattracted by mystical practices. This is partly because there are few mystics in the world and not much reliable information about mysticism, and partly because the dominating trends of most people are

⁸¹ Referring to Sir Harry Wotton.

⁸² This appears to be based on a poem by John Donne, "Dr Donne's Farewell to the World" - lines 35-38 correctly read:

"Welcome, pure thoughts! welcome, ye careless groans!

These are my guests, this is that courtage tones.

Ye winged people of the skies shall sing

Mine anthems; be my cellar, gentle spring."

Henry Wotton's version as quoted is taken from page 195 of "Cyclopaedia of English Literature: A Selection of the Choicest Productions" edited by Robert Chambers.

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⁸⁴ The paras on this page are numbered 151 through 158; they are consecutive with the previous page.

materialistic ones. The values which they consider the most important are sensuous ones.

(37-2) The wise will turn to the mountains for rest as they will return to them from the ends of this earth when they are world-weary. For they are ancient souls of many births and their Methusalean propensities will find fit neighbour in those aged heights. And then they will sit upon the craggy stones and gaze up at the peaks' defiant heads and suck in peace as a bee sucks the [pollen]⁸⁵ from a flower.

(37-3) "There is a principle which is the basis of things, which all speech aims to say, and all action to evolve, a simple, quiet, undescribed, undescribable presence, dwelling very peacefully⁸⁶ in us, our rightful lord; we are not to do, but to let do; not to work, but to be worked upon; and to this homage there is a consent of all thoughtful and just men in all ages and conditions." —Emerson.

(37-4) Until the masses want to understand the truth about their inner nature, they will not begin to seek it. They will be satisfied with the offerings of popular religion at best, or popular atheism at worst.

(37-5) There is a marked intelligence within every atom of the cosmos and within every living creature within the cosmos. So far as the human mind shows forth its own native intelligence it reveals, however faintly, the presence of that master intelligence out of which it spends itself.

(37-6) Beauty is one side of reality which attracts our seeking and our love. But because it is so subtle and our perceptions are so gross, we find it first in the forms of art and Nature, only last in the pure immaterial being of the intangible reality.

(37-7) His fame as a mystic spread through every continent. He is classed with history's great individuals.

(37-8) "Dost thou love life? Then do not squander time" —Franklin.⁸⁷

38⁸⁸

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39

⁸⁵ The original editor circled "pollen" and wrote "? honey" in the margin by hand and then erased it.

⁸⁶ PB himself deleted a comma after "peacefully" by hand.

⁸⁷ Referring to Benjamin Franklin.

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(39-1)⁸⁹ Now and again I am compelled to stand aside and gaze at my fellows in awe and wonder, for their one aim seems to be the very reverse of "Excelsior!" With them it is ever downward – deeper and deeper into matter, mammon, and neurasthenia. Verily this is the Gethsemane of the Christ-self within them – that immortal spirit seeking to free them from the thick folds of illusion in which they have been entangled. I know that this is so, for I too have sinned with them, and gone down into the dark depths, and become entangled in those tempting folds; but never could I still the hunger of the heart to fulfil the most sacred and primal purpose of life.

(39-2) A way suited to our times and our matter-sunk minds is urgently needed. Because the writer was dissatisfied with most paths already formulated he has shaped out the one which is here offered. This way takes but a fragment of one's daily life, a mere half hour being enough.

(39-3) The source of wisdom and power, of love and beauty, is within ourselves, but not within our egos. It is within our consciousness. Indeed, its presence provides us with a conscious contrast which enables us to speak of the ego as if it were something different and apart: it is the true Self whereas the ego is only an illusion of the mind.

(39-4) When we walk under the groined arches of a cathedral we do not usually feel the same emotions as when we step out of the lift into the bargain basement of a department store. This is what I mean when I say that every place has its mental atmosphere, formed from thousands of thoughts bred in it; and this is why I suggest that retreat now and then into a secluded place for spiritual self-development is something worthwhile for the aspirant who is compelled to live amid the tumults of a modern city.

(39-5) His inner self has the capacity of making its own revelations to him. These got, he will find himself increasingly independent of those which come from outside, from the hearsay of other men or the writings of dogmatic traditions.

(39-6) There is no peace in our restless daily existence, no poise in our restless minds and hearts.

(39-7) We know so little of man's higher nature and so much of his lower one!

⁸⁹ The paras on this page are numbered 159 through 165; they are consecutive with the previous page.

⁹⁰ Blank page

(41-1)⁹¹ Therefore it is that, grey with wandering from [his] ancient goal, [the aspirant turns] tired feet across the threshold of immortal thought and [dwells] for a soft white hour upon the couch of unutterable peace. The words [he has] heard with [his] mortal ears have proved only of momentary worth to [him], but the words [he hears] when [he turns] away from the world and [listens] with the inner ear, will walk by [his] side until the end of Time.⁹²

(41-2) Instead of teaching people how to pray aright by praying for more strength, more wisdom, and more peace, they taught them to look for dramatic happenings following a useless practice like praying for national, material benefits, when not one percent of such prayers were ever answered nor could ever be answered by the deaf, dumb, and paralytic Pantheon.

(41-3) “Nor less I deem that there are powers which of themselves our minds impress; That we can feed this mind of ours In a wise passiveness. Then ask not wherefore, here, alone Conversing as I may I sit upon this old grey stone, And dream my time away.” — Wordsworth

(41-4) It would be more correct to say, and more relevant to affirm, that although no mystical experience may be communicated by telling about it, such communication may eventually be achieved over a period of years through a long process, of which the telling is the first item.

(41-5) The Sanyasi⁹³ from (Laws of Manu) “Let him not wish for death, let him not wish for life, let him wait for the time, as a servant for his wages. Rejoicing in the Supreme Self, sitting indifferent, refraining from sensual delights, with himself for his only friend, let him wander here on earth, aiming at liberation.”

⁹¹ The paras on this page are numbered 166 through 173; they are consecutive with the previous page.

⁹² PB himself heavily edited this para by hand. It originally read: “Therefore it is that, grey with wandering from our ancient goal, we turn tired feet across the threshold of immortal thought and dwell for a soft white hour upon the couch of unutterable peace. The words we have heard with our mortal ears have proved only of momentary worth to us, but the words we hear when we turn away from the world and listen with the inner ear, will walk by our side until the end of Time.”

⁹³ “Sanyassi” in the original.

(41-6) The soul is present and active in every man. This is why it is quite possible for every man to have a direct glimpse of the truth about his own inward non-materiality.

(41-7) This is the only way whereby man can impregnably demonstrate to himself the illustrious dignity of his true being. This is the only way he can obtain the power of living in the only real freedom possible on this earth.

(41-8) There is invaluable, hidden good in life, but we must dig deep in this manner to find it.

42⁹⁴

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(43-1)⁹⁵ We live in a condition of spiritual languor, of lost spiritual vision, and decayed intuition.

(43-2) To surrender life to TRUTH is to desert the baser standards of conduct which have hitherto held us. It means that henceforth we will no longer consult our own comfort and convenience, but accept the leading of the inner Master, no matter into how hard a path he may direct us.

(43-3) Sceptics who disparage these truths as dreams; who label our researches as endeavours to solve insoluble riddles; and who sneer at our ideals as attempts to attain unattainable states of mind, thereby brand their own intolerance and superficiality. Converse with such unphilosophical mentalities and undeveloped hearts is unprofitable. It were better to keep a silent lip when they confront us.

(43-4) Too many people are entirely unaware that there is a spiritual significance, a higher purpose, in their own lives. Too many neglect the duty of seeking this significance, fulfilling this purpose.

(43-5) I disdain to call it "life" because it is unworthy of that word – since they are the first fruits of that worship of Matter which engages us today. The Supreme Self can be found only through quiet moments and calm interludes, which is why the Supreme Self is so unpopular nowadays.

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⁹⁵ The paras on this page are numbered 174 through 183; they are consecutive with the previous page.

(43-6) [Unfortunately]⁹⁶ many Western people are completely uninformed about these matters and regard mysticism as forbidden territory, or the practice of meditation as something unholy.

(43-7) It is because most men are interested in satisfying their lower [selves]⁹⁷ rather than in realising their higher [selves]⁹⁸ that there is so much more struggle today than there need be, so much more fussing than is inevitable in the human lot.

(43-8) It must be clearly understood that mysticism is distinct from religion; yet none the less, it is deeply religious.

(43-9) "Like a lion not trembling at noises, like the wind not caught in a net, like a lotus not stained by water, let one wander alone like a rhinoceros." (Buddhist Scriptures)

(43-10) When these dedicated periods of time are multiplied, his being gathers strength.

44⁹⁹

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(45-1)¹⁰⁰ He who seeks his inner being, and finds it, finds also his inner good.

(45-2) How can a poor mystic come to one of these and tell him of the simple mystery? Hence the strange veilings in which his thoughts are wrapped, the writing – rifted with occult similes and mystical metaphors – that is the native language of the soul. The higher part of man shrinks from kissing his bestial mouth, and so, veils her face seven times, that she may move through this world unharmed and [recognised]¹⁰¹ only by her own fit mates.

(45-3) "I wander and look for Thee / But Thou dost evade my eyes / By hiding Thyself in my heart." – Muhammadan¹⁰² medieval song.

⁹⁶ PB himself deleted "so" from after "Unfortunately" by hand.

⁹⁷ PB himself changed "self" to "selves" by hand.

⁹⁸ PB himself changed "self" to "selves" by hand.

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¹⁰⁰ The paras on this page are numbered 184 through 193; they are consecutive with the previous page.

¹⁰¹ PB himself changed "unrecognised (except)" to "recognised" by hand.

¹⁰² "Muhammedan" in the original.

(45-4) Those who are unable to grasp this explanation, the first time, may do so at a later attempt; while those who will not grasp it and refuse to consider it further, thereby indicate that they are not subtle enough to receive its truth. They will continue to seek reality among the cozening deceivers of superficial experience, but it will ever elude them there.

(45-5) One fateful day, he will ruefully realise that he is octopus-held by external activities. Then will he take up the knife of a keen relentless determination and cut the imprisoning tentacles once and for all.

(45-6) The artist, working through the medium of imagination – whether he imagines scenes or sounds – creates a beautiful piece. The philosopher, working through the same medium but seeking self-improvement, creates a beautiful life.

(45-7) Here is one beautiful thought taken from a letter written by Helen Keller: “Our inner selves have come together so closely, you cannot mistake my silence or I yours, and so I will not pretend to apologise for my forced silence.”

(45-8) The independent Thinker cannot conform to the opinions of his age merely because he happens to be living then; he will not cut the cloth of his thoughts to patterns by his contemporaries but always to his own.

(45-9) How few appreciate their divine relationship and are aware of what life could hold for them.

(45-10) A rapture which lifts him out of his ordinary being.

46¹⁰³

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(47-1)¹⁰⁴ “The world is too much with us; late and soon, Getting and spending we lay waste our powers; Little we see in nature that is ours; We have given our hearts away, a sordid boon!” – Quote from Wordsworth.

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¹⁰⁴ The paras on this page are numbered 194 through 203; they are consecutive with the previous page.

(47-2) The man who would grow spiritually must take some trouble over it and give some time to it. For a short period every day he must try to put himself into a certain mental state. This kind of exercise is called meditation.

(47-3) We are not all born to juggle figures in an office, not to manufacture cocktails behind a bar. There are still a few among us who are willing to forego the honour and honorariums which come with an established occupation in society.

(47-4) Only when thought penetrates [deeply]¹⁰⁵ or suffering weighs [heavily],¹⁰⁶ or joy becomes refined, or prayer attracts an answer are they likely to begin to find a higher meaning [in]¹⁰⁷ their lives.

(47-5) The true meaning of mysticism is often lost under false or dubious meanings that are foisted on it by the ignorant outside its precincts, or by the incompetent within them.

(47-6) A teaching which helps men to meet adversity with courage, opposition with serenity, and temptation with insight, can surely render a real service to modern man.

(47-7) What concentration means to the artist is what it means to the mystic. Only its object is different. The late Sir Henry Wood,¹⁰⁸ conductor of the London Queen's Hall Concerts, told how, during the first world war, he never heard, whilst conducting, the sirens warning the metropolis of impending air raids. This is what rapt absorption means.

(47-8) There are plenty of misconceptions about the nature of mystical contemplation. They range from the utterly absurd to the perfectly reasonable. A serious one is that the aim of such contemplation is to lose consciousness. Any man who has been hit over the head can do that!

(47-9) It is a clarion call to man to seek his true self, a voice that asks him, "Have you found your soul?"

(47-10) In each man there is a part of him which is unknown and untouched.

¹⁰⁵ PB himself changed "deep" to "deeply" by hand.

¹⁰⁶ PB himself changed "heavy (heavily?)," to "heavily," by hand.

¹⁰⁷ PB himself changed "of" to "in" by hand.

¹⁰⁸ Referring to Sir Henry Joseph Wood.

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(49-1)¹¹⁰ Through¹¹¹ these beautiful forms our feeling is aesthetically pleased, but through its own higher evolution¹¹² it is merged and rapt in the spirit of Beauty itself. In this matter the thinking of Plato coincides smoothly with the knowledge of philosophy.

(49-2) One can keep the mind as serene as an undisturbed temple and hence be happier than when amid the mob. We must learn to treasure such moments when we think grandly, and surrender our laboured hearts to sublime peace.

(49-3) He may be as interested in, and as careful about, the forms of art as any other artist could be. Yet he has taken to art not for its own sake but for the Soul's sake.

(49-4) We write for those who are attracted towards reading about philosophy, as well as for those who have gone further still, and practice it.¹¹³

(49-5) All men are engaged in the enterprise of finding the Soul, not only the few mystics. But most men lack awareness in their questing.

(49-6) Those who are discerning enough can taste the elixir in true words.

(49-7) Youth, with its tremendous physical exuberance, is less attracted to, and less fitted for, the practice of meditation than age, with its slowed-down body.

(49-8) Modern man lives in his body for material ends, almost independently of the rest of him. He has run his head into the noose of one-sided life.

(49-9) We have the illusion that here, in this sensory experience, we touch all of reality.

(49-10) We vaccinate our children against smallpox, but do not trouble to vaccinate ourselves against small minds.

¹¹⁰ The paras on this page are numbered 204 through 217; they are consecutive with the previous page.

¹¹¹ A question mark was typed in the margin of this para by the original typist, indicating that they wanted PB to check the contents of the para more closely.

¹¹² PB himself deleted a comma after "evolution" by hand.

¹¹³ PB himself inserted a period by hand.

(49-11) The higher purpose of existence is to advance man until he can live in the awareness of his divine selfhood.

(49-12) The indifference which is everywhere shown to this subject is both cause and consequence of the ignorance of it.

(49-13) Is the kneeling religious devotee praying to a God who cannot hear him? Is the squatting mystic meditating on a higher self which is not there?

(49-14) "The heaven is here for which we wait, The life eternal now!" —James Rhoades

50¹¹⁴

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(51-1)¹¹⁵ The fragmentary awareness of himself, which is all that man has today, is pitifully poor in contrast to the full awareness the Quest holds out as his spiritual possibility.

(51-2) We can spare plenty of time for the petty, the frivolous, and the surface-matters of life. But we cannot spare any time for the great, the earnest, and the deep matters of life.

(51-3) We need the comfort and hope, the courage and understanding which follow in the train of these teachings.

(51-4) The discovery that life has an inner meaning and a higher purpose has not yet been made by these men.

(51-5) We cannot come to a plain contemplation of life while we allow ourselves to be unduly disturbed by desires and unduly perturbed by [disappointments. Hence]¹¹⁶ the need of yoga.

(51-6) What does all this extroverted activity or intellectual agitation mean, after all? It means that the human mind is unable to bear facing itself, looking into itself, being by itself.

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¹¹⁵ The paras on this page are numbered 218 through 229; they are consecutive with the previous page.

¹¹⁶ PB himself changed "disappointments, hence" to "disappointments. Hence" by hand.

(51-7) The aim of the mystic is to know what he is, apart from his physical body, his lower emotion, his personal ego; it is to know his innermost self. When this aim is successfully realised he knows then with perfect certitude that he is a ray of the divine sun.

(51-8) These elements must have their place in our lives but it is not a fundamental place. They are only of marginal significance in contrast to the spiritual purpose of human incarnation.

(51-9) This search after the soul need not wait until death until it successfully ends. To do so would be illogical and in most cases futile. Here on earth and in this very lifetime the grand discovery may be made.

(51-10) Those who are insensitive to spiritual nuances are mostly those who are obsessed by their immediate activities and local surroundings.

(51-11) You will not be able to understand the world better than you understand yourself. The lamp which can illumine the world for you, must be lighted within yourself.

(51-12) We who are spiritually-minded move against a background which is materialistic and uninspired.

52¹¹⁷

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53

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(53-1)¹¹⁸ Your creed is immaterial in mysticism. You may be a philosophic Buddhist or a doctrinaire Baptist.

(53-2) In the gravest depths of a man's being he will find, not fouling slime and evil, but cleansing divinity and goodness.

(53-3) Whilst men can see no reality except in what lies all around them, they are sorry victims of illusion.

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¹¹⁸ The paras on this page are numbered 230 through 244; they are consecutive with the previous page.

(53-4) The dilettanti of the towns do not usually become devotees of the inner Light.

(53-5) The Tamil poet and sage, Thiruvalluvar,¹¹⁹ calls this sublime state of Yoga, “The vision of the supremely beautiful,” reminding us of similar language in Plato.

(53-6) The toils of yesterday and the troubles of [tomorrow]¹²⁰ were alike turned into the thinnest of thin airs.

(53-7) There are three signs, among others, of the Soul’s presence in a Soul-denying generation. They are: moral conscience, artistic imagination, and metaphysical speculation.

(53-8) There are millions of men and women living today whose whole conception of life is so entirely materialistic that they not only do not comprehend a spiritual conception, but do not even want to comprehend it.

(53-9) Enlightenment ripens into Exhilaration if its promptings are faithfully followed.

(53-10) It is then that the transitory nature of all earthly happiness is revealed to them.

(53-11) Such mystical experiences will open to him the true meaning of his humanhood.

(53-12) Meditation is really the mind thinking of the Soul, just as Activity is the mind thinking of the World.

(53-13) The mystic life depends on no institution, no tradition, no sectarianism. It is an independent and individual existence.

(53-14) Even if, when I put pen to paper, a spiritual belt sometimes seems to drive my mental engines, and even though I have tried to unchain the pen that once served Mammon alone, I still write to fill the pantry!

(53-15) The subtle magnetism of these poetic murmurs from Olympus may bewitch us from our wonted way of life.

54¹²¹

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55

¹¹⁹ “Tiruvalluvar” in the original.

¹²⁰ PB himself changed “to-morrow” to “tomorrow” by hand.

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(55-1)¹²² If you will adjust your receiving set to the proper wave-length, if you will still the mind and listen in, you, too, may find the Soul.

(55-2) Man's need is twofold: recollection of his divine nature and redemption from his earthly nature.

(55-3) The moments when we plunge into deep meditation bear a rich fruitage.

(55-4) He who seeks the truth about these matters will discover that it is contrary to current opinion, and¹²³ therefore¹²⁴ he will have to discover it by himself and for himself.

(55-5) There are essentially two ways of looking at life, from which men¹²⁵ everywhere¹²⁶ choose.

(55-6) Life announces its divine intention only in the deepest, most secret, and most silent part of our being.

(55-7) What wrong is there in seeking sufficient financial resources, sufficient good health, and enough of the pleasant things of this world to make life physically endurable?

(55-8) Behind this obvious legendry there is a fragment of actual history.

(55-9) To escape from worldly troubles, to assuage the disappointment of frustrated hopes, mysticism offers a way.

(55-10) I am quite content to rusticate amid old villages and decaying windmills.

(55-11) When we turn inwards, we turn in the direction of complete composure.

(55-12) Those mysterious divine moments are as the sudden arising of a bridge flung from time into eternity.

¹²² The paras on this page are numbered 245 through 263; they are consecutive with the previous page.

¹²³ PB himself deleted a comma after "and" by hand.

¹²⁴ PB himself deleted a comma after "therefore" by hand.

¹²⁵ PB himself deleted a comma after "men" by hand.

¹²⁶ PB himself deleted a comma after "everywhere" by hand.

(55-13) Those hours spent in your own company can provide a rich quarry for the thinker.

(55-14) But the world's judgment is not God's.

(55-15) The first problem of a man who has reached the years of mental maturity, is himself.

(55-16) Philosophy will provide the artist with the basis for a truly creative life.

(55-17) The goal can be reached by using the resources in his own soul.

(55-18) Has man no other needs than the grossly material? Has he himself, as apart from his body, no needs?

(55-19) I do not want to turn this into a pulpit preachment.

56¹²⁷

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57

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(57-1)¹²⁸ The Yogi is not necessarily a melancholy misanthrope.

(57-2) Amid the fuss and flurry of everyday life we are apt to lose touch with the divine.

(57-3) Beneath your everyday self lies a giant – an unsuspected self of infinite possibilities.

(57-4) We must put a spiritual purpose into our lives.

(57-5) His task is to discover the presence within himself of a deeper and diviner layer of the mind.

(57-6) The acceptance of these ideas can only benefit, and not harm, humanity.

(57-7) Mass stupidity is not, and never can be, a satisfactory substitute for individual intelligence.

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¹²⁸ The paras on this page are numbered 264 through 283; they are consecutive with the previous page.

(57-8) That which religion worships as from a distance, mysticism communes with as an intimate.

(57-9) Mysticism is a mode of feeling which elevates consciousness to its highest self.

(57-10) He has become conscious of the sacredness of existence.

(57-11) "That being to whom all returns, from whom all proceeds; who is all and in whom all things are" – Vishnu Purana

(57-12) Beethoven's music is not only melodious, which is common, but also charged with thought, which is not.

(57-13) – unflinching intellectual integrity.

(57-14) – need is for a balanced equipoise between

(57-15) Men with minds too small to accept any other world-view than materialism, and with hearts too narrow to hold any other aims than solely selfish ones, have no use for mysticism.

(57-16) In those moods he will journey far from bodily conditions and environmental influences, far from human sins and social strife, to a place of sanctuary, peace, blessing, and love.

(57-17) The courage it gives you, the peace with which it enfolds you, the understanding it bestows on you, are surely tangible benefits.

(57-18) All through the modern era mysticism has been continuously in retreat. Now it can advance.¹²⁹

(57-19) Mysticism is too subtle to live in the general consciousness, too rarefied to permeate popular conceptions.

(57-20) The value of an ideal is [its]¹³⁰ worth¹³¹ when put into practice.

¹²⁹ PB himself inserted a period by hand.

¹³⁰ PB himself inserted "its" by hand.

¹³¹ PB himself deleted a comma after "worth" by hand.

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(59-1)¹³³ It is a gross mistake to believe that this is a path to worldly misery and material destitution. Says an ancient Sanskrit text: “Whoever turns himself into a jewel-case of philosophic wisdom, perfect devotion, and faultless conduct, to him comes success in all his enterprises, like a woman eager to return to her husband.” —(The “Ratna Karandaka Sravakachara”)¹³⁴ Note particularly that the promise is made to those who have travelled the threefold path and also travelled it to its end.

(59-2) The art of fixing the mind in free choice, of holding thoughts as, and when, one wills, has yet to be valued and practised as it ought to be among us. Overlooked and disregarded as it has been, it is like buried treasure awaiting the digger and the discoverer.

(59-3) The box-office success of [the]¹³⁵ film ‘The Razor’s Edge’¹³⁶ is proof that there is a little room for something loftier in the entertainment world. Here is a story of a young war veteran whom Nature has made an individualist and whom experience has made reflective about experience itself. He begins a search for inner peace, which in the story¹³⁷ is contrasted with a setting of continental worldliness and Parisian sin.

(59-4) Nothing can ever exist outside God. Therefore, no man is bereft of the divine presence within himself. All men have the possibility of discovering this fact. And with it they will discover their real selfhood, their true individuality.

(59-5) In the middle of the twentieth century, mysticism is in a feeble state and speaks with a faint voice. This is partly because not enough people want it and partly because it lacks inspired leadership.

(59-6) These practices have long been wrapped in cabalistic¹³⁸ mystery. They do not seem to belong to an era of cynical enlightenment absorbed along with cocktails. To sit immobile, silent, alone, and to repel thoughts as though they were unwelcome burglars, seems archaic, irrational, and primitive.

¹³³ The paras on this page are numbered 284 through 290; they are consecutive with the previous page.

¹³⁴ Properly “Ratnakaranda Śrāvakācāra;” “Karanda” in the original.

¹³⁵ PB himself deleted “cinema” after “the” by hand.

¹³⁶ PB himself underlined “‘The Razor’s Edge’” by hand.

¹³⁷ PB himself deleted a comma after “story” by hand.

¹³⁸ PB himself changed “cabbalistic” to “cabalistic” by hand.

(59-7) The strangeness of mystical thought and the untried nature of mystical exercises keep many people away from both.

60¹³⁹

I

61

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(61-1)¹⁴⁰ The same possessions which enslave one man may set another free. For where the first uses them to strengthen desires, nourish passions, increase selfishness, and exploit humanity, the second may use them to build character, improve intelligence, foster meditation, and serve humanity. The very things which captivate the first man help to liberate the second one.

(61-2) There is a Mind in man, immeasurably superior to his ordinary mind. If, in quiet moments and still moods, he will patiently await its promptings and submit to them, he may gain understanding, power, and guidance superior to his own.

(61-3) He will know what both the fullness and the fulfilment of life mean only when the consciousness that the Spirit is his own very self, comes to life within him.

(61-4) It is an effort to make the insight of a few reflect itself in the minds of all who are willing to receive it. It is a pointer towards the root fact which is the ultimate support of every other fact, because it is the support of his very existence, his very life and consciousness.

(61-5) Many will be irritated by these thoughts but some will be disturbed by them. It is only from the last group that a reconsideration of what they seek in life and how they propose to attain it, is at all likely.

(61-6) Because he regards the theory and practice of his subject from the inside, the mystic can discuss it with a correctness and authority which most critics do not possess because they are outside it. They are largely in the dark about it – he is actually in the light.

(61-7) I believe in a higher power behind the universe. Call it God, if you like. I believe in a higher power behind man. Call it the soul, if you like to. Such beliefs do not appeal to the cocktail-soaked cynics and sophisticates of our era.

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¹⁴⁰ The paras on this page are numbered 291 through 300; they are consecutive with the previous page.

(61-8) The world teems with different things which have been produced by the hands or developed by the minds of men, just as it teems with different men.

(61-9) He will know only that he stands in the presence of authority and love, truth and power, wisdom and beauty.

(61-10) Our age is too ready with its cynicism, too sure of its materialism.

62¹⁴¹

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63

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(63-1)¹⁴² The sage gladly opens to all qualified and eager seekers the mysteries and treasures of his own inner experience, that they may profit by his past struggles and present success.

(63-2) There are others, however, who are not satisfied with such ignorance and such indifference, who want certain and assured knowledge of the spirit, by penetrating the secrets of their own being. And it is the promise of the satisfaction of this want which attracts them to mysticism.

(63-3) There is a hidden light within man himself. Sometimes its glow appears in his most beautiful art productions, his loftiest religious revelations, his most irreproachable moral decisions.

(63-4) During my own world wanderings I noticed so many people travelling about, yet arriving nowhere. They were people without any higher aim in life, physically animated but spiritually dead.

(63-5) We are wealthy in techniques and skills, poor in wisdom and insight. We have too much selfishness, too little goodness. Most of us are caught in a tangled web of activity, but few of us seek release from it.

(63-6) Although it is true that mysticism is quite often a refuge for cranks and failures, it is also an inspiration for the finest minds and the noblest hearts.

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¹⁴² The paras on this page are numbered 301 through 312; they are consecutive with the previous page.

(63-7) These thoughts are the progeny of fact, strict and scientific. I am no poet, giving to airy nothings a local habitation and a name!

(63-8) That arrogance which denies heaven to the unorthodox¹⁴³ does not trouble the mystic. He finds heaven here in this life, now before the transition of death.

(63-9) If the illumined man is not to keep alight the torch of this divine knowledge, who else, one may venture to inquire, is competent to do so?

(63-10) The destructiveness of the past few decades was needed to clear the planet for the constructiveness of the next few decades.

(63-11) If philosophy did nothing more than give us these hopeful assurances about human life or death, it would have done enough to justify a welcome.

(63-12) He feels the presence within him of the mysterious entity which is his soul.

64¹⁴⁴

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65

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(65-1)¹⁴⁵ To be poised is not to be petrified: it is activity in repose, ready for use whenever necessary.

(65-2) Solitude is often the best society.

(65-3) The hermit who feels he has no obligations to society.

(65-4) All this shows a one-sidedness.

(65-5) Either there is complete indifference to the subject or complete misunderstanding of it.

(65-6) They have yet to explore the ultimate possibilities of their own [minds.]¹⁴⁶

¹⁴³ PB himself deleted a comma after "unorthodox" by hand.

¹⁴⁴ Blank page

¹⁴⁵ The paras on this page are numbered 313 through 323; they are consecutive with the previous page.

¹⁴⁶ PB himself changed "mind." to "minds." by hand.

(65-7) Those who left divine forces outside their world-view, have become baffled, confused, and hesitant.

(65-8) – the impact of philosophy on the everyday conduct of men and women.

(65-9) The silent magic of its presence may seldom be felt but will always be remembered.

(65-10) Right meditation will eliminate wrong [fears]¹⁴⁷ from a man's life and it will give him the strength to endure the vicissitudes of modern existence.

(65-11) Wondrous indeed is that day when we realise the ever-presence of the true Self.

66¹⁴⁸

I

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

67

II

(67-1)¹⁴⁹ The failures and the ne'er-do-wells, the wild dreamers and half-insane psychics who infest the outer courts of the temple of mysticism, are bad advertisements for it.

(67-2) We must recognise the fact that many people take to these {fanatical}¹⁵⁰ cults, these nonsensical doctrines, out of blind groping reaction against the harsh prosaic materialism of their times. They clutch at the first handy rope of spiritual seeking for relief, not caring at the moment in the emotional joy of help gotten about its quality. This sharp turning of a corner in their [lives]¹⁵¹ is to be admired, not deplored.

(67-3) It is partly because women are more passive receptive and negative than men that they are more ready to believe in religion and more open to intuit mysticism. But the price they pay is to be less rational, less critical, more gullible. Hence they are more easily becoming dupes of charlatanic or absurd cults.

¹⁴⁷ PB himself changed "and fear" to "fears" by hand.

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¹⁴⁹ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

¹⁵⁰ PB himself changed "fanatic" to "fanatical" in the original para (603-2 in Vinyl XIX to XX) but only part of the edit transferred to this copy.

¹⁵¹ PB himself changed "life" to "lives" by hand.

(67-4) The refusal of the real adepts to appear publicly as such has opened the door for the cupidity and charlatanry of their counterfeits to enter all too easily.¹⁵²

(67-5) The Baroness von Krudener¹⁵³ was a mystic who at one time greatly influenced the Czar Alexander I.¹⁵⁴ She gave him the idea of the Holy Alliance of Russia, Prussia and Austria. She undertook fantastic missions. Not long before her death however she confessed: "Very often I have taken for the voice of God what was nothing but the fruit of my own pride and imagination."

(67-6) His receptivity to the truth may be so limited and so egoistic, as to introduce serious errors into it.

(67-7) Others have not even had the authentic mystical experience but only a faint emotional reflex of it.

(67-8) It is a region of half-knowledge and partial truth. It has all the special dangers and attractions, all the deceptions and obscurities of twilight.

(67-9) Some have succeeded in getting a hazy intuition of the soul but they are very far from getting a vivid realisation of it.

(67-10) The mistake is to take their unconscious [interpretations]¹⁵⁵ of truth for the truth itself.

68¹⁵⁶

II

69

II

(69-1)¹⁵⁷ Some see lightning flash across the eyes, others feel a glowing point within the heart. These are not the Overself but the human and psychic reactions to the experience of it.

¹⁵² PB himself changed "all-too-easily." to "all too easily." by hand.

¹⁵³ Referring to Beate Barbara Juliane Freifrau von Krüdener, also known as Barbara von Krüdener.

¹⁵⁴ Referring to Alexander I of Russia.

¹⁵⁵ PB himself changed "interpretation" to "interpretations" by hand.

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¹⁵⁷ The paras on this page are numbered 11 through 21; they are consecutive with the previous page.

(69-2) Just as a stained-glass window colours every ray of light which enters a church through it, so an egoistic mentality imposes its own conceptions on the spiritual truths which enter a man through it.

(69-3) The guidance comes in part from the divine centre of his being and in part from the human surface of it. Even if he feels that he cannot live up to this ideal himself, he should recognise its value and need.

(69-4) We must separate the universally true message from its locally-made wrapping, discriminate authentic divine insight from its fallible human counterpart.

(69-5) Let us not mistake the folly of man for the wisdom of God, nor the impulse of man for the will of God. Let us not accept the perversion of truth for the purity of truth.

(69-6) They are imperfect earthen vessels for perfect divine offerings.

(69-7) The mistake occurs not in the revelation itself but in their reception of it.

(69-8) Too many people use New Thought to deceive themselves, to evade their responsibilities, and to shirk their duties. This is because they think it promises them something for nothing, results without working for them.

(69-9) We must remember that the truth, although itself perfect, often reveals itself through an imperfect channel. Its own validity still remains however much it may be mixed up with discredited thoughts. Inspiration is still a living reality in the prophet's heart even though his ego limits or interferes with its messages.

(69-10) It is easy to parade incompetence and inefficiency as mystical superiority above mere earthly life, and thus deceive both oneself and others. It is hard to take oneself uncompromisingly in hand and triumph over these defects of one's very virtues.

(69-11) If only they would give to the infinite being of God the faith they give to the finite and faulty being of some charlatan, how quickly they would progress!

70¹⁵⁸

II

71

II

(71-1)¹⁵⁹ The true adept does not sell either the secrets of his knowledge nor the use of his powers. There are several reasons for this. The most important is that he would harm himself for he would lose the link with the very source of his knowledge and power. He does not possess them in himself but by virtue of being possessed by the Higher Self. From the moment that he attempted to make them a means of worldly profit, It would gradually begin to desert him. Another reason is that he would lose his privileged position to speak the pure truth. To the extent that he had to rely upon purchasers of it, to that extent he would have to shape it or conform it to their tastes and prejudices; otherwise they would refuse to have it. He would have to use his powers to please them. He would have to accommodate his knowledge to their weaknesses. He could succeed in the profession of teaching truth only by failing in his own duty of realising truth. For the truth being the one thing he got without price, is the one thing which he must give without price. This is the law governing its distribution. Anyone who violates it proves by this very violation that he does not possess truth in all its shining purity.

(71-2) When it is said that the mystic's own mental construction is responsible for the visions he sees, whether these be of a living guru distant in space or a dead one distant in time, or a scriptural God, it is not meant that such construction is a voluntary activity. On the contrary, it is both involuntary and subconscious. This is the psychological explanation of such phenomena but what is the metaphysical one? This is that the mystic, not having evolved to an understanding of the formless, timeless, matterless character of true being, nor to the capacity to concentrate on it, is given a spaced-timed-shaped image on which to concentrate. What gives him this image? It is his own Overself.

(71-3) Why did Sri Ramakrishna see God as the Mother, Kali, during his numerous mystical experiences? The answer must be traced back to his boyhood history. He was then a young priest serving in a temple dedicated to Kali. He performed his ceremonies with intense faith and devotion. The power of involuntary and subconscious auto-suggestion explains the rest.

72¹⁶⁰

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73

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¹⁵⁹ The paras on this page are numbered 22 through 24; they are consecutive with the previous page.

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(73-1)¹⁶¹ Legends like this grow around the person of an Oriental recluse or ascetic faster than he himself knows. He could only slow the pace of this growth and not stop it even if he wanted to. And this whilst he is yet alive – how wildly will it progress after he is no longer alive to check it. How baseless the miracles that will pass from mouth to mouth.

(73-2) The ordinary mystic ordinarily mixes up his own personal thoughts and feelings with the impersonal ‘thing’ which he is experiencing and so spoils his view of it. The philosophic-mystic, on the other hand, sees the ‘thing’ as it really is in all its purity.

(73-3) There are countless thousands who, weak in faith and lacking in intuition, must perforce seek amid external things for proof of the soul. Spiritualism claims to give this proof. There are, of course, those who believe that the spiritualists have misinterpreted their experiences.

(73-4) If we follow them too closely, leaving behind our critical [faculties]¹⁶² and penetrative powers, in too many cases we meet eventually with disillusionment and sometimes disgust. “Things are not so easy of comprehension or explanation as people would have us believe,” wrote the German poet Rilke.¹⁶³ Beware of those who tell you that they can see the secret works of the universe as easily as one can see through a glass window. If they are sincere, the likelihood is that their knowledge is hastily or prematurely promulgated; if they are deluding themselves or deceiving others they are worse guides than none at all. Creation still remains a great riddle.

(73-5) Many mystics in {the}¹⁶⁴ East and West tried to live in their ivory towers of contemplation, disdainful of the noisy violence and bustling activity of the crowd. But the war broke even into their isolation and administered such tremendous shocks that secluded living and peaceful meditation became almost impossible. Thus Nature tried to teach them this same truth of inter-dependence, albeit in a sterner way. Could they have but comprehended it, the war was their magnificent opportunity to express in action whatever they had realised in contemplation.

74¹⁶⁵

II

75

¹⁶¹ The paras on this page are numbered 25 through 29; they are consecutive with the previous page.

¹⁶² PB himself changed “faculty” to “faculties” by hand.

¹⁶³ Referring to René Karl Wilhelm Johann Josef Maria Rilke, also known as Rainer Maria Rilke.

¹⁶⁴ We have inserted "the" into the text per grammar.

¹⁶⁵ Blank page

(75-1)¹⁶⁶ The excessive self-centredness of ascetic mysticism, its passive enmity to an integral human life, its unworthy praise of pious indolence, its oyster-like indifference to human interests, its narrow disparagement of the married state unfit it to become a perfect ideal suited to our own times. What modern intelligence can accept and what modern heart can approve such an attitude? Asceticism is an important phase but it is not everything.

(75-2) Not by moving further and further away from reality, blindly and obstinately, can the seeker discover truth. He must face the facts of common life before he can unveil those of the uncommon life.

(75-3) The question therefore arises: To what cause is such a situation to be attributed? For if the professions of esoteric wisdom and claims to extraordinary power made by the cults are true, then both their leaders and followers have failed miserably in implementing such declarations,¹⁶⁷ whilst if they are untrue then many seekers after truth are being misled.

(75-4) Both these conclusions are unpalatable to the purblind enthusiasts among such seekers and therefore, when they subconsciously recognise the dilemma they prefer to quell the revolt of reason and look the other way. They have neither the courage to be starkly realistic and descend from their clouds, nor the capacity to be impartially reasonable and perceive aright what is happening beneath their noses.

(75-5) Everything is seen, on the contrary, through the spectacles of narrow intellectual preconception and biased emotional belief. They suffer from mental sleeping sickness, a dangerous lethargy from which they rarely awake, but when they do it is only because the pain of repeated bitter disappointments and the ache of constant ugly disillusionments have become completely intolerable. A persistent capacity for throwing a romantic veil over ugly facts merely reveals an equivalent incapacity to review instructive events. In short, they lack the intelligence to recognise their errors and the courage to learn from them even when recognised.

¹⁶⁶ The paras on this page are numbered 30 through 34; they are consecutive with the previous page.

¹⁶⁷ PB himself inserted a comma by hand.

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(77-1)¹⁶⁹ It is at the sight of such a melancholy spectacle that we bless those earlier days which were spent in editorial work. For all editors tend to develop a touch of cynicism, to prize everything but value nothing. Thus they are less easily fooled than most people, and less easily fool themselves. They will not so readily evade unpleasant facts [or]¹⁷⁰ avoid unpleasant deductions based on these facts. And they understand too, that if we find in the [world]¹⁷¹ people of different mentalities, there are accordingly different views to suit them.

(77-2) We could not fail to behold that the abysmal depth of these cult-leaders' failure is in inverse ratio to the preposterous height of their extravagant claims to wisdom and power. Of what outstanding value have they been to their fellow men and women? We are entitled to ask for the visible fruits of all this verbal commotion and general mystery-mongering. What proof have they given that there is anything substantial behind their claims? They can show no practical achievement nor productive effort that has made a deep mark in any sphere of contemporary history nor even revealed that they possess any capacity to make it. They have not brought to the concrete problems which confront mankind any better counsel than the non-illuminati have brought – unless the utterance of abstract nouns be such. The final demonstration of their futility is given by the personal failures of their followers in consequence of such unprofitable influence and hollow teaching. Hardly any have developed and balanced the trinity of head, heart, and hand, the harmony of brain, feeling, and will. Few possess the ambition which works hard for what it wants, but almost all dream of great good fortune coming effortlessly to them through some divine grace, auspicious planet, invisible adept's working, or other miraculous means. In short, the personal lives of a large proportion of these believers are stamped with frustration and failure as the public lives of their leaders are stamped with utter inability to accomplish any marked positive benefit for mankind. It is as comical as it is tragical to contemplate how ineffectively they drift through the years as mere dreamers lacking power but ever talking of it.

78¹⁷²

II

79

II

¹⁶⁹ The paras on this page are numbered 35 through 36; they are consecutive with the previous page.

¹⁷⁰ PB himself changed "nor" to "or" by hand.

¹⁷¹ PB himself changed "work" to "world" by hand.

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(continued from the previous page) Even when their miseries and sufferings impel them eventually to some reflection they apportion the blame everywhere except in the right place. It is God's will, or adverse stars, or evil spirits, or unavoidable karma, or a spiritual test, but it is never the harvest of the gullibility which they have sown, of the intellectual exaggerations to which they have yielded, of the one-sided, unbalanced, and negligent view of life which they have been taught, nor of the self-deception which permits them to take so many illusions for realities.

(79-1)¹⁷³ Whoever gazes around the ocean of contemporary, occult-mystic, public life in the rest of the world and anxiously scans its horizon for an outstanding figure will find that none has yet appeared in sight.

(79-2) We do not criticise such men and such practices for any other reason than the protection of earnest seekers, and we may not desist from doing so because their path is beset with psychological dangers, fantastic experiences, worldly harm, and grotesque beliefs. An unhealthy inner life is often the consequence, one filled with strange phantasmagoria. From all this they may be saved by wise guidance, just as they may be plunged into it by the pseudo-guidance which they usually find. So far as we are aware – and we have travelled the wide world – all the available guidance which such seekers are likely to obtain will lead them to everything else except the one thing that really matters, namely, fulfilling the real purpose of our human existence here on earth, and not an illusory one. Where such guidance is honest, sincere, and unselfish – which is rare indeed – it is likely to be imperfect, inadequate, and incomplete. In the written statements of these blind leaders of the blind as in their uttered ravings, the sage can quickly discern by such signs as the terminology and syntax used, how unregulated and how unbalanced is their course of thought and experience. We set ourselves seriously to ponder the question: “How can these earnest seekers avoid the abundant dangers and satanic deceptions to which they are exposed?” Hence our published and private warnings.

80¹⁷⁴

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81

II

(81-1)¹⁷⁵ It is a great pity, therefore, that such an excellent discipline should, during the course of ages, have fallen into disrepute through having fallen into the hands of those

¹⁷³ The paras on this page are numbered 37 through 38; they are consecutive with the previous page.

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who despised civilised, self-respecting society for primitive, half-animal existence, rejected the earning of an honest livelihood for undignified begging, exiled the faculty of intellect for unthinking adherence to absurd superstitions, did violence to natural functions of the body by atrocious ascetism and traded on the gullibility of the masses by pretending to marvellous powers.

(81-2) What harm will it do the mystically-inclined if they desist from shallow and unsystematic thinking? And how much good will it surely do them if they begin to deepen and systematise their thoughts! What lessening of their devotion to the Divine will result if they critically base it upon the pure truth about the Divine instead of blindly revelling in personal imaginations about it? And how far are they better off with their glorification of intellectual poverty?

(81-3) Because critical, rational thinking has to be transcended during certain phases of this quest, we should not over-value it. But let us not¹⁷⁶ therefore¹⁷⁷ fall into the opposite error and under-value it. Even if it could do nothing more than keep us from stumbling, it would be worthwhile. But it can do much more than that.

(81-4) The initial impetus and dynamic force of all these mystical phenomena come from the Overself, whereas the forms taken in consciousness by them are the ego's own manufacture. When the ego receives the impact from the Overself, it visualises a face or figure, an event or scene, according to its habitual trend of thinking and experiential familiarity. In this natural but limited way it gives expression to the Formless in the world of forms. The wisdom of this process is that the ego naturally supplies a form with which it is familiar and, therefore, which is comprehensible to it. This explains why, for example, a mystical message is always couched in the same language as that spoken by its recipient. But it also explains why the very intellectual and experiential limitations of the ego are so often and so unfortunately mistaken for divine revelations!

82¹⁷⁸

II

83

II

(83-1)¹⁷⁹ It is open to a philosopher to speak differently in different capacities and in the "Statesman" article I spoke as a critic of yoga, deliberately stressing its demerits,

¹⁷⁵ The paras on this page are numbered 39 through 42; they are consecutive with the previous page.

¹⁷⁶ PB himself deleted a comma after "not" by hand.

¹⁷⁷ PB himself deleted a comma after "therefore" by hand.

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because I had written too much in its praise and people were apt to get a one-sided and therefore¹⁸⁰ incorrect picture of it. And I spoke as a critic of the yogis too because the reports of other peoples' experience and the confirmation of my own revealed that there was far too much disastrous exploitation of gullibility and far too much social parasitism among them. Many readers came to think wrongly that because I supported the positive beneficial aspects of yoga and praised the concentrative powers of the few genuine yogis, I therefore¹⁸¹ also supported the negative, harmful, queer, and questionable aspects of yoga and endorsed the numerous exploiters, idlers, idiots, and fanatics in the ranks of yogis. Nevertheless the "Statesman" article did not express my considered judgment nor did it represent my complete attitude.

(83-2) DAVID DEVANT: "Secrets of Magic." An amusing account is given of Sir Oliver Lodge's¹⁸² superstitious awe in face of the performance known as "Translucidation." Members of the audience were asked to write on small cards, which were placed in envelopes, sealed, marked, and placed in a bag held by Miss Devant who was seated on the platform: "My sister would simply take an envelope out and put it on her forehead and then read the contents. This was duly carried out with the six envelopes. Each one, after it had been read, was handed over the footlights immediately, and passed on to the person who claimed it. It seemed impossible and inexplicable; so much so that one day Sir Oliver Lodge came to the performance armed with a specially-sealed envelope, which he challenged my sister to read. She read it with the rest, and he was so surprised that he got up from his seat in the stalls and made a short speech to the audience. He said he could not understand by what means this marvel had been accomplished as he knew nothing in science could account for it." The book itself explains how the trick was worked;¹⁸³ it involved a trap-door, two accomplices, and a powerful electric lamp – a simple mechanism but not so simple as the mentality of this great man of science – the High Priest of Spiritualism.

84¹⁸⁴

II

85

II

¹⁷⁹ The paras on this page are numbered 43 through 44; they are consecutive with the previous page.

¹⁸⁰ PB himself deleted commas after "and" and "therefore" by hand.

¹⁸¹ PB himself deleted commas after "I" and "therefore" by hand.

¹⁸² Referring to Sir Oliver Joseph Lodge.

¹⁸³ This semicolon was cut off by the right margin, however it is visible in the original para (619-2 in Vinyl XIX to XX).

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(85-1)¹⁸⁵ They hold the curious belief that to be spiritual one must be a simpleton, that the path to wisdom goes through foolishness and that the advocacy of delusions is the enlightenment of mankind.

(85-2) It is not the original revelation of the Overself which they communicate or transmit but the impact of the revelation upon their own mentality. A prism does not transmit the pure white light which strikes against it but only the several colours of the spectrum into which it breaks that light. The mystic's mentality is like a prism and breaks the pure being of the Overself into the egoistic colours of ideas and beliefs.

(85-3) His belief that God wishes him to offer up his analytical thinking and critical reasoning powers as a sacrifice, is a foolish one.

(85-4) These explanations of mystic experience are not intended to explain it away altogether. We must not discount either its reality or its value merely because it may not be quite what the mystic himself sincerely believes it to be. We must not dismiss it as worthless phantasy. We must comprehend that it is the way in which a genuine transcendental existence necessarily expresses itself to the human mind at a certain stage of the latter's development.

(85-5) The external segregation of spiritual aspirants for a whole lifetime is impracticable today. It is also undesirable. The ashram ideal suited a primitive society, but does not suit our complex one. What is really needed now is the establishment of "Houses of Retreat" where men of the world may pass a week-end, a week, or even a month, in a holy atmosphere under the helpful guidance of an experienced spiritual director.

(85-6) I had a yogi friend who told me that in his younger days, twenty years earlier, he had gone to the Himalayas to live in a cave and get illumination. Instead he got rheumatism!

(85-7) If we compare his state with the state of the crass materialist, his is certainly the better one. It is good that he feels that only when he gives himself up to meditation does he live at all. But it cannot be for this alone that his spirit was made flesh, his being brought down to earth. Life must certainly be large enough to include meditation but it cannot end with it.

¹⁸⁵ The paras on this page are numbered 45 through 51; they are consecutive with the previous page.

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(87-1)¹⁸⁷ This self-centred, secluded, and ivory tower existence was well suited to normal peace-time, hardly suited to crisis peace-time, but quite unsuited to crisis wartime. It was either forcibly smashed to an end by events or somehow continued by paying the price of an enormous self-deception.

(87-2) The monastic cloister and the mystical ashram are not necessarily the homes of spirituality. They may be the homes of a disguised or unconscious worldliness.

(87-3) Plato correctly compared such mystical hermits who flee society and practise self-centred individualism in cloisters or ashrams, to shell-fish!

(87-4) Life in a monastery can never constitute a satisfactory or honourable end in itself. We may use these retreats for temporary refreshment of heart and renewal of mind, only to throw ourselves¹⁸⁸ more powerfully into the world-struggle again.

(87-5) The world will not be overcome by running away from it nor by shutting our eyes to it, but by comprehending its significance and bringing it into cooperative,¹⁸⁹ side-by-side association with our spiritual quest.

(87-6) These ashrams are places for old people to retire to, for the death-waiters. They are not centres of inspiration for the young people who still have many years of life ahead of them.

(87-7) But after all, the advice to withdraw from the burdens and pleasures of society is impracticable today and that is the best argument against it.

(87-8) Another danger of these monastic retreats is the danger of falling into a pious lethargy of supposed renunciation which is as futile for the mystic as it is sterile for mankind.

(87-9) In the apparently safe seclusion of Eastern Ashram or Western monastery, he may console himself with a superiority complex¹⁹⁰ for the inferiority complex which the world gave him.

¹⁸⁷ The paras on this page are numbered 52 through 62; they are consecutive with the previous page.

¹⁸⁸ PB himself changed "ourselves" to "ourselves" by hand.

¹⁸⁹ PB himself changed "co-operative," to "cooperative," by hand.

¹⁹⁰ PB himself deleted the hyphen from "superiority-complex" by hand.

(87-10) Those who have become afraid of life, who shirk its trying struggles and hard experiences, may find the peace they seek in ashrams.

(87-11) Error will creep into his finite apprehension of the infinite truth if he has not previously made himself ready, pure, balanced, and mature.

88¹⁹¹

II

89

II

(89-1)¹⁹² Those who are filled with repressions and inhibitions, emotional complexes and inferiority sentiments, may find themselves at home in ashrams.

(89-2) The old methods of segregating a special class into ashrams and monasteries is unsuited to twentieth-century¹⁹³ conditions.

(89-3) Because a mystic is sincere and good, the deliverances of his meditation or trance are not, therefore, guaranteed infallible.

(89-4) The notion that spiritual life must be sought only in the cloisters¹⁹⁴ is a wrong one.

(89-5) Instead of segregating his disciples and followers into monasteries, the Persian prophet Bahau'llah¹⁹⁵ told them that they ought to disperse themselves throughout the world and help to enlighten others.

(89-6) Philosophy is neither an escape mechanism¹⁹⁶ for those who cannot cope with the tasks confronting them, nor a subtle means of transferring interests to, and projecting desires on, an imaginary world for those dissatisfied with this one.

90¹⁹⁷

II

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¹⁹² The paras on this page are numbered 63 through 68; they are consecutive with the previous page.

¹⁹³ PB himself deleted the hyphen from "twentieth-century" by hand. We have inserted it back.

¹⁹⁴ PB himself deleted a comma after "cloisters" by hand.

¹⁹⁵ Referring to Bahá'u'lláh.

¹⁹⁶ PB himself deleted the hyphen from "escape-mechanism" by hand.

¹⁹⁷ Blank page

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

91
IV

(91-1)¹⁹⁸ Only by searching critically his own heart and actions, can he hope to expose one part of the ego's operations.

(91-2) The doctrine of grace may easily lead to a supine fatalism if unclearly understood but it will lead to intense self-humbling prayer if clearly understood.

(91-3) The doctrine of non-resistance, as taught by Tolstoy¹⁹⁹ and practiced by Gandhi,²⁰⁰ seems noble and lofty but is actually founded on misunderstanding and misinterpretation of the true doctrine. What its modern exponents have done is to make it mean non-resistance to human evil; what its ancient advocates meant was non-resistance of the human ego to the divine Self. Its most philosophical advocates always taught that we should put aside our personal will and our personal desires and sacrifice them to the higher being, the higher Self, unresistingly. They taught a wise passivity not a foolish one, a self-surrender to the divine power not to the diabolic power.

(91-4) Here amid all the tangles and oscillations of your life there is still your Higher Self, the witness. You are not forgotten. It is waiting for you. It is your only accessible God and your true guru. Why not plead persistently for its Grace? This may sound like a kindergarten religion but as you have sufficient understanding of these matters, it is not. With your unusual character you could go far on this path and later render so much service.

(91-5) Lift up your eyes from the ground to the sun of a justified hope. We have it on the authority of Jesus that there is mercy or forgiveness for the worst sinners if they set about obtaining it in the right way. And as you don't come anywhere near that category, surely there is some hope and some help for you too.

(91-6) From these great writings he will receive impulses of spiritual renewal. From these strong paragraphs and lovely words he will receive incitement to make himself better than he is. Their every page will carry a message to him; indeed, they will seem to be written for him.

92²⁰¹

¹⁹⁸ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

¹⁹⁹ Referring to Count Lev Nikolayevich Tolstoy, also known as Leo Tolstoy.

²⁰⁰ Referring to Mahatma Gandhi.

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(93-1)²⁰² Even if the disciple has no startling attainments to show for all his efforts, even if his advance is so slow as to seem disappointing, at least he has this gratification, that his face is turned in the right direction and that his feet are already on the way to salvation.

(93-2) When we remember how so many mothers suffer in giving birth to a physical child, we need not be surprised that so many aspirants have to suffer severely in giving birth to a spiritual child – their higher consciousness.

(93-3) Practice is the first requisite. Day after day one must dig into one's mind. One cannot learn swimming from a printed book alone, nor can one learn to know the Overself merely by reading about it.

(93-4) You will make fate and freewill find a fortunate conjunction if you are determined to do your utmost and yet to yield to the Overself.

(93-5) Defeat is only an alarm clock calling you to get up and get going once more.

(93-6) Do not put your aspirations into cold storage. Do not stop trying because something-or-other that is either very pleasant or else very unpleasant has happened.

(93-7) It seems a tiring and endless task this, of tracking down the ego and struggling with it in its own lair. No sooner have we given ourselves the satisfaction of believing that we have reached its last lair and fought the last struggle than it reappears once again, and we have to begin once more. Can we never hope to finish this task? Is the satisfaction of victory always to be a premature one? When such a mood of powerlessness overwhelms us utterly, we begin²⁰³ at last²⁰⁴ to cast all further hope for victory upon grace alone. We know that we cannot save ourselves and we look to the higher power. We realise that self-effort is absolutely necessary to our salvation, but we discover later that it is not enough for our salvation. We have to be humbled to the ground in humility and helplessness before grace will appear and itself finish the work which we have started.

²⁰² The paras on this page are numbered 7 through 13; they are consecutive with the previous page.

²⁰³ PB himself deleted a comma after "begin" by hand.

²⁰⁴ PB himself deleted a comma after "last" by hand.

(95-1)²⁰⁶ Once he grasps that the higher part of his being not only knows immeasurably more than he what is good for him, but also possesses infinitely more power than he does to bring it about, he is ready to enter upon the surrendered life. He will no longer complacently assume that his imperfect mentality is wise enough to guide him, or his faltering ego strong enough to support him. He will no longer predetermine his decisions or his doings. He realises that other forces are now beginning to enter into his life and mind, and his part is not to obstruct them but to let them do their work. The more his own passivity meets their activity, the better will this work be done.

(95-2) Because the ultimate issue lies with the grace of the Overself, the aspirant is not to prejudge the results of his Quest. He is to let them take care of themselves. This has one benefit, that it saves him from falling into the extremes of undue discouragement²⁰⁷ on the one hand, and undue elation²⁰⁸ on the other. It tells him that even though he may not be able, in this incarnation, to attain the goal of union with the Overself by destroying the ego, he can certainly make some progress towards his goal by weakening the ego. Such a weakening does not depend upon grace; it is perfectly within the bounds of his own competence, his own capacity.

(95-3) During the early stages of his Quest, the neophyte will have to take some protective measures against the mental auras, the emotional influences, and the psychic magnetisms of other people whose character or conduct may have an obstructive effect upon his Quest or a disturbing effect upon his mind. The total avoidance of such people or at least a reduction in the number of contacts with them, is one such measure; a special vigilance, when he is with them, over his thoughts and feelings so as to discriminate those which come from them and those which are really his own, is another measure.

(95-4) He may fall into mistakes during his early years of seeking which he will be too prudent to fall into during his maturer ones.

(95-5) He should find the path for which he himself is temperamentally suited.

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²⁰⁶ The paras on this page are numbered 14 through 18; they are consecutive with the previous page.

²⁰⁷ PB himself deleted a comma after "discouragement" by hand.

²⁰⁸ PB himself deleted a comma after "elation" by hand.

(97-1)²¹⁰ He needs to retire from time to time, be it for an hour or a month, to strengthen his forces and concentrate his feelings on the Quest. In these retreats he needs solitude to create his own mental atmosphere, freedom to obey the inner promptings of the Spirit Nature, to relax, purify and ennoble his feelings.

(97-2) Growth is to be measured in terms of consciousness and understanding, character and intelligence, intuition and balance, in their totality, and not in terms of any single one of these alone.

(97-3) He must put down the lower emotions every time they rear their heads. The ordinary unquesting man may allow resentment, jealousy, anger, lust, hate, and greed to appear and act without restraint on the scene of his life, but the disciple cannot. Self-purification is both his need and his duty.

(97-4) Against the pessimistic moan that the leopard cannot change his spots, there is the optimistic teaching of Socrates that "Virtue can be learned." Against the worldling's sneer that the quest sets itself an impossible task, there is the encouragement of every religious prophet and seer history has known.

(97-5) His Overself leads him to seek and find another man who shall be its intermediary with him, its representative to him, its image for him.

(97-6) His serenity will be tested whether it can remain uncorroded by whatever cares and pressures the day may bring him.

(97-7) He has to become serenely detached without becoming a walking mummy.

(97-8) What he feels during those moments he has to become during the years that follow.

(97-9) The principle which makes union with the Overself possible is always the same, albeit on different levels. Whether it appears as humility in prayer, passivity to

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²¹⁰ The paras on this page are numbered 19 through 27; they are consecutive with the previous page.

intuition, stillness in meditation, or serenity despite untoward circumstances, these attitudes temporarily weaken the ego and lessen its domination. They temporarily silence the ego and give the Overself the opportunity to touch us or work through us. So long as the ego dominates us, we are outside [the Overself's]²¹¹ reach and separated from its help.

98²¹²

IV

99

IV

(99-1)²¹³ Let him be vigilant about the way in which he reacts to experiences and circumstances, to men and women. Let him be on guard against the attractions and repulsions which they engender, the emotions which they excite, and the desires which they arouse.

(99-2) Few disciples have a record of uninterrupted progress to show. Because most have to struggle so hard against tendencies which grew up during many lives of the past, most have a record of rise and fall, of success and failure, of struggle and reversal, to show. The knowledge of this fact and the hope it should give him should support every individual aspirant during this period of discouragement.

(99-3) He will have to learn the art of standing aside from himself, of observing his actions and analysing his motives as though they belonged to some other person. He may cease to practice this art only when his actions reflect the calm wisdom of the Overself and when his motives reflect its detached impersonality.

(99-4) The readiness to surrender his lower nature to the higher one, to give up his own will in obedience to God's will, to put aside the ego for the sake of the Overself, puts a man far in advance of his fellows, but it also puts him into certain dangers and misconceptions of its own. The first danger is that he has given up his own will only to obey other men's wills, surrendered his own ego only to fall under the influence of other men's egos. The first misconception is to take lesser voices for God's voice. The second danger is to fall into personal idleness under the illusion that it is mystical passivity. The second misconception is to forget that although self-efforts are not enough²¹⁴ of themselves²¹⁵ to guarantee the oncoming of Grace, still they are necessary

²¹¹ PB himself changed "its" to "the Overself's" by hand.

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²¹³ The paras on this page are numbered 28 through 31; they are consecutive with the previous page.

²¹⁴ PB himself deleted a comma after "enough" by hand.

prerequisites²¹⁶ to that oncoming. His intellectual, emotional, and moral disciplines are as needed to attract that Grace as his aspirations, yearnings, and prayers for it. He cannot expect God to do for him work which should be done by himself.

100²¹⁷

IV

101

IV

(101-1)²¹⁸ The aspirant discovers after several years that Nature²¹⁹ is still resistant, that the leopard spots are too deeply dyed to change easily, and that his character keeps its weaknesses despite all his efforts to dislodge them. Then the hopes with which he began the quest begin to fade in this grey dawn. He realises that they were over-exultant and over-optimistic. He despairs of ever remaking himself successfully. He even has thoughts of abandoning the quest entirely. But does this discovery really call for such defeatism and such despondency? No, it calls for a resigned acceptance of the situation as it is, for a realistic measurement of what can be done within the limits of a single lifetime, for a recognition of the wisdom of Nature²²⁰ in providing him with numerous future reincarnations in which to achieve his purpose. He must refuse to follow the common error and identify himself with his physical body. Rather, he must identify himself with his mental being, and feel this as something immortal, something reappearing on earth time after time and coming closer and closer with each appearance, to the goal. He must believe in the truth of evolution, even while he perceives that it takes time, plenty of time, for such evolution to become a fact. And finally, he must admit that he is not left without signs by the way, nor without glimpses to inspire him, or tokens to encourage him.

(101-2) He who seeks to gain truth in the quickest way must combine the search within himself with revelation from outside himself.

(101-3) It will be hard to ferret out the blunders into which his own egoism will lead him, for it will deceive itself as it will deceive him, by using the guises of virtuous feeling or logical thinking. His supposedly selfless motives may be, in reality, other

²¹⁵ PB himself deleted a comma after “themselves” by hand.

²¹⁶ PB himself deleted the hyphen from “pre-requisites” by hand.

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²¹⁸ The paras on this page are numbered 32 through 35; they are consecutive with the previous page.

²¹⁹ A stray mark makes it appear that Nature has been x'd out or changed to lower case, but the original para (265-1 in Grey Long 03-04) clearly keeps it capitalised throughout. — TJS, 2020

²²⁰ PB himself capitalised “nature” by hand.

than what they seem. His superficially sound reasoning may be an attempt on the part of his ego to retain its hold upon him by plausible self-justification.

(101-4) The setting of rules and the chalking out of a path are only for beginners. When a man has made sufficient advance to become aware of inner promptings from his higher self, he should allow them to become active in guiding him and should let them take him freely on his spiritual life course.

102²²¹

IV

103

IV

(103-1)²²² The achievements of such personal self-sufficiency, of such detachment from the world of agitations and desires, is, you will say, something entirely superhuman. "Why ask frail mortals to look at such unclimbable peaks, such unattainable summits?" Philosophy answers, "Yes, the peaks are high, the summits do cause us to strain our necks upwards. But you are wrong in saying that they are unclimbable. There is a way of climbing them, little by little, under competent guidance, and that way is called the Quest. True, it involves certain disciplines, but then, what is there in life worth getting which can be got without paying some price in self-discipline for it? The aim of these disciplines is to secure a better controlled mind, a more virtuous life, and a more reverent fundamental mood."

(103-2) Even if he believes that he is striving for an unattainable goal, at least he is striving in the right direction. Even if it is beyond his reach to become morally perfect, he will be none the worse for striving to become morally better.

(103-3) However much a man may wish to free himself from the tyranny of the ego, he finds that wishing alone does not do it for him, aspiration alone cannot achieve it for him. It is because of this weakness of human nature, due to the age-old character of the ego's life, that the training and discipline and practices of the Quest have been instituted. Through them he may be able to achieve what wishing alone is unable to accomplish.

(103-4) To give up the ego is to refuse to accept its dominance or to acquiesce in its thought. It is to regard the ego as the shadow masquerading as the light. But the mere holding of such a view does not result in the dismissal of the ego. For that, a long

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²²² The paras on this page are numbered 36 through 40; they are consecutive with the previous page.

course of preparation and training and labour and discipline is required. This course is what we know as the Quest. To give up the ego one must begin by hating it, one must go on through an incessant struggle against it, and one must end by overcoming it.

(103-5) The will is the hammer in the brain. All our thinking and planning counts for little until this hammer comes down with a bang! Then there is action.

104²²³

IV

105

IV

(105-1)²²⁴ It is asked, "How long a time will it take to follow this Quest until the goal is attained?" The answer can only be so long as the Higher Self is only an idea, not known and not experienced every moment of the day, awake or asleep, so long must the Quest be followed. To measure this period on a scale of years must necessarily vary with different individuals. They all start from different starting points, from different levels of their present condition.

(105-2) Anyone who is willing to make an earnest endeavour may arrive by his own intelligence, helped if he wishes, by the writings of those who have more leisure and more capacity for it, at a worthwhile understanding of these abstract subjects. The intermittent study of these writings, the regular reading of these books will help him to keep his thinking close to true principles. He will get inspiration from their pages, comfort from their phrases, and peace from their ideas. These statements spark the kinetic mental energy of a responsive few and inspire them to make something worthwhile of their lives. What it writes in their minds is eventually written into their activities.

(105-3) The aspirant for illumination must first lift himself out of the quagmire of desire, passion, selfishness, and materialism in which he is sunk. To achieve this purpose, he must undergo a purificatory discipline. It is true that some individuals blessed by grace or karma spontaneously receive illumination without having to undergo such a discipline. But these individuals are few. Most of us have to toil hard to extricate ourselves from the depths of the lower nature before we can see the sky shining overhead.

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²²⁴ The paras on this page are numbered 41 through 44; they are consecutive with the previous page.

(105-4) No one else can do for a man what Nature²²⁵ is tutoring him to do for himself, that is, to surrender the ego to the higher self. Without such surrender no man can attain the consciousness of that higher self. It is useless for him to look to a master to make this tremendous change-over within himself for him. No master could do it. The proper way and the only way is to give up this pathetic clinging to his own power, to his own littleness, and [to]²²⁶ his own limitations. To turn so completely against himself demands from a man an extreme emotional effort of the rarest kind and also of the most painful kind. For to surrender the ego is to crucify it.

106²²⁷

IV

107

IV

(107-1)²²⁸ There is a weapon which we can place in our hands that will render us independent of external patronage and make us master of circumstance's ebb and flow. This is the power of persistent will.

(107-2) We must direct all our desire along this channel of a high aspiration, as the artilleryman directs all the force of an explosive between the steel walls of a gun, concentrating it into conquering potency.

(107-3) Its chief enemy is indecision. The world is packed with people who suffer from this fault. So our greatest dramatist took this as his theme for his wonderful play, "Hamlet." A little more decision on the part of the Prince of Denmark and the series of tragedies which close the play would have been averted. But in that case the play would not have carried the lesson Shakespeare wanted it to give; how Hamlet was tortured by his own indecisiveness. Wise Faith wins. The fool of today is the wise man of tomorrow – if he lets his mistakes teach him. Not what you can do, but what you do do, matters. The bird of victory finally perches on the shoulders of the man who dares.

(107-4) Results come, in the end, to the persistent. Opportunity will go out of its way to take hold of the hand of the man who sticks. Many begin – but few know how to stick. This is true enough in material affairs. How much truer in the Spiritual.

²²⁵ PB himself capitalised "nature" by hand.

²²⁶ PB himself inserted "to" by hand.

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²²⁸ The paras on this page are numbered 45 through 52; they are consecutive with the previous page.

(107-5) If some men succeed spiritually because they are destined to, most men do because they are determined to.

(107-6) Only by consecutive and consistent efforts can we conquer.

(107-7) He should not be discouraged because others have gone ahead on the path more quickly than he, any more than he should be gratified because some have gone ahead more slowly than he, for the fact is that the goal he seeks is already within his grasp. He is the Overself that he seeks to unite with, and the time it seems to take to realise this is itself an illusion of the mind. Let him, therefore, go forward at his own rate and within the limits of his own strength, leaving the result in the hands of God.

(107-8) "Only that day dawns to which you are awake." — Thoreau.

108²²⁹

IV

109

IV

(109-1)²³⁰ A STORY OF A MOTOR – If you think all the time that you cannot do things, well, you won't, for you will never make a start, but if you think you can, you are a long way on the road to doing them.

This line of thought always reminds me of the old story of the motor which, faced by a steep hill, funk'd it at first, its engine jerking out a staccato cry of, "I can't, I can't."

Urged thereto by the driver, it attempted the gradient, and although difficult, found it was making progress, and so climbed steadily upward, gently purring²³¹ all the time, "I think I can, I think I can," until at last it reached the top, and with a triumphant clank of the engine, bounded forward with the cry of, "I knew it, I knew it."

(109-2) "Let us rather be insulted, whilst we are insultable." — Emerson.

(109-3) This truth must become living within our [souls.]²³² Until then it remains a cold philosophic tenet, impotent to mould our lives.

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²³⁰ The paras on this page are numbered 53 through 57; they are consecutive with the previous page.

²³¹ PB himself deleted a comma after "purring" by hand.

²³² PB himself changed "soul" to "souls" by hand.

(109-4) The ego does not give itself up without undergoing extreme pain and extreme suffering. It is placed upon a cross from whence it can never be resurrected again, if it is truly to be merged in the Overself. Inner crucifixion is therefore²³³ a terrible and tremendous actuality in the life of every attained mystic. His destiny may not call for outer martyrdom but it cannot prevent his inner martyrdom. Hence the Christ self speaking through Jesus told his disciples, "If any man will come after me let him deny himself and take up his cross daily and follow me."

(109-5) The affirmations of the true self made by some creeds are as useful contributions as the denials of the false self made by other creeds. Both are on the same plane, the intellectual plane, and²³⁴ therefore²³⁵ both have only a limited usefulness as one-sided contributions only. They do not solve the problem of eliminating that false self or of uniting with the true self. Only the Quest in all its integral many-sided nature can do that. It uses every function of the psyche in the effort to change the pattern of the mind – not the imagination alone, nor the intellect alone, nor the intuition alone, nor the will alone, nor the emotions alone, but all of them combined.

110²³⁶

IV

111

IV

(111-1)²³⁷ If, on the inward journey from ego to Overself, a man has to give up everything, on the outward journey he may pick up everything again. If he has to become a little child in order to enter the kingdom of heaven, he will return from that kingdom and become a man again, yet without losing all that was worthy in the child-like faith. Whatever the aspirant has sacrificed for the sake of finding God, God may restore to him afterwards.

(111-2) The vain man, the stupid man, or the lustful man cannot enter the kingdom of heaven. He must first be humble enough to silence the ego, intuitive enough to expose its deception, and strong enough to overcome its desires.

(111-3) The aspirant enters on the Quest of the heavenly kingdom from the first moment that he becomes willing to try to give up his ego. It does not matter that it will engage

²³³ PB himself deleted commas after "is" and "therefore" by hand.

²³⁴ PB himself deleted a comma after "and" by hand.

²³⁵ PB himself deleted a comma after "therefore" by hand.

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²³⁷ The paras on this page are numbered 58 through 64; they are consecutive with the previous page.

his whole lifetime, that success may only be found in some future incarnation. From that first moment he becomes a disciple of the Overself, and a candidate for the kingdom of heaven.

(111-4) Any aspirant who looks to a personal attachment or earthly love for a durable and ultimate happiness will find that sooner or later his illusion will be removed and his mistake corrected by the painful tutorship of experience. If good fortune brings it to him he may enjoy it but only if he can enjoy it inside his Quest and not [outside]²³⁸ it. If it separates him from his ideals and lowers his values, then he cannot keep to it and to the Quest too – then in his hour of need it will be lost by him or it will turn from him.

(111-5) All men are engaged upon little quests which have trivial or serious objects as their [goals;]²³⁹ only the disciple is engaged on the Grand Quest which has nothing less than God's purpose for man as its goal.

(111-6) If a man has been following the Quest, but subsequently deserts it, he will lose whatever control he has over his personal welfare until he returns to the path again. The more he refuses to heed the sacred call, the more will he move to his own destruction. His only hope of mending his fortunes is to return to the path which he has deserted.

(111-7) Not to be continually wanting to get things but to be released from wanting them, is the way towards real peace of mind.

112²⁴⁰

IV

113

IV

(113-1)²⁴¹ It is entirely for the seeker to set his own rate of progress. Even the man who is interested only in theoretical discussion, thereby, and to that extent, promotes his own good. If through inclination or circumstances he prefers to let his aspirations remain only at the level of reading and discussion, that²⁴² at least²⁴³ is better than being entirely uninterested in them. It will be for him to decide whether to endeavour to

²³⁸ PB himself deleted "of" from after "outside" by hand.

²³⁹ PB himself changed "goal;" to "goals;" by hand.

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²⁴¹ The paras on this page are numbered 65 through 71; they are consecutive with the previous page.

²⁴² PB himself deleted a comma after "that" by hand.

²⁴³ PB himself deleted a comma after "least" by hand.

obtain the fullest realisation of his aspirations in practical life. There is room for both classes on this Quest.

(113-2) We make growth only by degrees because we separate ourselves from the ego only by degrees. The notion that any man can annihilate the ego overnight is an illusory one. He only seems to do so. What actually happens in such a case is that the annihilation is the final culminating event of a long, hidden process, hidden, that is to say, in former incarnations and abruptly pushing its way into the surface consciousness of the present reincarnation. No man flies to such Himalayan altitudes; he can only climb to them.

(113-3) Keep the heart free. For that, too, is a desire that binds, a longing that torments you, like all longings, unnecessarily. Being bound brings disappointment, brings pain. You must renounce the desire to live in any particular place, as you have renounced other cherished desires. Then, your happiness will not depend on its satisfaction. Nor will you lose inner peace at its non-realisation.

(113-4) But those who feel they lack the strength for such hard discipline, need not also feel discouraged.

(113-5) Alas! his inspirations are evanescent and go all-too-quickly.²⁴⁴

(113-6) These glorious moments must be appraised for what they are, and not received with just casual enjoyment. They are gifts from heaven.

(113-7) Thus a long preparation is needed before the momentary exaltation can be lengthened into a lasting illumination. Its length may discourage some persons. Without patience, therefore, there can be no treading of this path.

114²⁴⁵

IV

115

IV

(115-1)²⁴⁶ There is a moment in the career of the seeker when he may have to face the problem of joining some special organisation. Here we can deal only with the general

²⁴⁴ In the original para (119-5 of Vinyl IV to V) the hyphens in “all too quickly” were typed and then crossed out. In this version, but those x’s appear to have been somewhat erased so we have left them in. —TJS, 2020

²⁴⁵ Blank page

question itself. For most beginners, association with such an organisation may be quite helpful, but for most intermediates it will be less so, and for all proficients it will be definitely detrimental. Sooner or later the seeker will discover that in accepting the advantages of such association he has also to accept the disadvantages, and that the price of serving its interests is partnership in its evils. He discovers in time that the institution which was to help him reach a certain end, becomes itself that end. Thus the true goal is shut out of sight, and a false one substituted for it. He can keep his membership in the organisation only by giving up something of his individual wholeness of mind and personal integrity of character. The organisation tends to tyrannise over his thoughts and conduct, to weaken his power of correct judgment, and to destroy a fresh, spontaneous inner life. He will come²⁴⁷ in time²⁴⁸ to refuse to take any organisation at its own valuation, for he will see that it is not the history behind it but the service it renders that really matters.

(115-2) Despite these criticisms, however, he sees also how organisational life was helpful to his early efforts and guided his early steps. He knows that there is a place for it, but he also knows that that place is a preliminary one. If the final work of a seeker is to be done for and upon himself, that does not displace the necessity of an institution in assisting him to do the preparatory work. Therefore, even the advanced mystic, who has no need of its services, cannot²⁴⁹ in principle²⁵⁰ be hostile to an institution. He readily admits its necessity and denies only its all-sufficiency.

(115-3) The foundation of this work is a fine character. He who is without such moral development will be without personal control of the powers of the mind when they appear as a result of this training; instead those powers will be under the control of his ego. Sooner or later he will injure himself or harm others. The philosophic discipline acts as a safeguard against these dangers.

116²⁵¹

IV

117

IV

(117-1)²⁵² His long-range work is to lift the disciples to his own level, but his short-range work is necessarily concerned with [their levels.]²⁵³

²⁴⁶ The paras on this page are numbered 72 through 74; they are consecutive with the previous page.

²⁴⁷ PB himself deleted a comma after "come" by hand.

²⁴⁸ PB himself deleted a comma after "time" by hand.

²⁴⁹ PB himself deleted a comma after "cannot" by hand.

²⁵⁰ PB himself deleted a comma after "principle" by hand.

²⁵¹ Blank page

(117-2) Few men find their way to the real prayer for grace before they find their hearts broken, their minds contrite.

(117-3) Not all persons come into this desirable state through formal methods of meditation and regular practise of them. Some attain it through adopting a higher attitude to the happenings, situations, impressions, and emotions which each day's course presents to them.

(117-4) Let it not be thought that all this can be achieved without true humility pervading the endeavour at each step forward.

(117-5) If the struggle to earn a livelihood, or to support a family, or to realise an ambition is not to overwhelm his thought and energy and leave him bereft of spiritual aspiration, he should detach himself²⁵⁴ from time to time²⁵⁵ and take note of what it is doing to him. If the gathering of necessary possessions is turned into the gathering of superfluous ones, he will harass himself with new desires and seduce his spiritual pursuits in consequence.

(117-6) He who suffers the dark night, finds himself poised unhappily between the two worlds; the lower not wanted, the higher not wanting him.

(117-7) He must beware amid all this progress, that the very fact of progress does not open his heart to spiritual pride and vanity. For if it does it will also shut his eyes to probationary pitfalls and traps.

(117-8) These experiences if taken aright will lead him not to spiritual pride but to spiritual humbleness.

(117-9) The tests show whether he has become sufficiently strong to translate his ideals into action, whether he has conquered his passions and ruled his emotions at the bidding of those ideals, whether he will be willing to take the path of self-denial when the lower nature seeks to lure him away from the path.

(117-10) The ancient belief of asceticism that delight is delusion, is neither wholly wrong nor wholly right.

²⁵² The paras on this page are numbered 75 through 84; they are consecutive with the previous page.

²⁵³ PB himself changed "theirs." to "their levels." by hand.

²⁵⁴ PB himself deleted a comma after "himself" by hand.

²⁵⁵ PB himself deleted a comma after "time" by hand.

(119-1)²⁵⁷ If men tell you that the path is a mere figment of the imagination, they are welcome to their belief. I, who have seen many men enter it and a few finish it, declare that the difference between the beginning and the end of the path is [the]²⁵⁸ difference between a slave and a master.

(119-2) If a man cannot make the right decision in a time of stress, if he feels bewildered in a time of crisis, this is not sufficient justification for him to expect a master to make his decisions for him. For his blindness and bewilderment measure the depth to which he is sunk in his personal self and lower nature. He would have seen his way clearer had he kept his will clear from their domination. For a master to make his decisions for him during such a critical time is not really to help him but to injure him. For it would prevent the struggle within himself continuing until it could give birth to a higher point of view, to a stronger character.

(119-3) Just as sunrise and sunset are especially auspicious moments for prayer and meditation, so there are special times of the year, special seasons when the aspirant has opportunities for easier communion and quicker advancement than he has at other times. These seasons were known to the ancient religions of America, of Europe, of Africa, and of Asia. Hence they are universal dates and universally kept in the annals of mysticism. It is because of [this]²⁵⁹ knowledge, although somewhat [obscure,]²⁶⁰ that the religious festivals and sacred seasons like Christmas and Easter have been made part of various religions, both pagan and modern. The mystics of Jewry and Greece, of Egypt and Rome, observed them. These mystically auspicious times were the new moon days following the opening of each of the seasonal equinoxes. That is, the first new moon after March the 21st, June 21st, September 21st, and December 21st. At such times the disciple should make a special effort to purify himself, to fast, pray, worship, and meditate because it is easier then to achieve the result sought.

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²⁵⁷ The paras on this page are numbered 85 through 88; they are consecutive with the previous page.

²⁵⁸ PB himself changed "a" to "the" by hand.

²⁵⁹ PB himself inserted "this" by hand.

²⁶⁰ PB himself deleted "of this," from after "obscure," by hand.

(119-4) He has first to find out what it is that keeps him from the higher self. And, this known, he will see the need and value of the philosophic discipline as a means of eliminating these obstacles.

120²⁶¹

IV

121

IV

(121-1)²⁶² Between the clear-cut solidity of the outer life in the sense-world and the impalpable delicacy of the inner life in the divine spirit, there is a region which all aspirants have to cross, but which few succeed in crossing. This is a region of illusion, fantasy, and psychism, where the ego uses its most cunning devices to entrap his emotions and entangle his passions, weaves its most specious flattery to seduce his intellect and imagination. On this part of his journey sensuality assumes the subtlest forms, fancy weaves the strangest occult experiences. Vanity receives the greatest encouragement through oracular or mission-bestowing messages, and unbalance is heightened to the pitch of neuroticism, hysteria, or even insanity. In this psychical stage of his development where error masquerades as truth, he will unconsciously impose upon the world of reality²⁶³ forms which properly belong to the world of sense. Here visions and messages, experiences and phenomena, things seen, heard, or touched by the imagination will constitute a subtle materialism designed to lead him astray. He must protect himself by drawing upon a strong, impartial self-criticism and self-denial, a strong²⁶⁴ impersonal intelligence, and by accepting the counsel of a competent guide.

(121-2) He has to continue a resolute and ceaseless war against the forces of greed and lust, the manias of hate and wrath, the eruptions of resentment and envy.

(121-3) The only real satisfaction is in finding the Overself. Every other kind is tainted by imperfection, spoiled by brevity, or not, after attainment, what it seemed before attainment.

(121-4) He will have to correct and complete the materialistic evidence of his senses as he will have to discipline and overcome their animalistic outgoing tendency.

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²⁶² The paras on this page are numbered 89 through 95; they are consecutive with the previous page.

²⁶³ PB himself deleted a comma after "reality" by hand.

²⁶⁴ PB himself deleted a comma after "strong" by hand.

(121-5) The philosophical seeker must practise as fervid a devotion towards this higher Being as the sectarian missionary practises towards a narrower concept of God.

(121-6) He must meet the demands of his whole psyche if he is to have the proper equipment with which to find the whole truth.

(121-7) The goodness which must come into his willing is not separate nor separable from the truth which must come into his thinking.

122²⁶⁵

IV

123

IV

(123-1)²⁶⁶ It is in the very nature of things that the good should ultimately triumph over the bad, that the true should dissolve the false. This understanding should bring him patience.

(123-2) A Kabbalist adept: "The neophyte who enters the portals becomes at once a victim of the malicious attention of Shaitans (demons) who plague him with a multitude of temptations and work on his mind. Rare is he who does not succumb."²⁶⁷

(123-3) Whoever puts a moral purpose into life²⁶⁸ automatically lifts himself above the physical level of mere animality. For him begins a struggle between the slavery of sense and the freedom of enlightenment, between blind emotion and deliberate will, between inward weakness and inward strength. Henceforth, he seeks happiness rather than pleasure, the calm of a satisfied mind rather than the excitement of satisfied senses. If this is a stoic ideal, it is a necessary one, for he must conquer himself. He hates himself, and no man can live in peace with what he hates.

(123-4) The aspirant seeks to feel in his own life the same inner state which illuminated men have described as being in theirs.

(123-5) Being what it is, a compound of higher and lower attributes which are perpetually in conflict;²⁶⁹ the ego has no assured future other than that of total collapse.

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²⁶⁶ The paras on this page are numbered 96 through 102; they are consecutive with the previous page.

²⁶⁷ PB himself added a closing quotation mark by hand.

²⁶⁸ PB himself deleted a comma after "life" by hand.

²⁶⁹ PB himself changed a comma to a semicolon by hand.

The Bible sentence, "A Kingdom divided against itself cannot stand" is very applicable to it: this is why the aspirant must take heart that one day his goal will be reached, even if there were no law of evolution to confirm it – as there is.

(123-6) To deny [himself]²⁷⁰ is to refuse to accept [himself]²⁷¹ as [he]²⁷² is at present. It is to become keenly aware that he is spiritually blind, deaf, and dumb and to be intensely eager to gain sight, hearing, and speech. It is to realise that nearly all men complacently mistake this inner paralysis for active existence. It is restlessly to seek the higher state, the nobler character, a more concentrated mind: it is to be willing to withdraw from all that accumulation of memories and desires which ordinarily constitute the ego.

(123-7) When a man who is still in his pupillage deems himself to be wiser than his master, he is being led astray by the cunning flattery of his ego.

124²⁷³

IV

125

IV

(125-1)²⁷⁴ The illusions of sense produce the errors of mind. The attachments of flesh and the assertions of ego produce sins of the will. Hence, the philosophic discipline is prescribed to enable a man to overcome his errors, to turn away from the senses, to rise above his egoism, and to free himself from the lower feelings.

(125-2) The grim illusions of a man's dreaming nightmare cause him trouble and suffering so long as he accepts them as real. If he arouses himself and awakes, they are seen for the hallucinations they are. The disciple's long-drawn endeavours at self-arousal through the quest, meet with success when he knows and feels that waking life itself is like a dream, is after all²⁷⁵ only a thought that is taken up again and again.

(125-3) There are those who believe that the mystical surrender to God's will means that they are to sit with folded hands, inert and lethargic. They believe also that to cooperate²⁷⁶ with Nature, to alter or to interfere with it, is blasphemous. It is not for them to try to make other men better, although they do try to make themselves better.

²⁷⁰ PB himself changed "oneself" to "himself" by hand.

²⁷¹ PB himself changed "oneself" to "himself" by hand.

²⁷² PB himself changed "one" to "he" by hand.

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²⁷⁴ The paras on this page are numbered 103 through 107; they are consecutive with the previous page.

²⁷⁵ PB himself deleted a comma after "all" by hand.

²⁷⁶ PB himself deleted a hyphen from "co-operate" by hand.

Because they see that they can do little in every direction, they decide to do nothing... The humility behind this view must be appreciated, but the rationality which it lacks may not.

(125-4) The aspirant needs, and must find, a steadiness of purpose which will carry him through all the wavering moods of emotion, through all the gloomy periods of discouragement.

(125-5) Smoking is a falsification of the natural instinct of the body to preserve its own inner cleanliness as well as an insult to its sensibility to irritating odours. If smoking is actually enjoyed as a pleasure, that merely shows how false have become the habits imposed on the body's natural instinct. He who desires to rid himself of the smoking habit must²⁷⁷ therefore²⁷⁸ restore the operation of this instinct. Among the various techniques that he will have to adopt, one is that of fasting. Short but regular fasts will help to purify him and give back what he has lost – the true instinct of the body and the senses. When this instinct is restored, the desire for smoking will begin to fall away of itself, and²⁷⁹ indeed²⁸⁰ an aversion to it will replace it.

126²⁸¹

IV

127

IV

(127-1)²⁸² Men who are still searching for Reality²⁸³ should not be expected to show a strength and discipline which only men who have already found it, can show.

(127-2) The real meaning of these constant injunctions to practise selflessness is not moral but metaphysical and mystical. It is to give up the lower order of living and thinking so as to be able to climb to a higher one.

(127-3) Man's search for truth cannot be properly carried on unless he has full freedom in it. Where is the religious or religio-mystical institution which is willing to grant that to him? Is there a single one which lets him start out without being hampered by

²⁷⁷ PB himself deleted a comma after "must" by hand.

²⁷⁸ PB himself deleted a comma after "therefore" by hand.

²⁷⁹ PB himself deleted a comma after "and" by hand.

²⁸⁰ PB himself deleted a comma after "indeed" by hand.

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²⁸² The paras on this page are numbered 108 through 116; they are consecutive with the previous page.

²⁸³ PB himself deleted a comma after "Reality" by hand.

authoritarian dogmas, taboos, limitations, and traditions which it would impose upon him?

(127-4) Another purpose of these glimpses is to show him how ignorant of truth he really is, and [having so shown,]²⁸⁴ to stimulate his effort to get rid of this ignorance. For [these glimpses]²⁸⁵ will light up the fanciful or opinionative nature of so much that he hitherto took to be true.

(127-5) What does spiritual progress mean? Does it mean to have more and more visions, raptures, or strange happenings? No! It means that every month a man shall feel more control of himself, more improvement in his character, more watchful of²⁸⁶ and obedient to his intuitions, more devoted to his higher self.

(127-6) It is a real necessity to be away from people and alone with Nature from time to time.

(127-7) Truth is not only to be known with all one's mind but also to be loved with all one's heart.

(127-8) Upon those who are sensitive to truth at a high level, these statements have a strong and peculiar effect. There is deep awe, as if standing before a mystic shrine, reverential joy, as if beholding new Mosaic²⁸⁷ tablets. There is, indeed, a feeling of being about to receive staggering revelations.

(127-9) If he makes himself worthy of grace, he need not worry about whether he will ever receive it. His earnest strivings will sooner or later merit it. And this is the best way to render its bestowal a likely happening.

128²⁸⁸

IV

129

IV

(129-1)²⁸⁹ Whereas the conventional good man seeks to leave behind only the gross and flagrant forms of sin, the philosophic disciple is much more scrupulous. Whereas the

²⁸⁴ The original editor changed "showing" to "having so shown?" by hand. PB himself made this same edit by hand in the duplicate para 61-4 in Vinyl IV to V.

²⁸⁵ PB himself changed "they" to "these glimpses" by hand.

²⁸⁶ PB himself deleted a comma after "of" by hand.

²⁸⁷ PB himself capitalised "mosaic" by hand.

²⁸⁸ Blank page

one is content to moderate the strength of his lower nature, the other tries to subjugate it altogether.

(129-2) Dark Night. He feels absolutely alone, cut off from all help, forced to stand entirely on his own feet.

(129-3) The Interior Word²⁹⁰ revealed itself in Socrates as his daimon.

(129-4) Ignoble attitudes and selfish resistances will no longer be congenial to his habit of thought.

(129-5) He will become deeply dissatisfied with his past years and somewhat unhappy about their faults and errors.

(129-6) He needs to have the willingness and preparedness to withdraw every day from his worldly and intellectual life utterly, and then to have the humility to open his heart in fervent supplication and loving adoration of the higher power.

(129-7) There are as many ways to union with the Overself as there are human beings. The orthodox, the conventional, and the traditional ways can claim exclusiveness or monopoly only by imperilling truth.

(129-8) All this growth will²⁹¹ most of the time²⁹² come about simply and naturally, not dramatically and mysteriously. But sometimes, after long intervals of years, it may also happen in the latter way.

(129-9) If he seeks truth with his whole being, then it must enter into his whole being. Hence, if²⁹³ through inborn disposition²⁹⁴ he felt his way with the emotions²⁹⁵ toward it in the past, rather than knew it with the understanding, he will²⁹⁶ one day²⁹⁷ become

²⁸⁹ The paras on this page are numbered 117 through 128; they are consecutive with the previous page.

²⁹⁰ PB himself capitalised "word" by hand.

²⁹¹ PB himself deleted a comma after "will" by hand.

²⁹² PB himself deleted a comma after "time" by hand.

²⁹³ PB himself deleted a comma after "if" by hand.

²⁹⁴ PB himself deleted a comma after "disposition" by hand.

²⁹⁵ PB himself deleted a comma after "emotions" by hand.

²⁹⁶ PB himself deleted a comma after "will" by hand.

²⁹⁷ PB himself deleted a comma after "day" by hand.

aware of the need of adding an intellectual basis to his life. That which leads him into this awareness [is]²⁹⁸ his own higher self.

(129-10) It is no easy nor quick task, this disciplining of ancient human impulses. A whole lifetime may be needed and may not be enough.

(129-11) If happiness is to depend on the caprice, the whim, or the desire of some other human being, it will not escape having uncertainty at the core.

(129-12) If the dominant trends of his thought are bad, evil, or negative, let him counteract them by repeatedly, persistently, and intensely dwelling on their opposites.

130²⁹⁹

IV

131

IV

(131-1)³⁰⁰ Until he has become conscious of his shortcomings, his ignorance, and his sinfulness, a man will rest in smug complacency and receive no spur to self-improvement, no impetus to enter the quest. Humility is another name for such consciousness. Hence, its importance is such as to be rated the first of a disciple's qualifications.

(131-2) It is true that grace is something which must be given to a man from a source higher and other than himself. But it is also true that certain efforts made by him may attract this gift sooner than it would otherwise have come. Those efforts are: constant prayer, periodical fasting.

(131-3) The aspirant who indulges in emotional self-pity thereby nourishes his ego and strengthens the very obstacles he has to overcome.

132³⁰¹

IV

²⁹⁸ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted "is" by hand at a later point.

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³⁰⁰ The paras on this page are numbered 129 through 131; they are consecutive with the previous page.

³⁰¹ Blank page

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

133

VII

(133-1)³⁰² Propaganda knows only two shades – black and white. Truth knows all the range of colours in between.

(133-2) The result of a solely intellectual outlook devoid of religious faith or mystical intuition, is failure to offer mental peace or cherish moral goodness.

(133-3) Right thinking is not only an intellectual quality; it is almost a moral virtue.

(133-4) People turn from metaphysics as from a dry and forbidding subject. Yet for those to whom it is a pathway to Truth, its statements carry the attractiveness of a good novel; its books possess the readability of a good biography.

(133-5) When a partial truth claims to be the whole truth, sooner or later those who expound it will be sidetracked and led astray from their path.

(133-6) Every kind of material appears nowadays upon the printed page, from utter nonsense to lofty wisdom. An editor may place impartially on the same page of his newspaper or magazine the inspired utterance of a new prophet alongside of the reported description of an ephemeral triviality. Indeed, the triviality may be given the greatest prominence, whereas the inspired truth may be tucked away at the bottom of a column!

(133-7) The mystery will become plain only if we find a fresh point of view.

(133-8) Such muddy writing means only that there is uncertainty, obscurity, illogicality, or even error behind it.

(133-9) We have lived, if we have lived the half century from 1890 to 1940, to see science change its basic themes.

(133-10) Men, ignorant of metaphysics and insensitive to its earnest reflections, naturally find themselves able to live comfortably without it.

(133-11) When man's thinking first stirs vigorously it may embrace the materialist conception of life. But when it enters the stage of maturity, it must abandon such a superficial conception.

³⁰² The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(133-12) Few people ever recognise that the language they use, and hence the thoughts they think, is filled with unexamined assumptions, with uncriticised suggestions from outside, with untested inheritances from other peoples' past.

134³⁰³

VII

135

VII

(135-1)³⁰⁴ In no matters short of ultra-mystic experience need he discard reason and reject scientific knowledge at the bidding of any book, however sound its other instruction may be. He may remain equally unenthusiastic over theological fancies which once provided serious occupation to bored individuals who, having deserted the world, had somehow to fill their time. He need waste no time over metaphysical sophistries and logical hair-splittings which agitated dreamers who, having lost their firm footing on a toiling and suffering earth, became aviators before aeroplanes were invented.

(135-2) Language evolved in response to the needs of the thinking process. Its own limitations prevent it from serving with the same adequacy what the thinking process itself serves to conceal – the silent depths of the Mind behind the mind.

(135-3) There are numerous “Gods” existing in the minds of different people, although all are denominated by this single term. Now if the primal instrument in this question of truth is thinking and if every thought must needs find words in which to express itself, it is essential for us to begin by defining every important term which we use, as and when we first use it. Definition must precede explanation; otherwise confusion will reign in the mental relationship between reader and writer. No instruction can be given, no discussion can take place effectively unless both first combine to define their terms and to state their positions. I cannot incur the danger of using a word with one significance given to it by my own mind and another given to it by a reader. We must both beware of the habit of inexact expression.

(135-4) Only a little over three hundred years ago, however, did scientists begin to understand the language of the story. Since that time, the age of Galileo³⁰⁵ and

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³⁰⁴ The paras on this page are numbered 13 through 16; they are consecutive with the previous page.

³⁰⁵ Referring to Galileo Galilei.

Newton,³⁰⁶ the reading has proceeded rapidly. Techniques of investigation, systematic methods of finding and following clues, have been developed. The discovery and use of scientific reasoning by Galileo was one of the most important achievements in the history of human thought, and marks the real beginning of physics. This discovery taught us that intuitive conclusions based on immediate observation are not always to be trusted for they sometimes lead to the wrong clues.

136³⁰⁷
VII

137
VII

(137-1)³⁰⁸ Human thought creates an ever-changing picture of the universe. Galileo's contribution was to destroy the intuitive view and replace it by a new one. This is the significance of Galileo's discovery. Science, connecting theory and experiment, really began with the work of Galileo.

(137-2) Anatole France: "Just reasoning demands a rigorous syntax, and exact vocabulary. I cannot but think that the foremost people of the world will be found in possession of the best syntax. It often happens that men cut each other's throats for the sake of words not understood. Did they understand one another they would fall on each other's necks. Nothing advances the spirit of humanity more than a good dictionary such as Littré,³⁰⁹ which explains everything."

(137-3) It frees him from the need of thinking.

(137-4) Animals, birds, fish, and insects can all enjoy gross physical pleasures but cannot enjoy subtle spiritual pleasures, whether intellectual, aesthetic, or divine. That is the exclusive human privilege.

(137-5) The intellect may think about the meaning of the word 'Overself' and eventually define it. But no intellectual definition can really contain the significance of what goes so far beyond the intellect itself as to belong to a different order of existence altogether.

³⁰⁶ Referring to Sir Isaac Newton.

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³⁰⁸ The paras on this page are numbered 17 through 25; they are consecutive with the previous page.

³⁰⁹ Referring to "Dictionnaire de la langue française" by Émile Littré

(137-6) If he were humble enough, he would see and admit that so defective is his understanding of this term, so large his ignorance of its meaning, that its very use in so common and frequent a manner, amounts to a self-deception.

(137-7) Metaphysical books are best studied when alone. The concentration they need and the abstraction they lead to, are only hindered or even destroyed by the presence of others.

(137-8) The further science has rushed ahead during the past half-century, the nearer has it come to the philosophic world-view.

(137-9) The continual and untiring quest of truth is what distinguishes the philosophic attitude towards life. The intellectual discipline which this involves is irksome to the ordinary mind. For it demands the scrutiny of facts, the unveiling of assumptions, the examination of reasoning processes leading to conclusions, and the probing of standpoints to their ultimate ground.

138³¹⁰

VII

139

VII

(139-1)³¹¹ Truth demands the severest accuracy of thinking, the intellectual penetration of illusion, and the destruction of all erroneous beliefs if it is to be attained.

(139-2) When the sage does indulge in the luxury of a conversation with an inquirer or spiritual aspirant he usually adopts the Socratic method. There is probably no more powerful or effective method of compelling a man to think, to exercise his own reason, instead of repeating parrot-like phrases, than this of thrusting question after question at him.

(139-3) When logic fails men often betake themselves to occult, mystic, and even primitive paths.

(139-4) [The man] of the [twentieth]³¹² century must seek truth in [his]³¹³ own fashion. The question of how many angels can stand on the point of a [pin]³¹⁴ does not interest the modern mentality.

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³¹¹ The paras on this page are numbered 26 through 39; they are consecutive with the previous page.

³¹² PB himself changed "We of the 20th" to "The man of the twentieth" by hand.

(139-5) We need a criterion because we need something whereby we can judge the truth and test it if it be true.

(139-6) Where else can philosophy get its proper start except in experienced data?

(139-7) The intellect is cradled in selfishness but runs the evolutionary track into reason where it will one day finish at the winning-post of selflessness.

(139-8) Science has increasingly become and will remain the most powerful factor in the outlook of educated men today.

(139-9) Reason must assert its rights.

(139-10) Philosophy must build her structure with unimpeachable facts which means that she must build it with scientifically-verified facts.

(139-11) When science begins to stammer it is time for it to turn for help to philosophy.

(139-12) A training in logic may guard us against transgressing the rules of right thinking but it cannot guard us against ignorance.

(139-13) Time and thought, experience and experiment, study and practice, initiation and instruction are all needed to teach a man how to distinguish between the final truth and its countless counterfeits. With growing enlightenment and increasing confidence, he becomes more expert.

(139-14) Most inner guidance is rarely purely intuitive but more often a mixture of genuine intuition with wishful thinking. Hence it is right in parts and wrong in others.

140³¹⁵

VII

141

VII

(141-1)³¹⁶ Much as they may dislike the trend, scientists are being forced more and more to mould their most important reflections by metaphysical concepts.

³¹³ PB himself changed "our" to "his" by hand.

³¹⁴ PB himself changed "needle" to "pin" by hand.

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(141-2) We may think about these tremendous problems and yet, if we are sincere enough and thorough enough, never arrive at any definite end or conclusive issue to our thinking.

(141-3) The mystics may scorn science. But it is science which has forced the different peoples of this earth to recognise their inter-dependence and to admit the need of brotherhood.

(141-4) The kind of thinking which it prescribes is rational but is not confined to rationality.

(141-5) He must not rest satisfied with accepting a teaching merely because it is given authoritatively but must try to verify or refute its statements.

(141-6) It is hard, perhaps impossible, to give absolute proof of any statement or any fact, but a reasonable proof may be given. Life is too short to wait for the one so we have often to accept the other.

(141-7) Intellect is most useful as a servant but most tyrannical as a master. It may hinder progress or accelerate it. Hence although the philosopher thinks as keenly as any other man, he does not allow his whole self to be submerged in the thinking process.

(141-8) When the critical attitude becomes the habitual normal attitude of a man, when it utterly obsesses his mind and corrodes his feeling, it is overdone and he becomes quite unbalanced. The result is that he becomes unfit to grasp the very truth to obtain which he adopted such an attitude in the beginning.

(141-9) In the human body the cerebral nervous system, with which man's mental faculties are associated, does not develop until long after all the other chief organs have developed. This is symbolic of its evolutionary importance. In the human life, the thinking power does not attain full maturity until long after all the chief decisions, such as the choice of occupation, marriage-partnership, and religious affiliation have already been made. How much human error and consequent misery must therefore arise from the lateness of this development.

(141-10) He will not forget, in being reasonable, to be reverent also.

³¹⁶ The paras on this page are numbered 40 through 49; they are consecutive with the previous page.

(143-1)³¹⁸ All knowledge is beneficial to man in varying degrees. The knowledge of his own soul, being the highest degree of human knowledge, offers the greatest degree of benefit [to]³¹⁹ man.

(143-2) There is a mystery in our own mere existence, let alone in the world's existence. No man who really feels or deeply thinks can fail to recognise its presence. The materialist evades it. The mystic explores it.

(143-3) Unfortunately, although there are hundreds of books on metaphysics to instruct the novice, they are also there to confuse him. For where, as in most cases, they are not certified by the sublime experience of insight, they tell him what is, after all, but reasoned guesswork. And the guesses are naturally numerous, different, contradictory.

(143-4) Although we have to begin our metaphysical life by doubting accepted values, we cannot end there; we cannot live forever in an atmosphere of suspended judgment. The process of active living demands that sooner or later we commit ourselves to a definite, if tentative, standpoint, even without reaching absolute certainty. Doubt, therefore, is a provisional and not a permanent attitude.

(143-5) A compelling inner conviction or intuition need not necessarily collide with cold reason. But as an assumed intuition which may be merely a bit of wishful thinking or emotional bias, it is always needful to check or confirm or discipline it by reasoning. The two can work together, even whilst recognising and accepting each other's peculiar characteristics and different methods of approach. Hence all intuitively-formed projects and plans should be examined under this duplex light. The contribution of fact by reason should be candidly and calmly brought up against the contribution of inward rightness made by 'intuition.' We must not hesitate to scrap intuitively-formed plans if they prove unworkable or unreasonable.

(143-6) The power to discriminate between the false and the true, to decide between the right and the wrong, to [judge]³²⁰ all the varied factors which present themselves to the senses, is the power of intelligence.

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³¹⁸ The paras on this page are numbered 50 through 55; they are consecutive with the previous page.

³¹⁹ PB himself changed "upon" to "to" by hand.

(145-1)³²² The scientists as such cannot set foot in a region [like]³²³ that of pure Mind. They must rise above their scientific limitations and convert themselves into mystical philosophers first.

(145-2) When we understand that reason and intuition must work with and for each other; when we can comprehend that they are not irreconcilables; and when we cease to regard their alliance as incongruous, we shall be the gainers in every way.

(145-3) The first use of general principles, the first worth of general theories is to economise thought and thus to avoid going over the same ground again and again.

(145-4) Science has enriched industry with its astonishing results.

(145-5) Doubt has a legitimate use in the world of thought. Without it, we should be at the mercy of every charlatan, every fool, every exploiter, and every false doctrine. We need not be ashamed therefore to avail ourselves of it at times. Doubt tears the veil off deceit and exposes humbug hidden beneath benevolence.

(145-6) We must begin to think with our own minds.

(145-7) When we purify our diction in this way, we arrive at greater intellectual clarity.

(145-8) Our chemical magicians wave their wands over a heap of tar and lo! it is transformed into fragrant perfumes, brilliant dyes, and valuable drugs.

(145-9) It is ill-understood partly because it is ill-defined.

(145-10) The proper method of overcoming the evils of a materialistic intellectualism is not to escape back into a pre-intellectual attitude but to let it grow side by side and in

³²⁰ PB himself deleted "upon" from after "judge" by hand.

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³²² The paras on this page are numbered 56 through 67; they are consecutive with the previous page.

³²³ PB himself changed "as" to "like" by hand.

proper balance with the spiritual attitude, not to refuse to look at the problems it raises but to try to solve them through such an integral endeavour.

(145-11) This capacity to take compassionate thought for other creatures, to feel for and with them, separates man from, and elevates him above, the animal.

(145-12) The religious devotee loses nothing worth keeping when he passes his faith through the sieve of scientific [inquiry]³²⁴ and metaphysical sanction. If the result is [the]³²⁵ dropping out of useless superstition and unfactual dogma, his religion will be all the stronger, all the more triumphant.

146³²⁶

VII

147

VII

(147-1)³²⁷ Its incisive attitude [commends]³²⁸ it to the thinker; its architectural form to the orderly thinker.

(147-2) If and when the scientist who observes phenomena and tabulates facts tries to sink a shaft deep down through them, he will strike the stratum of metaphysics. He may despise it, he may withdraw in disgust, but if he continues to push his shaft he will not be able to escape having to investigate his phenomena and facts in the way that the metaphysician investigates them. Nor will he be able to stop even there. If first thought makes a common man into a scientist, and second thought into a metaphysician, third thought will make him into a philosopher.

(147-3) The ordinary man who is used to dealing only with concrete things his eyes can see and his hands can touch, quite pardonably feels, when he is asked to deal with abstract conceptions, that he is at once out of his depth.

(147-4) Behind the seemingly intellectualistic statements of the metaphysics of truth, there lie hidden the profound ultramystic experiences whence they spring.

³²⁴ PB himself changed "enquiry" to "inquiry" by hand.

³²⁵ PB himself inserted "the" by hand.

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³²⁷ The paras on this page are numbered 68 through 72; they are consecutive with the previous page.

³²⁸ PB himself changed "commands" to "commends" by hand.

(147-5) The old attitude of the East towards intellectual [inquiry]³²⁹ was fitly phrased by a Turkish [Magistrate]³³⁰ of last century, one Imaum Ali Zade, to a friend of Sir Henry Layard,³³¹ the archaeologist. Zade had listened patiently to a long dissertation about astronomy and when it was over he calmly replied: "Seek not after the things which concern thee not. Thou hast spoken many words and there is no harm done, for the speaker is one and the listener is another. After the fashion of thy people thou hast wandered from one place to another until thou art happy and content in none. Listen, [O]³³² my son. There is no wisdom equal unto the belief in God. He created the world and shall we liken ourselves unto Him in seeking to penetrate into the mysteries of His creation? Shall we say, Behold this star spinneth round that star, and this other star with a _____³³³ goeth and cometh in so many years. Let it go. He from whose hand it came will guide and direct it. I praise God that I seek not that which I require not. Thou art learned in the things I care not for; and as for that which thou has seen, I defile it. Wilt thou seek paradise with thine eyes?"

148³³⁴

VII

149

VII

(continued from the previous page) Such was the ancient Eastern attitude, now beginning to yield before the remorseless impact of facts, the resistless impact of Western ways, and the pressure of economic necessity.³³⁵ We of today will still reverence Deity and learn how to maintain that reverence while studying astronomy and increasing our knowledge in many ways. God and Reason will not cancel each other, but rather complement each other.

(149-1)³³⁶ Another important difference between the mind of man and that of animals is moral conscience.

(149-2) It is not enough to look to a writer's logic. We must look also to his premises, for even perfect logic becomes worthless logic if the premises themselves are worthless.

³²⁹ PB himself changed "enquiry" to "inquiry" by hand.

³³⁰ PB himself changed "Cadi" to "Magistrate" by hand.

³³¹ Referring to Sir Austen Henry Layard.

³³² PB himself changed "Oh" to "O" by hand.

³³³ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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³³⁵ PB himself inserted a period by hand.

³³⁶ The paras on this page are numbered 73 through 81; they are consecutive with the previous page.

(149-3) The mystic may sneer at reason but, when he wants to justify his mysticism, either to himself or to others, he has to fall back on reason to do so.

(149-4) It must never be forgotten that such intellectual conceptions of Reality are mere photographs taken by the camera of imagination or diagrams drawn by the reason. They are not the object itself.

(149-5) The metaphysical system may be only a reflected image of the Truth, but still it is as faithful an image as present-day human intellect can show. Therefore, it is most helpful to the seeker who is groping his difficult way and needs all the guidance he can get.

(149-6) Without the knowledge of this metaphysical system, he is like a traveller in a strange land, who is ignorant of his whereabouts, unprovided with a map, and unguided by a native.

(149-7) Modern man is being led to spiritual truth by a new path, by reason's discoveries rather than by revelation's dogmas.

(149-8) By what criterion is he to test their truth?

(149-9) The reading of metaphysical books requires a continual exercise of reason, a constant effort to concentrate thought, and a keen probing into the precise meaning of its words.

150³³⁷
VII

151
VII

(151-1)³³⁸ The contemplation of metaphysical truth chastens the feelings and elevates the thoughts. This study causes man to forget himself, to turn aside from his little ego, and thus help to clear a path to discovery of his Overself.

(151-2) We may reject reason's ideas about Divinity but in the end it is reason we have to rely on to support the ideas which authority, tradition, emotion, or faith put forward.

³³⁷ Blank page

³³⁸ The paras on this page are numbered 82 through 83; they are consecutive with the previous page.

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

(153-1)³⁴⁰ The adept not only knows when asleep that his dream-world is only mental, but he also knows when awake that his wakeful-world is also mental.

(153-2) "I would that thou hadst passed right through thyself as one who dreams in sleep yet sleepless." Vol. 2 "Thrice Greatest Hermes Secret Sermon on Mountain."

(153-3) What is this magic that hides in sleep? The founder of Alcoholics Anonymous, an organisation of redeemed inebriates for helping men master the liquor habit, felt he had reached the end of his tether through drink. The habit was beyond his power to overcome, its results proving too dangerous and disgusting even for him to tolerate any more. Suicide seemed the only way out. He uttered a last prayer to God to help him and fell into a long deep sleep. He awoke cured!

(153-4) "The³⁴¹ trance experience brought about another change viz. sleep thereafter became a state of half-wakefulness or awareness during which he was filled with pure ecstasy. Sometimes, at dead of night, a friend would pay him a surprise visit. Although Ramdas was in the trance state, he could know the friend approach even when he was yet a furlong from the cave."³⁴² — Swami Ramdas

(153-5) [The Student has]³⁴³ moved in thought from the circumference to the centre, from all things in the universe to their source in the self. The universe is something which, spiritually, exists within [himself. He]³⁴⁴ and the world are verily inseparable. Space is only an idea.

(153-6) What did Jesus mean when he said: "Before Abraham was, I am."? He meant that in identifying himself with the Christ self, his higher Self, his eternal Self, he identified himself with something that ever was and ever would be, with timeless and deathless being. He meant that those who could only personalise him, who could think

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³⁴⁰ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

³⁴¹ PB himself added an opening quotation mark by hand.

³⁴² PB himself added a closing quotation mark by hand.

³⁴³ PB himself changed "Thus we have" to "The Student has" by hand.

³⁴⁴ PB himself changed "ourself. We" to "himself. He" by hand.

of him only as the human Jesus immersed in time [and dying with the body]³⁴⁵ could not understand and did not know him.

(153-7) To sense the timeless whilst in the very midst of time.

(153-8) Telepathy is possible not because thought can travel in space but because space is actually in thought.

154³⁴⁶

VIII

155

VIII

(155-1)³⁴⁷ The relativity theory brings space and time together as having no existence independent of each other. Mentalism explains why this is so. They are both inherent in one and the same thing – imagination; they are two ways in which the creative aspect of mind functions simultaneously.

(155-2) The sun and the clock make time move for us, but the mind can beat it into utter stillness.

(155-3) ... the quest of the Timeless.

(155-4) Time's wheel keeps on turning.

(155-5) He lives in this fixity of consciousness deep within his heart, a fixity which makes the passage of time seem illusory and which makes the happenings of time seem appearances.

(155-6) The common idea of time makes it a continuum, and pictures it under the form of a straight line, coming from the past, running through the present, and continuing into the future. The correct idea of time is a relativity and the correct picture of it is the circle. In a circle there is no absolute past, no absolute present, no absolute future: they will be entirely relative to the point which you take as the beginning of your circle. Again, a circle has no absolute beginning and no absolute ending; it is as relative as time is relative.

³⁴⁵ "and dying with the body" was typed below the line and inserted with a handwritten caret.

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³⁴⁷ The paras on this page are numbered 9 through 16; they are consecutive with the previous page.

(155-7) Is it not a strange thing that after a night's dreaming sleep when we may become some other person, some other character during our dreams, we yet wake up with the old identity that we had before the dream? And is it not equally strange that after a night's sweet, deep, dreamless slumber when we actually forget utterly that same previous identity, we are able to pick it up once more on awakening? What is the explanation of these strange facts? It is that we have never left our true self-hood, whether in dreams or deep slumber, never been other than we really were in essence, and that the only change that has taken place has been a change of the state of our consciousness, not of the consciousness itself.

(155-8) A dream can condense the events of a whole day into a few minutes. Where has the change taken place? The mind that experiences both wakeful and dream events has changed its condition, and with that its sense of time.

156³⁴⁸
VIII

157
VIII

(157-1)³⁴⁹ We can experience in a dream all that we can experience in the waking state. We can live and enjoy, suffer and die as much there as we can here.

(157-2) A dangerous situation in which we become involved while dreaming may so frighten us as to cause us to awaken with a start. Now the situation is entirely imaginary yet it is enough of itself to shock us out of the whole sequence of imaginary situations which constitute the dream life, into the relative reality of waking life. In the same way, the sufferings of earthly life, although ultimately just as illusory as the rest of that life, awaken us to search for reality that transcends it too.

(157-3) In the state of deep sleep the things of the world are put far from us and we emerge refreshed, calm, and happy. Let dreams, with their confused memories of the world which has been left behind, enter into this sleep and at once it loses some of its peace. Does anyone ever trouble to put the two together in connection, the absence of the worldly life and the presence of a happy mind?

158³⁵⁰
VIII

³⁴⁸ Blank page

³⁴⁹ The paras on this page are numbered 17 through 19; they are consecutive with the previous page.

³⁵⁰ Blank page

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

159
IX³⁵¹

(159-1)³⁵² When, as in the past decade, the trend of civilisation is more and more towards emphasis on the lower emotions, more and more towards strife and division, anger and hatred, violence and lust, the future of civilisation will be correspondingly imperilled.

(159-2) The flimsy moral codes of so many contemporaries, their shallow pleasures and opportunist principles

(159-3) Evil men and dangerous forces thrive today as they did in Nazi days.

(159-4) Crisis has succeeded crisis but no end is in sight.

(159-5) The lost hopes and corrosive discontents of Europe.

(159-6) The world-wide unbalance is a result too of most people not recognising that although being physically mature, they are emotionally intellectually and spiritually immature.

(159-7) The mistake is to be so affected by the evils as not to see the good, so eager to destroy what is wrong that the right is destroyed along with it too.

(159-8) Unless those men who are blocking the forward path develop a better sense of time values, unless they acknowledge the truth and then apply it, they and their institutions will be punished by karma.

(159-9) Civilisation will be terribly wounded but not mortally wounded. The larger cities will suffer destruction but here and there a remnant of people will remain.

(159-10) These are questions no longer for those alone who are interested in religion and theology. They are questions for all mankind, whose existence and future have become so uncertain and so imperilled.

(159-11) Humanity has mostly failed to pick up the spiritual challenge of these events.

³⁵¹ PB himself changed "XVI" to "IX" and inserted "9" at the top of the page by hand.

³⁵² The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

(159-12) If such a superior arrangement is beyond our reach in the present state of human character, and if we cannot change that character, then we must put up with and suffer the consequences of, the inferior arrangement which now serves us.

(159-13) The age permits and demands heterodox independent thought given out with courageous frankness. It has forced us to face repressed or half-repressed thoughts and instincts and, so to speak, we have to come to terms with them. It has seen through the hollow mummery of much so-called religion.

160³⁵³

IX

161

IX³⁵⁴

(161-1)³⁵⁵ There is a ridiculous notion among some mystical circles that new spiritual faculties are being unfolded in our time. The truth is that there was, proportionate to total population, a larger number of spiritually perceptive persons in ancient times and even in medieval times, than there is today. This was inevitable because external conditions were simpler and less filled with allurements and entanglements, and because intellectual development was in harmony with and not as with us away from the inner life. What, however, might be stated with verifiable truth about our own times is that a new kind of mentality is being evolved. We shall synthesise and harmonise the scientific, the metaphysical, the religious, the mystical, the practical, without falling back, as the ancients did, into monasticism and asceticism.

(161-2) This is a world of struggle. The word peace has only a relative meaning. The notion that a society, a civilisation or an individual can exist in a continuously inert state is an illusory one. So soon as one kind of war ends, another kind of war begins. A peace of endless stagnation is impossible. The last kind of peace is that wherein the forces which must inevitably contend against each other, are properly balanced

(161-3)³⁵⁶ The [state]³⁵⁷ of strident noise is a serious problem in modern cities. According to intensity and frequency it strains attention, exhausts emotions, disturbs thought and irritates nerves.

³⁵³ Blank page

³⁵⁴ PB himself changed "XVI" to "IX" by hand.

³⁵⁵ The paras on this page are numbered 14 through 18; they are consecutive with the previous page.

³⁵⁶ PB himself inserted para number "16" by hand.

³⁵⁷ PB himself changed "statement" to "state" by hand.

(161-4) The good and the evil in man are such long associated partners that co-operation of the good alone between men is impossible. At some point of their contact, in some way, the reptilian evil will creep in and make its unpleasant discordant presence felt. Hence universal brotherhood is only a beautiful dream, to be shattered upon awakening to the ugly facts.

(161-5) We have to accept the solid fact that men do not change overnight, that starting new institutions and necessarily filling them with the same old faces that we already know, will not and cannot bring about a new world. Until we begin to recognise this, and start working for new hearts and new minds even more than for institutions, we shall not come near to solving our problems.

162³⁵⁸

IX

163

IX³⁵⁹

(163-1)³⁶⁰ How far have we travelled in time and idea from Lao-Tzu,³⁶¹ who would keep out rigorously the State's interference, to Karl Marx who would vigorously bring it in.

(163-2) To get rid of an old problem by the expedient of replacing it with a new one is not to solve it.

(163-3) The great changes in human thought and society which marked the birth of the Christian epoch in the West, find their parallel in the great changes that are even now beginning to mark the coming birth of the next epoch. The labour pains have already begun, but actual birth will not take place until the next century.

(163-4) Today, the mission of philosophy is a planetary one, for truth is needed everywhere, and for the first time can be transmitted everywhere. We speak here in terms of geographical fact, for vested religious interests and totalitarian political despotisms still continue to serve their masters, the darker forces of evil, by obstructing the contemporary planetary enlightenment.

(163-5) The Director General of Archaeology of India visited Germany shortly before the war. He told me there were 27 University chairs of Sanskrit in Germany prior to the

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³⁵⁹ PB himself changed "XVI" to "IX" by hand.

³⁶⁰ The paras on this page are numbered 19 through 30; they are consecutive with the previous page.

³⁶¹ "Lao-tse" in the original.

Nazi regime. Under Hitler³⁶² they did next to nothing for there were hardly any students to use them!

(163-6) Human malevolence and depravity on the one hand, human suffering and despair on the other, have reached their apogee in our generation.

(163-7) We see this groping for new forms in the geometrical arrangements of colour in "abstractionist" painting and in the bare-faced, streamlined fronts in architecture of the "thirties."

(163-8) The human entity's present evolutionary position is just about midway in the whole journey through its own kingdom.

(163-9) We stand only at the porch of this new era and are not yet inside it.

(163-10) The twentieth century must bring forth its own prophets, the West its own appropriate wisdom.

(163-11) Humanity is no longer able to walk on its perennial journey. It is today hobbling on crutches.

(163-12) The point now attained by the ego in human evolution offers us the key to a correct understanding of the world crisis.

164³⁶³

IX

165

IX³⁶⁴

(165-1)³⁶⁵ With the war as a grim and vivid memory behind them, but still only a memory, it is now possible for those who found its background too unpropitious for practising meditation, to turn towards this exercise in real earnest.

(165-2) The teaching must be suited to the times, relevant to our circumstances, and useful for our needs.

³⁶² Referring to Adolf Hitler.

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³⁶⁴ PB himself changed "XVI" to "IX" by hand.

³⁶⁵ The paras on this page are numbered 31 through 43; they are consecutive with the previous page.

(165-3) We who belong to the most tragical of all eras must begin to search for its meaning. To discover it and to reorient our lives accordingly could make the next most blessed of all eras.

(165-4) Those who cannot assimilate themselves with the materialistic civilisation of today but who cannot turn back to the self-deceptions of orthodox religion or go forward into the fantasies of contemporary mysticism, will have no refuge except in philosophy.

(165-5) If they have not emerged from the desolation of war and the tension of crisis with higher values than they cherished before, their future will be dark indeed.

(165-6) Are our hopes of a better world valid or not?

(165-7) The end of the war meant the beginning of a new opportunity for mankind. Is it sufficiently ready to seize what may not recur?

(165-8) The movement has always been slow, often erratic, with many relapses and much hesitance; but taken as a whole it has nevertheless been a forward one.

(165-9) This historic panorama, which is a tragic reality to the masses who suffer in it but a mere shadow-dance to the mystics who meditate apart from it, is correctly evaluated by the philosopher alone.

(165-10) What will emerge from the clash of interests and forces around us? Is there a predetermined result? The situation itself is a confused one and therefore the answer cannot be a simple one.

(165-11) The issue is whether they wish to take their place with the evolutionary forces or against them. The Nazis did the latter and lost.

(165-12) The revival of old, out-of-date, irrational dogmatisms will not solve contemporary man's religious problem, although it may temporarily help him to evade that problem.

(165-13) When so many are still guided by violent passion and exaggerated self-interest, it would be incorrect to say that peace had descended on earth after these two, great, disastrous wars.

(167-1)³⁶⁸ The most urgent requirement is not a fresh scientific and technological advance but a fresh spiritual and moral one.

(167-2) The inner life of humanity – and consequently the outer arrangements which reflect and express that life – has come to a decisive turning-point.

(167-3) There is no other way out than to impose a limit upon their greed, to build a fence round their selfishness.

(167-4) Can we detect a revival of religious feeling and mystical intuition in the heart of contemporary man? With much joy and deep thankfulness the earnest well-wisher of humanity would like to answer, “yes” to this question. But such an answer would not be quite true. Although it would not be quite false.

(167-5) It is still too early to form a final conclusion about the world’s fate. Give it some more time, although meanwhile tendencies may be noted.

(167-6) If their ignorance of spiritual truth has brought men to this calamity, their knowledge of spiritual truth could bring them out of it.

(167-7) His idealistic talk should not be mocked by his realistic action whenever his self-interest happens to be touched.

(167-8) We must look at, and judge, contemporary history by its secret connection with this evolutionary crisis.

(167-9) The kingdom of heaven will have to be established in men’s hearts, for it can be established nowhere else.

(167-10) They are so naive and so materialistic as to think complacently that with electric home-washers and radio-sets, human progress is sufficiently assured.

(167-11) The need today is not for compromise or patchwork. It is for one, outright, generous gesture.

³⁶⁷ PB himself changed “XVI” to “IX” by hand.

³⁶⁸ The paras on this page are numbered 44 through 56; they are consecutive with the previous page.

(167-12) The spiritual possibility of man's improvement will be realised through the pressure of forces working both within his entity and within his environment. But it will not be realised smoothly. There will be lapses, set-backs, and retrogressions, albeit temporary ones.

(167-13) All attempts to better the world which do not better the basic element in the world situation – the human entity itself – are narcotic drugs, not radical cures.

168³⁶⁹

IX

169

IX³⁷⁰

(169-1)³⁷¹ Modern man has been called on to endure the strains of unprecedented crisis and the horrors of unprecedented war.

(169-2) The two groups, although having identically the same experience of wartime misery, draw divergent conclusions from it. The one increases egoism and stimulates animality. The other lessens egoism and subdues animality.

(169-3) They live and move in a thick fog of spiritual darkness but fondly delude themselves into the belief that they live and move in blazing sunshine!

(169-4) Some have heeded the message and will receive its protection. But most have not. The response is sadly insufficient to prevent the doom which menaces contemporary society.

(169-5) It will not appeal to the hide-bound dogmatists or the unthinking sensualists but only to those who are in search of new light.

(169-6) The war produced two different reactions among people. Either it uplifted them or it degraded them.

(169-7) Although Nature's unfoldment of the ego first blinds it with ignorance, her further unfoldment enlightens it with knowledge.

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³⁷⁰ PB himself changed "XVI" to "IX" by hand.

³⁷¹ The paras on this page are numbered 57 through 69; they are consecutive with the previous page.

(169-8) People who consider the atomic discoveries thoughtfully are numbed by the doom to which they seem to point so rigidly. So, with a paralyzed initiative, they wait for it.

(169-9) The “peace” has become a breeding ground of moral despair and emotional resentment, of political chaos and spiritual degeneration.

(169-10) All so-called remedies for humanity’s present sicknesses, other than the philosophical, are only palliative at best, false at worst.

(169-11) On the one hand, there are those who have been aroused by the distresses of war and the anxieties of crisis to spiritual seeking. On the other hand, there are those who have been led, by the same war and crisis, into spiritual degradation.

(169-12) The lives of so many good men in our time have moved inexorably to disaster, like the gloomy story of a Greek tragedy, that the helpless but friendly onlooker may well wonder where God is.

(169-13) It is inevitable that the thoughtful will move ahead of the mass of public opinion. But they must beware and restrain themselves – not too much but also not too little.

170³⁷²

IX

171

IX³⁷³

(171-1)³⁷⁴ No economic rearrangement of society can confer Utopian happiness upon it so long as the individuals who compose that society still have the old bad thoughts and leave the old lower emotions unbridled. What is inside men’s minds cannot be left out of the reckoning. If spiritual ignorance and animal passions, criminal instincts, human greeds, and materialistic attitudes fill those minds, no economic system will be able to produce harmony or yield happiness.

(171-2) There will be no war in the near future. But there will be no solutions of the world’s problems either. The nations will drag on from crisis to crisis, through chaos to chaos, until the 3rd world war does actualise between 1962 and 1975. The possibilities

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³⁷³ PB himself changed “XVI” to “IX” by hand.

³⁷⁴ The paras on this page are numbered 70 through 77; they are consecutive with the previous page.

for evil were not at all exhausted by the 2nd war but emerged intact and await the turn of hands on destiny's clock for their fresh fulfilment.

(171-3) The real enemies of mankind today – as in the recent past – are doctrines which have issued from the womb of hate and greed, suspicion and violence and grown only to spread hate and greed, suspicion and violence. For the inevitable harm of such thinking is as self-destructive as it is socially destructive.

(171-4) The hunger for reality does not take a philosophical form in the less evolved herd. It may there take a political form, a social form, an emotional form, etc. Only with the herd's own evolution, will its object evolve.

(171-5) They are much less concerned with the questions and answers of religion and much (more) concerned with the questions and answers of politics or economics. Spiritual seekers are rare.

(171-6) We shall sow seeds, diffuse ideas, and transmit inspirations and watch them take root in the minds of others but it is a later generation which shall watch them grow into sturdy plants and bear good fruits in the lives of many more men. There is more hope for acceptance of worthwhile ideas from the younger people. For they stand before the door of life and fumble for the key.

(171-7) That which served materialists in the past will not serve them today. It will only destroy them.

(171-8) It is a time of protest and challenge.

172³⁷⁵

IX

173

IX³⁷⁶

(173-1)³⁷⁷ Our generation has seen young men and all women come into their own. It was right and reasonable that masculine tyranny should go and that senile governance should be overthrown. This long overdue and much welcome advance is admirable but it does not justify going to the further extreme of romantic idealisation of anyone and everyone merely because he is young and she is a woman. The danger of this species of

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³⁷⁶ PB himself changed "XVI" to "IX" by hand.

³⁷⁷ The paras on this page are numbered 78 through 81; they are consecutive with the previous page.

thinking and course of action which have always led in the end to disaster, is that it still infatuates young, shallow minds. From the silly notion that the old would make no mistakes we are in danger of swinging pendulum-like to the equally silly notion that the young can make no mistakes. Nearly all the leaders of Nazi Germany were young men. Yet the mess into which they have got their own country and indeed all Europe is unparalleled in history.

(173-2) There is no inner aim, no spiritual significance, no worthwhile objective in their lives. They move through the years towards – nothing. They move from action to action without any consistency of principle. They grope through life like players in a game of blindman’s buff. They either do not know how to conduct their existence or else they fail to conduct it in the right way. In both cases they need help, guidance, direction. But unasked-for advice is unwelcome.

(173-3) What is the use of idealistically proclaiming the illusion that the world is one and invisible when everywhere we see that it is many and divided? We should be better occupied in proclaiming the truth, which is that humanity’s real welfare is one and indivisible and that reason and circumstances are moving it in the direction of realising this fact but that it is still at so low a stage of evolution as to be generally unready and often unwilling to resolve correctly the mental conflict within itself which is the result.

(173-4) This evolutionary change, this redirection of the ego’s forces reflects itself in the chief events of the world crisis. But it would be naive to expect such a colossal change to mature and bear all its fruits within our own lifetimes. It will need three hundred years at least for even the first small fruits to appear and ripen.

174³⁷⁸

IX

175

IX³⁷⁹

(175-1)³⁸⁰ But when I say that we Westerners must be creatively original, must save ourselves, I do not mean that we should or even could do this without availing ourselves of what the East thought taught and knew. Let us help ourselves amply and

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³⁷⁹ PB himself inserted “Pilgrimage Art” and “(Keep for PB)” by hand.

³⁸⁰ The para on this page is unnumbered. This para is a duplicate of para 177-5. There are two notes in the margin written by PB himself: “Pilgrimage Art” and “(Keep for PB).”

humbly to Eastern wisdom, yes, for that will enrich our own store [and]³⁸¹ enlarge our outlook. But let us do so without illusions.

176³⁸²

IX

177

IX³⁸³

(177-1)³⁸⁴ When we speak here of the human ego, it should be obvious that the reference is to its evolutionary stage as found in the large majority of human beings upon this planet. That is, the reference is not to the small minority now in incarnation who have passed beyond this stage. Its progression on this planet has reached its final climax of individualisation.

(177-2) These ideas are becoming vivid in the minds of so many persons not because of the activity of one man but because evolutionary forces from within and environmental ones from without have prepared and developed these persons to receive and appreciate them. Had this man never lived, they would still have been received and appreciated. Nevertheless it is also true that such a man brings the movement to a clear head and provides it with an impulsion along a definite road which he cuts for it.

(177-3) PB When we possess this key to the history of world and individuals, we shall be astonished at the enormous number of proofs which an examination of such history will at once yield. In case after case we see that the life of a man or of an empire moves in cycles of fate. For years honour after honour will pile upon a fortunate man, or he will steadily and increasingly amass riches; then the tide turns, the rhythm changes, and difficulties, antagonisms, and deprivations succeed one another in his life.

(177-4) He who takes such long-range views, he who formulates such large-based conceptions of existence, will never yield to despair over mankind's present misery or contemporary darkness, chaotic unrest, and seething tumult. He knows that holy forces will interpose themselves more and more into their history, despite all temporary lapses or partial retrogressions. For everything and everyone dwells inescapably within the principle of beneficent being.

³⁸¹ PB himself deleted "to" from after "and" by hand.

³⁸² Void page

³⁸³ PB himself changed "XVI" to "IX" by hand.

³⁸⁴ The paras on this page are numbered 85 through 89; they are not continuous with the previous page—but they follow the paras on page 179.

(177-5)³⁸⁵ (Pilgrimage Ave.) But when I say that we Westerners must be creatively original, must save ourselves, I do not mean that we should or even could do this without availing ourselves of what the East thought, taught, and knew. Let us help ourselves amply and humbly to Eastern wisdom, yes, for that will enrich our own store and enlarge our outlook. But let us do so without illusions.

178³⁸⁶

IX

179

IX³⁸⁷

(179-1)³⁸⁸ The author is neither a professional scientist nor academic philosopher, nor theoretical theologian. He does not claim to have had the highly specialised training which would really fit him to write authoritatively upon the subjects pertaining to such men. Therefore in entering their domains he feels himself to be an intruder, whom they will necessarily scorn to contempt. He does claim, however, that what books and dons have not taught him, life has taught. Through intense and wide living and deep and deep reflection thereon, he has come to the perception of a true science, to the recognition of a true philosophy and to the realisation of a true theology. No don and no book can go further than that, further than TRUTH. The fashionable theories of our time have their entrances and make their exits, but there is an enduring Truth which outlives all change. Hence what is set down here through inward vision and uncommon experience bears its own authority and will convey its own trustworthiness to whosoever is ripe to receive it.

(179-2) We have been most industrious during the past three years in moving backward into militaristic barbarism. We need now to be only a little less industrious in moving forward into a post-war world which is reasonable, kindly, and equitable. Then we shall have a planet better worth living in. All the means for world amendment are here but all the will for world amendment must also be produced. The masses are unconsciously feeling their way toward this. Let those who care only to save or better their own particular situation and nothing for that of others, beware lest the masses fall into demagogic deceptions and seek this amendment through wrong courses of action.

(179-3) We shall delight to announce our message but we shall hesitate to argue its truth; if you can receive these thoughts without a stirring of resentment in your breast,

³⁸⁵ This para is a duplicate of para 175-1.

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³⁸⁷ PB himself changed "XVI" to "IX" by hand.

³⁸⁸ The paras on this page are numbered 82 through 84; they are not continuous with the previous page—but they follow the paras on page 173.

that is your privilege and our happiness; but if you can make nothing of them, we regret the fact but shall not feel disposed to chop logic with you. Only the born and gifted with intuition are likely to accept them; all others are heretics and infidels and as such must be left to the kindly power of their higher selves, who can give sight to the spiritually blind – an accomplishment we have yet to acquire.

180³⁸⁹

IX

181

IX³⁹⁰

(181-1)³⁹¹ Divine revelation is as available today as yesterday, as free to the West as to the East. No particular race, no particular nation holds it in sole possession. It is universally potential and, if he sets about the task in the right way, the inhabitant of teeming New York may convert it into an actuality as readily as the inhabitant of any Indian Ashram. Let us not be cramped by those who insist on a merely local tradition, a specifically racial expression and historically limited standpoint, or a rabidly sectarian partisanship.

(181-2) If you study history and think it over for yourself, instead of accepting the book-built theories of blind historians, you will find that the rise of great upheavals among men – whether spiritual or social, military or intellectual – always synchronised with the birth and activity of great personalities.

(181-3) It is both my fate and my joy to labour as a medium for this voice within me to the last. I shall put down my pen only when I put down my life.

(181-4) Why is it that no society seems capable of maintaining a high spiritual level for more than a few generations?

(181-5) (Sp crisis)³⁹² When fortune is uncertain, when life is cheap, and social tempests prevail, men are either tempted to forget all in reckless pleasure or warned to transcend all in spiritual seeking.

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³⁹⁰ PB himself changed “XVI” to “IX” by hand.

³⁹¹ The paras on this page are numbered 90 through 99; they are not continuous with the previous page – but they follow the paras on page 177.

³⁹² Referring to the book “Spiritual Crisis of Man”

(181-6) King Victor Emmanuel³⁹³ spent many years in the scholarly mastery of Italian history. Yet what useful knowledge did he really glean? Was his reign not a failure in most senses of the word – moral, social, and practical?

(181-7) The grim needs of war pushed technological advance ahead at an amazing speed. This advance may be used either to make us more materialistic or to make us less so. In itself it is neutral.

(181-8) Perhaps one striking lesson of this catastrophic war and chaotic peace is that security and peace must first be found within ourselves. If this be done, we can then carry them with us whatever happens externally.

(181-9) However there is something in the spirit of man which is bigger than these confining bonds and will eventually break its way through them.

(181-10) The pooling of common ignorance in democratic debate does not remove that ignorance.

182³⁹⁴

IX

183

IX³⁹⁵

(183-1)³⁹⁶ It was hard to study metaphysics during the era of bursting bombs, almost impossible to practise meditation during the din of a six-year war. The call then was to action in the service of menaced humanity, to prayer, in the deepening of personal faith, and to endurance of ideals amid a planet's trembling and rocking.

(183-2) For no nation can escape collective responsibility for its acceptance of the codes and policies, the ideas and actions, the standards and loyalties that bear its name.

(183-3) Fools who imagine this book contains a mere set of vague and ineffective words, flung out for public notice for a time only, to die down and disappear before the next craze for a mystery novel, are doomed to sorry disillusionment. History itself will echo every warning made here, and prove every point.

³⁹³ Referring to Victor Emmanuel III of Italy.

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³⁹⁵ PB himself changed "XVI" to "IX" by hand.

³⁹⁶ The paras on this page are numbered 100 through 109; they are consecutive with the previous page.

(183-4) All historic currents of human thinking will one day flow, whether they like it or not, in this direction.

(183-5) It was not merely the fate of this or that country which was at stake; it was the fate of all mankind. Only an inadequate comprehension of its background and an imperfect perception of its consequences could limit its significance to anything less than a universal one. (31 – ego)³⁹⁷

(183-6) The terrific shocks which nations and individuals received during the war aroused them to the imperative need of finding new ways of life. The breakdown of old supports was most marked. What people would not do voluntarily was expedited by the painful hammer-blows of calamitous karma into urgent birth.

(183-7) Its need is for the stimulus of thought, the satisfaction of ideals, the pursuit of truth, the acceptance of intuition, and especially for taking hold of the ultimate values of life.

(183-8) All those who realise the importance of such a formulation to mankind, should contribute their quota towards its realisation. This book therefore is only a mere beginning.

(183-9) No crisis which humanity has faced in the past is comparable with the present one either for spiritual gravity or physical consequences.

(183-10) What is true of single persons is equally true of whole nations.

184³⁹⁸

IX

185

IX³⁹⁹

(185-1)⁴⁰⁰ Destiny is at work and all the multitude of prayers to God are not going to save humanity from what it creates for itself. Nothing could have been more ironic than the bombs falling on Warsaw Cathedral last September when more than a thousand worshippers were inside praying for God's protection on Poland.

³⁹⁷ We have no idea what, if anything, this might refer to! – TJS, 2020

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³⁹⁹ PB himself changed "XVI" to "IX" by hand.

⁴⁰⁰ The paras on this page are numbered 110 through 122; they are consecutive with the previous page.

(185-2) Copy quote from “W. of O” page 156, Rider ed. top para, where I predict near coming of staggering new inventions which will transform human life.

(185-3) These problems seem insoluble only when they are approached in the old way and by the old methods. The best hope lies in courageously dealing with them in new ways and by new methods. Thus we are being compelled either to give up in despair and end in failure, or to start a genuine new order and have some chance of success.

(185-4) The extreme contemporary human suffering has also been an educational discipline in this wisdom. What men cannot yet receive with their conscious intelligence they are already receiving with their subconscious intelligence.

(185-5) If greater knowledge brings greater power, it also brings greater responsibility. The more he receives from the Overself’s grace, the more should he give to humanity’s need.

(185-6) There was a continuous expansion of democratic government until the first world war in Europe but a sharp declension from it after the war.

(185-7) It is unjustified escapism. Post-war sensualism is as much a form of escapism as post-war ashramism.

(185-8) What he learns for himself, by his own experience or reflection, possesses a value far above what anyone else teaches him.

(185-9) The travail of our epoch is but too painfully obvious.

(185-10) If people were sensitive enough and intuitive enough they would recognise this to be the most fateful message of our times.

(185-11) Formerly it was right and proper for man to think exactly as his ancestors thought. Today it is right and proper for him to think independently as an individual.

(185-12) Life today is full of enigmas.

(185-13) The profounder a truth the more it will be misunderstood and misapplied.

186⁴⁰¹

IX

187

⁴⁰¹ Blank page

(187-1)⁴⁰³ We live on a curious planet which contains men dead to all higher impulses and men who are continuously awake and alert to their diviner selves. But I doubt whether it contains anyone who does not feel the silent influence of Nature's landscapes.

(187-2) Nationalism in its old unrestricted form is finished. It is left with no other alternative than to truncate itself or else witness the greater part of the very nation whose interests it seeks to promote bombed out of existence.

(187-3) The vogue for fortune-tellers is natural during a period of widespread unsettlement and warlike upheaval. Continental Europe experienced a similar vogue during the Napoleonic period.

(187-4) Scientific criticism of that kind which had so openly undermined religious faith in the nineteenth century has largely come to an end.

(187-5) Life today is a great opportunity for those who want to serve, although it is a great misery for those whom the war caught spiritually unprepared.

(187-6) "And since what comes tomorrow who can say?
Live, pluck the roses of the world today."
— Ronsard,⁴⁰⁴ 16th cent. French poet

(187-7) The stress of war has lifted. The chance for quiet thought and peaceful contemplation has returned.

(187-8) Contemporary happenings and attitudes are the climax of the modern trends.

(187-9) The uncertainty of fortune and the brevity of satisfaction are two lessons of our time.

(187-10) Amid the horrors of the present period you have to look and cling to the Intangible and draw from it the strength to support it all.

(187-11) Will the course of peace bring an end to their optimistic dreams?

⁴⁰² PB himself changed "XVI" to "IX" by hand.

⁴⁰³ The paras on this page are numbered 123 through 136; they are consecutive with the previous page.

⁴⁰⁴ Referring to Pierre de Ronsard.

(187-12) We find great exaltations only to lose them again.

(187-13) With the dramatic appearance of the atomic bomb on the world's stage -

(187-14) Today has at least a fuller opportunity than (the days of) our forebears, through the collected store of past recorded wisdom and a broader perspective through the studies of comparative religion.

188⁴⁰⁵

IX

Old x: Mentalism ... NEW XXI: Mentalism

189

X

(189-1)⁴⁰⁶ All he needs to take him through intricate problems of metaphysics is this single masterly conception: Mind alone is.

(189-2) There is nothing in these concepts that is essentially new, but parts of their re-statement with the help of modern scientific knowledge, inevitably are new.

(189-3) It is the starting-point of all error to assume that at some point in time if not in space the mind suddenly made its appearance in the {universe.}⁴⁰⁷ This is the initial error of all materialism – whether it be scientific or theological or metaphysical. Mind is supposed by all these views to start functioning after matter has had a long innings on the cricket-field of the cosmos. Insoluble problems flow naturally out of this error.

(189-4) The hill or the star is a perception in your mind. You cannot [now]⁴⁰⁸ say exactly when your mind began to exist or when it will cease to do so but only conjecture about it.

(189-5) The materialist argument is essentially that mental function varies with bodily condition, that alcohol can convert the coward for a time into a brave man, that the increase in size and weight of the brain as man passes from infancy to maturity runs parallel with the increase of mental capacity, and that therefore mind is nothing else than a product of body. Mentalism says these facts are mostly but not always true but

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⁴⁰⁶ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

⁴⁰⁷ This word was cut off by the right margin, however the word is “universe” in the duplicate para (111-3 in Vinyl X to XI).

⁴⁰⁸ “now” was typed in the left margin and inserted with a caret.

that even granting their truth, the materialistic conclusion does not necessarily follow. It is just as logical to say that mind uses brain as a writer uses a pen, that the body is merely instrumental and the limitations or changes in the instrument naturally modify or alter the mentality expressed. The thoughts and feelings, the ideas and memories, the fancies and reasonings, which constitute most of our mental stock can be detected nowhere in the brain, can be seen by nothing physical and can only be observed by the mind itself as acts of consciousness.

190
X

(190-1)⁴⁰⁹ We must expect that Roman Catholic metaphysics, following St. Thomas Aquinas and through him, Aristotle, accepting the material world's reality, will vigorously oppose mentalism.

191
X⁴¹⁰

(191-1)⁴¹¹ It is natural for the senses to take the show of things for their reality.

(191-2) It is not only a doctrinal belief to be accepted but also a metaphysical truth to be understood.

(191-3) The last outcome of all scientific research and metaphysical thinking is, and can only be, mentalism.

(191-4) There are no two human minds absolutely alike. The mental world in which I live is, in some ways at least, different from every other man's. It is individual. It is all I know or understand of the physical world.

(191-5) If human thinking were the only creative factor making human environments, then it would be possible to avert the retribution of its own evil courses or abolish the consequences of its mistakes its ignorance, its perversities.

(191-6)⁴¹² Ariel: Idealism has never been convincingly refuted. Bergson is the modern Idealist. All great philosophers have been idealists. Ideas are the only true things. That which is alone known is idea for it is that only which enters consciousness.

⁴⁰⁹ The paras on this page are numbered 6; they are consecutive with the previous page.

⁴¹⁰ Pages 191-194 are duplicates of pages 89-92 of Vinyl X-XI.

⁴¹¹ The paras on this page are numbered 7 through 20; they are consecutive with the previous page. The paras originally numbered 12 and 15 (now 191-6 and 191-7) were typed on top of each other.

(191-7) Remember that Emerson said of Napoleon: "He never blundered into a victory. He gained his battles in his head before he won them in the field."

(191-8) Whether it be the objects we perceive or the ideas we think, there is nothing that is not mentally experienced.

(191-9) A man's face become white when a strong thought of fear enters his mind while another time it becomes red when a strong thought of shame enters it. Thus mind changes the expression on his face and reveals its influence on the body.

(191-10) The largest number of sense impressions and the furthest range of them are furnished by the eyes.

(191-11) Kant⁴¹³ as an idealist brought out two sides of idealism; that the world of experience is built-up through certain processes, i.e. it is a construction; and that the synthetic activity of the mind enables it to see the world as a finished thing. He was correct when he declared the known world to be mentally constructed but not when he declared that there was an unknown world of things-in-themselves beyond it – unless we give that name to the karmic forces which became transferred into the known world.

(191-12) Bradley⁴¹⁴ has pointed out that the knowing self is itself only an idea and in that sense it is not distinct from the Predicate, the known object of thought.

(191-13) Berkeley's⁴¹⁵ acceptance of the distinction between primary and secondary qualities is antiquated and unnecessary. All the qualities are basically present together.

(191-14) Hume's⁴¹⁶ critique of causation and Berkeley's critique of matter still remain themes which scientists ought to ponder over.

192⁴¹⁷

X⁴¹⁸

193

X

⁴¹² The middle of this para is unreadable due to a misaligned carbon transfer. However, the full text is visible in Vinyl X-XI, para 89-6.

⁴¹³ Referring to Immanuel Kant.

⁴¹⁴ Referring to Francis Herbert Bradley.

⁴¹⁵ Referring to Bishop George Berkeley.

⁴¹⁶ Referring to David Hume.

⁴¹⁷ Blank page

⁴¹⁸ PB himself inserted "vol 30" at the bottom of the page by hand.

(193-1)⁴¹⁹ Whitehead⁴²⁰ has endorsed mentalism to the extent of admitting, in his work "Process and Reality," that "apart from the experiences of subjects there is nothing, bare nothingness."

(193-2) When Eddington⁴²¹ writes in his book of Gifford Lectures "Nature of the Physical World," that "we are acquainted with an external world because its fibres run into our consciousness only our own ends of these fibres that we actually know; from these ends we more or less successfully reconstruct the rest," he falls into the error of the physiologist, an error which brings matter and mind together in sensation when in fact if matter really existed the two could never be brought together at all. The truth is that they are all of one piece.

(193-3) For every argument that is set up and defended there is always a possibility to set up another argument whereby it is contradicted or destroyed. The only qualification of this seemingly hopeless position is that we approach nearer truth as the contradictions lessen.

(193-4) Such notions possess validity only from the human point of view.

(193-5) We must advance to a point of view beyond that of the unthinking layman.

(193-6) Vedanta sets up the rule of two truths, a genuine one for the ripe few and a pseudo-truth for the undeveloped masses.

(193-7) Once we perceive the truth and implications of mentalism, the tremendous practical and persuasive value of good suggestions and creative imaginations will also be perceived.

(193-8) Every intellectual position stated in words must necessarily be defective and contradictable somewhere.

(193-9) Scientists of the age could understand nothing of which they could not make a mechanical model, and this, in spite of the fact that the mechanical view of nature had already begun to show signs of loose-jointedness.

(193-10) Whoever presents a final statement of truth, deceives himself.

⁴¹⁹ The paras on this page are numbered 21 through 32; they are consecutive with the previous page.

⁴²⁰ Referring to Alfred North Whitehead.

⁴²¹ Referring to Arthur Stanley Eddington.

(193-11) The mind deals directly with its objects and not through the intermediary working of ideas for the ideas are its only objects.

(193-12) As the strangeness of this teaching fades away and it becomes more familiar, his instinctive opposition to its standpoint weakens.

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(195-1)⁴²³ There are sixty-four different points of the compass. Therefore, it is possible for sixty-four men to take up all these different positions and look at an object. Each will see a different appearance of it. Thus there will be 64 different appearances. Yet all the men will glibly talk, when questioned, of having seen the same object when they have done nothing of the kind. And if any one of them asserts that he has studied only the appearance of the real thing and the whole thing, he is obviously talking nonsense. Yet this is what most of us do when we say we have seen the world that surrounds us – this and nothing less. It is completely impossible through the instrumentality of the senses to see the whole of any object, let alone the whole of the world. They can only view aspects. But what cannot be done by the senses can be done by the mind which can form an idea of the whole of anything. Therefore it is only through reflection, i.e. through philosophy, that we can ever get at a grasp of the whole of life and the universe.

(195-2) Einstein⁴²⁴ has demonstrated once and for all how experimental science can only reach relative truth and how absoluteness is unapproachable. And even in Mathematics too where we imagine that exactness replaces approximation we shall find that absolute quantities are unattainable. It is impossible to mark with precision the fraction of a fraction of a fraction of a second which actually elapses before or after any given time-dimension which is read off the dial of a watch and thus falsifies our reading. It is equally impossible to measure with rigid certitude any dimension on the scale which shall not be a fraction of a fraction of a fraction of an inch shorter or longer than our supposed measurement. Nor has any scientific experiment yet arrived at an absolute zero in actuality but has merely approximated it.

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⁴²³ The paras on this page are numbered 33 through 37; they are consecutive with the previous page.

⁴²⁴ Referring to Albert Einstein.

(195-3) The latest knowledge is not the last nor the latest governmental form the final and best.

(195-4) This century has seen revolutions in conventional thought like non-Aristotelian systems, non-Newtonian mechanics, multi-valued logics, which have destroyed ancient sacrosanct errors.

(195-5) Mentalism affirms the fundamental character of Mind.

196⁴²⁵

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(197-1)⁴²⁶ The only world we know, the only one we can ever know, is the one within our mind. The first proof of this is that when it leaves the mind in deep sleep, it has no existence for us at all; the second proof is that when it re-enters the mind on awakening, the sense-perceptions which tell us of its existence re-enter it also.

(197-2) Telepathy is science's established fact, not somebody's fanciful theory.

(197-3) In every physical illusion the bodily sense falsifies the mind's knowledge, yet this knowledge does not change the fact of deception, does not prevent the senses from continuing their operation even when their falsity has been exposed.

(197-4) What is Mind? It is that in us which thinks, which is aware, and which knows.

(197-5) In reducing matter to a mere formula of mathematics, Einstein destroyed materialism through the appeal to intellect. Thus he really brought a spiritual message, even though it was couched in the modern idiom of his time; as another Jew, Jesus, brought a message that destroyed materialism through the appeal to faith nearly two thousand years ago.

(197-6) It is absurd to suggest even that there is an external world wholly outside of one's consciousness and wholly independent of it. One knows only certain changes of mental awareness, never of externals. The mind can only know its changes of individual consciousness. All its observations, each of its inferences, everything it

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⁴²⁶ The paras on this page are numbered 38 through 43; they are consecutive with the previous page.

[knows these lie]⁴²⁷ enclosed within that consciousness and never beyond it. One's knowledge of anything whatsoever is simply one's thought of it. This is not to be confused with one's right thought of it. It is a conscious mental state, and even other persons are but appearances within this state, creatures in the cosmic dream. To follow this line of reflection to its inevitable end demands courage and candour of the highest kind, for it demands as ultimate conclusion, the principle that knowledge being but ideas in the mind, the whole universe is nothing but an immense idea within one's own mind. For the very nature of knowledge is thus INTERNAL, and hence the individual mind cannot know any reality external to itself. It believes that it observes a world without when it only observes its own mental pictures of that world.

198⁴²⁸

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(199-1)⁴²⁹ Is materialism the whole fact of existence or only half the fact?

(199-2) When I say that I am my own mental existence then I imply I am also the whole universe. Nature exists within me, for Nature is but my idea. The world is my creation. This is no empty vagary but the veritable truth, the grandest which ever entered the half-taught mind of men.

(199-3) All knowledge presupposes both a subject and object, the two thoughts "I" and "another."

(199-4) Berkeley⁴³⁰ dispelled the illusion that Matter exists outside of us by showing that the sense-elements, such as its primary qualities – extension, form, etc., and its secondary qualities such as hardness, colour, etc. – are mere modes of feeling – are subjective; that the existence of a hard, coloured, formed substance outside the perceiving mind was an illusion. Berkeley said God awakened these sensorial perceptions in us and the soul perceived them.

(199-5) In mentalism we separate the concept of the senses from the concept of the sense-organs. The two are not the same. The senses must be mentally active before

⁴²⁷ PB himself changed "knows, lies" to "knows these lie" by hand.

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⁴²⁹ The paras on this page are numbered 44 through 49; they are consecutive with the previous page.

⁴³⁰ "Berkeley" was all caps in the original, but here that is likely a typo or unintentional emphasis. – TJS, 2020

they can be active at all. Although the physical sense-organs are the usual condition for this activity, they are not the indispensable condition. The phenomena of dreams, hypnotism, and somnambulism demonstrate this adequately. The physical sense-organs do not operate, and cannot operate, unless the consciousness takes them into its purview. Absent-mindedness is a common example of what happens when it does not do this. There are even commoner examples, however, of which we never think at all until our attention is drawn to them. A man sitting at his desk will not be aware for long periods of time of the sense of touch or pressure where his body makes contact with his chair; the nerve-endings in his skin may report the contact but the mind does not take it in, and consequently is not aware of it. The sense-impressions of touch are simply not there at all.

(199-6) Even the physiologists tell us that the working of the mind is necessary to complete the act of seeing. Philosophy says, however, that the working of mind is necessary even to begin the act of seeing.

200⁴³¹

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(201-1)⁴³² Mentalism teaches that it is our thought activity which brings the whole world into our consciousness, and that when this thought activity comes to an end, the world also comes to an end for us. It teaches that there is no other object than the thought itself.

(201-2) It is strange how illuminated mystics have been unable to agree with each other on the question of mentalism and its truth. Among the moderns Rudolf Steiner⁴³³ vehemently opposes it, whereas the Maharshi⁴³⁴ strongly upholds it. Among the ancients Patanjali deliberately attacked it, whereas Gaudapada specially advocated it. And if we leave the mystics for a moment and turn to the scientists the same puzzling contradiction will be found: Thomas Henry Huxley and Sir Arthur Eddington⁴³⁵ bravely endorsed mentalism, whereas _____⁴³⁶ openly ridiculed it. How, when

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⁴³² The paras on this page are numbered 50 through 56; they are consecutive with the previous page.

⁴³³ Referring to Rudolf Joseph Lorenz Steiner.

⁴³⁴ "Maharishree" in the original. Referring to Ramana Maharshi.

⁴³⁵ Referring to Arthur Stanley Eddington.

⁴³⁶ 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.

these great minds cannot settle the problem of mentalism once and for all, can the lesser ones of the mass of humanity hope to solve it?

(201-3) The mind has the power to externalise the very thing it perceives.

(201-4) This invariable truth, that man does not exist in matter but in mind, blesses those who receive it. For it helps to console them in affliction, to guide them in meditation, and to illumine them in reflection.

(201-5) The mind's measure of time may change, as in dream or under drugs, when its consciousness of events will change too.

(201-6) The de-materialising of human belief has to pass through more than one stage before the process completes itself. All religious, metaphysical, and mystical systems which recognise the existence of Spirit but, side by side with it, the reality of Matter also, have passed through the earlier stages but not through the later ones. Only when they advance to mentalism will this final dematerialisation be possible.

(201-7) The World-Idea is thought by the individual mind and, in the process, inevitably shaped according to its limitations. But the first cause and ultimate source of that idea cannot be this mind. For the idea is 'given' to it. It must be sought for in that wherefrom the individual mind derives its own existence. It must be sought, therefore, in the World-Mind.

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(203-1)⁴³⁸ If we examine the world with the surface-faculties of the mind, we get a surface-result. If, however, we examine it with the deeper faculties, we shall get a deeper result.

(203-2) Consider that a man's mind is never apart from, nor goes outside, his thoughts.

(203-3) It is a doctrine which shocks common sense and clashes with simple experience. For it is ineffably subtle and immeasurably super-sensuous. It can make its way into men's hearts only by struggling long and hard with them.

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⁴³⁸ The paras on this page are numbered 57 through 66; they are consecutive with the previous page.

(203-4) We accept the first and chief suggestion of our senses without enquiry, the suggestion that we are dealing with a world totally outside us. It is an error which arises because we do not possess a deep enough understanding of ourselves. But this ignorance arises in its own turn because we do not penetrate deeply enough into our understanding of the world. Hence, the way out of it involves a twofold enquiry: into both self and not-self.

(203-5) Mind is super-sensual yet it is the ultimate activating agent in all sense experience. Hence the Qur'an⁴³⁹ says: "No sight reaches Him: He, the Subtle, the Knowing, reaches the sight."

(203-6) We are in part fleeting pictures in each others' minds. Every night the canvas is rolled up, the show comes to an end, the cinema screen left blank and we vanish as though we never were. Is it worthwhile being too solemn about this brief business of living?

(203-7) Anyone who is able to imagine or feel a real separation between thought and being, has done what I am quite unable to do. On the contrary, I find myself always constrained to imagine or feel that an essential and inevitable relation exists between them.

(203-8) It provides him with better comprehension of life's working and better skill in handling life's situations.

(203-9) For the materialist there is really no entity called 'mind'; there are only functions of flesh called 'brain.'

(203-10) But the world as an idea is not like other ideas, which he can keep in mind or dismiss at will.

204⁴⁴⁰

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(205-1)⁴⁴¹ Wide experience shows that it is not worth trying to convince those who deny this fundamental axiom. They lack the power to think abstractly and mere reiteration

⁴³⁹ PB himself changed "Quran" to "Qur'an" by hand.

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will not supply it. To expect them to be able to set aside their present standpoint and leap up to a higher one, is vain; to explain what is incomprehensible to them, is useless.

(205-2) This fallacy, which takes the flesh for the mind, vitiates all materialistic thinking.

(205-3) "Why?" the sceptics will ask, "do you waste precious years living in the empty abstractions of metaphysical thought? Here alone, in the world of flesh and matter, is the real and substantial." How little they know that they too live only in ideas!

(205-4) It is not possible for sincere, scrupulous thinking to admit, and never possible to prove, the existence of a world outside of, and separate from, its consciousness. The faith by which we all conventionally grant such existence is mere superstition.

(205-5) When the understanding of mentalism attains maturity the conviction of its truth attains finality. There will be no foothold for doubt. Thereafter the mentalist's attitude becomes unshakable.

(205-6) The scientist's error begins when he assumes there is a gulf between the idea and the thing. For it is only his assumption. The experience of the thing and the idea of it are not two sunderable entities. If they were, we should register them as such. But actually we don't; we find that they form a unit of experience, a unit in consciousness.

(205-7) William Blake, in his published "Letters," reveals mentalist truth on a basis of personal, firsthand experience. Blending the clairvoyant seer, the religious mystic, and the gifted artist, as he did, this is only to be expected. "I know," he writes, "that this world of imagination and vision, is all one continued vision."

(205-8) "Thou art only thought," said the philosophic yogi whom Alexander the Great interviewed. He then proceeded to prove his statement by mesmerising the king into believing himself to be a poor man struggling against destitution. I do not know if this anecdote exists amongst the Greek records of Alexander's adventures, but I found it amongst the Indian traditions about him.

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⁴⁴¹ The paras on this page are numbered 67 through 74; they are consecutive with the previous page.

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(207-1)⁴⁴³ Human experience of the world is the basis of materialist theory of the world. But mentalism sufficiently explains that experience. This, materialism cannot do, because it cannot account for the 'leap' from sense to thought. The materialist theory collapses altogether when this simple analysis is made.

(207-2) Although Kant's primary work was to show that we lived in a mental representation of the world, he also thought it likely that the world itself was mental too.

(207-3) It is not merely a personal speculation but a commonplace fact of science, an item of the accepted physiology of the senses, a known result of anatomical research, that the consciousness of what we see and feel is what we really experience, not the things themselves. In the end all our facts are mental ones, all our surroundings are known only as our own thoughts.

(207-4) Tolstoy, when a mere youth, caught a glimpse of mentalist truth but fell into solipsistic fallacy. He thought he alone existed and that he merely had to withdraw his attention from the World-Idea, {then}⁴⁴⁴ it would completely vanish. Sometimes he even turned round abruptly, hoping to see this vast void!

(207-5) What actually happens when you see something is that you become conscious of two pictures which are made upon the curved sensitive retinas of your two eyes. The reflected pictures – and not the solid thing itself – are all you directly know and hence all that you see. The whole world in which you really live and move is indeed only a picture-world!

(207-6) The mental character of the world of our experience, once accepted, changes our religious, metaphysical, scientific, moral, and practical attitudes. Much in it does not need much thought to realise how grave is the importance of this fact, how momentous the results to which it leads!

(207-7) When we discuss these questions with medical men, they often raise the objection that the changes of thought and feeling as a result of liquor, drunkenness, drug narcosis, tropical fever, or brain lesion constitute a clear proof that mind is the product of body and that materialism is a true doctrine. We answer that they prove only that mind is closely connected with the body.

208⁴⁴⁵

⁴⁴³ The paras on this page are numbered 75 through 81; they are consecutive with the previous page.

⁴⁴⁴ We have changed "when" to "then" for clarity.

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(209-1)⁴⁴⁶ The philosophical use of meditation not only differs from its mystical use in some ways but also extends beyond it. A most important part of the student's meditations must be devoted to moral self-improvement. When he has made some progress in the art of meditation he has acquired a powerful weapon to use in the war against his own baser attributes and personal weaknesses. He must reflect upon his own mistaken conduct of the past and the present, repent its occurrence, and resolve to rid himself of the weaknesses which led him into it. He must contemplate the possibility of similar situations developing in the future and picture himself acting in them as his better self would have him act. If, instead of using meditation periods only for lolling negatively in the emotional peace which they yield, he will reserve a part of those periods for positive endeavour to wield dominion over those attributes and weaknesses, he will find that the fortified will and intensified imagination of such moments become truly creative. For they will tend to reproduce themselves successfully in his subsequent external conduct. That which he has pictured to himself and about himself during meditation will suddenly come back to his consciousness during the post-meditative periods, or it will even express itself directly in external deeds when their meditative stimuli have been quite forgotten.

(209-2) The deceptions bred by an unreflective attitude towards the reports of sense and an unintuitive one towards the feeling of [individual personality]⁴⁴⁷ enter so deeply into his mental principle because of their growing prevalence during a large number of births, that they become almost an integral part of it. The melancholy consequences of this are an inability to believe in mentalism and an incapacity to progress in mysticism.

(209-3) Man feels himself powerless to shake off the sense and conviction of the World's externality and materiality.

(209-4) Has the World any existence outside the mind that thinks it?

(209-5) It is the power of imaginative thought, both human and deific, which produces the world-appearance for us.

⁴⁴⁶ The paras on this page are numbered 82 through 86; they are consecutive with the previous page.

⁴⁴⁷ PB himself changed "egoity," to "individual personality" by hand.

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(211-1)⁴⁴⁹ It is important to note that “matter” has gone out of scientific thought but materialism has not gone out of popular life.

(211-2) Stereoscopy offers an excellent illustration to help us realise that space is an illusion created before our very eyes. If two photographs of the same object are taken from different angles, placed in a simple stereoscopic apparatus, and looked at through its little window, the resulting picture is no longer a flat two-dimensional thing but a bulky three-dimensional one. There has been added to the height and width of an ordinary photograph the new element of depth, which makes the object stand out in relief. What seems to be a tangible space has been created behind and in front of the object. The consequence is that the image is transformed in a startling manner from being a lifeless representation to something that seems vividly real. When such an apparatus so obviously creates space for us we ought not to regard it as fantastic when mentalism tells us that the human mind subconsciously creates its own forms and projects them into a fancied space.

(211-3) Only when an object is registered in consciousness is it really seen at all. Not even all the physical details of vision constitute the real experience of seeing it for the awareness of it is not a physical experience at all.

(211-4) The geologist, the biologist, and the physicist do not refute mentalism with their evolutionary stories. They only describe some of the ways in which Mind works to throw up its images.

(211-5) To become an adherent of the mentalist doctrine...

(211-6) Few can understand quickly this deep doctrine of mentalism. It takes time to do so.

(211-7) If the blood, bone, and flesh of the human brain secrete thought then the wood and string of a violin secrete music.

(211-8) There are two kinds of experienced ideas; those which are truly factual and those which are merely fanciful.

⁴⁴⁹ The paras on this page are numbered 87 through 95; they are consecutive with the previous page.

(211-9) His keen sense of logic perceives its necessity but his finger-and-foot experience protests its impossibility.

212⁴⁵⁰

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(213-1)⁴⁵¹ The problem you raise about the unreality of the world has been dealt with in the new book to a very large extent. Many of the mysteries which have been locked up in the Old Upanishads beyond the understanding of modern people like ourselves have, I hope, been cleared up therein through the aid of science and plain language. I can quite understand that this problem will still be extremely puzzling to you and I shall be very pleased to answer any further questions you may care to raise as I have much more leisure time now. However, the word 'unreal' is a most unfortunate description because the world does exist, we are surrounded by it and usually we apply the term 'unreal' to something that does not exist. It will be more correct to translate the term Maya not by unreal but by "not what we think it to be." We must not deny the existence of the world, that will be lunacy, but we must try to get a correct understanding of its hidden nature.

(213-2) (Influence of mind on body) During intense fear on an animal's part, digestion is suspended.

(213-3) The belief that when you touch a wooden table you are touching matter, is no longer good science. And it was physics, a science with its feet well on the solid ground, which brought about this striking change in outlook.

(213-4) When a man begins to realise the fundamental mentalness of the experiences through which he is passing, he begins to liberate himself from age-old ignorance.

(213-5) Mind and body are inter-dependent, their functions inter-act.

(213-6) Because it studied the body first, it was inevitable that medical training should produce a group of materialists. But now that it is adding a study of the mind to its curriculum, it is abandoning its materialism.

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⁴⁵¹ The paras on this page are numbered 96 through 103; they are consecutive with the previous page.

(213-7) Those who regarded mentalists as wild dreamers are now being themselves tutored in mentalism by leading physicists: This is not surprising when we remember that physics is the most developed of all the sciences.

(213-8) Those who have had the profounder kind of spiritual experience, and have understood it, can not only not interpret life in terms of dead matter or mechanical dynamics, but must interpret it in terms of mind.

214⁴⁵²

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(215-1)⁴⁵³ In these enchanted moments, all life takes on the shadowlike quality of a dream.

(215-2) Everything that enters human consciousness enters it as a thought-form.

(215-3) I have tried to study the nature of the mind and to understand its office in knowing. And the end of all my studies brought me to the sequel that I was compelled to testify to Hume's strange statements: "Nothing is ever really present with the mind but its perceptions... We never really advance a step beyond ourselves... Philosophy informs us that everything which appears to the mind is nothing but a perception, and is interrupted and dependent on the mind, whereas the vulgar confound perceptions and objects, and attribute a distinct, continued existence to the very things they feel or see. There is no question of importance whose decision is not comprised in the science of mind; and there is none which can be decided with any certainty before we become acquainted with that."

(215-4) It is, of course, almost impossible for a non-mathematical brain to be able to comprehend processes which are essentially mathematical. However, I cannot agree with the criticisms that the ancient philosophical form of this doctrine was no more than a guess. Certain mental powers of insight into the nature of things were developed by a few ancient philosophers through concentration and reflection. By the exercise of these powers they arrived at a result which is different only in form, but not in essence, from the modern theory of Relativity.

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⁴⁵³ The paras on this page are numbered 104 through 111; they are consecutive with the previous page.

(215-5) The world exists in precisely the same way for both the simpleton and the sage, but whereas it exists only as it appears in the first case it exists both as it appears and as it really is in the others.

(215-6) The {snake}⁴⁵⁴ may be an illusion but all the same the perception of it was a factual experience. It is not to be ignored merely because it is an illusion but to be explained.

(215-7) The world-picture which the mind creates is, after all, a limited one for it is painted with only five colours. The senses we possess now do not exhaust the possible ranges of perception.

(215-8) CREATIVE THOUGHT EX. Visualise the circumstances just as you would have them be.

216⁴⁵⁵

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(217-1)⁴⁵⁶ CREATIVE THOUGHT: This exercise makes use of one of man's most valuable powers: spiritualised imagination. Everyone possesses the image-making faculty to some degree and artists to an extraordinary degree. The student must strive to get something of the artist's imaginative capacity and then ally it with the illuminating and dynamising power of his higher self. But this can only be successfully and perfectly achieved if first, the images are harmonious with the divine will for him, and if second, he has developed to the second degree of meditation. But not many can fulfil these conditions. Nevertheless all may attempt and benefit by the exercise, even though their attempt will be halting, their benefit partial, and the results imperfect. For even then it will be greatly worthwhile. This is the right way to make imagination serve him, instead of letting it evaporate in useless fantasies or harmful daydreams.

(217-2) CREATIVE THOUGHT: EX: He visualises possible events, and pre-examines his behaviour on meeting them, and re-shapes these anticipated thoughts and deeds on higher principles.

⁴⁵⁴ "snake" misspelled as "sanke" in the original – referring to the "snake-not-rope" illustration of illusion.

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⁴⁵⁶ The paras on this page are numbered 112 through 119; they are consecutive with the previous page.

(217-3) From DASGUPTA:⁴⁵⁷ A History of Indian Philosophy. "We next come to the jhanas with the help of material things as objects of concentration called the Kasinam. These objects of concentration may either be earth, water, fire, wind, blue colour, yellow colour, red colour, white colour, light or limited space (paricchinnakasa). Thus the sage may take a brown ball of earth and concentrate his mind upon it as an earth ball, sometimes with eyes open and sometimes with eyes shut. When he finds that even in shifting his eyes he can visualise the object in his mind, he may leave off the object and retire to another place to concentrate upon the image of the earth ball in his mind."

(217-4) It is not only a doctrine to be believed but also a truth to be understood.

(217-5) Our experience is restricted by our power of attention. We are unaware of sights and sounds to which the mind is not given.

(217-6) The world of his experience is a world of images and feelings which his own mind produces.

(217-7) Mentalism says that the external world, our sense-experience of it, and the feeling aroused by it, are only an idea.

(217-8) This doctrine is the spinal column of the whole body of philosophic teaching.

218⁴⁵⁸

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(219-1)⁴⁵⁹ A properly-directed imagination may be as much a help to his progress as an improperly-directed one is a certain hindrance to it. During some exercises for meditation it can be creatively used in a particular way. For instance, the aspirant thinks of his master, if he has one, or of a scriptural personage, if he believes in him, or of an unknown, ideal, beneficent, perfected Being in the angelic world, and imagines him to be 'the Gate' to a deeper order of existence. The aspirant then implores him for admittance into this order, for strength to make the passage, and for grace to become worthy of it. In this curious situation, he has to play a double part. On the one hand, he is to be the person making the request; he must feel intensely, even to the point of

⁴⁵⁷ Referring to Surendranath Dasgupta. *A History of Indian Philosophy*, v. 1, pp. 104-5.

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⁴⁵⁹ The paras on this page are numbered 120 through 122; they are consecutive with the previous page.

shedding tears –⁴⁶⁰ what he is mentally crying out for; on the other hand, he is to see him doing so, to be a mere witness of what is happening. Thus at one time he will be part of the scene, at another time merely looking at it. Every detail of it is to be vividly pictured until it carries the feeling of veridical reality.

(219-2) A further result of this contemplation of the world as the great Void is that the work done by mentalistic study is advanced still further, for not only are the things experienced by the five senses seen to be only thoughts but the thoughts themselves are now seen to be the transient spume and spray flung out of seeming Emptiness. Thus there is a complete re-orientation from thoughts to Thought. Instead of holding a single thought or scenes of ideas in perfect concentration, the practiser⁴⁶¹ must now move away from all ideas altogether to that seeming emptiness in which they arise. And the latter, of course, is the pure, passive, undifferentiated mind-stuff out of which the separate ideas are produced. Here there is no knowing and discriminating between one idea and another, no stirring into consciousness of this and that, but rather a sublime vacancy. For the Mind-essence is not something which we can picture to ourselves; it is utterly formless. It is as empty and as ungraspable as space.

(219-3) The fountain pen, being a mental appearance, and one's awareness of it, being a mental activity, are therefore separated only within the world of mind and possess it as their common factor.

220⁴⁶²

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221

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(221-1)⁴⁶³ Intellect, because of insufficient data or emotional distortions, may be misleading. Sense, whether touch or sight, because of physical and mental illusions, may be deceptive. Thus we are forewarned by the practical experiences of life not to reject mentalism hastily merely because it offends intellect or conflicts with sense. It is easy for the impatient to dismiss mentalism with an irritable stamp of the foot, as Dr Samuel Johnson did the kindred teaching of Berkeley, but men who have given more time and thought to this subject, are not so hasty in reaching a conclusion. After thirty years of teaching academic philosophy in London, Dr C.E.M. Joad⁴⁶⁴ was forced to

⁴⁶⁰ PB himself added a dash by hand.

⁴⁶¹ PB himself changed "practicant" to "practicer" by hand. We have changed to "practiser" per British English.

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⁴⁶³ The paras on this page are numbered 123 through 128; they are consecutive with the previous page.

⁴⁶⁴ Referring to Cyril Edwin Mitchinson Joad.

confess that the questions involved in mentalism are too difficult to be settled with any degree of certainty.

(221-2) Whoever continues to regard the world as a material thing, continues to obstruct his own efforts to attain the higher mystical experience. This obstruction is only reduced but not removed if he believes the Universal Mind to be behind the material world. Only when he resolutely discards all materialistic and semi-materialistic standpoints, only when the world ceases to be something outside the mind and becomes directly present to it as a thought, can he end this groping in the dark and begin to move successfully forward.

(221-3) He shares his world-image with the World-Mind. It is the World-Mind's master-image but it is an image reflected through and limited by, the individual mind.

(221-4) "The mind, generated by thy ignorance, imagines the entire universe," says an old Sanskrit text – "Samkshepa shariraka"⁴⁶⁵ by Sarvajnatma Muni.⁴⁶⁶

(221-5) There is one sentence in Professor Joad's book entitled "God and Evil," where he mentions that after studying and teaching philosophy for thirty years he is unable to make up his mind either way about the truth of mentalism. This if anything should be a caution against its quick rejection, even though it is admittedly not an argument in its favour.

(221-6) The imagination which sports with personal fancies and plays with egotistic fictions may be harmful to philosophic pursuit of truth but the imagination which creatively sets out to picture the further steps in development, is helpful to it.

222⁴⁶⁷

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223

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(223-1)⁴⁶⁸ This inward turning is as equally effective when dealing with temptations as it is with troubles.

⁴⁶⁵ "Sankshepa Sarirake" in the original. Properly Saṃkṣepa śārīraka.

⁴⁶⁶ Referring to Sarvajñātma Muni.

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⁴⁶⁸ The paras on this page are numbered 129 through 137; they are consecutive with the previous page.

(223-2) This turning of a problem or a situation over to God may be real humility but it may also be a cowardly evasion of an unpleasant decision or difficult act.

(223-3) He knows that having aligned himself harmoniously with the higher power that supports the universe, it surely can and will support the little fragment of the universe that is himself. A sublime confidence that he will be taken care of in the proper way pervades him in consequence.

(223-4) If anyone refrains from using his own initiative and depends on the Overself for answers to his questions, for solutions to his practical problems before he is psychologically ready for such dependence, then he invites trouble.

(223-5) Cheerfulness is an excellent mental attribute and worth cultivating but where it results from mental blindness it is not worth having, for then it may become a real danger.

(223-6) The way to deal with facts is not to ignore them but to meet and master them. The happiness got from the first will always be illusory whereas that got from the second will always be genuine.

(223-7) New Thought would be better titled Muddled Thought. It is an amazing amalgam of the divinest truths with the stupidest errors. People can often see the golden reef in it and then proceed towards the unwarrantable conclusion that it is ALL gold. It is not. A mixture of right and wrong has never yet produced all right, nor can it.

(223-8) Do not be anxious about making provision for the future, if you are in a state of surrender to the Overself; but if you are not, then, indeed, you need to be anxious. The first relies on a superior power, the second on an inferior. If you will trust the Overself today, it will provide for you tomorrow. If you repose trust in the Overself, it will never let you down and you may go forward in surety. It is indeed the "Father who gives us each day our daily bread."

(223-9) To find the Overself is to eliminate fear, establish harmony, and inspire living.

224⁴⁶⁹

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225

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(225-1)⁴⁷⁰ These Yankee cultists fondly believe that they have but to 'switch on' to the divine wireless and they will immediately hear that mental voice of God which has eluded the cleverest philosophers down through the centuries. Their teachers are worse for they spend so much of their time teaching others how to become perfect that they fail to find time to perform this admirable operation for themselves. As a rule God's voice usually flatters their personal importance and puffs up their vanity, if he does not straightway charge them with the mission of saving all mankind.

(225-2) To turn one's mind instantly towards the divinity within, when in the presence of discordant people, is to silence harsh thoughts and to banish hurtful feelings. This frequent turning inward is necessary not only for spiritual growth, but for self-protection. Everything and everyone around us plays a potent influence upon our minds, and this is the best means of detaching oneself from this ceaseless flow of suggestions.

(225-3) An amusing variant of this cult will, for instance, enjoin hydrocephalic followers to spend spare time thinking, "Money is coming to me!" This magical phrase is concentrated on, chanted aloud, repeated vocally or mentally ad lib, ad infinitum, and ad nauseam. Even when money is quite evidently not coming in sight, and poverty is becoming a more intimate companion, the hypnotic glamour of this startlingly simple method persists in lulling its practitioners into great expectancy. Its practitioners ultimately receive what they deserve. They receive nothing. A saner system would teach its disciples the straightforward truth: "If you want money you must work, beg, borrow, speculate, or even steal it from somebody else!" But wishful thinking is an ancient habit. Weak persons lose their heads when they find an extravagant teaching.

(225-4) It is a system for changing poodles into greyhounds, turnips into truth, and a few thoughts into many banknotes.

(225-5) If the spark of reason sometimes flares into the flame of revolt, he feels guilty and summarily quells it.

226⁴⁷¹

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227

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⁴⁷⁰ The paras on this page are numbered 138 through 142; they are consecutive with the previous page.

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(227-1)⁴⁷² The impact of this discovery that the mind is merely dreaming the world around him and that the senses are merely contributing to this dream, may be quite unsettling for a long while afterwards. Our life may be deprived of purpose, our existence of reality, our will of its power, and our desires of their vitality. For those who have been too attached to earthly things, such a mental state may be useful medicine to cure them of their excessive attachments. But man does not live by medicine alone; he needs bread. Therefore, we must put this discovery eventually in its proper place along with all the rest of philosophic truth. If we succeed in doing this we shall recover our balance, we shall live in the world but not be of it, we shall be adequate to our responsibilities but not be enslaved by them, we shall be active but not let activity destroy our inward peace.

(227-2) The mind interprets its own experience in a particular way because, owing to its structure, it could not do so in another way. But these limitations are not eternal and absolute. When as in dream, yoga, death, or hallucination, they are abruptly loosened, then experience is interpreted in a new and different way.

(227-3) Two persons seeing the same fountain pen will experience two distinct sets of sensations and therefore what they actually see must inevitably differ. For each person perceives his own mental construction, despite the apparent reference being the same.

(227-4) The practical standpoint cannot be dispensed with because it is not humanly possible to find time to gather all the facts and so we have to take many matters on trust or on authority. We use it with confidence because it is based on a fairly uniform experience. The fact remains however, that the knowledge it affords is not true but only probable knowledge.

(227-5) What to do with the spiritual force current when you feel it – it should be mentally directed into any channel you think advisable or towards any person you wish to help. It will not however, be wasted if you fail to do so because it will be drawn upon without your conscious knowledge by those who look to you and think of you when they need the inner help. If however, you deliberately direct it, it will naturally have much more possibility of reaching this objective successfully and effectively.

228⁴⁷³

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229

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⁴⁷² The paras on this page are numbered 143 through 147; they are consecutive with the previous page.

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(229-1)⁴⁷⁴ This exercise accepts and utilises the power of imagery, the faculty of visualisation which is one of the features distinguishing the man from the animal. It places desirable patterns in the mind and places them there regularly and persistently, until they begin to influence both the way we approach fortune and the fortune which approaches us. These patterns concern the self's character and the self's future, portray the ideal and predict the morrow.

(229-2) He who doubts the power of mind to fashion its own world, should consider such authentic instances of this power as those provided by the hypnotist's art. This has turned water into wine, for its victim, chilling cold into heat, and volition into paralysis. The transformations are all imaginary ones yet are not bereft of their reality for him because of that.

(229-3) He is finished with the life of blind impulse, gross passion, and coarse desire. He recognises now how large a role has been played in this development by what he once fiercely resented – suffering. He sees now that the reasonings to which it led and the disciplines to which it gave rise, formed themselves for his betterment and purification.

(229-4) A conception may be useful without being true. For instance, the conception that the waking world is completely material is a useful one for practical purposes but philosophically unsound.

(229-5) Kant asked the metaphysicians of his time to cease their wrangling regarding the nature of the universe and the principles of Being until they understood better the nature of our knowing process.

(229-6) The view which critical reflection gives of an object does not coincide with the view which common sense gives of it. The first turns it into an idea whereas the latter retains it as something material.

(229-7) From one standpoint Relativism reveals all knowledge to be but a bundle of illusions.

(229-8) The best thinking of our time is still trying to catch up with this remarkable concept.

(229-9) It is primarily because of the mind that the world exists for us and only secondarily because of the eyes, skin, and nerve-endings.

⁴⁷⁴ The paras on this page are numbered 148 through 156; they are consecutive with the previous page.

(231-1)⁴⁷⁶ When a mystic like Brunton⁴⁷⁷ writes strongly in advocacy of a revolutionary doctrine like mentalism, it is only a negligible few who are likely to be convinced that it is a true doctrine. But when a first-class scientist like Sir James Jeans⁴⁷⁸ writes even mildly in advocacy of it, in his authoritative books, many will begin to sit up and take notice. For the name of Brunton means little today whereas the name of Jeans must be regarded with respect.

(231-2) If the egocentricity of human beings were to have free and full play in the making of their world-environment, the consequence would be a disorderly, disharmonious chaos and not an orderly, harmonious cosmos. But the fact that they are unable to create or mould the world to their will shows plainly that they have only a very limited role in world-making. It just isn't true that the human mind can build a new body for itself or transform an old one, or shape its surroundings entirely according to its desires.

(231-3) Jain meditation is for self-contemplation or for purifying ideas and emotions or for loving and reverencing an ideal still beyond us, an ideal embodied in some historical sage but which is realised for the time being through mental union within oneself.

(231-4) The serene life is not subject to emotional crises. It has clearly worked out, in the hours of contemplation, its wise attitude towards life and men so that no situation that arises can sweep it off its feet.

(231-5) Thus the World-Mind originates our experience for us but we ourselves mould it. It supplies the karmic-forces material and we as individuals supply the space-time shape which this material takes. Thus there is a union of the individual with the universal.

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⁴⁷⁶ The paras on this page are numbered 157 through 162; they are consecutive with the previous page.

⁴⁷⁷ Referring to Paul Brunton.

⁴⁷⁸ Referring to Sir James Hopwood Jeans.

(231-6) At this advanced point, mentally dissolve each thought into undifferentiated Thought. Don't reason about the latter but try to be it and to feel it. Use imagination here rather than reasoned thinking. Reasoned reflections should have been pursued and finished during metaphysical studies and not carried into this contemplation. Picture it, instead of reflecting on what it is like.

232⁴⁷⁹

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233

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(233-1)⁴⁸⁰ We do not dream the waking world as we dream during sleep. For the latter is spun out of the individual mind alone, whereas the former is spun out of the cosmic mind and presented to the individual mind. However, ultimately, and on realisation, both minds are found to be one and the same, just as a sun ray is found to be the same as the sun ultimately. The difference which exists is fleeting and really illusory but so long as there is bodily experience it is observable. You are correct in noting that the present birth-dream is caused by past tendencies; we are hypnotised by the past and our work is to dehypnotise ourselves, i.e. create new thought habits until the flash comes of itself. But the flash itself comes during a kind of trance state, which may last for a moment or longer. It comes during the higher meditation of [supramysticism.]⁴⁸¹

(233-2) Try as they may, the scientists have never been able to close this enigmatic gap. [As far back as seventy years ago, from the time of Professor Tyndall,]⁴⁸² who confessed that "the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable," to the time of {today,}⁴⁸³ the difference between flesh and thought remains inexplicable.

(233-3) Experience is a unity and cannot be broken into mind and matter. We cannot possibly separate the world from the mind that knows it. The two are always related.

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⁴⁸⁰ The paras on this page are numbered 163 through 166; they are consecutive with the previous page.

⁴⁸¹ PB himself deleted "In answer to your request I thank you _____ for your expression of confidence but greatly regret that it is a fixed policy, with me, ordinarily not to accept personal students." after "supramysticism" by hand.

⁴⁸² PB himself changed "From the time of Professor Tyndall, as far back as seventy years ago," to "As far back as seventy years ago, from the time of Professor Tyndall," by hand. Referring to John Tyndall - he was a professor of physics at the Royal Institution of Great Britain in London from 1853 to 1887.

⁴⁸³ We have deleted "who" from after "today," for clarity and based on duplicate para 458-5 in Carbons 17 (Notebooks).

The objection that such a relation need not exist outside the act of knowing the world, even though it must exist inside it, is to utter words which dissolve away as soon as their meaning is analysed. For the only world which human beings can ever discuss is one which they can think about and which is therefore an idea for their minds.

(233-4) Mind is governed by its own laws and conjures up its own creations. The universe, at any particular moment of its history, is formed by the action and reaction of these creations.

234⁴⁸⁴

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235

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(235-1)⁴⁸⁵ We receive as by hypnosis the World-Mind's master image because we are so intimately rooted in it. But we receive it only within the limits of our particular capacity and only upon the plane of our individual perceptions. That is, we think only a minute fragment of the whole thought as it exists in the World-Mind's consciousness.

(235-2) When the mind is fully withdrawn from the physical body and turned in on itself, the thoughts which are then entertained become creative and dynamic on their own plane. What is desired or expected immediately manifests itself. It is a wonderful dream world where imagination rules supreme and assumes the fullest reality, externalising itself instantaneously and bringing the man face to face with his own thought as though it were something outside himself.

(235-3) Philosophy recognises the all-importance of points of view. It knows that no results are tenable unless they are ultimate ones, that is to say⁴⁸⁶ unless they are got by adopting the ultimate point of view.

(235-4) Is there an absolute viewpoint which can replace the partial and relative viewpoint which differs with differing individuals and is consequently so unsatisfactory?

(235-5) The fact is that they feel quite out of their depth when they first enter mentalist waters.

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⁴⁸⁵ The paras on this page are numbered 167 through 176; they are consecutive with the previous page.

⁴⁸⁶ PB himself deleted a comma after "say" by hand.

(235-6) They unconsciously create this error in their own minds and then ignorantly impute it to the doctrine.

(235-7) There are only our sense experiences. There is no “matter.” It is nothing more than our idea, an inference wrongly made from those experiences.

(235-8) The mind forms its ideas and images. Hence “mental formation” would be a correct term to replace “mental construction.”

(235-9) Many years ago Einstein was reported as criticising Jeans and Eddington for their mentalistic views. He asked why anybody like the astronomer Jeans should trouble to look at the stars if he did not believe that they were really there. This is a tremendous misconception of the mental-list position.

(235-10) Mentalism alone provides an explanation of what is otherwise inexplicable.

236⁴⁸⁷

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237

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(237-1)⁴⁸⁸ It is natural for man to limit his thinking by the impressions gained through his senses but in doing so he also falls of necessity into error or illusion. This has been quite clear to all critical observers but quite obscure to all gullible devotees of materialism.

(237-2) Would you have your friend live a better life? Picture only that better life in your thoughts of him.

(237-3) The mysterious power of the mind, which makes us feel the world to be outside of and separate from ourself, disappears during certain ultramystical experience.

(237-4) If Matter has any existence at all, it is as the externalising power of the mind.

(237-5) All we can rightly say is that the idea of the world is present in our consciousness. The moment we assert that the real world corresponding to it, is outside, independent, and apart from us, we assert a supposition.

⁴⁸⁷ Blank page

⁴⁸⁸ The paras on this page are numbered 177 through 187; they are consecutive with the previous page.

(237-6) CREATIVE MED EX: He may think of probable meetings during the next day, if he is practising at night, or of the coming day if at morn, of events that are likely to happen then, and of places where he may have to go. Alongside of that he may imagine how he ought to conduct himself, how {to}⁴⁸⁹ think and talk under those circumstances. And always, if the exercise is to prove its worth, he should take the standpoint of his better, nobler, wiser self, of the Overself.

(237-7) The fact is that there are few actual mystics but many more would-be ones. Consequently there are few who fully recognise, understand, and accept this truth of mentalism.

(237-8) Only when we wake from a dream do we begin to grasp its significance but before then we may be utterly deceived by it. Only when we wake from the dream of materialism do we begin to see how utterly it has deceived us.

(237-9) Everything exists for us in and through the mind. Nothing can be outside and apart from it.

(237-10) We are nearly (but not quite) as much in the dark about these higher worlds of being as an infant in the womb is about our own natal world.

(237-11) These ideas will afterwards tend to realise themselves in practice, these commands will later tend to be acted upon.

2338⁴⁹⁰

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239

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(239-1)⁴⁹¹ The totality of the immeasurably rich nature of the universe never reaches the human senses. This is not their fault. They cannot help but receive nothing more than a limited selection from it. There are numerous vibrations beyond their range and beneath it too. And yet we have the temerity to assert that the world of our experience the only one we know, is the real world and that all others are illusory!

⁴⁸⁹ We have inserted "to" into the text for clarity.

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⁴⁹¹ The paras on this page are numbered 188 through 196; they are consecutive with the previous page.

(239-2) Just as a man cannot lift himself up by means of his own shoelaces, so he cannot ordinarily get outside his own World-Idea. The very faculties by which he sees and hears his surroundings, select some vibrations and shut out others.

(239-3) It is not because a thing is existent that you think it but because you think it, even if involuntarily, that it is existent. And this thought of it is a part of your own consciousness, not outside you.

(239-4) The acceptance of mentalist views is perhaps possible only after a great strain upon the intellect and the emotions has been passed through and left behind. This is comprehensible because the change-over from the familiar and conventional standpoint is so immense and so abrupt.

(239-5) How the electrical changes in the brain stuff which follow every activity of eye or ear, skin or nose, permit a man to acquire conscious knowledge of what lies outside eye or ear, skin or nose, is a complete mystery to science.

(239-6) The seeming reality of physical movement is not less yet not more than the seeming reality of mental awareness. Movement implies the existence of space in which it happens. Where is this space? It is in us, in our mind. All motion of the body is an item of the mind's awareness.

(239-7) So long as a man does not see that his sense experiences are really mental experiences, so long will the truth of spiritual being remain effectually veiled from him.

(239-8) It is a striking fact that so many leaders of science should have given humble recognition to the validity of this spiritual truth, irresistibly impelled thereto by the twentieth-century discoveries.

(239-9) Example of illusion: an echo reverberating along a mountain valley.

240⁴⁹²

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241

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(241-1)⁴⁹³ We are not asked to doubt the actuality of the ground beneath our feet or the music in our ears, but to understand that they have reached our consciousness because we have thought them.

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(241-2) All our ordinary experience of the world is derived from the activity of our sense-organs. But a conviction of mentalism's truth can only be derived from our rational thinking or mystical experience. Consequently he who limits himself to the evidence of the sense-organs and does not perceive its relativity, will not be able to perceive the truth of mentalism.

(241-3) The mental life of man is often conditioned by the fleshly body of man, but not wholly created by [it.]⁴⁹⁴

(241-4) CREATIVE MED. EX: There are two factors which retard or accelerate, prevent or consummate the result he seeks to achieve by the creative use of thought. The first is his individual destiny, pre-ordained from birth. The second is the harmony or disharmony between his personal wish and the Overself's impersonal will for his own evolution. The more he can take a detached view of his life, separating his needs from his [desires,]⁴⁹⁵ the more is his wish likely to be fulfilled by the use of this method.

(241-5) [Despite the twisted condition of D.H. Lawrence's inner being, he]⁴⁹⁶ had moments of spiritual clairvoyance, of intellectual perspicuity. That is why he wrote somewhere: "All we know is shadows. Shadows of everything, of the whole world, shadows even of ourselves. We are all spectres. Spectre you are to me, spectre I am to you. Shadow you are even to yourself. And by shadow I mean idea, concept, the abstracted reality, the ego."

(241-6) CR. MED. EX: No man has complete freedom to use his creative thought-power to its most magical extent, for all men have to share it with the Overself which, being their ruler, also rules the results of their efforts. In a divinely-ordered world it would be anarchical to vest full power in unredeemed man.

242⁴⁹⁷

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⁴⁹³ The paras on this page are numbered 197 through 203; they are consecutive with the previous page.

⁴⁹⁴ PB himself deleted the para after this one by hand. It originally read: "Let him picture his own self as if it were at the end of its quest. Let him see it enthroned on the summit of power and engaged in tranquil meditation for mankind's welfare."

⁴⁹⁵ PB himself changed "wants," to "desires," by hand.

⁴⁹⁶ PB himself changed "Balance my critique of D.H. Lawrence by adding: Yet he" to "Despite his twisted inner being D.H. Lawrence" by hand. PB himself also wrote and crossed out "the twisted conditions" on the left margin of the page. Finally, "Despite the twisted condition of D.H. Lawrence's inner being, he" was typed at the bottom of the page and inserted by PB himself with handwritten markings.

⁴⁹⁷ Blank page

(243-1)⁴⁹⁸ “Recent scientific theory calls attention not to the uniformity but to the indeterminacy of nature which, by transferring probability from human thought to objective reality, suggests that matter is mind externalised.” –Times Literary Supplement, May 12, 1945

(243-2) One may admire Dr Johnson⁴⁹⁹ as a maker of dictionaries but one cannot admire him as a would-be metaphysician. For he composed definitions by the use of his head whereas he argued against idealism by the use of his foot.

(243-3) Thus our five-sensed experience of the physical world is really our remote experience of the divine world. The materialist’s error is to take the first as a final experience.

(243-4) Science has travelled far towards the mentalist position when, in the person of Niels Bohr,⁵⁰⁰ one of its most distinguished researchers, it admits that the human entity is both a spectator and an actor in the world drama.

(243-5) That which delays the expression of a man’s dynamic thought in modifications of his environment or alterations of his character is the weight of his own past karma. But it only delays and if he keeps up the pressure of concentration and purpose, his efforts must eventually show their fruit.

(243-6) It would be an error to believe that the two standpoints are in conflict with each other; they are not because they cannot be. They can never produce a logical antimony; they are different readings of the same thing rendered inevitable because referring to different levels of knowledge, experience, and position.

(243-7) The materialist’s mistake primarily consists in this, that his mind considers its impressions and sensations – entirely dependent as they are on its own presence – as external realities, whilst dismissing its own independent reality as a fiction.

(243-8) Through the limitations set up by time, space, and sensation, the perception of forms and the experience of events by the personal ego become possible. That is, its own existence becomes possible. Therefore any change in these limitations would bring

⁴⁹⁸ The paras on this page are numbered 204 through 211; they are consecutive with the previous page.

⁴⁹⁹ Referring to Dr Samuel Johnson.

⁵⁰⁰ Referring to Niels Henrik David Bohr.

about a change in its existence. The world which it knows here would vanish and another would take its place.

244⁵⁰¹

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(247-1)⁵⁰² We know the world through our thoughts and sensations about it, which are thus like a pair of spectacles. But we do not know what the world is like without these spectacles.

(245-2) When this great synthesis of old and new knowledge shall have been pushed sufficiently far, the future will contain possibilities that must stagger our imagination.

(245-3) Our experience of the world is but experience of the workings of our senses.

(245-4) The Yogachara or (Vijnanavada)⁵⁰³ Mahayana school explains the phenomena of consciousness or how events and things appear in and through the mind which is the repository of all knowledge.

(245-5) Any visualised form, especially of a living or a dead master, may be used as a focus of concentration.

(245-6) The mentalness of all existence is not a theory nor a belief. It is an incontrovertible actuality.

(245-7) The evolution from a world-view based upon the Eye to one based upon the Idea, is an evolution from materiality to spirituality. It is consummated when the vividness of sense experience is transcended by the truth of abstract conceptions.

(245-8) Whilst the senses are in abeyance, the deeper level of mind where lie its creative roots can become more easily active.

(245-9) It is on account of this union existing between the individual minds and the World-Mind that we are forced to give our attention to the World-Idea.

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⁵⁰² The paras on this page are numbered 212 through 225; they are consecutive with the previous page.

⁵⁰³ "Vijnana vada" in the original.

(245-10) Can these magicians create, by the intensity of their concentrative faculty, an image of a man and make it visible and seemingly tangible to all who are around?

(245-11) Is mentalism suited to the world's present needs? On scientific, cultural, practical, and religious grounds, we reply Yes.

(245-12) Yogacharya school is also called Vijnanavadin.

(245-13) Those who say that everything in man's consciousness has come through the five gates of his senses, forget the consciousness itself.

(245-14) Through mentalism he will learn to question the earth's seeming reality and his own personality's seeming identity.

246⁵⁰⁴

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247

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(247-1)⁵⁰⁵ The materialistic position, that there is nothing in the world but matter, is as utterly devoid of justification as the most baseless theological dogma — Thomas H. Huxley.

(247-2) Mind is the one aspect or phase that one knows, in everything that exists. We can know nothing but mind — Baruch (Benedict) Spinoza.

(247-3) The mind creates these images by its own power and their totality constitutes the universe of its experience.

(247-4) The world drama is being enacted in your mind.

(247-5) The ego's thoughts do not alone make its environment but contribute to the making of its environment.

(247-6) Although it is a common fault in mystical circles to let imagination run riot in fanciful visions or ego-flattering phenomena, the proper use of disciplined imagination is valuable to every aspirant.

⁵⁰⁴ Blank page

⁵⁰⁵ The paras on this page are numbered 226 through 237; they are consecutive with the previous page.

(247-7) It is not enough to say that the world is man's idea. We need to know why he has it at all. To be sufficiently explained, his World-Idea must be brought into relation with the World-Mind's World-Idea, because his individual mind is inseparably rooted in the World-Mind.

(247-8) Hold only positive, smiling, confident thoughts about him. See him as changed and better – and he may be! Think constructively – not negatively. Thus you set yourself free from worry, depression about him.

(247-9) If the past is a memory and the future a dream, then both are thoughts. And if the past was once the present and the future will one day be the present, what else but a thought too can today's present be?

(247-10) For him the world is just what he sees or feels and nothing more. His eyes and fingers tell him enough. Where is the need to question their reports?

(247-11) When we begin to realise the mentalist nature of our whole life-experience we begin to take its varied impressions like water on a duck's back.

(247-12) It is a generative idea. Here is a whole philosophy congealed into a single phrase: the world is an idea.

248⁵⁰⁶

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249

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(249-1)⁵⁰⁷ If we can gradually put ourself in this state of absorbed, fascinated reverie, this condition of being almost lost to the external world only because we have become intensely alive to an internal one, we awaken powerful, creative possibilities.

(249-2) Materialism simply cannot breathe and live in the same room as mentalism. It must die ingloriously as soon as the higher teaching that the reality of the world is mental, is accepted.

(249-3) Faith in mentalism sometimes comes abruptly, on its very first presentation, when it comes with shattering force. More often it comes slowly, after having been fought by doubt and argument every step of the way.

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⁵⁰⁷ The paras on this page are numbered 238 through 245; they are consecutive with the previous page.

(249-4) The influence of mind on bodily function must be granted even by a materialist. Every medico knows that sharp anxiety can disturb the making of digestive juices in the stomach and bring the process of digestion to a standstill, that a sudden shock on hearing bad news can interfere with the heart's activity and lead to painful, dangerous, and violent palpitations, and that the mere idea of being ashamed can suddenly send blood travelling to the face.

(249-5) When a man really understands this tenet of mentalism, he will admit its truth for he cannot help but do so. The defect in those who combat or reject it is a defect in its investigation, study, and knowledge.

(249-6) He may imaginatively recreate past events or situations in which he acted wrongly. But this time he should see himself acting rightly, as with his present development he would now, and then ought to have acted.

(249-7) By constantly meditating upon the Ideal, the creative power of imagination gradually implants the likeness of its qualities, attributes, and virtues in him. It becomes, indeed, a second self with which he increasingly identifies himself.

(249-8) The simpleton is taken in by appearances. Whether he be a peasant in the field or a politician in the forum, he accepts what he touches, sees, or hears as being nothing more and nothing less than what it purports to be.

250⁵⁰⁸

X

251

X

(251-1)⁵⁰⁹ All these pictorial suggestions and creative anticipations will take effect and retain their hold upon his mind after the meditation itself is nothing but a memory or after the sleep itself has been long forgotten. Time does not dispel but only confirms them. He will execute the suggested ideas even whilst unaware at the moment how or when he got them.

(251-2) Mind manifests itself in the most astonishing variety of forms and the most antagonistic array of oppositions. Its masked presence is the unity which binds them all

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⁵⁰⁹ The paras on this page are numbered 246 through 252; they are consecutive with the previous page.

together. Each man may prove this truth for himself for each man may penetrate in contemplation to its void within himself.

(251-3) It is easier for almost all people to think pictorially rather than abstractly, to form mental images rather than mental conceptions. Although the more difficult feat is also the superior one, this fact can be utilised to promote meditational progress. The mental picture of a dead saint whom the aspirant feels particularly drawn to or of a living guide whom he particularly reveres, makes an excellent object upon which to focus his concentration.

(251-4) Things exist only in the character of known things. If they are absent from our senses they are present in our thoughts. If they are absent from our consciousness they must be present to the universal consciousness. Whatever is characterised as something known, cannot be the knowing principle itself.

(251-5) The psychology which divides the brain of man into different centres of perception and reaction, does not thereby explain the consciousness of man. And it is this principle of consciousness which alone makes possible all his perceptions and reactions.

(251-6) This thought that we are hermetically sealed in our five senses, that our sense-world is but a mere fragment of the total existence, and that such existence is itself a mere shadow of reality, is enough to awe us into a feeling of utter insignificance and helplessness.

(251-7) The world as it appears to our eyes is not the same as the world as it would appear to the eyes of a two dimensional being

252⁵¹⁰

X

253

X

(253-1)⁵¹¹ You get sidetracked into thoughts about various persons. Think only of one person – the true self or the [guide.]⁵¹² Apart from that drop all thinking and dwell in his stillness alone. The thoughts about [others]⁵¹³ must be reserved for some future date

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⁵¹¹ The paras on this page are numbered 253 through 262; they are consecutive with the previous page.

⁵¹² PB himself changed "gudi (? – guru)." to "guide." by hand.

⁵¹³ PB himself changed "other (and friends)" to "others" by hand.

after you have thoroughly established yourself in the thought-free state of utter stillness.

(253-2) There will be moments when this teeming, pulsating world will dwindle to shadow and dream. The substantial will become the unreal. At such moments he may discover how unreal the substantial always was.

(253-3) It does not matter to what extent science may carry its analysis of the elements; the fact that there is an observer and an observed cannot be annulled. Consequently the mentalist relation between the two must always remain.

(253-4) If we do some act without attending to it but, on the contrary, with our thoughts engrossed on an entirely different subject which perhaps fills us with anxiety or joy, we are often later quite unable to remember whether we have done it or not. Here again is proof that...

(253-5) No man becomes a confirmed mentalist save after many doubts and some lapses, after strenuous reflections extending over years, and mystical intuitions manifesting in spite of himself. The strangeness and mystery of this doctrine are too baffling to be overcome either easily or quickly.

(253-6) This dominant train of thought will draw a certain sequence of events to him.

(253-7) All this vast and wonderful universe is in the end only the play of mind. We are imprisoned in our own involuntary creation.

(253-8) The doctrine will be his when feeling confirms what reason inculcates, when the figure and history of this world seem no more than a vivid thought in his mind.

(253-9) We do not speak here of the flesh and bone thing handled in dissecting rooms and called the brain; we speak of that which operates on the brain and is called the mind.

(253-10) In his play "The Tempest" Shakespeare has given clear expression to mentalism in the context of that famous line, "We are such stuff as dreams are made on."

254⁵¹⁴

X

255

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(255-1)⁵¹⁵ “Thought and the object of thought are one and the same.” –Parmenides, the earliest Greek mentalist.

(255-2) The danger of New Thought-Christian Science affirmations about our divine power and of Vedantic meditations on our identity with God is that they may merely swell the ego with spiritual arrogance and grandiose babble. And because humility is both the first step and the inescapable price demanded of us, such exercises may remove us further from, and not bring us nearer to, the Quest’s goal.

(255-3) The individual mind presents the world-image to itself through and in its own consciousness. If this were all the truth then it would be quite proper to call the experience a private one. But because the individual mind is rooted in and inseparable from the universal mind, it is only a part of the truth. Man’s world-thought is held within and enclosed by God’s thought.

(255-4) He must learn not only to identify himself with the Void but to remain immovably fixed in such nihilistic identity. He must not only learn to regard everything as Mind but to remain unshakably certain that it is so. When no doubt can penetrate this insight and no experience can dislodge him from this inner vacuum –

(255-5) The power of the mind over flesh is proved convincingly even by such simple, everyday experiences as the vomiting caused by a horrible sight, the weeping caused by a tragic one, the loss of appetite or positive indigestion caused by bad news, and the headache caused by quarrelling.⁵¹⁶

(255-6) But all this does not mean that philosophy asks us to mistrust the witness of our senses. That is correct enough for all ordinary, practical uses. But it does ask us to search more deeply into the significance of all sense-experience.

(255-7) Thus thinking is used as a means of going beyond it, and imagination as a means of suspending it. These two faculties, which hinder the ordinary man from attaining spiritual awareness, actually help the philosophically instructed aspirant to attain it.

(255-8) He should contemplate the face and figure of this personage.

⁵¹⁵ The paras on this page are numbered 263 through 270; they are consecutive with the previous page.

⁵¹⁶ PB himself inserted a period by hand.

(257-1)⁵¹⁸ The fundamental truth of the principle of mentalism is as clear to me as is the fundamental falsity of materialism.

(257-2) The hour will certainly come when materialism will be recognised for the absurdity that it is.

(257-3) "Are we actually alive in real surroundings or are we really only dreaming? Men, tired out with being fooled, have claimed that nothing is real outside our mind."
— Voltaire

(257-4) We have no other contact than with our own thoughts of the world, yet those thoughts are as truly and actually our experiences of it as anything else could ever be.

(257-5) We are aware of the world only as it seems to our existing perceptions. Whole areas of it are therefore shut out merely because they lie beyond those perceptions.

(257-6) The materialist is also beguiled by his deeply cherished belief in the sole validity of sense-testimony. What if Nature had given him ten senses?

(257-7) Our sensory capacity is a limited one. It lets us experience only a fragment of the envioning world as it really is; the rest is utterly concealed from us.

(257-8) Mesmeric experiments conducted on a scientific basis have demonstrated that the sense of sight can be just as strong in a mesmerised person deprived temporarily of the use of his eyes as when he has their use.

(257-9) The tremendous implications of mentalism for science and metaphysics, its enormous significance for mysticism and religion will quietly come into prominence before this century closes.

(257-10) "We know that thought is the only reality in this world... Nothing exists except that which is imagined." — Anatole France

⁵¹⁷ Blank page

⁵¹⁸ The paras on this page are numbered 271 through 284; they are consecutive with the previous page.

(257-11) Those who wish to evade these concrete facts, commit a fraud upon themselves and impair their own intellectual integrity.

(257-12) Although to the mentalist the world appears like a dream it does not appear as a dream.

(257-13) These are exercises in applied mentalism.

(257-14) The mind which forms such a multitude of images of the things outside the body, can nevertheless form no image of itself.

258⁵¹⁹

X

259

X

(259-1)⁵²⁰ Everyone sees first only the absurdity of mentalism; some, proceeding to investigate, become bewildered by it; a few, persevering until they master it, see its truth.

(259-2) He discovers then that sight, hearing, and touch are really senses of the mind; that bodily activities are really mental ones.

(259-3) That which we experience inwardly as thought must, if it be strong and sustained enough, manifest itself outwardly in events or environment or both.

(259-4) The study of man's brain and nervous system tells us a great deal about his brain and nerves; it tells us nothing about his mind, all the psychologists to the contrary.

(259-5) We have to overcome the habitual custom of thinking that the 'I' is one thing and its experience in a world totally outside it, is another. Both are mental.

(259-6) It will be a valuable and interesting part of research to trace the origin of many physical diseases to the mental and emotional being.

(259-7) The contemplations which he carries on in such quietness and obscurity, will show their practical results in his outward life for all the world to see.

⁵¹⁹ Blank page

⁵²⁰ The paras on this page are numbered 285 through 298; they are consecutive with the previous page.

(259-8) Our world is truly a product of our mind but it would be a grave error to believe that it is a product of our own mind alone.

(259-9) Nobody has ever theoretically closed the psychological 'gap' between the two. Nobody will ever be able to do so.

(259-10) What we first become acquainted with are thoughts and sensations, feelings and percepts, memories and anticipations, that is with mental things.

(259-11) We see a house as possessing a certain size, shape, and colour only in relation to our consciousness; in reality it is our mental state.

(259-12) Mind is the power to be conscious, to think and to imagine. It is not the fleshly brain.

(259-13) A drop of water appears quiet and continuous to the unaided eye. Scientific examination shows it to be a world of energetic and individual entities.

(259-14) The test of reality is non-contradiction.

260⁵²¹

X

261

X

(261-1)⁵²² The thought thus self-given will become transformed into an act.

(261-2) Nothing of the existence of anything in the world is taken away by mentalism but everything of it still remains.

(261-3) As he meditates on these sacred sentences, every word will become more alive and more significant.

(261-4) In this century the two streams of science and mysticism are converging into mentalism.

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⁵²² The paras on this page are numbered 299 through 311; they are consecutive with the previous page.

(261-5) The entire world panorama, with all its creatures, things, and events, exists only in the mind.

(261-6) The world-image is duplicated in our individual mind but this duplicate image is entirely our own.

(261-7) There are valuable practices in applied mentalism available for the earnest student.

(261-8) When Jesus invites men to “cast all burdens upon me” and when Krishna invites them to “cast off all works on me” both are suggesting that we should imagine all our troubles being borne and all our actions as being done by the higher self, if we have not yet found it, and should actually let it displace the personal ego in practical life, if we have.

(261-9) The man whose strength of character and constructiveness of thought are advanced enough, can deny the power of undesirable surroundings. He may not be able to do this wholly but his denial can be effectual enough to a marked extent.

(261-10) The kind of thinking which makes up the content of your mind, influences always, and creates sometimes, the kind of fortune which makes up the course of your life.

(261-11) If you do so you will remember that there is no place for fear in the consciousness of your true self which can negotiate the difficulties and disappointments of life with absolute serenity and yet with absolute correctness.

(261-12) Practise these methods and the difficulties which trouble him now will be taken ultimately out of your hands by seeming circumstance.

(261-13) If disunion reigns in the psyche within, then disharmony must reign in the life without.

262⁵²³

X

263

X

(263-1)⁵²⁴ Whatever the trouble be which distresses any man – be it physical or mental, personal or public, worldly or spiritual – there is one sure refuge to which he can

⁵²³ Blank page

always turn and return. If he has learnt the art of being still, he can carry his trouble to the mind's outer threshold and leave it there, passing himself into its innermost recess of utter serenity and carefree tranquillity. This is not a cowardly escapism or a foolish self-deception, although with the unphilosophical mystic it could be and often is. For when he emerges from the inner silence and picks up his trouble again, he will pick up also the strength to endure it bravely and the wisdom to deal with it rightly. This will always be the case if his approach is through philosophical mysticism, which makes inspired action and not inspired dreaming its goal. Furthermore, his contact with the inner Mind will set mysterious forces working on his behalf to solve the problem quite independently of his conscious effort and knowledge.

(263-2) He who has attuned himself to the egoless life and pledged himself to the altruistic life will find that in abandoning the selfish motives which prompt men he has lost nothing after all. For whatever he really needs and whenever he really needs it, it will come to his hands. And this will be equally true whether it be something for himself or for fulfilment of that service to which he is dedicated. Hence a Persian scripture says: "When thou reachest this station (the abandonment of all mortal attachments), all that is thy highest wish shall be realised."

(263-3) "Trust your life to God" is an excellent maxim. But it does not mean, as some seem to believe, "Think foolishly or behave wickedly and trust to God to enable you to escape the painful karmic consequences of your wrong thought or action." If that were true the educative value of experience would be lost and we would go on repeating the same sins, the same errors. If that were true we would not grow up morally or mentally.

(263-4) A quarrelsome man carries his enemies with him for he creates them wherever he goes. There is no peace in his outer life because there is none in his inner life.

264⁵²⁵

X

265

X

(265-1)⁵²⁶ To cast our ultimate reliance on the universal mind which, supporting all things as it does, can well support us, is a rule that works unfailingly, too. Only, it must

⁵²⁴ The paras on this page are numbered 312 through 315; they are consecutive with the previous page.

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⁵²⁶ The paras on this page are numbered 316 through 327; they are consecutive with the previous page.

not be practised prematurely for then the man will have the mere show of the thing instead of the real thing itself. He must first prepare for such a relation by developing himself sufficiently.

(265-2) He now sees what he did not see earlier, that the outer happenings of his life are often connected with the inner trends of his thought and that a change in the latter will often produce a change in the former.

(265-3) The man who knows how to live in his centre and not stray away from it frequently finds that he need not make any move towards satisfying a need. It will often come by itself at the right moment drawn by the magnetic central power.

(265-4) How can a man obtain dominion over an unfavourable environment from which he is unable to escape? There is but one way and that lies entirely within himself. He must turn away in thought from its contemplation and fix his mind firmly upon the radiant Power within. Thus he will be uplifted.

(265-5) Philosophy helps you to meet successfully those situations which arise in everyone's life and which perplex the mind or trouble the heart to the utmost.

(265-6) Philosophy will support him in troubled times and sustain him in dangerous situations.

(265-7) The teaching will save us from despair when misfortunes threaten as it will guard us against weakness when dangers menace.

(265-8) You triumph over conditions in the moment that you triumph over the thought of them.

(265-9) When the Overself's will is the motivating power in his life, all strain and all effort to act rightly ceases.

(265-10) To the degree that a man practises constructive thinking and harmonious feeling, to that degree will he help to draw progressive events and helpful chances to himself.

(265-11) The reaction of his environment to his dominant thought is as certain as the operation of a law in Nature.

(265-12)⁵²⁷ We are able to think our {surroundings} only because they are ultimately {as} mental {in} substance as our {commonly accepted} thinking⁵²⁸

266⁵²⁹

X

267

X

Creative Meditation Exercises⁵³⁰

(267-1)⁵³¹ A lady with long experience as an actress, both on the theatrical stage and in radio broadcasting told me once that she had found that acting work could become a path to spiritual self-realisation. She said that she found it necessary to act so intensely, in order to be thoroughly convincing on the stage, that she lost herself in the part she played. This was a form of intense concentration. When she was acting she became so absorbed in her part that she would really identify herself with it, become it. In other words, she would lose her own personal identity for the time. She projected herself so completely into her characters that there was no room for her own familiar ego. This lady told me further that it is well known in the theatrical world that certain actors become what is technically called "typed." That is, in their personal character they tend to become more and more like the kind of part they have mostly played. Consequently, if a man is cast as a villain year after year throughout his life, he actually begins to develop villainous traits in his moral character as a result. This, she said, was the effect of his intense concentration whilst upon the stage, reacting later on his off-stage mentality. Finally, she told me one extremely interesting thing which she said helped to convince her of the truth of mentalism. It was this: that when she had given herself with the utmost intensity to certain situations in which she played on the stage and played repeatedly over a certain period of time, these very situations would enact themselves in her own personal life later on. The discovery startled her for it revealed the creative power of concentrated thought. She concluded that acting was a yoga-path because the same capacities for self-absorbed thought if sufficiently directed in spiritual aspiration towards the higher self and not towards some weak human character, could

⁵²⁷ This para is a duplicate of para 69-12 in Vinyl X to XI. The right margin of the para is missing, however in the original para PB himself inserted edits to the para which have been applied here in curly brackets. In 69-12 in Vinyl X to XI, PB himself changed "our su_____ only because they are ultimately _____ mental substance as our thinking _____" to "only because they are ultimately as mental in substance as our commonly accepted thinking" by hand. It is likely the edits did not transfer to the carbon copy.

⁵²⁸

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⁵³⁰ PB himself deleted "(III - 7)" from after "EX." by hand.

⁵³¹ The paras on this page are numbered 328; they are consecutive with the previous page.

one day turn an actor into an adept. (Henry Daniell⁵³² denies all these assertions out of his own experience as refuting them. So it is inadvisable to use this note in its present form -) A third point of view which reconciles the other two conflicting ones and which, as far as I know, is entirely my own, is that the lady's theory is correct for the great mass of actors, whereas Daniell's theory is correct only for the geniuses among them. They are always conscious of being witnesses of their own performances.

268⁵³³

X

Creative Meditation Exercises

269

X⁵³⁴

Creative Meditation Exercises

(269-1)⁵³⁵ The wall which I see is seen as something separate – as apart from my body. This is the external aspect of perception. The colour, the size, and the form of the wall are sensations which are experienced mentally and therefore within me. This is the internal aspect of perception. That a wall is without me I know only by something that happens within me. This may seem paradoxical but the truth is I do not know the externality of the wall but infer it. It is now necessary to attend closely to an examination of the mechanism of what follows. For having surmised the separate and external existence of a wall I have really projected part of my mental experience into the world outside. I have objectified an idea.

(269-2) We form an idea of a table and unconsciously assume there is a separate object without us which corresponds to the image formed, but actually the existence of the external table is an assumption for we know and have only known the mental table.

(269-3) We do not have a direct acquaintance with an external, material object; we have a direct acquaintance with our own perception only, the rest being a process of unconscious inference. We do not arrive at the notion of the man as a whole until we have experienced a compound of sensations such as his height, form, colour, and feel. A percept is the discrimination and combination of sensations, to which is added the assumption of extramental, separate, independent existence of the thing perceived. That a man is standing two feet away from our body in the domain of objectivity is an inference which we draw unconsciously for the only experience which we have of him

⁵³² Referring to Charles Henry Daniell.

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⁵³⁴ PB himself deleted "(ALSO MARKED - XI)" from the top margin by hand.

⁵³⁵ The paras on this page are numbered 329 through 331; they are consecutive with the previous page.

are these happenings in the eye and ear, i.e. happenings which are ultimately within mind. It is only at the end of this whole process that we assume the object is in an independent, outside world. From these personal impressions our mind gets to work and makes a deduction that an outer man is there. What we really see is something mental, the existence of the material man being deduced from that of the mental experience. We do not immediately see any separate, independent, external, material man.

270⁵³⁶

X

Creative Meditation Exercises

271

X

Creative Meditation [Exercises] ⁵³⁷

(271-1)⁵³⁸ The disciplined use of imagination will promote the attainment of ideals through imagination but the wild use of fancy will retard it.

(271-2) Out of these quiet moments there will emerge into active day-to-day life those controls of character, those disciplines of emotion, which elevate the human entity.

(271-3) When you have climbed the peak of this meditation, you have entered into your most powerful creative moments. It is well therefore at such a time to make your first step in descent to ordinary consciousness a step in self-improvement. Take some defect in character that needs to be overcome and imaginatively treat yourself for it like a doctor treating a patient.

272⁵³⁹

X

Creative Meditation Exercises

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

273

XIII

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⁵³⁷ PB himself deleted "(Also marked III)" from after "Exercises" at the top margin by hand.

⁵³⁸ The paras on this page are numbered 332 through 334; they are consecutive with the previous page.

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(273-1)⁵⁴⁰ The power sustaining the cosmos, the mind behind it, is infinite, ultimate and eternal. How can it ever be personal, when a person thinks of objects outside himself?

(273-2) World-Mind is only a function of Mind. It is not a separate entity. There is only one Life-Power, not two. Hence it is wrong to say that World-Mind arises within Mind, as I said in "Wisdom of the Overself." Similarly of the Overself; it too is a different function of the same Mind.

(273-3) The Universe is an idea in God's mind. But it is also an idea being tried out in an infinite variety of ways for an infinite length of time. Each living entity is therefore different from all other entities – whether it be a plant in the ground or a human being on the ground.

(273-4) Because the universe is mental in origin and character, it cannot be devoid of intelligibility and purpose.

(273-5) Now if it is impossible to get at all the causes it is equally impossible to get at all the effects. We shall never comprehend in its fulness any structure in the universe, any event in history, any purpose in human consciousness or any consequence of human action.

(273-6) If the world is but an idea there must be a mind which conceived it. Although my individual mind has so largely contributed to its making it has not contributed to its original conception. Such a mind must be an undivided universal one in which my own is rooted. It must indeed be what men commonly call God.

(273-7) The universe only partially expresses the characteristics of World-Mind. Its own tremendous spaciousness strives – but of course always strives in vain – to unfold the infinitude of World-Mind.

(273-8) The thing which the ordinary man knows best is his self. It has always been easier to present him with a conception of Deity which merely enlarged his own human self and reduced his limitations. This is what scientists call an anthromorphic God, and what religionists call a personal God.

274⁵⁴¹

XIII

275

⁵⁴⁰ The paras on this page are numbered 1 through 8 and are not consecutive with the previous page.

⁵⁴¹ Blank page

(275-1)⁵⁴³ It is not that God, the Unique, needs a second thing, a cosmos, in order to be Itself, but that our human thought about God is incapacitated by the utter void in which God dwells.

(275-2) If we do not know why we are here, the Universal Mind does. We may and must trust it.

(275-3) The notion that God created this world spectacle for the benefit of man alone is an absurd and unwarranted anthropolatry, but the notion that life first attains individual self-consciousness in man, is justified in philosophy and by experience. What is it of which he alone is conscious of? It is of being himself, his ego. In all earlier stages of evolution consciousness is entirely veiled in its forms and never becomes self-aware. Only in the human state individual consciousness of being first dawns. There may exist on other planets creatures infinitely more intelligent and more amiable than human beings. We may not be the only pebbles on the beach of life. Nevertheless the piece of arrogance which places man highest in the scale of existence contains the dim reverberation of a great truth, for man bears the divine within his breast.

(275-4) We are constantly faced by the hoariest of all problems which is "Why did the Universe arise out of the depth and darkness of the Absolute Spirit?" The Seer can offer us a picture of the way in which this Spirit has involved itself into matter and is evolving itself back to self-knowledge. That is only the How and not the Why of the world. The truth is not only that nobody has ever known, that nobody knows and that nobody will ever know the final and fundamental purpose of creation, but that God himself does not even know, for God too has arisen out of the Absolute no less than the universe, has found himself emanated from the primeval darkness and utter silence. Even God must be content to watch the flow and not wonder why, for both God and man must merge and be absorbed when they face the Absolute for the last time (in the symbolic language of the Bible, "For man cannot meet God face to face and live.")

(275-5) To worship him as a god, to put him beyond all possible criticism, will only confuse our thought about him and obstruct our understanding of him.

⁵⁴² PB himself inserted "vol 30" at the bottom corner of the page by hand.

⁵⁴³ The paras on this page are numbered 9 through 13; they are consecutive with the previous page.

⁵⁴⁴ Blank page

(277-1)⁵⁴⁵ We are given guidance by revelation from without and by intuition from within. This helps our evolution but does not guarantee it. For that we must look to one fact alone – the presence in every human heart of the Overself, whose patience will outlast a thousand reincarnations of denial, whose power will master all animal impulse, all calculating worldliness, in the end; whose magnetism will draw us irresistibly through countless pains and raptures, for it is Love itself.

(277-2) Growing intelligence and evolving ethics yield an ever higher idea of God.

(277-3) In every grade of life's manifestation, from every quality of human character, the divine is never absent.

(277-4) Countless world-patterns may unfold themselves in the course of time from the World-Mind.

(277-5) God must be found as He is in reality, not as He has been in human imagination.

(277-6) Life is continuous, although its forms change.

(277-7) The cosmos is infinitely vaster than the little star system in which our sun shines as emperor.

(277-8) It is not arrogantly to over-rate the function of man in the universe to say that he has a cooperative and creative role to play in it. Those who point to his insignificance and helplessness do well, but they do not do enough.

(277-9) Life in the universe would be merely the play of brute, mechanical, and blind forces, as the materialist thinks, if there were not the World-Mind behind it.

(277-10) The sign for infinity is a circle. The sign for unity is a vertical dash. Hence 9, the figure nine combines both and the figure Six also but reversed. Unity is the creative beginning of all things and infinity is that wherein they dissolve.

(277-11) In the whole of Nature there are no two things alike, no two beings alike, any more than there are two thumbprints alike in the whole gallery of human thumbprints.

⁵⁴⁵ The paras on this page are numbered 14 through 25; they are consecutive with the previous page.

(277-12) The basic outline of Nature's schemes are unalterable by man. Even his so-called conquests of Nature are themselves really part of that scheme, although he does not know it. Much of his freewill is a myth.

278⁵⁴⁶

XIII

279

XIII

(279-1)⁵⁴⁷ When it is said that the Universe is good and friendly and trustworthy this is true only for the man who has established harmony with the Mind behind it, but the others who live in discord with it suffer until they learn to amend their ways and eradicate within themselves the causes of the discord. Inevitably they find that Nature hurts them and Fortune opposes them until they do. The more intellectual they are, the more they feel that God has somehow blundered, that they could have made a better or kindlier job of the Universe than he has and that too much unnecessary suffering falls upon his creatures. The sage, however, with his deeper insight and his serener mentality, is set free from such bitter thoughts and indeed finds the contrary to be the case.

(279-2) The moment we establish a right relation with the Mind behind the Universe, in that moment we begin to see as good what we formerly thought to be evil and we begin to see as illusory the sufferings which we formerly saw as real.

(279-3) It is a common error to father our own higher emotional attributes upon God and forget that they are still human attributes which could not possibly belong to the one, infinite, and omnificent, universal Mind.

(279-4) In his highest perceptions of the Universe, the mystic finds that the guiding idea behind it is a meaningful one, and that the guiding presence within it is a friendly one.

280⁵⁴⁸

XIII

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

281

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⁵⁴⁷ The paras on this page are numbered 26 through 29; they are consecutive with the previous page.

⁵⁴⁸ Blank page

(281-1)⁵⁴⁹ “What is the essence of God? Mind.” – Epictetus

(281-2) To say what the Absolute is not, to describe it in negative, is correct so far as it goes but is not so satisfactory. The terms Void [or]⁵⁵⁰ Space, being more positive, are even better.

(281-3) Every artistic picture, every verbal metaphor which may be used to represent the Real, only misrepresents it. Even the nearest and truest human conception – that of an utter emptiness, of formless Space – may easily be misunderstood. It is nothing more than a help to point the mind in the right direction. Every symbol is only a servant of the Divine. No servant should be mistaken for his master.

(281-4) Every name or word which we may give It, must pathetically limit It or misleadingly qualify It.

(281-5) This is the transcendental sight – that under all the multifarious phenomena of the cosmos, the inner eye sees its root and source, the great Void.

(281-6) The depth of the illusion under which we are held is a shadow of the height of the reality which is.

(281-7) Whoever seeks a conception of Deity which shall be the loftiest open to man, which shall be purged of hidden materialism and freed from open anthropomorphism, can find it in philosophy alone.

(281-8) The Void is not beyond the reach of human consciousness, not a condition that is unknowable or inexperienceable. This is testified by the Buddhist Sage Nagasena “O King, Nirvana exists... And, it is perceptible to the mind... that disciple who has fully attained, can see Nirvana.”

(281-9) The Real, as the ultimate source of all knowing and feeling beings, cannot itself be unknowing and unfeeling. We could not deny consciousness to It without denying consciousness to man. But being absolute and Infinite It does not know and feel in the same limited way which is all that we finite humans can know and feel.

⁵⁴⁹ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

⁵⁵⁰ PB himself changed “&” to “or” by hand.

(283-1)⁵⁵¹ The Allah whom Muhammadans⁵⁵² worship is not a personal deity – at least not for the cultured classes. The term is a negative one. It signified That which is not limited, formed, bounded, material, or phenomenal.

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

283

XV

(283-1)⁵⁵³ There are four distinct functions of the human personality, four separate activities within the human psyche – thinking, feeling, willing and intuiting.

(283-2) When only one or two of these functions of his being are active and the others are not, then there is a lack of balance. If intellect acts without the guidance, check or control of intuition and emotion, then it will surely mislead itself, make mistakes and come to wrong conclusions. If emotion ignores reason and is unresponsive to intuition, it will surely become the puppet of its egoism and the victim of its desires.

(283-3) He who takes up the vocation of spiritual service should do so only if he be sufficiently prepared for it morally, only if he be destitute of ambitions and greeds, detached from women and the thought of women, isolated from personal motivations, liberated from the lower emotions.

(283-4) At the least there will be more outer harmony and less outer friction in day-to-day living, more inner peace and less inner anxiety.

(283-5) No man need take himself so seriously that he thinks the world's happiness or understanding depends on him. The world found these things before he was born and can find them again.

(283-6) He is ready and willing to help others. But such service must be understandingly given and not blindly, discriminatingly given and not chaotically.

(283-7) These retreats from worldly responsibilities are needed for meditation and study, the following of special forms of self-discipline.

⁵⁵¹ The paras on this page are numbered 10; they are consecutive with the previous page.

⁵⁵² "Muhammadens" in the original.

⁵⁵³ The paras on this page are numbered 1 through 10 and are not consecutive with the previous page.

(283-8) This perfect harmony between the various elements of his personality is not to be achieved⁵⁵⁴ with some in the state of half-development and others of full development. All are to be brought up to the same high level.

(283-9) He must not only apply the teaching but he must apply it intelligently. His acts must either be inspired ones or, when they cannot attain that level, considered ones. Only in this way will he avoid the reproach so often levelled at mystics, that they are unpractical, fanatic and inefficient.

(283-10) To single out any one element instead of seeking to follow the quest in all its completeness, is an error to be paid for by imbalance.

284⁵⁵⁵

XV

285

XV

(285-1)⁵⁵⁶ So perfectly balanced is the philosophic ideal, that the more we approach it the better our own balance will develop. However vaguely emotionally we begin, the clear firm concepts of reasoned knowledge will increasingly penetrate it. And this will all happen of its own accord when we come sufficiently close to the philosophic ideal. In the end all the different faculties fuse into a new and higher one-insight.

(285-2) When he has made this surrender, done what he could as a human being about it and turned the results over completely to the higher self, analysed its lessons repeatedly and taken them deeply to heart, the problem is no longer his own. He is set free from it, mentally released from its karma whatever the situation may be physically. He knows now that whatever happens will happen for the best.

(285-3) He should list a high degree of balance as one of the paramount virtues to be attained.

(285-4) He always turns for his first defence against the perils and troubles of this world to brief meditation upon the all-wise, all-powerful Overself, and only after that for his secondary defences to the ego's human resources.

⁵⁵⁴ PB himself deleted the underlining from "achieved" by hand.

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⁵⁵⁶ The paras on this page are numbered 11 through 18; they are consecutive with the previous page.

(285-5) The different elements needed to make a full philosopher have not only to blend in with each other but also to be well-proportioned to each other.

(285-6) Balance is the perfect control, and mutual harmony, of thought and feeling and action.

(285-7) He will have a stronger sense of the truth if he not only receives it by instruction on reading but also finds it by intuition or feeling and makes it his own by rational thinking.

(285-8)⁵⁵⁷ Gandhi (and spiritual pacifists like him) believes that love shown to a man like Hitler would call forth its like from him. This is a typical belief among mystics down through the centuries. When tested by experience we find that it is successful in some cases but a failure in many more. And {where} it fails it harms the criminal because he believes the more strongly that his crimes can go unpunished and it harms society because it is a misapplication of a good idea. Everything, {even} love, must be applied at the right time and at the right place, {for when misapplied even a virtue becomes a vice. We must not}

286⁵⁵⁸

XV⁵⁵⁹

287

XV

(continued from the previous page) forget that wise old Latin proverb which warns us that when the best is corrupted it becomes the worst of all.

(287-1)⁵⁶⁰ When this wonderful compassion wells up within man, he can no longer remain enthralled by the satisfactions of his own personal peace. The cries which come to his ears out of the great black night which envelops mankind, tell him that all is not well with such a self-centred life. He may not turn away from them by uttering the alibi that God is in his heaven all is well with the world. No! He realises that he must go down into the very midst of that darkness and somehow give out something of what he has gained, offer true hope to a hopeless epoch.

⁵⁵⁷ The words in curly brackets in this para were cut off by the margin due to a misaligned carbon transfer but are visible in duplicate para 561-8 in Vinyl IV to V.

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⁵⁵⁹ PB himself inserted "vol 30" at the bottom corner of the page by hand.

⁵⁶⁰ The paras on this page are numbered 19 through 26; they are consecutive with the previous page.

(287-2) That which sustains each individual mind is a universal one. Therefore that which is best for him in social and ethical action must also fulfil the requirement of being what is best for all. Otherwise it is incomplete.

(287-3) The illusion of owing nothing to other embodied selves is at its strongest in men who hate,⁵⁶¹ as it is at its weakest in men who pity.

(287-4) In the development of what is lacking and the balancing of what is extreme, we provide a counter for the undesirable elements of our psyche.

(287-5) Should he escape from the world and live in the woods? Should he desert his work and live, like a parasite, on patrons and friends? Should he renounce the city and, like Thoreau, build himself a simple hut? These questions arise out of his practical problem.

(287-6) To say that the inner activity of mystical life is quite compatible with the outer activity of worldly life is to deceive oneself. The mystic may – and in these times usually must – come to terms with the world but it is not his inner guidance that bids him arrive at this compromise. It is outer compulsion that bids him do so.

(287-7) The whole of life must be inspired, not merely action alone, not merely thinking alone, not merely feeling alone. Inspired living must be the keynote of the disciple's efforts.

(287-8) He will accomplish this disciplinary work best if he retires to the quietude and contemplation of Nature, to a country seclusion where he can be least distracted and most uplifted. Here is the temple where aspiration for the Higher Self can find its best outlet; here is the monastery where discipline of the lower self can be easiest undertaken.

288⁵⁶²

XV

289

XV

(289-1)⁵⁶³ If he is to find the highest in himself, a man can best begin this search by retiring to the country and by working at some occupation where he does not have to

⁵⁶¹ PB himself inserted a comma by hand.

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⁵⁶³ The paras on this page are numbered 27 through 31; they are consecutive with the previous page.

fight selfishly and compete fiercely with others. By thus working less ambitiously and living more plainly, he will have a better chance to cultivate the tender plant of aspiration. By thus separating himself from the agitated atmosphere of cities, what he loses in outer fortune he will gain in inner fortune. Yet, if he faithfully follows his ideals, he will find that the same inner voice which prompted him to dwell apart will at times urge him to return for a while also and learn the missing part of his lesson. Most of the needful lessons of life can be learnt in obscure retreat, in small rural communities, but not all. The others are to be gained only in the large bustling cities and societies of men.

(289-2) Although the intellectual study of metaphysical doctrine and mystical teaching is the least part of the fourfold path, still it is a valuable part.

(289-3) It is true that there are many escapists who live in a dream world of their own who have taken refuge in mysticism, but it is also true that there are some spiritual realists who have found in mysticism inspiration and encouragement for their struggling activities in the world. The celebrated Spanish mystic, St. Theresa,⁵⁶⁴ was one example of this. She understood this technique of divinised work thoroughly. She did not become a futile dreamer or a pious imbecile. On the contrary she established foundations in a manner that testified to her practical ability and executive capacity.

(289-4) You may believe in a religion, but it is not enough to believe in philosophy; you have also to learn it. Nor can it be learnt through the head alone, it has also to be learnt through the heart and the will. Therefore, do not expect to master it within a few years but allot your whole lifetime for this task.

(289-5) He who attains even a little power to help others cannot measure where that help will stop. If it gives a lift to one man whom he knows, that man may in his turn give a lift to another person, and so on indefinitely in ever widening ripples.

290⁵⁶⁵

XV

291

XV

(291-1)⁵⁶⁶ Because your world is contained in your consciousness, as mentalism teaches, you can best help that world by improving and correcting your consciousness. In

⁵⁶⁴ Referring to St. Teresa of Ávila.

⁵⁶⁵ Blank page

⁵⁶⁶ The paras on this page are numbered 32 through 35; they are consecutive with the previous page.

attending to your own inner development, you are putting yourself in the most effectual position to promote the development of other persons. Philosophy is fully aware of, and concerned with, the misery and the suffering which are rampant everywhere. It does not approve of selfishness, of indifference to the welfare of others. Yet, at the same time, it does not permit itself to be swept away by blind emotionalism and unreasoned impulsiveness into doing what is least effective for humanity. It calls wisdom in to guide its desire to serve, with the result that the service it does render is the most effective possible.

(291-2) The wise man knows that suffering has been essential to his development and has helped him to learn certain lessons. When others fall into the same experience, therefore, he does not wish that they should not have it so much as that they should learn the lesson of it. It would be illogical to apply his wisdom in his own case but to withhold it in the case of others. If a sentimentalist says that because he feels sympathy for the others, he wishes them not to suffer, then that is all the more reason – not less – for wishing them not to suffer blindly.

(291-3) Can these competing tendencies, the extroverting and the introverting, be brought together in a single life? Philosophy not only answers that they can, but also that they must be integrated if the mystical life is to reach its fullest bloom. It wisely mingles the two ideals, without despoiling either. Here, it not only co-operates with human nature but also imitates the rhythmic pattern of Nature. It is in harmony with Tao, “the way the universe goes.”

(291-4) Is it forever to be the sign of a mystic that he is mentally ignorant and practically incapable? Must he lose his adulthood and revert to the infantile state before he can enter into his mystical birthright? Is he to evidence his superiority over other men by falling far below the level they have already reached?

292⁵⁶⁷

XV

293

XV

(293-1)⁵⁶⁸ In what enterprise can a man best serve society? Is it in deeds that will lessen human wretchedness or is it in teachings that will inspire human hearts and enlighten human minds? Buddha, Krishna, and Jesus have all given the same answer. They

⁵⁶⁷ Blank page

⁵⁶⁸ The paras on this page are numbered 36 through 42; they are consecutive with the previous page.

declared, and proved in their own lives, that the most practical way to help people was the spiritual way, that the most lasting service to them was the least obvious one.

(293-2) The only authentic mandate for spiritual service must come, if it does not come from a master, from within one's Higher Self. If it comes from the ego, it is then an unnecessary intrusion into other people's lives which can do little good, however excellent the intention.

(293-3) The lotus, that lovely Oriental flower, is much used as a symbol of the goal we have to gain. It grows in mud but is not even spotted by it. It rests on water but is never even stained by it. Its colour is pure white in striking contrast to the dirty surroundings which are its home. So the disciple's inner life must be undefiled, unstained, and pure even though his outer life is perforce carried on under the most materialistic surroundings or among the most sensual people.

(293-4) The monastery, the nunnery, and the ashram may be helpful to begin spiritual progress but they will not prove so helpful to advance or complete it. That can best be done in the world outside, where alone moral virtue or mystical attainment can be thoroughly tested down to its last foundations.

(293-5) Ivory-tower mystics who, in their narrow outlook and limited vision, have deliberately withdrawn from the active world -

(293-6) Meditation is not to be regarded as an end in itself but as one of the instruments wherewith the true end is to be attained.

(293-7) Every act will then be in harmony with his own higher self. Wherever his attention may be focused and whatever the level on which it may be engaged, he will never become sundered from his deep lodgment in it. He will inwardly dwell in a hidden world of reality, truth, and love. None of his deeds in this earthen world of falsehood and animosity will ever violate his spiritual integrity.

294⁵⁶⁹

XV

295

XV

(295-1)⁵⁷⁰ Thus, striving and studying, praying and willing, meditating and aspiring, he uses all the self to reach to the All-Self.

⁵⁶⁹ Blank page

(295-2) The next stage of his progress is to convert idea into action and uncommon inspiration into common activity.

(295-3) When wisdom comes into a man's mind, wasted effort goes out of his life. For when he understands men and events, he understands how to put himself into a proper relation to them.

(295-4) The difference in circumstance and need must bring about a difference in expression and emphasis. The teaching to suit our time must proclaim, not spirituality cowardly hiding from the world but spirituality bravely living in the world.

(295-5) If he can act attentively and yet stand aside from the results of his actions; if he can discharge his responsibilities or carry out his duties without being swept into elation by success or into misery by failure; if he can move in the world, enjoy its pleasures and endure its pains, and yet hold unwaveringly to the quest of what transcends the world; then he has become what the Indians call a "Karma Yogi" and what the Greeks called a "_____".⁵⁷¹

(295-6) He who has attained the spiritual self and yet remains non-cooperatively silent, unconcerned, and inarticulate whilst thousands of struggling, contemporary aspirants would thirstily drink in the words of hope, encouragement, and help which he could pour forth for their benefit, is a self-centred mystic and not a compassionate sage.

(295-7) It is a common mistake to isolate a single element of this enterprise, to rely upon it alone, and to regard it as the only one that counts.

(295-8) If he carries on these exercises in the right way, with sane objectives and for not too long a time on each occasion, then there will be no weakening of his worldly capacities and no harm to his personal interests. If he does not, he will become less able to cope with practical life and will find it increasingly necessary to withdraw from social existence.

(295-9) If the inner reality of holiness or renunciation is missing, then the wearing of priestly robes or yogic loincloth merely camouflages hypocrisy and hides humbug.

296⁵⁷²

⁵⁷⁰ The paras on this page are numbered 43 through 51; they are consecutive with the previous page.

⁵⁷¹ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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(297-1)⁵⁷³ It is a common mistake to isolate a single element of this enterprise, to rely upon it alone, and to regard it as the only one that counts. But neither the mystical effort in meditation nor the intellectual effort in reflection can stand by itself, isolated from the other, or both from practical effort in activity. Those who, ignorant that the quest demands the whole force of their being and not merely a part of it, make one kind of effort only and think that this will suffice, arrive at an imperfect result and a narrow view. If they are apt pupils at learning the lessons of experience, life itself will eventually enforce a belated recognition of these warning truths.

(297-2) This episode is a lesson in the necessity of achieving better balance, not of upsetting whatever balance you have already got.

(297-3) An ill-balanced psyche cannot attain perfect wisdom. All its faculties must work together for such wisdom, and must work in equilibrium.

(297-4) Those who believe that philosophy is lost in dreams or immersed in abstractions, are wrong. It not only asks the question "What is truth?" but also "How shall I live?" and what question could be more practical than that one?

(297-5) When we enlarge our love of the Divine by making it a matter of the will as well as feeling we ennoble it.

(297-6) All the different parts of his nature, all the varied faculties of his being, must labour unitedly toward achieving this single end.

(297-7) He ought not to become so saturated with his metaphysical studies or so strained by his mystical contemplations that everything else, and especially everything human, has lost interest for him. When this happens, when he is no longer capable of enjoying or relaxing himself, his mental equilibrium is upset.

(297-8) To make a public exhibition of asceticism, to display the peculiarities of one's soul always and everywhere, to cut oneself off showily from the common life, is to be not a spiritual aspirant but a spiritual egoist.

⁵⁷³ The paras on this page are numbered 52 through 60; they are consecutive with the previous page.

(297-9) The evolution through which the student's faculties pass is of a creative character. He will develop an insight which is more than the mere sum of reason, feeling, and intuition.

298⁵⁷⁴

XV

299

XV

(299-1)⁵⁷⁵ If the quest is to be an integral one, as it must be to be a true one, it should continue through all four spheres of man's being: the emotional, the intellectual, the volitional, and the intuitional. Such a fourfold character makes it a more complicated affair than many mystics believe it to be.

(299-2) A modern way of spiritual living for busy city-dwellers would be to carry out all normal duties but retreat from them from time to time into rural solitude for special meditation and study. In the town itself, they should manage to find a half to one hour every day for prayer and mental quiet.

(299-3) If his common activities are carried on against a background of philosophical endeavour, they will themselves tend to become in time a part of this endeavour.

(299-4) We must bring our philosophy to the test not only in the exalted stratosphere of inspired moods but also in the prosaic flatness of daily life.

(299-5) Between the one extreme of engaging prematurely in indiscriminate and spendthrift service and the other of taking moral opium and retiring altogether from the social scene, philosophy goes its own way. It recognises the measure of value in both those attitudes but prefers a third and better one.

(299-6) If for a while and in certain ways the student has to learn to live unto himself alone, this is only that he may later and in other ways better carry out his responsibilities towards his fellow creatures. He has not washed his hands of this responsibility but he has decided to equip himself better for it.

(299-7) Thus he will live the householder's life in such a way as not to be degraded by it but actually to develop through it.

⁵⁷⁴ Blank page

⁵⁷⁵ The paras on this page are numbered 61 through 69; they are consecutive with the previous page.

(299-8) If he wants to practise philosophy it will not be necessary to join a monastic order.

(299-9) The problem of leading a spiritual life may find its solution in a monastery or in the world. But how few are the persons so situated as to be able to take advantage of the first solution? And where is the monastic institution in the West or Yogic ashram in the East which is genuinely non-sectarian?

300⁵⁷⁶

XV

301

XV

(301-1)⁵⁷⁷ There are great possibilities open to the man who believes in and applies mentalism. This is indirectly evident by the history and state of the Christian Science movement, for it will be found that many Christian Scientists if they have really understood and constantly applied their doctrine have risen to high executive positions. Why is this? It is partly because they have obeyed the higher moral law and partly because they have used the creative power of meditation. They have tried to run their businesses on the golden rule and they have positively affirmed ideals in their business and work. Thus they have not only made good karma for themselves by acting morally but also by acting creatively through using their thoughts in a constructive, healthy manner. They do not believe that business is a struggle of wolves but an opportunity to serve and to profit by such service. They do not believe that it is an opportunity to get the best of others unscrupulously but that it is an opportunity to practise ideals and express ethics. They do not believe in depending solely on their own little selves for results but they also look up to a higher power, God, in prayer and thought. They increase their openness and receptivity to this higher power by trying to purify their characters and to ennoble their personalities.

(301-2) But the larger understanding and the greater compassion of philosophy bid him act differently. They bid him seek his own salvation, not outside of humanity's but alongside of it.

(301-3) The philosophic aspirant is not asked, like the yogic aspirant, to quit the world. But he is asked to quit the world-view which has kept him spiritually ignorant. Hence, outwardly he may live as full a life as he pleases if only inwardly he will live according to the higher laws of philosophic knowledge and ethics.

⁵⁷⁶ Blank page

⁵⁷⁷ The paras on this page are numbered 70 through 74; they are consecutive with the previous page.

(301-4) He need no longer seek things essential to his life or needful to his service; they themselves will come seeking him.

(301-5) Whoever talks of his love for mankind will reveal it better by positive deeds than by sentimental displays. The fact is, however, that such love is hard to feel when brought down to individuals. Only the sage really possesses it.

302⁵⁷⁸

XV

303

XV

(303-1)⁵⁷⁹ Philosophy does not advocate outward separation from the life of the world although it encourages occasional and temporary retreats. A total separation is not justifiable and, what is more, not necessary.

(303-2) Its chief value appears only when the “retreat” is temporary and occasional; its worst harm appears when it is turned into a permanent occupation.

(303-3) If our efforts to serve mankind socially are made to the utter neglect to serve our own self spiritually, then they are as unbalanced and unwise as the efforts to pursue personal salvation in utter indifference to the fate of others. The proper solution has been given by “Light on the Path,” which counsels the aspirant to kill out desire and ambition but to work as those work who are impelled by these two great forces. But if he does do this the impelling forces within him can then only be duty and altruism.

(303-4) To hold the balance between these various faculties, and not to exaggerate one at the cost of the others, is as difficult as it is desirable.

(303-5) Helping others to attain what he has attained; guiding seekers to reach safely the glorious summit where he now stands, is not decided for him by personal temperament or choice but by the overpowering sense of a primary and paramount duty.

(303-6) The practical contact of life will supply a test of the worth of his dominant ideas, a means of verifying the truth of his holiest beliefs, and an indicator of the grade or strength of his moral character.

⁵⁷⁸ Blank page

⁵⁷⁹ The paras on this page are numbered 75 through 82; they are consecutive with the previous page.

(303-7) This need of balance may show itself in a hundred different ways. Where kindness compulsively over-rules judgment, for instance, there may be a price to pay. And where kindness keeps beggars in self-chosen or socially-enforced idleness, it may harm them, whereas where it finds and fits them for useful work, it must surely help them.

(303-8) The European recluses in their monasteries, the Indian monks in their ashrams, easily lose themselves in the most fanciful or most futile beliefs, the most hallucinatory, mystic experiences, suggested to them by the institution. The oppositions of the hard world and the tests of practical experience are lacking.

304⁵⁸⁰

XV

305

XV

(305-1)⁵⁸¹ The modern age has less use for the institution of monasticism than the medieval age and in this matter the modern age is right. Let it not be led astray by those who have committed themselves to an ancient tradition merely because it is ancient. Let them set up the monk as the perfect type if they wish. Let them adopt the holier-than-thou attitude. But the generality of modern men should not imitate them. Who administered and carried out the work of the Inquisition? It was a monastic order, the Dominicans. They practised ferocity and denied charity, all in the name of God. And they did it with a terrible earnestness. Mercy was unknown to their shrivelled hearts. Today's need is not a narrow-minded and unfeeling monasticism, but a broad-headed and large-hearted practical spirituality.

(305-2) If he loses interest in the world to the extent that he is quite willing to let it go hang, for all he cares, where is the evidence of spiritual unselfishness in this? Is it not rather a complete obsession with personal development?

(305-3) The noble and beautiful teachings of old Greece, from the Socratic to the Stoic, harmonise perfectly with the age-old teachings of the higher philosophy. Although they taught a lofty self-reliance they did not teach a narrow self-centredness. This is symbolised vividly in Plato's Story of the Cave, where the man who attained Light immediately forsook his deserved rest to descend to the help and guidance of the prisoners still living in the cave's darkness.

⁵⁸⁰ Blank page

⁵⁸¹ The paras on this page are numbered 83 through 89; they are consecutive with the previous page.

(305-4) The feeling of compassion and the doing of service help to cleanse the human mentality of its innate egoism and to release the human heart from its inborn selfishness. Thus they are useful to the aspirant who is treading the path of purification.

(305-5) His service is done out of the pure joy of giving it.

(305-6) He feels a compassionate obligation to share the fruits of his attainment.

(305-7) The modern scene does not prepare humanity for a monastic life, far less attract them to it.

306⁵⁸²

XV

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

307

XVII

(307-1)⁵⁸³ The lessons which life, guided by infinite intelligence and invested with infinite power as it is, seeks to make available to us through the turning wheel of destiny, may bring suffering but they also bring the wisdom which will shield us from it in the future. This is possible only if we accept the suffering as self-earned, humbly study its lesson and set to work on self-improvement. But if we are too proud, too weak, too foolish to receive the lesson, then the same suffering will reappear again and again in later years or later lives until we do. It will come as before through the same events, at the right time and in the right place. Whether it is life that punishes us through its eternal laws or we through our disobedience to them, we cannot dodge the step to be mounted.

(307-2) We may learn to bear with fortitude what cannot be escaped and to accept with philosophy what cannot be prevented. These attitudes may be learnt by perseverance as surely as bicycling may be learnt.

(307-3) The same passage through suffering which embitters so many other men, should only mature and develop the disciple.

⁵⁸² Blank page

⁵⁸³ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(307-4) Karma may use different ways to achieve her ends. She is not restricted to any single one.

(307-5) Such is the chronic stubbornness of human nature that every time we look for it to move quickly upward, we are disappointed. Even after it confesses its faults, it fails to do any better.

(307-6) The innate tendencies of his mental life give rise to the natural compulsions of his active life. He cannot behave differently from the way he does – that is, if he is not on the quest and therefore struggling to rise beyond himself. His own past – and it stretches back further than he knows – created the thoughts and conditioned the acts of the present.

(307-7) It was a common act for the instructed persons among the earlier races of man, whether Egyptian or Greek, Roman or Indian, Chinese or Sumerian, to undertake no important enterprise and no long voyage without first consulting the will of the gods. And this they learnt within the sacred walls of the temple, or from the lips of some revered holy man, or by studying the omens given by certain objects or circumstances. Men as gifted and as astute as Macedonian Alexander⁵⁸⁴ did not disdain to make the unpleasant journey to a corner of the Egyptian desert merely to consult the oracle at the temple of Ammon. It was here that Alexander, after dismounting from his horse at the door

308⁵⁸⁵

XVII

309

XVII

(continued from the previous page) of this mystic shrine, was told that victory would follow his flag and that the world would be put into the hollow of his hand. Let us not think so slightly of the people who lived before us, but remember that they too had culture, civilisation and religion.

(309-1)⁵⁸⁶ The longer I live the more I perceive that so many men create, or largely contribute to, their own sorrows.

⁵⁸⁴ Referring to Alexander the Great.

⁵⁸⁵ Blank page

⁵⁸⁶ The paras on this page are numbered 8 through 14; they are consecutive with the previous page.

(309-2) We build up mental pictures of what we want. When eventually they are fulfilled, we find the actualities to be accompanied by things we do not want, or to be so different that the happiness both they and the pictures promised is illusion. How much distress we could save ourselves if we could understand and accept the teaching that so many of our griefs are made so by our thinking, by our clinging to mental pictures and emotive thoughts when time bids us let go.

(309-3) He will naturally try to smooth his destiny but he will not do so at the expense of his character. If there be no other way to keep his ideals, then he will be prepared to endure and suffer.

(309-4) Everyone has periods of pleasurable delusion when he affixes a rosy label on life but the awakening to what lies on its other side must follow sooner or later. Only after both experiences is he able to form a fair judgment upon it. The philosopher however does not want to wait for this tutoring by experience alone. By a deliberate detachment from every feeling likely to falsify the picture of life, he puts himself in a position to see it as it truly is.

(309-5) If, after exhausting all our efforts, nothing comes of them, then we shall have to accept that as Destiny.

(309-6) If the doctrine did nothing more in its practical effects than inspire its believers with a sense of life's continuity and impress them with a warning of personal responsibility for their fortunes, it would have done enough.

(309-7) Why invite more misfortune into your life unnecessarily when so much will come uninvited anyway? A little imagination and a lot of reflection could prevent such foolishness.

310⁵⁸⁷
XVII

311
XVII⁵⁸⁸

(311-1)⁵⁸⁹ The⁵⁹⁰ wrongdoer does not realise that he will sooner or later get caught within the invisible karmic web which he is spinning.

⁵⁸⁷ Blank page

⁵⁸⁸ PB himself changed "X?II" to "XVII" by hand. It's not clear whether the original number was XIII or XXII.

⁵⁸⁹ The paras on this page are numbered 15 through 25; they are consecutive with the previous page.

(311-2) Had his choice between roads been made differently, his life would certainly have been very different too. But was his power of choice really as free as it seemed to be?

(311-3) The law of consequences is not primarily an ethical law: more properly it may be said to have an ethical side.

(311-4) If pain did not creep on the heels of passion, men would rarely desire to tame it, much less do so

(311-5) If men suffer too much or too long, this drives them into being even more preoccupied with their ego than before. If they have to struggle continually for their livelihood, the same effect happens. Egoism is increased.

(311-6) If destiny fixes an adverse event for us, can the will free us from it?

(311-7) While he loves his chains, he must be prepared to accept without murmur the suffering they bring. Only when he loves freedom from them more, will he have a right to resent the agonies they cause.

(311-8) Destiny follows tendency. What we are, makes us go in a certain direction. Philosophy sees the end from the beginning.

(311-9) Experience not only teaches needed lessons; it also awakens needed faculties.

(311-10) The more he becomes conscious of that thing in himself which links him with the World-Mind, the more he becomes conscious of a higher power back of the world's life, a supreme intelligence back of the world's destiny. It is consequently back of his personal destiny too and bringing him what he really needs to fulfil the true purpose of his earthly existence. With this realisation he becomes content to surrender it to God's will, to abandon all anxiety for the future, all brooding over the past, all agitation over the present.

(311-11) Joy and sorrow are, after all, only states of mind. He who gets his mind under control, keeping it unshakably serene, will not let these usurpers gain entry. They do not come from the best part of himself. They come from the ego. How many persons could learn from him to give up their unhappiness if they learnt that most of their sorrows were

⁵⁹⁰ A duplicate of this para was typed on the previous page, which we have chosen not to retype.

(continued from the previous page) mental states, the false ego pitying itself.

(313-1)⁵⁹² Their ethical failures and practical futilities provide solid if unpleasant confirmation of the unfortunate human effects of a misconceived mysticism.

(313-2) When at length he will be called to account by karma he will be judged not by the certificates of character which others bestow upon him, whether good or bad, but by the motives in his heart, the attitudes in his mind and the deeds done by his hands.

(313-3) We should leave such terms as 'karma' to the jargon-ridden theosophists and the exotic swami-missionaries of Hinduism. It is a robust independence which finds its own outlet in words for truths which are universal and not geographical.

(313-4) The unexpected events which happen to us apparently without cause or connection in our conduct constitute fate. The tendencies by whose influences and the circumstances by whose compulsion we act the way we do, constitute necessity.

(313-5) When a man has to receive and live for years with the results of his errors or sins he is likely to remember them.

(313-6) Repentance for wrong-doing may not commute its karma but will at least provide the indispensable preliminary condition to such a commuting.

(313-7) We may be surprised that so many intelligent people refuse to believe in reincarnation and karma, even though they cannot explain God's justice and kindness. The truth is that they are defective in intuition and dependent on intellect and emotion. But emotion and intellect alone have their limitations as an instrument for finding truth.

(313-8) There are wide differences between the intellectual moral and psychical characteristics of individual human beings. These differences are more explicable by the law of re-embodiment than by the theories of hereditary and environmental influence.

⁵⁹¹ Blank page

⁵⁹² The paras on this page are numbered 26 through 34; they are consecutive with the previous page.

(313-9) To stand apart, waiting and watching for the relentless forces of Nature to attend to man's evolution through suffering where they could have assisted it through education, is more comfortable but less compassionate.

314⁵⁹³

XVII

315

XVII

(315-1)⁵⁹⁴ Astrology was given by the primeval sages as a revelation to early mankind. No human being on earth could have created out of his own head this mysterious science of astrology. It was given to help human beings who still were far from spiritual attainment, as a concession to their human nature. But when man has come by spiritual advancement, under the grace of God, directly, or through a teacher, it is not possible to construct a horoscope that will perfectly fit him because his testimony will always be liable to modification and alteration.

(315-2) There is a certain amount of destiny in each life as the result of past Karma, but there is also an amount of free will if it is exercised. Every happening in our lives is not Karmic, for it may be created by our present actions. Moreover the really determined spiritual man has more powers of free will than others – powers to mould his life and to offset his karma and to create good karma to wipe out threatening or existing bad karma.

(315-3) The horoscope indicates the future only for ordinary people and can never become a fixed certainty for the spiritually awakened. For wherever an individual has come under Divine Grace he directly or indirectly through a teacher can be rendered independent of his past Karma at any moment that the Divine wills it to be so. The will is free because Man is divine and the Divine Self is free.

(315-4) The lower part of man's mind which calculates, analyses, criticises, blames, and organises is the part which has no understanding of Divine principals, and therefore its plannings are frequently futile. Man has no business to limit himself to the lower mind, and when he understands this he will leave his future in the hands of God, and then his real needs will be met.

⁵⁹³ Blank page

⁵⁹⁴ The paras on this page are numbered 35 through 40; they are consecutive with the previous page.

(315-5) As a man flings his cigarette suddenly upon the floor and stamps his heel savagely upon it until the red spark is extinguished, so too life flings some of us to the ground and stamps upon our ardours and passions until they are dead.

(315-6) Man's troubles are not God-imposed but self-imposed.

316⁵⁹⁵

XVII

317

XVII

(317-1)⁵⁹⁶ The wheel of life is a fixed one. Its turning spokes bring now elation, then depression, now prosperity, then less. There are periods of years when good health and good fortune crowd together, but then there are succedent periods when death and disasters try to break one's heart.

(317-2) He is building a castle in the air which will never be occupied.

(317-3) The seemingly deplorable tragedy of life is that by the time we really begin to understand what it is all about, materially as well as spiritually, it is time to make our exit.

(317-4) The situation in the world with its anxiety,⁵⁹⁷ stress,⁵⁹⁸ and strain has produced a remarkable {phenomenon}⁵⁹⁹ of recrudescence of the fortune-telling and notably of astrology. The whole army has encamped in the midst of the metropolis which professes to provide its patrons with glimpses of the events of their future life. I do not regard astrology as nonsense. I believe there is some basis for the doctrines, but I regard the whole trade of fortune telling as having been riddled through and through with quackery. Those who place their faith in the predictions of these gentry will, in the vast majority of cases, be sadly disillusioned. These fortune tellers are usually careful never to predict more {unpleasant}⁶⁰⁰ things in store for their clients than {pleasant}⁶⁰¹ ones. But the prosperity, fortunate marriage, and the fame which forms so common a feature, and their venial prophesies prove to be hollow pebbles that are pricked by the spears of time. The mentality which accepts every prediction as authentic is as

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⁵⁹⁶ The paras on this page are numbered 41 through 46; they are consecutive with the previous page.

⁵⁹⁷ PB himself inserted a comma by hand.

⁵⁹⁸ PB himself inserted a comma by hand.

⁵⁹⁹ We have changed "phenomena" to "phenomenon" per grammar.

⁶⁰⁰ We have changed "pleasant" to "unpleasant" per context and consistency of meaning.

⁶⁰¹ We have changed "unpleasant" to "pleasant" per context and consistency of meaning.

primitive and as moronic as the mentality which utters it, as in the days of the decline of ancient Rome. Superstition battens on unsettled minds and fearful hearts, on all those who feel the need of some assertions about their personal future during the disturbed epoch. The wise man will refuse to follow the mass of slander, but will derive his assertions from the study of philosophy and practice of meditation.

(317-5) Life whirls us around as the clay is whirled upon the potter's wheel.

(317-6) Useless would it be to thrust these truths on unprepared people and to get them to take up a way of spiritual growth unsuited to their taste and temperament. Persuasion should arise of its own accord through inner attraction.

318⁶⁰²

XVII

319

XVII

(319-1)⁶⁰³ "Plotinus cannot see his way to accepting a crude astrology which supposes that the daily position of the stars influences our daily life in a supernatural way. If the star-souls are gods they are good; why then should their different positions alter their influence? The influence of the stars can be little more than that of their natural influence, as of the moon on the tides, the sun on the life and moods of men. The deeds of men which as responsible creatures they commit are just as important, if not more so." – K.S. Guthrie,⁶⁰⁴ "Plotinus' Philosophy"

(319-2) "His position on free-will is almost exactly that of Kant. Virtue and the motion of the soul in the intelligible realm are free; but the soul's deeds in the world are part of the law of continuity. Plotinus has no taste for the crude predestination of fatalism, and like immoral doctrines... The soul is, in respect to her three lowest faculties, which belong to the World Order, rigidly conditioned: yet in the higher self is as free as self-existence can make it; and the soul will therefore be free exactly according as to whether she identifies herself with her higher or lower faculties. Man is therefore a slave of fortune, when his reason has identified itself with his sense world, but free when his reason has identified itself with his individual Nous, turning all things to intellect."
– K.S. Guthrie's "Plotinus' Philosophy"

(319-3) "Seek not, Leuconoe, vainly to descry –

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⁶⁰³ The paras on this page are numbered 47 through 51; they are consecutive with the previous page.

⁶⁰⁴ Referring to Kenneth Sylvan Launfal Guthrie.

What term the gods to fleeting life have given;
No impious spells, Chaldean magic try;
But wait the unalterable doom of heaven.

Whate'er betide, let patience arm thy mind;
Whether great Jove have countless years in store,
Or this the last, whose bleak tempestuous wind
Breaks its wild waves against the Tuscan shore.
Even whilst we speak, the winged moment flies
Snatch present bliss, and leave the rest to fate."
— Horace:⁶⁰⁵ The Eleventh Ode.

(319-4) His understanding of human misery and tragedy, their roots and growth, will develop with the quest's own development.

(319-5) To regard man as the product of his thinking only, to ignore the existence and influence of his surroundings, would be to place him in an utter vacuum.

320⁶⁰⁶
XVII

321
XVII

(321-1)⁶⁰⁷ If a man's lot cannot be wholly changed, it can often be somewhat ameliorated. And even where that is quite impossible he can always make a bad lot better by bettering himself.

(321-2) The knowledge that he is so largely responsible for his own sufferings makes them a little more bearable and a lot more understandable.

(321-3) Only so far as personal planning obtains destiny's sanction, will it be able to achieve its goals.

(321-4) It is not easy to know when to follow destiny's lead or when to fight it.

⁶⁰⁵ Also known as Quintus Horatius Flaccus.

⁶⁰⁶ Blank page

⁶⁰⁷ The paras on this page are numbered 52 through 62; they are consecutive with the previous page.

(321-5) The same situation which leads to one man's development leads to another man's degradation. This is so because their capacities to draw right lessons from experience are unequal.

(321-6) Does anyone really possess the power of predicting events weeks or even months before they happen? Accuracy about the past or present could alone give one some confidence in predictions about the future.

(321-7) The same illness whose enforced inactivity brings boredom or despair to one man, may bring literary discoveries or spiritual awakenings to another man. It may quickly dull the first one's mind but directly stimulate the second one's to reflect about life, suffering, and death.

(321-8) Any nation, even if it consists of millions and millions of men and women, which persistently follows an erring path, should not be surprised if it is one day made to follow a suffering path.

(321-9) It was not the madness of Hitler and the vanity of Mussolini⁶⁰⁸ which brought such tragic consequences to the peoples who followed them; it was the acquiescence in their evil madness and in their murderous vanity.

(321-10) Daughter of Jove, relentless power,
Thou tamer of the human breast,
Whose iron scourge and torturing hour
The bad affright, afflict the best!
Bound in thy adamantine chain,
The proud are taught to taste of pain!
—Gray:⁶⁰⁹ Ode to Adversity

(321-11) That an irresistible power dictates the major events of our lives, who can doubt that has lifted a little of the veil?

322⁶¹⁰

XVII

323

XVII

⁶⁰⁸ Referring to Benito Mussolini.

⁶⁰⁹ Referring to Thomas Gray.

⁶¹⁰ Blank page

(323-1)⁶¹¹ Thus the four cycles of history. The first two are yang and the last two are yin. This law of periodicity refers also to individual lives, no less than to cosmic existence. Hence the sage does the right thing at the right moment, for automatic adjustment to these varying fortunes in school teaching. (?)⁶¹² This is called in the Chinese Mystery-School teaching the 'mounting the dragon at the proper time and driving through the sky.' Every human life is therefore subject to periodical changes of destiny whose inner significance needs to be comprehended before he can rightly act. Hence the method of grappling with destiny must necessarily vary in accord with the particular rhythm which has come into the calendar of one's life. Every situation in human existence must find its appropriate treatment, and the right treatment can only be consciously adopted by the sage who has established inner harmony with the law of periodicity. Hence I have written in The Quest of the Overself that the wise man knows when to resist fate and when to yield to it. Knowing the truth above of the ebb and flow of destiny he acts always in conformity with this inner understanding. Sometimes he will be fiercely active, other times completely quiescent, sometimes fighting tragedy to the utmost, but at other times resigned and surrendered. Everything has its special time and he does not follow any course of action at the wrong time. He is a free agent, yes, but he must express that freedom rightly, because he must work, as all must work, within the framework of cosmic law. For instance, to initiate the correct change in his activities at the incorrect time and amid wrong environing circumstances would be rash and lead to failure, to start a new and necessary enterprise at the wrong moment and amid the wrong situation of life, would also lead to failure. The same changes, however, if begun at another time and amid other conditions will lead to success. The sage consults his innermost prompting which, being in harmony with truth, guides him to correct action in particular situations accordingly. Hence we can neither dictate to him as to what he should do, nor prescribe principles for his guidance, nor even predict how he is going to respond to any set of circumstances.

324⁶¹³
XVII

325
XVII

(continued from the previous page) Hence the proper course of action which anyone should adopt depends ultimately upon his time and place both materially and

⁶¹¹ The paras on this page are numbered 63; they are consecutive with the previous page.

⁶¹² This question mark is typed in this carbon, which appears to be an early draft of this para. A more refined version is para 169-7 in Vinyl XIV to XVII, which we have included at the end of this para (page 325) in italics for comparison. Note that the first 9 lines of that para are found at the end of this one. There are some other changes that the observant student will take note of. — TJS, 2020

⁶¹³ Blank page

spiritually. In short, human wisdom must always be related to the cosmic currents of destiny and the divine goal. Man must be adaptable to circumstances, flexible to destiny, if his life is to be both wise and content. Unfortunately, the ordinary man does not perceive this, and creates much of his own unhappiness, works much of his own ruin. It is only the sage who having surrendered the personal Ego, can create his harmony with Nature and fate and thus remain spiritually undisturbed and at peace. As K'ung Fu-tzu,⁶¹⁴ (Confucius, in Western parlance) pithily says: "The superior man can find himself in no situation in which he is not himself." The wise man defers action and waits if necessary for the opportune and auspicious moment; he will not indulge in senseless struggles or untimely efforts. He knows how and when to wait and by his waiting render success certain. No matter how talented he be if his circumstances are unfavourable and the time inopportune to express them, he will resign himself for the while and devote his time to self-preparation and self-cultivation and thus be ready for the opportunity which he knows the turn of time's wheel must bring him. He puts himself into alignment with the hidden principle which runs through man and matter, striking effectively when the iron is hot, refraining cautiously when it is cold. He knows the proper limits of his activity even in success and does not go beyond them. He knows when to advance and when to retreat, when to be incessantly active and when to lie as still as a sleeping mouse. Thus he escapes from committing serious errors. In the final chapter of "A Search in Secret India," I provided some hints of the cyclic nature of life, writing, "Every life has its aphelion and perihelion."⁶¹⁵ Now the time has come to particularise this statement and cast some light on the great mystery of fate and fortune. The knowledge of these truths renders a man able to meet all situations in life, both pleasant and unpleasant, in the right way. "With an understanding of the auspicious and inauspicious issues of events, the accomplishment of great Life-tasks becomes possible," taught the Chinese Sages.

326⁶¹⁶
XVII

327
XVII

(327-1)⁶¹⁷ "Eternity may be but an endless series of those migrations which men call deaths, abandonments of home after home, ever to fairer scenes and loftier heights. Age after age the spirit may shift its tent, fated not to rest in the dull Elysian of the

⁶¹⁴ "Kung-Fu-Tze" in the original, but that is idiosyncratic; we have replaced it with the Wade-Giles rendering. — TJS, 2020

⁶¹⁵ The typist typed "(check)" after "perihelion" suggesting PB wanted to check the quote from "A Search for Secret India".

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⁶¹⁷ The paras on this page are numbered 64 through 75; they are consecutive with the previous page.

heathen, but carrying with it evermore its two elements, activity and desire.” – Bulwer-Lytton⁶¹⁸

(327-2) This utter dependence on destiny, this refusal to lift arm or limb to change one’s circumstances, this complete acquiescence in every miserable event that time and others may bring us – this is not fatalism, but foolishness.

(327-3) I may say, with Swami Vivekananda: “I was born for the life of a scholar, retired, quiet, poring over my books, but the Mother dispensed otherwise. But the tendency is there.”

(327-4) They assert that we may peer into futurity by the aid of planets and zodiacal signs.

(327-5) “In what school have you studied, Monsieur?” he was once asked. “I have studied in many schools,” was Rousseau’s⁶¹⁹ reply, “but the school in which I studied longest and learned most is the school of adversity.”

(327-6) Man rules this planet but the gods rule man. Take them into account in (y)our⁶²⁰ mortal reckonings.

(327-7) Our troubles are but transitory; whereas our spiritual hopes survive the incarnations and bridge the gaps between the births.

(327-8) Caught in the tentacles of this mammonistic time I thus tried my utmost to make materialism a sufficient guide to the labyrinth of life, but merely succeeded in confirming my following of mysticism. You may try to dodge the Heavenly Hunter but if he loses his prey in one birth, he will catch you in a later.

(327-9) The best tempered steel comes out of the fiercest fires. If you have suffered more, you have learnt more and perceive more than others.

(327-10) Our frail spirits fret at every handicap Fate puts upon us, forgetting entirely the far greater handicap of a mind bound with bitter thongs⁶²¹ to Maya.

(327-11) The fool thinks he is free to defy destiny.

⁶¹⁸ “Bulwer Lytton” in the original. Referring to Edward Bulwer-Lytton.

⁶¹⁹ Referring to Jean-Jacques Rousseau.

⁶²⁰ The original typist typed “y(our)” indicating either “your” or “our”.

⁶²¹ This may be an allusion to Barabbas, said to be “bound by the bitter thongs of Fate” to the cross until Jesus replaced him. – TJS, 2020

(327-12) The wine of wisdom is distilled in the grape presses of bitter agony.

328⁶²²

XVII

329

XVII

(329-1)⁶²³ – who insist that character-readers and fortune tellers appeal only to the grossest superstitions. One can understand the attitude of those who are so antagonised by these claims as to dismiss the whole subject of destiny and its foretelling with irritated impatience. The old Brahmin astrologers of India rigidly refrained from allowing their astrological knowledge to percolate down to the masses, for fear that it would be misunderstood or misused. This is precisely what has happened today. The popularisation of knowledge in these democratic days is not altogether a good thing for the goddess Minerva herself!

(329-2) There are some enthusiastic exponents who, not content with claiming that every event in a man's life can be pre-determined with the utmost precision, even turn these arts into a creed. I am a believer in the stellar science, with certain reserves – for I perceive its incomplete and fragmentary nature – but I have never found that astrology could provide the spiritual solace for which one looks in religion or philosophy.

(329-3) If the ancients were much addicted to divination, Socrates counselled the use of one's own reason and judgment in solving problems, and only when these failed would one resort to divination.

(329-4) Such human beasts are usually amenable only to the harsh whippings of time and fate. Destiny will infallibly attend to their punishment; this is a belief which I like to hold...

(329-5) An American millionaire once told me how, in quest of his living, he tried New York. The \$25 he arrived with went very soon and the penniless and friendless young man met with rebuff after rebuff. Came a time when he was almost starving, and he had to sleep out in a park because he could not afford a lodging-house. Finally his troubles and utter loneliness brought him to the horror of trying to commit suicide. But the strange hand of Fate sent someone to stop him; this very person who intervened was carrying the burden of still worse woes upon her back – but enduring them. When the young man heard of these from the lips of the woman who saved him he realised as

⁶²² Blank page

⁶²³ The paras on this page are numbered 76 through 80; they are consecutive with the previous page.

in a flash how unmanly it was for him to give up the struggle. So next morning determination took the place of despair. He started out again to look for work. He persevered so doggedly that the same afternoon brought him his first job!

330⁶²⁴

XVII

331

XVII

(331-1)⁶²⁵ – and wins millions. His dice are loaded, it is true, but they are loaded with invincible optimism, with unfailing effort, and with creative thought.

(331-2) “Why need Kabir worry, how will it help? The Lord worries for me and I am fancy-free.” – by Kabir.⁶²⁶

(331-3) Ultimately all beings must realise Brahma – there is no question of that. It is the goal, but as this cannot be done in a single life, a series of rebirths is absolutely necessary.

(331-4) An Indian Astrologer: “The planets do not compel anyone to be a villain and proclaim from the house tops – ‘Evil be thou my Good.’ Unique in the history of the⁶²⁷ world’s astrological adventure, the Indian systems have carefully explained that the planets just indicate a rough outline of future events. Individuals and nations must realise not merely their potentialities for good and evil, but their limitations as well, as indicated by planetary configurational patterns, if life is to be lived in peace and harmony.”

(331-5) Extract from Tripura (Sanskrit) There are three kinds of karma – mature, immature, and growing. Of these the first series alone remains for the Jnani and the other two are burnt away. Karma matures by the agency of time. Such is the divine law. When mature it is bound to yield its fruits. Karma already mature and now yielding results is called Prarabdha. It is like an arrow shot from the bow which must run its course until the momentum is lost. The environments are only a matter of this Prarabdha. But the Jnanis react differently according to their own states of realisation. Pleasure and pain are obvious to the least among sages but they do not leave any mark on them as on the ignorant. Pleasure and pain operate on the middle grade of sages,

⁶²⁴ Blank page

⁶²⁵ The paras on this page are numbered 81 through 87; they are consecutive with the previous page.

⁶²⁶ Referring to Divān-e Kabīr.

⁶²⁷ “(the)” in the original.

only indistinctly, as a man in sleep does to the gentle breeze or to an insect crawling on him. The highest grade look on them as unreal, although they are obvious to them.

(331-6) Fortune often treats the aspirant to her favours, not with a bag of gold, but with a whack on the head.

(331-7) The pursuit of Mammon is an uncertain adventure; but the pursuit of God is full of certainty. He rewards his own.

332⁶²⁸

XVII

333

XVII

(333-1)⁶²⁹ Scandinavians believe in the nornir, or Fates, usually thought of as three sisters.

(333-2) Chinese believe in tao, the fixed order of heaven, or the divine will.

(333-3) Greeks of antiquity believed in three Fates (the Moirai, or spinners): three old women, Klotho, Lachesis, and Atropos, sometimes thought of as past, present, and future, or the holder of the distaff, the one who pulls the thread of destiny and the one who cuts it.

(333-4) Early Romans believed in fate as the "Fata Scribundi,"⁶³⁰ the birth-fairy who writes down the child's destiny when it is born.

(333-5) "You talk of the destiny of great nations," he rejoined shortly, "but what of the destiny of those poor, insignificant men? Your astrological doctrines assert that those unlucky wretches are merely paying for their misdeeds in former bodies. Why, if that is correct, should they suffer for errors which they cannot possibly remember and which might have been committed by others, for all they know? I can understand and appreciate the philosophical arguments for the doctrine of rebirth, but I cannot understand the justice of punishing men for misdeeds of which they are completely unaware."

⁶²⁸ Blank page

⁶²⁹ The paras on this page are numbered 88 through 99; they are consecutive with the previous page.

⁶³⁰ "Fato" in the original; this is a typo. Fata Scribundi or Fata Scribendi refers to the three Sybils, sometimes associated with the three witches in Shakespeare's Macbeth. — TJS, 2020

(333-6) When I wrote that statement in "A Message from Arunachala" about the mystical purpose of suffering, I might have coupled it with a precisely similar statement of Dante, "Sorrow remarries us to God," he wrote. The Florentine, in his own sad and long existence came to an absolute apprehension of this truth.

(333-7) It is an absolute experience. It is the unity of a man with himself.

(333-8) We are in bondage to our own Past. Who can deliver us, save ourselves?

(333-9) The iron of man's character turns to tempered steel in the white-hot furnace of trouble.

(333-10) Relationship is a matter of soul, not a measure of blood.

(333-11) "Fools may mock and men deride you,
Fortune may not sit beside you."

(333-12) History vividly shows us that at certain psychological periods unusual men arise to inspire or to instruct the age. They are men of destiny.

334⁶³¹

XVII

335

XVII

(335-1)⁶³² "That Something Within"
"Why should we strive when all things are decreed?
As well may planets tug against the sun,
Or rivers, by resolving, cease to run
As we by striving rule our word or deed;
...Thus Reason speaks, and having talked her fill,
Something within us, _____⁶³³ says "I WILL!"

(335-2) Wisdom happens. It may be found among the rich and respectable, or it may take a playful turn and dismay the unpercipient by being born among the pariahs. Fools try to tie labels onto the soul, which is enough to make the gods weep but merely

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⁶³² The paras on this page are numbered 100 through 107; they are consecutive with the previous page.

⁶³³ 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.

succeeds in making them send a few more sages into bodies that upset all our mathematical bank-book calculations.

(335-3) A man may sit alone in his solitary room and stir but little from it, yet the wisdom of strange lands and stranger ages will float into his mind. Such a one has received a high inheritance down through the turnings of Time, a goodly power that is the testament to his strenuous efforts in search of knowledge in former lives. Some men are such natural mystics that they are born, as it were, with the thaumaturge's wand in their hands.

(335-4) The shoulders of the aspirant must be strong enough to bear the bitter blows of karma without getting bowed down. He has placed his life utterly in the hands of the gods, and he must be ready to suffer with a sublime fortitude.

(335-5) Life for some is a slide to Hell, for others a bridge to heaven.

(335-6) We come back to this earth of ours and not to some other earth because it is here that we sow the seeds of thought, of feeling, and of action and therefore it is here that we must reap their harvest. Nature is orderly and just. She is consistent and continuous.

(335-7) The worth or worthlessness of a materialistic attitude towards life will come out not only in dealing with the ordinary questions and everyday problems but much more in the special difficulties emergencies, and crises.

(335-8) So long as we set up the goal of outward gain against the ideal of spiritual growth, so falsely and so unnecessarily, so long shall we continue to suffer.

336⁶³⁴

XVII

337

XVII

(337-1)⁶³⁵ It is common enough to hear of people who want a place in the reincarnatory sun, compensating for their present obscurity by the discovery that they were formerly Cleopatra or Julius Caesar or the like in their previous incarnation. We laugh at such weakness and vanity but we might ask such persons why should the presence of remembrance stop with the last birth. What about the birth before that? What about

⁶³⁴ Blank page

⁶³⁵ The paras on this page are numbered 108 through 114; they are consecutive with the previous page.

the dozens of births before that ultimate one? What about the births during the prehistoric period? Why pick only on the first and not on the hundredth birth from the present one?

(337-2) But then he finds that having attained this liberation of his will from the body's enslavement and of the mind from the ego's domination, his freedom has travelled so far that it loses itself and ceases to be free. For it vanishes into the rule of his higher self, which takes possession of him with a completeness and a fullness that utterly hoop him around. Henceforth its truth is his truth, its goodness is his goodness, and its guidance his obedience.

(337-3) Suffering is brought to us not in blame and punishment for our wrongdoing, but in correction, guidance, and education for our future thought and conduct.

(337-4) Neither the reference to ancestry nor the reference to environment will explain the characters and the careers of many gifted men. They are what they are. But why are they what they are? Only the teaching of reincarnation can account for them.

(337-5) All we may rightly say is that there is a fated element in every human life. But how large that element is in each particular life is generally unknown; what shape it will take is often unpredictable. We certainly ought not to say that such an element is the sole one. Therefore the wise man will take no horoscope, however expertly cast, as absolutely inevitable and no clairvoyant, however reputed, as absolutely infallible.

(337-6) For the lucky few, life is pleasure spotted by suffering. For the unlucky many, it is suffering relieved by pleasure. For the rare sage, it is ever-flowing serenity.

(337-7) He may be predestined to live in certain surroundings but the way in which he allows them to affect him is not predestined.

338⁶³⁶

XVII

339

XVII

(339-1)⁶³⁷ If a man will not repent his ill-deeds, will not make restitution where he has wronged others, and will not try to change his thoughts and doings for the better, then his bad karma must run its inevitable course.

⁶³⁶ Blank page

⁶³⁷ The paras on this page are numbered 115 through 120; they are consecutive with the previous page.

(339-2) The karma of a thought-habit or a deed becomes effective only when it reaches maturity. The time this takes is a variable one.

(339-3) It is a narrow view which holds that acceptance of the doctrine of grace necessarily leads to rejection of the doctrine of free will. Christians like Luther⁶³⁸ and Augustine⁶³⁹ have held it, but not Christ himself. It dooms the sinner to his sin, predestines frail humanity to error and wrong-doing. The belief which wrongly denies human free will because it rightly affirms divine absoluteness, denies human responsibility for wrong-doing and affronts human dignity. Its moral results in feeling and conduct can only be deplorable when anyone feels that he cannot act freely or choose independently, when he believes that he is a mere puppet led about by forces outside his control, he all-too-easily puts the blame for his own sinfulness where it does not belong or, admitting it, passes it on to God. He thinks he can do whatever he pleases and not be personally responsible for its harmful consequences upon others.

(339-4) Is it possible to predict the future? Is time merely an indicator of what is already foreordained? Are forces coming down from the stars to affect human life adversely or beneficently?

(339-5) Internally and externally we find through experience that a certain arc of fate has been drawn for us and must consummate itself. Futile is the endeavour to try to cross that arc; wise is the submissiveness that stays within its limits. We must leave to it the major direction which our mental and physical life must take. The thoughts that shall most move us and the events that shall chiefly happen to us are already marked on the lines of the arc. There is nothing arbitrary, however, about this, for the thoughts and the events are related and both together are still further related to an anterior birth in the long series that makes up human life on this planet.

(339-6) There is a shorter and better way to wisdom. What the ordinary man arrives at only after the several events of long years, the wiser one will arrive at earlier by intuition and reflection.

340⁶⁴⁰
XVII

341
XVII

⁶³⁸ Referring to Martin Luther.

⁶³⁹ Referring to St. Augustine.

⁶⁴⁰ Blank page

(341-1)⁶⁴¹ All previous experience should teach him that it is not safe to be too happy, that he cannot live on the heights of joy for too long with impunity. It is not safe to exult too freely in the good fortune which comes in the summers of life; it is not safe to forget the hours of bad fortune which came in the winters of life. Fate cannot be trusted to bring in only such pleasant hours, for it may equalise itself by hurting him now and then. He should temper his delight at fate with fear of it. But even this is not an ideal attitude. Serenity, which leaves him above both delight and fear, is immensely better.

(341-2) He has to look inside events for their cause and inside himself for his relation to that cause. He has to recognise the general law of correspondence between human destiny and particular thoughts or emotions of human character.

(341-3) The accurate prediction of future events is not something that can be kept as rigidly scientific as mathematics, for instance. There are incalculable and elusive factors always at work. Nevertheless, the broad trend and general ways of events can be forecast with some soundness.

(341-4) It is sometimes asked, why should the Overself, through its grace, interfere with the workings of its own law of consequences? Why should it be able to set the Karma of a man at naught? If the recurrence of Karma is an eternal law, how can any power ever break it or interfere with its working? The answer is that the Overself does not violate the law of consequences at any time. If, through a man's own efforts he modifies its effects upon him in a particular instance, or if the same end is brought about by the manifestation of Grace, everything is still done within that law – for it must not be forgotten that the allotment selected for a particular incarnation does not exhaust the whole store of Karma existing in a man's record. There is always very much more than a single earth-life's allotment. What happens is that a piece of good Karma is brought into manifestation alongside of the bad Karma, and of such a nature and at such a time as completely to neutralise it, if its eradication is to be the result, or partially to neutralise it, if its modification is to be the intended result. Thus the same law still continues to operate, but there is a change in the result of its operations.

342⁶⁴²

XVII

343

XVII

⁶⁴¹ The paras on this page are numbered 121 through 124; they are consecutive with the previous page.

⁶⁴² Blank page

(343-1)⁶⁴³ Are we mere figures in a dream and therefore deceiving ourselves, or are we mere puppets on a stage and therefore playing with ourselves? If either of these be true then it would seem that the value of choosing right from wrong becomes discredited and the freedom to choose good from evil becomes lost. If so, where is the need to carry out the moral precepts of religion and philosophy? Why submit to the disagreeable conditions which the Quest imposes upon us if the very end of the Quest is worth no more than its beginning? The answer is that these are half-truths, which taken alone, dangerously falsify the whole truth. The human being is not the victim of his own illusory living in a world of utter make-believe, he is ultimately and in his true selfhood a ray of the Divine Mind – it is his thoughts about himself that live in their own illusory world of make-believe, but he himself lives in a world of truth and reality.

(343-2) Let us not forget that if the mood of inward detachment compels resignation in adversity, it also offers consolation for adversity.

(343-3) Human will may plan its utmost for security, but human destiny will have something to say about the matter. There is no individual life that is so secure as to be without risk.

(343-4) It is not outside agencies who do us the most devastating harm but ourselves.

(343-5) We build our personal Jerichos with much toil when, lo, Fate blows its relentless trumpet and the walls crumble to the ground.

(343-6) “We trail our destiny with us wherever we go. Even the gods cannot alter the past,” says a Greek aphorism.

(343-7) We get very hot and bothered over the incidental mishaps and disappointments of life, but Nature rebukes us.

(343-8) Iconoclastic Science came and in a few short centuries turned most of us into sceptics. It may therefore surprise the scientists to be told that within two or three decades, their own further experiments and their own new instruments will enable them to penetrate the etheric and psychic worlds of existence. The gods wait for the opportune moment to let the key fall into their hands. The worth of these eventual discoveries will be in their positive demonstration of the reality of a moral law pervading man’s life; the law that we shall reap after death what we have sown before it;

⁶⁴³ The paras on this page are numbered 125 through 132; they are consecutive with the previous page.

(continued from the previous page) and the law that our own diseased thoughts have created many of our own bodily diseases.

(345-1)⁶⁴⁵ We need not dally because we believe in destiny. The Overself is deeper than destiny. The Overself is omnipotent, the related links of the chain of Fate fall to the ground at its bidding; it is worse to disbelieve in the Overself and its supremacy than to believe in destiny and its power – not that the Overself can outwit destiny, it merely dissolves it.

(345-2) Only a few possess a philosophical conception of their religion.

(345-3) Life has no real purpose; it has just gone on – man lives and lives, but the iron law of Compensation guards it – producing effects from Cause – good or bad – and adjusting the good or bad acts of man to the consequences.

(345-4) There is no wilful evil but there are mistakes. No man commits evil for its own sake but because he mistakenly identifies it with his own good. In other words, he takes something as a means to his happiness which is not really so –

(345-5) So are we blown about to different corners of the world by the strong wind of destiny.

(345-6) The tragedy of life lies in its transitory nature. Ambitions rise only to fall. Even loves come only, eventually, to depart.

(345-7) If our independent choice is to play no part on the stage of events then life becomes a mere travesty.

(345-8) A man walks through life happily once he has turned his eyes away from these terrestrial illusions.

(345-9) Crowns are the play-things of Destiny. Worship none because he is a king; worship him only if he is a Man!

⁶⁴⁴ Blank page

⁶⁴⁵ The paras on this page are numbered 133 through 147; they are consecutive with the previous page.

(345-10) This apparently insignificant event was really the turn way to my journey.

(345-11) Whoever will take the trouble to investigate the subject can discover that the events of life concur with the changes indicated in the skies.

(345-12) Nature sends in her bill eventually and demands payment.

(345-13) A wise man will seek to study himself, a fool will be busy with others.

(345-14) The elastic predictions of these soothsayers will hit many events.

(345-15) We dash in vain against the rock of destiny.

346⁶⁴⁶

XVII

347

XVII

(347-1)⁶⁴⁷ There is no complete freedom but on the other hand, there is no complete necessity. There is a confined free will, a freedom within bounds. Philosophy makes, as the basis of this freedom in man, both the intelligence it finds in him and the Divine Spirit from which that intelligence is derived.

(347-2) When we are brought face to face with the consequences of our wrong-doing, we would like to avoid the suffering or at least to diminish it. It is impossible to say with any precision how far this can be done for it depends partly on Grace, but it also depends partly on ourselves. We can help to modify and sometimes even to eliminate those bad consequences, if we set going certain counteracting influences. First, we must take to heart deeply the lessons of our wrong-doing. We should blame no one and nothing outside of ourselves, our own moral weaknesses, and our own mental infirmities, and we should give ourselves no chance for self-deception. We should feel all the pangs of remorse and constant thoughts of repentance. Second, we must forgive others their sins against us if we would be forgiven ourselves. That is to say, we must have no bad feelings against anyone whatsoever or whomsoever. Third, we must think constantly and act accordingly along the line which points in an opposite direction to our wrong-doing. Fourth, we must pledge ourselves by a sacred vow to try never again to commit such wrong-doing. If we really mean that pledge, we will often bring it

⁶⁴⁶ Blank page

⁶⁴⁷ The paras on this page are numbered 148 through 151; they are consecutive with the previous page.

before the mind and memory and thus renew it and keep it fresh and alive. Both the thinking in the previous point and the pledging in this point must be as intense as possible. Fifth, if need be and if we wish to do so, we may pray to the Overself for the help of its Grace and pardon in this matter, but we should not resort to such prayer as a matter of course. It should be done only at the instigation of a profound inner prompting and under the pressure of a hard outer situation.

(347-3) Fortune heaped a pile of favours in his arms.

(347-4) While man identifies this highest good with momentary pleasure, he will continue to receive the educative experience of suffering.

348⁶⁴⁸
XVII

349
XVII

(349-1)⁶⁴⁹ Fate, in its last reckoning, is nothing but the man himself.

(349-2) We take people too much at their surface value, their present position, and possessions, not {reckoning}⁶⁵⁰ the truth that unless we get first into the sphere of thought wherein their minds move, we do not really know them and their real worth.

(349-3) The part that Fate had hitherto played in giving him hills of difficulty to climb entered not into their reckoning. The superiority of the Man was ignored because of the inferiority of the position.

(349-4) Luther was unharmed. He lived on, to carry out the work for which he incarnated, the purifying of a once great religion from the selfishness and sinfulness and commercialism which had made it a byword among the gods.

(349-5) – learn to accept everything that happens to them as the will of the Supreme Father, and hence never grumble or complain about misfortunes. The Master may sometimes lighten the load of bad karma for a disciple however. Nevertheless, the karma made in past births is like a shot from a gun; we cannot recall it and must endure the consequences. But once one has surrendered oneself to the Spiritual Preceptor he guides our hands and prevents us shooting out further bad karma.

⁶⁴⁸ Blank page

⁶⁴⁹ The paras on this page are numbered 152 through 160; they are consecutive with the previous page.

⁶⁵⁰ “recking” in the original.

(349-6) We think that birth is the beginning and death the end of all for us. Theologians, Philosophers and sages have argued and disputed over this as far back as the memory of man can go, so who are we to say “yea” or “nay” to them? But when the noise and din of their jarring voices fade into the distance, when the quieter hours of evening wrap us around, fold upon fold, then it is that {a}⁶⁵¹ strange and sublime sense steals upon us, if we will but permit its coming, and says: “My child, what they think and what they say does not really matter. I am by your side and I shall never fail you. Smile at Death if you wish, or fear it – but I AM WITH YOU ALWAYS.”

(349-7) Life is a great schoolroom and Death is simply the next class, with a Veil hung between the two.

(349-8) We are erratic pendulums who swing wildly at the bidding of unseen springs.

(349-9) Every man contributes his own quota towards his fate.

350⁶⁵²

XVII

351

XVII

(351-1)⁶⁵³ We may then distil some wisdom from the bitter herbs of suffering.

(351-2) But their souls still live, behind the veil or in newer bodies!

(351-3) The same man who is responsible for our mistakes is likewise responsible for our misfortunes.

(351-4) Suffering was my best tutor and out of bitter tears I distilled the finest wisdom.

(351-5) For long I fought desperately against the notion of fate, since I had written screeds on the freedom of will. But an initiation into the mysteries of casting and reading a horoscope began to batter down my defences, while an initiation at the hands of my Master caused me to suffer the final defeat.

⁶⁵¹ We have inserted "a" into the text for clarity. This para is an earlier version of the one found in para 43-5 of Vinyl XIV to XVII.

⁶⁵² Blank page

⁶⁵³ The paras on this page are numbered 161 through 173; they are consecutive with the previous page.

(351-6) You cannot defraud Destiny. It enters unannounced upon your best laid plans.

(351-7) Fate bears our good and ill to us in her arms.

(351-8) This deadly doctrine of karma seems to leave us no loophole. It catches us like animals in the iron trap of fate.

(351-9) We may freely leave the future to our stars, if we know that we can be true to ourselves.

(351-10) Men will moan about their unhappy past, and ache because they cannot undo it; but they forget to undo the unhappy future which they are now busy making.

(351-11) The man who hesitates to accept the idea of rebirth must confess, in his frankest moments, that he cannot reconcile the sufferings around him with faith in a benevolent power.

(351-12) Who can calculate the years which shaped the primal atom into its latest form – the modern man?

(351-13) By P.N. Srinivasachari⁶⁵⁴ – “Karma is the inexorable law of cause and effect and fulfils itself by expiation. It is rooted in causality and leads to endless Samsara. Its necessity and irresistibility can never be completely overcome by endeavour and experience. The ends of justice require the apportioning of merit according to desert. Since human nature is rooted in culpability and sin, there is absolutely no hope of expiating for the past sins and preventing their recurrence in the future. The ethical ideal carried to its logical conclusion lands us in fatalism and despair. It fails to afford us a sense of security against the evils of endless samsara. It breeds a sense of impotence, unworthiness, and irredeemable sinfulness. But love is more than logic, at least in

352⁶⁵⁵

XVII

353

XVII

⁶⁵⁴ “P.S. Srinivachari” in the original, but that is a typo, as there is no such person, while Srinivasachari wrote in the 1920s to 50s (?) – from Chennai and possibly linked to Ramana Maharshi. – TJS, 2020

⁶⁵⁵ Blank page

(continued from the previous page) the divine plan, and God is Redeemer as well as Law-giver."

(353-1)⁶⁵⁶ The pessimism which Buddha taught in India as religion, the tragedy which Sophocles expressed in Greece as drama, should warn us that the human will cannot hope to achieve all its ends in a universe where fate has the greatest share of power and where that fate deliberately opposes itself to the realisation of human happiness and I speak here not only of earthly happiness but also of spiritual happiness. The tragic element in our days is ineradicable. The hostile working of the cosmic laws is inevitable. Yes, life means struggle. Its satisfactions are often short-lived. The man who congratulates himself upon the joy he finds in it had better beware, for frustration and privation are even now travelling around the corner toward him. And the man who finds life wonderful had better keep his thought to himself, or he will tempt the Gods to shatter his illusion with a more devastating blow than he might otherwise have received. What are the artificial pleasures of the modern age but really anaesthetics to hide either its boredom or its suffering, its emptiness or its discontent?

(353-2) He knows that fate moves in rhythms of gain and loss, in cycles of accumulation and deprivation. The force which brings us loving friends and hating enemies is one and the same.

(353-3) No situation will repeat itself in any man's life in identically the same way.

(353-4) The present comes to us out of the past and the future is being made in the present. All three are linked together and a horoscope is simply their map. This is one of the oldest ideas to be found in human culture, this idea that man's life is subject to a higher power, that he is personally responsible to a higher law for his actions and that he cannot escape its retribution for wrong-doing or its reward for righteousness. The Stoics of ancient Rome had this idea and called it Fate. The Platonists of ancient Greece had it and called it Destiny. And the Indians, mostly Buddhists and Hindus, had it and have it and call it Karma.

354⁶⁵⁷

XVII

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

355

XX

⁶⁵⁶ The paras on this page are numbered 174 through 177; they are consecutive with the previous page.

⁶⁵⁷ Blank page

(355-1)⁶⁵⁸ The saints and mystics serve a high purpose in reminding humanity of that diviner life which must one day flower in human evolution, but they do not serve as perfect exemplars of its final growth. The sages alone can do that.

(355-2) There is too much prominence in my books for the benefits of meditation, too little for the possible dangers.

(355-3) The mistake of the unphilosophic mystic is to identify himself with his fantasy-pictures.

(355-4) The battle to secure mental stillness must first be fought and won before the battle of the ego can be brought to an end. For it is only in that deep state wherein all other thoughts are put to rest that the single thought of "I" as ego can be isolated, faced, fought until its strength {is}⁶⁵⁹ pitilessly squeezed out, and destroyed at last. The attainment of this inner stillness is yoga; this conquest of the ego in it and after it is philosophy.

(355-5) He who has attained illumination but not philosophic illumination, must come back to earth for further improvement of those faculties whose undeveloped state prevents the light from being perfect.

(355-6) The freedom which he attains is in the background of consciousness, as it were. For here he rests tranquilly in the mind-essence alone. No separate ideas exist here whereas the foreground is occupied by the ordinary ideas involved in human existence. He perceives now that the value of all his former yoga practice lay in its capacity, when success crowned it, to enable him to approach behind the stream of ideas to the bed on which it flowed, i.e. to the mind-stuff itself.

(355-7) He has to reject the form of the thought but seek out and keep what remains as its essence or being, Thought, which could never be rejected even if he tried a lifetime. He must fix - and he will need the utmost power of concentration to do so - his attention on this essence exclusively and steadily.

356
XX

(356-1)⁶⁶⁰ Every mystic has his point of view and unconsciously introduces it into his [mystical]⁶⁶¹ experience, as well as into his understanding and communication of it.

⁶⁵⁸ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

⁶⁵⁹ We have inserted "is" into the text for clarity.

⁶⁶⁰ The paras on this page are numbered 8; they are consecutive with the previous page.

(357-1)⁶⁶² The attainment of this deep state of oneness in meditation by an ordinary mystic may seem to be the end of the quest. Nevertheless the cycle of reincarnation will not end for him until he has become a philosophical mystic. For even though all earthly desires have been given a quietus, there will remain a latent desire to Know, to understand his own experience and the world experience. To satisfy this desire, which will slowly come to the surface under the compulsion of Nature, he will have to develop intelligence to the proper degree. If he cannot do it quickly enough, then the work will have to continue into many other births as are needed to finish it. For nature is shepherding the human race not only along the road of spiritual evolution but also of intellectual evolution.

(357-2) It is true that illumination of itself exalts character and ennobles feeling, purifies thought and spiritualises action. But if there has been insufficient effort along these lines, then the illumination will only be temporary.

(357-3) The great sacrifice which every aspirant is called on to make is the sacrifice of that ignorance which separates him from his Divine Source. This ignorance cannot be removed by the intellect alone, however, or by Yoga alone.

(357-4) The last [marks]⁶⁶³ of the ego's grip will linger on him in various subtle forms. Perhaps the willingness to be saved himself whilst leaving behind so many others entangled in illusion is the final mark to be erased. But it is a mark which only philosophical mystics, not ordinary mystics, are likely to be troubled with. Only a compassion of unparalleled depth and immense impartiality will put anyone on such a course as voluntarily to remain on liberation's threshold so as to help the unliberated.

(357-5) He will be able to manifest more of the Divine when he is developed to the point of being complete in himself than when he is not.

⁶⁶¹ PB himself changed "magical" to "mystical" by hand.

⁶⁶² The paras on this page are numbered 9 through 13; they are consecutive with the previous page.

⁶⁶³ "marks" was typed in the right margin and inserted with a handwritten arrow.

⁶⁶⁴ Blank page

(359-1)⁶⁶⁵ Before the mind can readily receive and correctly transmit the spiritual consciousness, it must be prepared and trained.

(359-2) Philosophy constructively trains the mystic in securing a correct transmission of his supernormal experience through his normal mentality.

(359-3) Mysticism has been regarded as a last haven for the frustrated, the old, the sick and the tired. If this be so, are they not wise in accepting its sustenance and consolation? Is this not better than living without any hope at all? But it is a mistake to regard mysticism as unsuited to the others who are more fortunate in life, more vigorous in person, more optimistic in outlook. When ripened flowered and fruited as philosophy, it is available for them too. It will bring them inspiration, guidance, wisdom, serenity and balance.

(359-4) My inner labours do not express themselves wholly through these writings. Those who are intuitively sensitive to such ideas and personally sympathetic to their transmitter, may be touched at times on a purely mental non-physical plane of being.

(359-5) I lay no special claim to virtue and piety which most men do not possess. But I do lay claim to indefatigable research into mystical truth, theory and practice.

(359-6) If he were philosophically trained, he might know when to stop reception of the message and thus refrain from adding his own dubious opinions to its certain truths.

(359-7) Philosophy may offer the mystic a better understanding and a fuller transmission of his own occasional mystical experience but it also faces him with a grimmer prospect when that becomes permanently stabilised. For it enjoins him to abstain from final entry into the last state, the utter mergence of all individuality in the great nothingness of the All. He is to become the Saviour of these he has outstepped, to wait and serve until they too are free from illusion and sin. Only an immense compassion

360

XX

(continued from the previous page) could provide enough force to keep him from crossing the threshold.

⁶⁶⁵ The paras on this page are numbered 14 through 20; they are consecutive with the previous page.

(361-1)⁶⁶⁶ We must test mystical experience by human reason but we must control human reason by mystical experience.

(361-2) Philosophy seeks not only to know what is best in life but also to love it. It wants to feel as well as think. The truth, being above the common forms of these functions, can be grasped only by a higher function that includes fuses and transcends them at one and the same time – insight. The nearest activity in human life at its present stage of development to this one is the activity of intuition. From its uncommon and infrequent visitations, we may gather some faint echo of what this wonderful insight is.

(361-3) Two things have to be learned in this quest. The first is the art of mind-stilling; of emptying consciousness of every thought and form whatsoever. This is mysticism or Yoga. The disciple's ascent should not stop at the contemplation of anything that has shape or history, name or habitation, however powerfully helpful this may have formerly been to the ascent itself. Only in the mysterious void of Pure Spirit, in the undifferentiated Mind, lies his last goal as a mystic. The second is to grasp the essential nature of the ego and of the universe and to obtain direct perception that both are nothing but a series of ideas which unfold themselves within our minds. This is the metaphysics of Truth. The combination of these two activities brings about the realisation of his true Being as the ever beautiful and eternally beneficent Overself. This is philosophy.

(361-4) It was our own widening experience and personal disillusionments that forced us to examine not only the profits of yoga and the successes of its followers, but also the deficiencies of yoga and the failures of its followers. Thus in this reconsideration there developed an attempt at a more scientific approach to the subject. And such were the practical observations which arose out of these experiences and out of the analysis of these failures, that they compelled us and must one day compel other seekers also to look for a corrective for the maladies which have affected the body of mysticism, as well as to discover a purgative for the primitive errors which have secured lodgment under its name.

(361-5) What the intellect formulates as opinion, belief or observation arises out of its own movement in thinking. What the insight experiences as being arises out of the intellect's utter stillness so that it permits itself to be replaced by the higher faculty which alone can know reality.

⁶⁶⁶ The paras on this page are numbered 21 through 25; they are consecutive with the previous page.

(363-1)⁶⁶⁸ Is it not possible to free mystical reception from these egoistic interferences, misrepresentations, exaggerations, distortions and falsifications? Yes it is possible. With the mystical discipline the mystic may discipline his ego, train his feelings, guide his intellect and check his intuition so that the truth breaks into space and time through his human personality in faultless purity.

(363-2) If you feel tempted to do so, you may study the cults and listen to the teachers but do not join any of the first or follow any of the second. You will not find the true path amongst them. It is being marked out for you by your own higher self. Remain free and independent or you will be led astray. And the same will happen if you do not give up the project of studying in India. The need today is for Christ militant, for the spiritualisation of life in the world and not for flight from the world. The appearance in our own time of anti-Christ Hitler is itself suggestive of this necessity.

(363-3) The history of modern mysticism has indeed become a history of gradual declension from the fine disinterestedness of teachers like Emerson and from the firm truths of philosophic mystics like Eckhart.⁶⁶⁹ I speak here only of the West, of the Europe and America whose evidences are most readily available to readers, but I know from bitter experience how true this also is of the Orient. I must therefore plead for patience because the second volume will certainly contain that revelation which is mysticism at its best. But I do this only to clear the ground of the debris of ages, and to unfold for the first time in a coherent and clear manner the heretofore little-known higher mysticism which is utterly beyond these taints, defects and blemishes.

(363-4) What I have been endeavouring to do is to bring home to practising mystics and meditating yogis that the cocoon of abnormal psychological occurrences and extraordinary mental visions into which they spin themselves, is a phase of the quest from which they must emerge and in which they ought not to permit themselves to be detained; these are the accidents and not the essentials of the question.

We must learn to differentiate between the partial attainment of the mystic who stops short at passive enjoyment of ecstatic states and the perfect attainment of the sage

⁶⁶⁷ Blank page

⁶⁶⁸ The paras on this page are numbered 26 through 29; they are consecutive with the previous page.

⁶⁶⁹ "Eckhardt" in the original. Referring to Eckhart Von Hochheim (Meister Eckhart).

who does not depend on any particular states but dwells in the unbroken calm of the unconditioned Overself. From his high point of view all such states are necessarily illusory, however personally satisfying at the time, inasmuch as they are transient conditioned and do not pertain to the final result.

Mysticism has a high place to fulfil in the scheme of human evolution but it must not therefore arrogate to itself the sole revelation of reality. In a correct appraisal of such values it will have to take second place. Its experience of unity is

364⁶⁷⁰

XX

365

XX

(continued from the previous page) magnificent but premature, emotional and hence partial. Its universe is incomplete and incoherent.

To view the inferior mystical experiences or the ratiocinative metaphysical findings otherwise than as passing phases, to set them up as finally representative of reality in the one case or truth in the other, is to place them on a level to which they do not properly belong. Those who fall into this error do so because, in the former case they ascribe excessive importance to the thinking faculty. The mystic is too attached to the one as the metaphysician is to the other, and neither can conduct a human being beyond the bounds of his enchained ego to that region where Being alone reigns. It is not that the mystic does not enter into contact with the Overself. He does. But his experience of the Overself is limited to glimpses, which are partial because he finds the Overself only within himself, not in the world outside. It is temporary because he has to take it when it comes at its own sweet will or when he can find it in meditation. It is a glimpse because it tells him about his own 'I' but not about the 'Not-I.' On the other hand, the sage finds reality in the world without as his own self, at all times and not at special occasions, and wholly rather than in glimpses. The mystic's light comes in glimpses but the sage's is perennial. And whereas the first is like a flickering unsteady and uneven flame, the second is like a lamp that never goes out. For whereas the mystic comes into awareness of the Overself through feeling alone, he comes into it through knowledge plus feeling. Hence the superiority of his realisation.

The average mystic is devoid of sufficient critical sense. He delights in preventing his intellect being active in such a definite direction. He has yet to learn that philosophical discipline has a steadying influence on the vagaries of mystical emotion, opinion and fancy and experience. He refuses to judge the goal he has set up, as to whether it be indeed man's ultimate goal. Consequently he is unable to apply correct standards whereby his own achievements or his own aspirations may be measured. Having shut himself up in a little heaven of his own, he does not attempt to distinguish

⁶⁷⁰ Blank page

it from other heavens or to discover if it be heaven indeed. He clings as stubbornly to his self-righteousness as does the religionist whom he criticises for clinging to his own dogma. He does not comprehend that he has transferred to himself that narrowness of outlook which he condemns in the materialistic. His position would be preposterous were it not so perilous.

366⁶⁷¹

XX

367

XX

(continued from the previous page) Mysticism must not rest so smugly satisfied with its own obscurity that it refuses even to make the effort to come out into the light of critical self-examination, clear self-determination and rational self-understanding. To complain helplessly that it cannot explain itself, to sit admiringly before its own self-proclaimed impalpability, or to stand aristocratically in the rarefied air of its own indefinability – as it usually does – is to fall into a kind of subtle quackery. Magnificent eulogy is no substitute for needed explanation.

(367-1)⁶⁷² Such misunderstandings as that reasoning alone leads to realisation, that it can replace meditation and that metaphysics is superior to mysticism, could not possibly arise, as will be seen from the second volume when it is published. For in this final volume the old gods will be restored but placed in new shrines; it will show that the earlier preparatory chapters were really leading up to it. These misconceptions are likely to occur because in the first volume I deliberately criticised certain things in order to stress what, it seemed to me, the time had come to stress. For I wanted to clear the ground of all this debris, thus preparing the way for the higher mysticism unfolded in “Wisdom of the Overself.” The essential principles of mysticism and yoga have remained intact but are explained from a new angle of approach, the scientific-philosophic, so as to clarify the real issues. As the angle of approach differs, so does what is seen, appears differently too. I am fully prepared to apportion the blame for whatever mistakes I have made in the past, but I consider it is more important to learn how they have constituted stepping stones to my present-day higher knowledge. I have been engaged in a widespread mystical research for most of my lifetime, so that the conclusions which I have formulated are at least worth considering, if not more. I consider it a sacred duty to free that which is so precious to me from the large falsifications, extravagant claims, ancient distortions, degraded doctrines from which it is suffering. I cannot remain silent and indifferent whilst its treasures are caricatured by the unscientific and unphilosophical or whilst its truths are deformed and shamelessly

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⁶⁷² The paras on this page are numbered 30; they are consecutive with the previous page.

cheapened by the egoistic, the hyper-emotional and the foolish. We must view this subject as a whole, not merely in its bright or dark patches. This means that we must be bent on realistically seeing both. Our morals must be tough enough to do so and exalted enough to accept the consequences of facing unpleasant facts without losing a far-sighted confidence in the essential

368⁶⁷³

XX

369

XX

(continued from the previous page) worth of mysticism. For so far as we are aware nobody within the ranks of mystically-minded capable of speaking with sufficient authority has heretofore ventured to explain the existence amongst them of large-scale gullibility, notorious charlatanry and failure beneficially to affect public life, by frankly exposing the limitations, defects, errors and misunderstandings prevalent in mysticism itself in a scientific and philosophic manner.

(369-1)⁶⁷⁴ Intuition had come to lose its pristine value for me. I cast about for a better one and found it in 'insight.' This term I assigned to the highest knowing-faculty of sages and was thus able to treat the term 'intuition' as something inferior which was sometimes amazingly correct but not infrequently hopelessly wrong in its guidance reports or premonitions. I further endeavoured to state what the old Asiatic sages had long ago stated, that it was possible to unfold a faculty of direct insight into the nature of the Overself, into the supreme reality of the universe, that this was the highest kind of intuition possible to man, and that it did not concern itself with lesser revelations, such as giving the name of a horse likely to win tomorrow's race, a revelation which the kind of intuition we hear so much about is sometimes able to do.

(369-2) "In language tremendous and unmistakable, philosophers had been informed that mankind had done with them; that they had been weighed in the balance and found wanting; that if they had no better Gospel than that to preach, they must make way for those who had... In the year 529 Justinian⁶⁷⁵ finally closed, by imperial edict, the schools of Athens... They had no message for mankind, and mankind no interest for them." In these picturesque words Kingsley's⁶⁷⁶ fine novel Hypatia describes the death

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⁶⁷⁴ The paras on this page are numbered 31 through 33; they are consecutive with the previous page.

⁶⁷⁵ Referring to Justinian I.

⁶⁷⁶ Referring to Charles Kingsley.

of Grecian metaphysics, which had degenerated with time into mere logical debate. What is one lesson which may be derived from this bit of past history?

(369-3) Life is not a matter of meditation methods exclusively. Their study and practice is necessary but let them be put in their proper place. Both mystical union and metaphysical understanding are necessary steps on this quest, because it is only from them that the student can mount to the still higher grade of universal being represented by the sage. For we not only need psychological exercises to train the inner being, but also psychological exercises to train the point of view. But the student must not stay in mysticism as he must not stay in metaphysics. In both cases he should take all that they have to give him but struggle through and

370⁶⁷⁷

XX

371

XX

(continued from previous page) come out on the other side. For the mysticism of emotion is not the shrine where Isis dwells but only the vestibule to the shrine and the metaphysician who can only see in reason the supreme faculty of man has not reflected enough. Let him go further and he shall find that its own supreme achievement is to point beyond itself to that principle of Mind whence it takes its rise. Mysticism needs the check of philosophic discipline. Metaphysics needs the vivification of mystical meditation. Both must bear fruit in inspired action or they are but half-born. In no other way than through acts can they rise to the lofty status of facts.

The realisation of what man is here for is the realisation of a fused and unified life wherein all the elements of action, feeling and thought are vigorously present. It is not, contrary to the belief of mystics, a condition of profound entrancement alone nor, contrary to the reasonings of metaphysicians, a condition of intellectual clarity alone, and still less, contrary to the opinions of theologians, a condition of complete faith in God alone. We are here to live, which means to think, feel and act also. We have not only to curb thought in meditation but also to whip it in reflection. We have not only to control emotion in self-discipline, but also to release it in laughter, relaxation, affection and pleasure. We have not only to perceive the transiency and illusion of material existence but also to work, serve, strive and move strenuously and thus justify physical existence. We have to learn that when we look at what we really are we stand alone in the awed solitude of the Overself, but when we look at where we now are,⁶⁷⁸ not isolated individuals but members of a thronging human community. The hall-mark of a living man, therefore, ought to be an integral and inseparable activity of heart, head

⁶⁷⁷ Blank page

⁶⁷⁸ We have inserted a comma into the text for clarity.

and hand itself occurring within the mysterious stillness and silence of its inspirer, the Overself.

The mistake of the lower mystic is when he would set up a final goal in meditation itself, when he would stop at the “letting-go” of the external world which is quite properly an essential process of mysticism, and when he would let his reasoning faculty fall into a permanent stupor merely because it is right to do so during the moments of mental quiet. When however he learns to understand that the antinomy of meditation and action belongs only to an intermediate stage of this quest; when he comes later to the comprehension that detachment from the world is only to be sought to enable him to move with perfect freedom amid the things of

372⁶⁷⁹

XX

373

XX

(continued from the previous page) the world and not to flee from them; and when he perceives at long last that the reason itself is God-given to safeguard his journey and later to bring his realisation into self-consciousness – then he shall have travelled from the second to the third degree in this freemasonry of ultimate wisdom. For that which had earlier hindered his advance now helps it; such is the paradox which he must unravel if he would elevate himself from the satisfactions of mysticism to the perceptions of philosophy. If his meditations once estranged him from the world, now they bring him closer to it! If formerly he could find God only within himself, now he can find nothing else that is not God! He has advanced from the chrysalis-state of X to the butterfly state of Y.

If there be any worth in this teaching, such lies in its equal appeal to experience and to reason. For that inward beatitude which it finally brings is superior to any other that mundane man has felt and, bereft of all violent emotion itself though it be, paradoxically casts all violent emotions of joy in the shade. And when we comprehend that this teaching establishes as fact what the subtlest reasoning points to in theory, reveals in man’s own life the presence of that Overself which reflection discovers as from a remote distance, we know that here at long last is something fit for a modern man. The agitations of the heart and the troublings of the head take their dying breaths.

(373-1)⁶⁸⁰ If those who have hitherto given their faith and thought to the ordinary presentations of yoga, will now give further faith and more thought to the higher teaching here offered, they need lose nothing of their earlier understanding but will

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⁶⁸⁰ This and the following paras on this page are numbered 35 through 36; they are consecutive with the previous page.

rather amplify it. Nor is anyone being called upon to renounce meditation; those who criticise me for this are as mistaken as they are unjust. What is really being asked for is the purging of meditation, the putting aside as of secondary and temporary interest those phases of yoga experience which are not fundamental and universal. But meditation itself should and must continue, for without it the Ultimate can never be realised. Only let it be directed rightly. Hence the inferior yogas are not for a moment to be despised but it should be recognised that they are only relative methods useful at a particular stage only. Thus they will take their place as fit means leading towards the ultra-mystic practices and not be confounded with them.

(373-2) The highest contribution which mysticism can make is to afford its votaries glimpses of that grand substratum of

374⁶⁸¹

XX

375⁶⁸²

XX

(continued from the previous page) the universe which we may call the Overself. These glimpses reveal It in the pure unmanifest non-physical essence that It ultimately is. They detach It from the things, creatures and thoughts which make up this world of ours, and show It as It is in the beginning, before the world-dream made its appearance. Thus mysticism at its farthest stretch, which is Nirvikalpa samadhi, enables man to bring about the temporary disappearance of the world-dream and come into comprehension of the Mind within which, and from which, the dream emerges. The mystic in very truth conducts the funeral service of the physical world as he has hitherto known it, which includes his own ego. But this is as far as mysticism can take him. It is an illuminative and rare experience, but it is not the end. For the next task which he must undertake if he is to advance is to relate his experience of this world as real with his experience of the Overself as real. And this he can do only by studying the world's own nature, laying bare its mentalistic character and thus bringing it within the same circle as its source, the Mind. If he succeeds in doing this and in establishing this relation correctly, he will have finished his apprenticeship, ascended to the ultimate truth and become a philosopher. Thenceforward he will not deny the world but accept it.

The metaphysician may also perform this task and obtain an intellectual understanding of himself, the world and the Overself. And he has this advantage over the mystic, that his understanding becomes permanent whereas the mystic's rapt absorption must pass. But if he has not passed through the mystical exercises it will

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⁶⁸² This page is a duplicate of the subsequent page, page 377.

remain as incomplete as a nut without a kernel. For these exercises, when led to their logical and successful issue in Nirvikalpa samadhi, provide the vivifying principle of experience which alone can make metaphysical tenets real.

From all this we may perceive why it is quite correct for the mystic to look undistractedly within for his goal, why he must shut out the distractions and attractions of earthly life in order to penetrate the sacred precinct, and why solitude, asceticism, meditation, trance, and emotion play the most important roles in his particular experience. What he is doing is right and proper at his stage, but is not right and proper as the last stage. For in the end he must turn metaphysician just as the metaphysician must turn mystic and just as both must turn philosopher, who is alone capable of infusing the thoughts of metaphysic and the feelings of mysticism into the actions of everyday practical life.

(375-1)⁶⁸³ He who shuts himself up within the narrow confines of religion alone, or mysticism alone, or metaphysics alone, shuts himself off from the great stream of Life. The way

376⁶⁸⁴
XX

377⁶⁸⁵
XX

378⁶⁸⁶
XX

379
XX

(continued from the previous page) must embrace many apparently antithetical things yet it is really one. Hence the wise man will first evoke within self those diverse elements which are next to be co-ordinated into the rounded entirety of a splendid harmony. Hence too the foolishness of the imprudent mystic who abandons his critical faculties on the threshold of his quest and who scorns the guidance of reasoned knowledge, wanders haphazard along a path not without its dangers for it skirts at times the very edge of the precipices of madness, delirium, deception and error. For such scientific and metaphysical knowledge acts as both pilot for the journey and check against its dangers. Without it a man gropes alone and blindfolded through the world-

⁶⁸³ The paras on this page are numbered 37; they are consecutive with the previous page.

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⁶⁸⁵ This page is a duplicate of the previous page, page 375.

⁶⁸⁶ Blank page

darkness. He does not know the proper meaning, place and purpose of his multiform experiences. He does not understand that the ecstasies, the visions, and the devotions which have consumed his heart must later give place to the calm, formless and abstract insight of philosophy. And it was because Ramakrishna was divinely led in the deepest sense of the term that he eventually accepted this fact and submitted to the philosophical initiation at the hands of Tota Puri⁶⁸⁷ and thus set out to climb the ascent from being a visionary to becoming a sage. The lesson of this is that man, like all else, must be viewed in his entirety. Perhaps Hegel's⁶⁸⁸ greatest contribution was his discovery of the Dialectical Principle. For it showed the imperative need of surveying all round a matter and of understanding it in the fulness of its entire being rather than in the narrowness of a single facet. Ignorance of this important principle is one of the several factors responsible for the birth of fanatical fads, cranky cults and futile revolutions. In the application of this principle, reason rises to its highest.

(379-1)⁶⁸⁹ The mystic who has never brought his achievements to the bar of reasoned enquiry, is flapping his lopsided way on a single wing.

(379-2) How can the mystic ever solve these problems when he has not even become conscious of the need for their solution?

(379-3) Yoga and Reflection are two wings of the same bird and perfect flight depends on possession of both.

(379-4) No mystic experience is continuous and permanent. All mystic experiences come to man in broken fragments. It is therefore the task of philosophy to turn them into a coherent and systematic correlation with the rest of man's experience. And it can do this successfully only by examining mysticism with as much criticism as it must examine it with sympathy; it should neither take trance-reports at their face value nor dismiss them as being of less importance than ordinary sense-reports.

380⁶⁹⁰

XX

381

XX

⁶⁸⁷ Also known as Swami Tota Puri or Totapuri.

⁶⁸⁸ Referring to Georg Wilhelm Friedrich Hegel.

⁶⁸⁹ The paras on this page are numbered 38 through 41; they are consecutive with the previous page.

⁶⁹⁰ Blank page

(381-1)⁶⁹¹ The line of demarcation between the lower {and}⁶⁹² the higher mysticism is clearly shown. For the lower mystic has sublime experiences and makes inspired utterances but does not understand profoundly, clearly and fully {what these experiences are nor what these utterances mean. Neither his attainments nor knowledge have arrived at adequate self-consciousness. He is in the position of poets}⁶⁹³ like Tennyson,⁶⁹⁴ who confessed that his "In Memoriam" which was written to proclaim human immortality, was wiser than he himself knew. (See Socrates "Apology" 7, re this).

(381-2) Snares lie hidden all along the route of the aspirant's advance. Perhaps the most dangerous of all is that of finding the whole truth in a single facet of it only and of gaining realisation in emotional unbalance. Thus the yogi who hopes to reach the Supreme goal in mere blankness of mind has deceived himself as utterly as the philosopher who hopes to reach it in mere intellectual system-spinning whilst both have deceived themselves with a sterile simulacrum if they ignore the need of practical and virile action to maintain mental health.

(381-3) The separatist spirit would erect the pediment of truth on the single pillar of yoga alone or of metaphysics alone ends always in failure or worse, in disaster. When each sphere of activity whose integral union is needed for the successful completion of the structure asserts its self-sufficiency it begins to suffer what in the individual human being is called an enlarged ego. The student of metaphysics who despises mysticism and the student of mysticism who despises metaphysics will pay the penalty of neurosis for this unhealthy and unbalanced state of his mental life.

(381-4) Yoga methods, meditation practices and religious mysticism have all been given to the world for a twofold purpose, (a) as temporary disciplines, to sharpen the mind and enable it to concentrate on abstract themes, and to purify the character so that strong worldly desires should not interfere with one's power to think without prejudice, as for instance, the preconception that the material world is ultimate reality; (b) because at the end of enquiry when all ideas are seen never to reach the Thinker, the Yogi⁶⁹⁵ enters the Silence.

(381-5) I do not claim that sahaja yields ultimate reality: I only claim that it yields the ultimate so far known to man.

⁶⁹¹ The paras on this page are numbered 42 through 47; they are consecutive with the previous page.

⁶⁹² In the original, this part of the page (top-right corner) is torn off and an entire word is missing. However, the word is "and" in the duplicate para (453-1 in Vinyl XIX to XX).

⁶⁹³ These three lines are obscured, due to the bottom three lines of the page being retyped over them (upside down). However, the text is clear in the duplicate para (453-1 in Vinyl XIX to XX).

⁶⁹⁴ Referring to Alfred Tennyson.

⁶⁹⁵ We have changed "Yoga" to "Yogi" since Yoga is a verb, whilst Yogi is an agent.

(381-6) But if we say that every attempt of the intellect to judge the nature of reality involves it in a maze of contradictions, that in short the Overself is impenetrable to thinking, this is not to say that thinking is useless and metaphysics is sterile. For the negative knowledge which they provide enables us to confirm the validity of ultra-mystic insight as well as to reject the validity of lower-

382⁶⁹⁶

XX

383

XX

(continued from the previous page) mystic intuition. Moreover there is a certain chaotic vagueness about the lower-mystic experience into which philosophic enquiry introduces the cleansing breeze of system and understanding and thus brings into the clear light of self-consciousness what is genuinely real in that experience.

(383-1)⁶⁹⁷ Others will take up this work where we leave it unfinished. If my effort can do nothing more at least it will make easier for those who are destined to follow after me a jungle-road which I had to travel under great difficulties. I have roughly cleared an area of human culture which my successors may cultivate and on which they may perhaps produce a perfect crop one day. I did what I could but the fullness of results will be theirs alone. The effects of my thinking will not fully declare themselves in our own day. It is not pride that makes me say that the volume which will follow "The Hidden Teaching Beyond Yoga" will be the first methodical embodiment in a modern language of this tradition as well as the first synthetic explanation of it in scientific terminology, for the book will be called forth by its epoch and someone would sooner or later have written it. What is really interesting is not who will write it but the fact that it will be written in our own time. For something will there be achieved which marks a most important stage of human cultural history.

I have indeed undertaken what I believe to be a pioneer work. I cannot give my patronage to any particular system. I can bestow it only on Truth, which is unique and systemless.

For enough of the sacred presence is at my side, enough of the disciplinary self-transformation has been achieved and enough of the mental perception arrived at, to enable me to take up the external task of preparing others for illumination in their turn.

⁶⁹⁶ Blank page

⁶⁹⁷ The paras on this page are numbered 48 through 49; they are consecutive with the previous page.

(383-2) We may welcome and appreciate the radiant ecstasy of the mystic's triumph but we ought not to appraise it at other than its proper worth. If we become so completely satisfied with it that we seek no higher goal, then our very satisfaction closes the door to the possibility of realising the Overself. Only the sage – i.e. the master of philosophy, to which metaphysic is but a necessary stage – can appreciate the calm which comes with mystical bliss. The peace which mysticism yields is genuine but fitful. For it can only thrive in an atmosphere of constant exaltation and when each exaltation intermittently passes – as it must – our mystic is left very flat. It is philosophy alone that exists in the very antithesis of such an atmosphere of comings and goings; therefore it alone yields permanent peace. The yogi may shut his eyes and pass his time in pleasant meditations but for large chunks of his day he will be forced to open them again

384⁶⁹⁸

XX

385

XX

(continued from the previous page) and attend to physical matters. Then the world will confront him pressing for a place in his scheme of things and demanding rational interpretation. He has got to explain this antithesis between self and not-self, between 'I' and the world.

(385-1)⁶⁹⁹ Both Yogi and metaphysician takes his own activity as being something more than it really is. But taken alone each is incomplete. He who can drop this misguided and inadequate one-sidedness and fuse both into a unity will arrive at a wiser and healthier existence.

(385-2) It was maturer experience and riper thinking which drew from my lips the frank admission that yoga could not alone suffice to attain the goal.

(385-3) Both Yoga and metaphysics talk of a transcendent reality but neither can help us to establish ourselves in it by its independent unaided efforts alone. For neither takes the integral man in his wholeness but merely abstracts a theoretical portion of him for its own limited purposes. Thus the yogi takes his inner peace for the real and the philosopher takes his intellectual apprehension for the True. Only the true sage has united in himself the abstract thinking of the one and the abstracted attention of the other. Thus he has merged both their activities and correlated both their researches.

⁶⁹⁸ Blank page

⁶⁹⁹ The paras on this page are numbered 50 through 56; they are consecutive with the previous page.

(385-4) Wisdom lies in looking into and recognising the proper limits of both metaphysic and yoga and coordinating them harmoniously. Each is essential and admirable within certain limits; each becomes a dangerous drug beyond them for then its strength becomes a weakness. We must welcome it so long as it remains where it belongs; we must judge it harshly so soon as it usurps another's place.

(385-5) We need not be afraid of deserting reason when it has finally fulfilled its lofty office. For the insight for which we exchange it is not really opposed to it but implements it. That which reason describes as the indefinable and infinite pure non-dual mind is actualised by insight.

(385-6) Why may I not be satisfied with the peace gained in meditation – This is a question which may justly be asked. The best answer to it is that those who have realised the Overself and know whereof they speak, themselves declare that this study is essential. It is only through such study that the mystic can learn what the Overself cannot be. This negative result is not therefore to be deemed unimportant. For if he learns that it is utterly without form, he will no longer be deceived by visions or abnormal occult experiences.

(385-7) Why should we trouble our heads with philosophical study? Why is it not enough to practise goodwill towards men? The answer to the second question is that the feeling of

386⁷⁰⁰
XX

387
XX

(continued from the previous page) goodwill may vanish at the first bitter experience of being injured by other men. It will not suffice to depend on feeling alone; one must also get thoroughly and rationally convinced that goodwill is necessary under all circumstances, and not only for the benefit of others but even for our own.

(387-1)⁷⁰¹ The mistake of the mystic is to seek in immediate feeling a reality through which the reason has not worked its way, instead of boldly renouncing that feeling for the higher work of reflection and thus regaining in loftier form which preserves the results of that reflection whilst outgrowing its limitation.

⁷⁰⁰ Blank page

⁷⁰¹ The paras on this page are numbered 57 through 65; they are consecutive with the previous page.

(387-2) Both the technique of meditation and the study of metaphysics must be brought into satisfactory adjustment.

(387-3) The mystic begins with what is nearest at hand, his own self, and introspects that. The metaphysician, on the other hand, begins with a cosmic view of existence. That is to say, he begins with the largest possible view. Just as a man at the foot of a hill need not unduly exert himself but can obtain only a short-range view of the surrounding landscape, so the mystic takes only the eager attitude but correspondingly gets only a short-range view. Only he who climbs to the top of the hill can gain the widest view; such a man corresponds to a philosopher.

(387-4) Insight can only supervene when thinking consideration has finished its work and relinquished its effort in favour of an ultra-mystical process.

(387-5) Metaphysics is a discipline in rationalisation whilst yoga is a discipline in detachment and concentration.

(387-6) Insight is the flower of reason and not its negation.

(387-7) The intimate union of yoga and philosophy is essential.

(387-8) Mysticism must have its insufficiency filled, its vagaries exposed and its charlatanries checked by philosophy. And instead of certifying philosophy as valueless, it must allow philosophy to certify what {is}⁷⁰² its own proper place and value.

(387-9) "Shankara is never tired of insisting that the mystic vision of unity does not admit of rational proof and that thought when left to itself may lead to any conclusion in accordance with the excellence of the thinker. On the other hand he is equally emphatic on the need of rationalisation as a stage towards the attainment of the intuitional vision. Philosophy as the thinking consideration of things is for Shankara a discipline for helping the finite soul to give up its finitude. Through all his arguments there runs one tendency to translate into the language of rational thought that which is at the same time admitted to be entirely beyond reason." — Professor A.C. Mukerji⁷⁰³ at 6th Indian Philosophical Congress 1930

388⁷⁰⁴

XX

389

⁷⁰² "are" in the original.

⁷⁰³ Referring to Anukul Chandra Mukherjee.

⁷⁰⁴ Blank page

(389-1)⁷⁰⁵ If the metaphysician rejects the fallacies of religion, if he abandons the exaggerations of mysticism, and if he expunges the deceptions of occultism, let it not be forgotten that he also retains whatever is valuable in them.

(389-2) The mistake of the mystics is to negate prematurely. Only after reasoning has completed its own task to the uttermost will it be psychologically right and philosophically fruitful to still it in the mystic silence.

(389-3) But the thoughtful mind will inevitably find that further questions arise. How was the world created? Why was it created? Why should the ultimate reality have fragmented itself into multiplicity? What is God? What is the Overself? The answers to these questions belong to the final portion of the hidden philosophy, the most advanced and most difficult of comprehension of all teachings ever presented in ancient or modern times to the mind of thinking man. Therefore they were reserved for the present volume.

(389-4) Meditation is only one stage, albeit an essential stage, on the path of realisation. The yogi's attainment is not the highest possible one.

(389-5) When we tire of groping our way through the misty profundities of metaphysics without ever arriving at any worthwhile goal, we return to mysticism.

(389-6) The lower mystic uses his mystical experiences as an alibi to justify his mental slothness. He knows nothing of that organised systematic effort to answer every question and clear every doubt which the higher mystic had to pass through before he attained the superior grade.

(389-7) When philosophy would isolate man from the fullness of life by placing him in the static section of it that is reason, it can only end in an artificial falsification of world-significance.

(389-8) The sages have said that mere reasoning will not of itself yield realisation, for the simple reason that the very nature of the Overself is transcendental. Thus the Katha Upanishad says: "This Atman now explained cannot easily be known... This idea cannot be reached by mere reasoning." Part 2. V.8, 9.

(389-9) When plagued with metaphysical points as he often was, Gautama unfailingly adopted this point of view: In his own words, "And why have I not elucidated these

⁷⁰⁵ The paras on this page are numbered 66 through 75; they are consecutive with the previous page.

questions? Because they profit not, they have not to do with the fundamentals of true doctrine, therefore have I not elucidated them.”

(389-10) Nobody who has had sufficient experience of the world can deny that this is a study which is infested from fringe to core with cranks, quacks and charlatans. Thanks to them the whole study has been brought into disrepute among well-

390⁷⁰⁶

XX

391

XX

(continued from the previous page) educated people. My effort to present it in a thoroughly scientific and philosophic manner, to free it from all superstitious nonsense and pernicious practices, to base it on reason rather than on belief is in its own best interests, and I claim to serve mysticism more faithfully by such effort than those who blindly, stubbornly and foolishly allow it to rot and perish.

(391-1)⁷⁰⁷ What the Overself really is defies adequate statement. For reason falters and fails before its mysterious Void. It dares not claim a capacity beyond what it actually possesses. Thus the mystery of the world is the mystery of a soluble riddle hidden within an insoluble enigma. Nevertheless, we need not despair. For even if metaphysics is unable to explore this mysterious territory, it is at least able to point out its location. That is a definite gain. But that is not all. What reason cannot do can yet be done by the faculty which towers transcendentally above it – insight.

(391-2) Metaphysics often degenerates into an idle academic exercise, a dull and dry subject which leaves its students emotionally starved, a vague and incomprehensible system of speculation which is useful for stretching logical muscles but useless for truth or life. But it need not be so.

(391-3) Such studies as my books deal with may seem profitless to those unacquainted with their practical value. More than five thousand years ago the most famous of Indian sages pointed out: “Even a little of this yoga practice saves from great dangers.” Quite clearly he did not refer to the common yoga but to the philosophic one, for the utter inability of most Indian yogis to save their own country is obvious to every critical observer.

⁷⁰⁶ Blank page

⁷⁰⁷ The paras on this page are numbered 76 through 83; they are consecutive with the previous page.

(391-4) Where reason fails us then insight may lead us aright.

(391-5) The aspirant must make up for past deficiencies and balance his emotional mental and physical equipment.

(391-6) Their path will be determined by their object. If primarily they wish to give themselves some satisfaction, they need not go beyond ordinary yoga. If however, they seek truth as well as satisfaction, they must go beyond it.

(391-7) The mystic is given a beatific foretaste as it were, in the ecstatic {experiences}⁷⁰⁸ which are intermittently his. But this is only a half-way house and he must not be satisfied with it. To make the thing permanently his own, to come into lasting peace, he must first pass through the metaphysical region and then that of disinterested deeds.

(391-8) My final ancient authority that this combination of yoga and vichara⁷⁰⁹ is essential, is Buddha. He said: "The man discreet, on virtue firmly set, in intellect and intuition trained. The man with keen discrimination blessed may from this tangle liberate himself."

392⁷¹⁰

XX

393

XX

(393-1)⁷¹¹ Thus reason and emotion no longer wrestle with each other and no longer oppose one another as antinomies; but find abruptly a point of common fulfilment.

(393-2) The ordinary metaphysician can form no precise and impeccable idea of truth without the guidance of the philosopher's insight, or if he does it is purely a speculative one. Such insight remains the highest norm, the final criterion, open to mankind.

(393-3) We cannot accept the authority of logic as final in matters which are superlogical.

(393-4) There are likely to be many who will reject these criticisms and revaluations of yoga because they emanate from one who is a Westerner, and who is therefore

⁷⁰⁸ "experience" in the original.

⁷⁰⁹ Referring to Vichāra.

⁷¹⁰ Blank page

⁷¹¹ The paras on this page are numbered 84 through 93; they are consecutive with the previous page.

supposed not to know what he is talking about in such an exotic matter. Let us therefore learn what some competent Indian authorities themselves say: His late Highness the Maharaja of Baroda,⁷¹² who was famous for his frequent association and patronage of the most learned Indian pundits, scholars, philosophers and yogis, said in his inaugural address to the Third Indian Philosophical Congress held at Bombay 1927: "The Yoga system in its essence is a series of practical means to be adopted as a preliminary to the attainment of the highest knowledge... What the yoga system may have to teach us as to the preparation for the attainment of true philosophic insight needs to be disassociated from the fantastic and the magical." And at the same Congress, the general president, Sir S. Radhakrishnan,⁷¹³ did not hesitate to declare that, "The Indian tradition gives the first place to the pursuit of philosophy."

(393-5) My critics argue in favour of a doctrine which I have never denied.

(393-6) I could not remain silent any longer as it would then be inferred that I had taught a doctrine which had no basis to withstand criticism.

(393-7) Logical methods cannot cognise the Overself but only construct a picture of it at best.

(393-8) The responsibility for such statements which have appeared on the paper jacket of my book, does not rest with me but with my publishers. Had those statements been submitted to me prior to publication, I would certainly have corrected all the errors they contain.

(393-9) We isolate the different human interests and faculties and thus fail to keep a balance between them, at our peril.

(393-10) If as philosophy shows, ideas, imaginations, kalpanas, have to be transcended to know That which thinks them, surely yoga, as the technique of suppressing them, is called for at the end?

394⁷¹⁴

XX

395

XX

⁷¹² Referring to the Gaekwad of Baroda or Sayajirao Gaekwad III.

⁷¹³ Referring to Sarvepalli Radhakrishnan.

⁷¹⁴ Blank page

(395-1)⁷¹⁵ They will then find, as Himalayan climbers often find, that after they have mounted what seemed the steepest cliff and reached what seemed to be its peak, the real summit suddenly appears before them. It was hidden because it was set back by an ice-covered ridge. Once again they must bestir themselves to arduous climbing and of a somewhat different kind. For theirs was an inconclusive achievement, a partial and transitional result. This need not disappoint them for if their further climb brings them a new and wider view, the pseudo-summit can still be seen because it still exists, even though it will now appear smaller and less important.⁷¹⁶

(395-2) Metaphysics in its finest presentation form⁷¹⁷ could never have confronted us before this twentieth century. All knowledge and all history have been moving towards this grand cultural climax. We have had foregleams and approximations, summaries and condensations, of the hidden metaphysics ever since man began to record his thoughts but we have never had the opportunity of a detailed working-out of its every point until science appeared to provide the data which now render this possible. Magnificent indeed are the vistas now opened up to us.⁷¹⁸

(395-3) Mysticism is not a couch to sleep on but a step to tread on.

(395-4) The taste for art in man's handiwork and beauty in Nature's, the desire to make the most of earthly existence and the yearning for a full normal human life are properties of human nature which are as justly entitled to recognition and acceptance as is the quest of higher truth and ultimate reality.

(395-5) I have not swung overnight into the criticism of yoga but rather have gradually matured into criticism of wrong weighings on the scale of yoga. Yoga is as profoundly necessary to my own life as before. Only I want it at its very best and do not want to mistake its intermediate stage for its final one.

(395-6) The mystic gazes at God with the eye of personal feeling. The eye of rational understanding remains shut. He must open it with the help of metaphysics to get a correct view.

(395-7) These experiences because of their delightfulness and strangeness may deceive and detain him as they have deceived and detained a multitude of yogis and mystics through the ages. They cannot be avoided – indeed they are extremely valuable stages

⁷¹⁵ The paras on this page are numbered 94 through 100; they are consecutive with the previous page.

⁷¹⁶ There is a typed note at the end of this para which says "(See also Para 127)". This refers to para 405-8.

⁷¹⁷ "finest form of presentation" is the likely intent.

⁷¹⁸ There is a typed note at the end of this para which says "(see also Nos. 113 & 118)." This refers to paras 399-5 and 401-4.

– but they must not be regarded as the end of man’s spiritual quest. The purely emotional interpretation of experience is dangerous to the knowledge of higher truth, if indeed pleasant.

396⁷¹⁹

XX

397

XX

(397-1)⁷²⁰ The indiscriminating multitude are usually satisfied with orthodox religion; the more sensitive need mysticism, but only the intelligent and determined handful want TRUTH, cost what it may. Such alone will be willing to make the effort needed to comprehend the higher message contained in the new book.

(397-2) Unless the course of mystical experience is rationally disciplined, it is liable to take an erratic direction.

(397-3) If it be true that the hidden teaching effectually reconciles religion science mysticism and philosophy, it does so in the only way in which they can be reconciled by dropping them into their proper places and not by placing them all on an equal level. For it treats religion as an infant, mysticism, science and metaphysics as youths and philosophy alone as an adult.

(397-4) The philosopher will be a karma yogi to the extent that he will work incessantly for the service of humanity and work too in a disinterested spirit. He will be a bhakti yogi to the extent that he will seek lovingly to feel the constant present of the Divine. He will be a raja yogi to the extent that he will hold his mind free from the world fetters but pinned to the holy task he has undertaken. He will be a jnana⁷²¹ yogi to the extent that he will apply his reflective and reasoning power to a metaphysical understanding of the world.

(397-5) In attempting to put the mystic on guard against falling into excesses and absurdities, against the crippling of his reasoning power we are swimming against a powerful current of emotionalism and prejudice and superficiality.

⁷¹⁹ Blank page

⁷²⁰ The paras on this page are numbered 101 through 108; they are consecutive with the previous page.

⁷²¹ “gnana” in the original.

(397-6) The mystic must disentangle what is his own veridic experience from what is super-imposed on it by tradition up-bringing into suggestion and so on. He must be brave enough to be hard and critical toward himself.

(397-7) The object of the average yogi is to attain inner peace whereas the object of the philosopher is to attain inner reality. The two paths coincide up to a point but the second then proceeds further than the other one. For example, asceticism which is a finishing point for the mystic is only a starting point for the philosopher.

(397-8) What we have to do is to take only so much of each important factor in life as is really necessary for a balanced life. We must beware of taking too little or too much. Thus a man may have dinner every day but should not live solely for the eating of dinners. So he may practise mysticism but need not make it the sole element of his existence. He should live not for mysticism alone but for the whole of life itself. He may be a practising mystic but should not stop with that.

398⁷²²

XX

399

XX

(399-1)⁷²³ Readers must again be reminded and must ever keep in memory that the term metaphysics is used here to indicate the particular system called "Metaphysics of Truth" alone. This warning is a needed one. For perhaps in no other study have men so lost themselves in mere verbiage, so strayed far from actuality and reality.

(399-2) Thus what intuition had affirmed and reason had confirmed was now verified and implemented by fate herself!

(399-3) Reason moves continuously around the idea of the Overself whereas insight enters it directly.

(399-4) But let it not be thought that the metaphysical effort is a wasted one. On the contrary, it is essential for training the mind to think correctly about the Overself, for supplying it with the firm conviction that such an ultimate reality does exist, and for encouraging it to take up the practical quest of ultramysticism; whilst after the latter quest has been successfully realised the metaphysical effort again becomes useful when

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⁷²³ The paras on this page are numbered 109 through 114; they are consecutive with the previous page.

the sage seeks to communicate to others a precise report and accurate explanation of his own grand experience.

(399-5) We cannot afford to dispense with mysticism merely because we take to philosophy. Both are essential to this quest and both are vital in their respective places. The mystic's power to concentrate attention is needed throughout the study of philosophy. The philosopher's power to reason sharply is needed to give mystical reverie a content of world-understanding. And in the more advanced stages, when thinking has done its work and intellect has come to rest, we cease to be a philosopher and dwell self-absorbed in mystic trance, having taken with us the World-Idea without which it would be empty. We can only afford to dispense with both mysticism and philosophy when we have perfectly done the work of both and when amid the daily life of constant activity we can keep unbroken the profound insight and selfless attitude which time and practice have now made natural.

(399-6) When we comprehend that the pure essence of mind is reality, then we can also comprehend the rationale of the higher yoga which would settle attention in pure thought itself rather than in finite thoughts. When this is done the mind becomes vacant, still and utterly undisturbed. This grand calm of non-duality comes to the philosophic yogi alone and is not to be confused with the lower-mystical experience of emotional ecstasy, clairvoyant vision and inner voice. For in the latter the ego is present as its enjoyer whereas in the former it is absent because the philosophic discipline has led to its denial. The lower type of mystic must make special effort to gain his ecstatic experience but the

400⁷²⁴

XX

401

XX

(continued from the previous page) higher type finds it arises spontaneously without personal effort at all. The first is in the realm of duality whilst the second has realised non-duality.

(401-1)⁷²⁵ The metaphysical scientist and the scientific metaphysician scorns the masses for making God in their own image. It never occurs to them that they but duplicate the process when they set up an arid dry unemotional and frigid concept as Deity. For it is a dull and dreary God precisely like their own colourless character. For the

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⁷²⁵ The paras on this page are numbered 115 through 118; they are consecutive with the previous page.

metaphysician and scientist over-rate a particular phase of human make-up – intellect and underrate another phase – emotion, when each should be valued in its own place. To make intellect primary is to upset the proper balance of life. It has a most important place but that place is subordinate to the higher values of life.

(401-2) It was Plato who rightly pointed out that experience is really a medley of changing opinions and conflicting beliefs, thereby offering contrast with the orderliness and consistency of reasoned knowledge. This is why we have to begin intellectual analysis of the world by separating the realm of sense-perception from the realm of reasoned perception as though they were entirely different. But we must not end with such an artificial separation. For in the higher stages we climb to the view point which reunites them again. The Thought is then the Thing. The Appearance is then also the Real!

(401-3) So long as the mystic is unable to function fully in his intellect, why should he expect to function clearly in what is beyond intellect?

(401-4) Buddha did not go into deeper problems before he had gone into practical ethics. He taught people to be good and do good before he taught them to venture into the marshy logic of the metaphysical maze. And even when they had emerged safely from a territory where so many lose themselves utterly, he brought them back to ethical values albeit now of a much higher kind because based on utter unselfishness. For love must marry knowledge, pity must shed its warm rays upon the cold intellect. Enlightenment of others must be the price of one's own enlightenment. These things are not easily felt by the mystic, who is often too absorbed in his own ecstasies to notice the miseries of others or by the metaphysician who is often too tied by his own verbosity to his hard and rigorous logic to realise that mankind is not merely an abstract noun but made up of flesh and blood individuals. The philosopher however finds these benign altruistic needs to be an essential part of truth. Consequently the salvation from ignorance and the attendant miseries which dog its steps, which he seeks is not for himself but for the whole world.

402⁷²⁶

XX

403

XX

(403-1)⁷²⁷ It is good for an ascetic or a monk to sit idle and inactive whilst he contemplates the futility of a life devoted solely to earthly strivings but it is bad for him

⁷²⁶ Blank page

⁷²⁷ The paras on this page are numbered 119; they are consecutive with the previous page.

to spend the whole of a valuable incarnation in such idleness and in such contemplation. For then he is fastening his attention on a single aspect of existence and losing sight of all others. It is good for a metaphysician⁷²⁸ to occupy himself with noting the logical contradictions involved in the world's existence and in the reason's own discoveries, but bad for him to waste a whole incarnation in fastening his attention on a single aspect, too. It is good for the worldling to accumulate money and enjoy the good things it can buy, marry a wife and adorn his home with comforts, but it is bad for him to waste his valuable incarnation without a higher purpose, and a loftier goal. Nor is this all. Mysticism, metaphysics and worldliness are useless unless they succeed in affording a man a basis of altruistic ethics for everyday living. The average mystic does not see that his lapse into loss of interest in the world around him, his indifference to positive and practical service of mankind, in short his whole other-worldliness, is not a virtue as he believes but a defect. Hermits who withdraw from the troubled world to practise the simplicity, monks who retreat from the active world to muse over the evanescence of things, defeatists who flee from their failure in life marriage or business to the lethargy which they believe to be peace, thereby evidence that they have not understood the higher purpose of incarnation. It is to afford them the opportunity to realise in waking consciousness their innermost nature. This cannot be done by turning their face from the experiences of human existence but by boldly confronting them and mastering them. Nor can it be done by retreating into the joys of meditation. The passionate ecstasies of lower mysticism, like the intellectual discoveries of lower metaphysics, yield only the illusion of penetrating into reality. For the world must be brought into the circle of meditation as well as the 'I' if the whole truth is to be gained. The one-sided monkish doctrine which indicts the world's forms with transiency and illusiveness must be met and balanced by the philosophic doctrine which reveals the world's essence as eternal and real. There will then be no excuse for lethargy, defeatism or escapism. A metaphysical outlook often lacks the spark of vitality; a mystical outlook often lacks the solidity of reasoned thought; and both often lack the urge to definite action. The practical failures of metaphysics are traceable to the fact that it does not involve the exercise of the will as much as it involves the exercise of the intellect. The intellectual failures of metaphysics are due to the fact that the men who taught it in the past knew nothing of science and those

404⁷²⁹

XX

405

XX

⁷²⁸ "metaphysics" in the original.

⁷²⁹ Blank page

(continued from the previous page) who teach it in the present know nothing of higher mystical meditation whilst both have usually had little experience of the hard facts of life outside their sheltered circle. The failures of mysticism are due to the same causes as well as others we have often pointed out. Finally the failure of metaphysics to produce practical fruit is partly due to the fact that they perceive ideas of truth and not truth itself as the failure of mystics is partly due to the fact that they experience feelings of reality and not reality itself. The successes and services of the sage on the contrary are due to the fact that he perceives truth and experiences reality and not merely thoughts or feelings about them.

(405-1)⁷³⁰ The speculative metaphysician must come down from his clouds of abstraction and face facts as they are.

(405-2) A mysticism based on the dualism of body and soul leads to passive mental emptiness, but this is not the same as the enlightened mental realisation. As the Buddha put it when referring to Samkhya, one of the Indian forms of such dualistic mysticism: "This doctrine does not {lead}⁷³¹ to Nirvana but only to the attainment to the Realm of Nothingness."

(405-3) All metaphysical study and all mystical exercises are but preparations for this flash of reality across the sky of consciousness which is here termed insight. The latter is therefore the most important experience which awaits a human being on this earth. If metaphysics or mysticism is regarded as an end in itself and not as a preliminary, then its follower misses what lies at the core of one's life.

(405-4) Insight into truth comes from a region which metaphysics cannot enter. Nevertheless his insight should be able to square with the reason and appeal to the heart.

(405-5) "The ascetic yogis, those who are intent only on walking the path of inner peace drunk with the liquor of Samadhi, will awaken only after the effect of the liquor has disappeared." ...says Lankavatara Sutra.

(405-6) The intellectual construction of the metaphysics of truth occurred subsequently to the living realisation of truth. The latter finds a logical support in the former

⁷³⁰ The paras on this page are numbered 120 through 127; they are consecutive with the previous page.

⁷³¹ We have inserted "lead" into the text as per the original quote. This is from the Dhammacakkappavattana Sutta, and the full quote is: "This doctrine does not lead to aversion, to abatement and cessation of passion, to quiescence for higher knowledge and full enlightenment nor to Nibbāna, the end of sufferings, but only as far as the attainment to the realm of Nothingness."

although for the one who has finished treading the path of enlightenment such support is not necessary.

(405-7) Those alone will ever understand the mystery of the Overself who are willing to penetrate beyond the fitful beatific consciousness of the mystical ecstasy to the continuous equanimity of the Sage.

(405-8) It is a common experience in certain parts of the Himalayas that travellers who ascend one peak or range which seems, as far as the eyes can see, the final one, find, on reaching the summit that a new peak or range, recessed back

406⁷³²

XX

407

XX

(continued from the previous page) at some distance, presents itself to their surprised gaze. Thus the rest they hoped for, the triumph they believed close at hand, vanishes in disappointment and the weary upward struggle must soon begin again. The mystic, if he is sincere intelligent and honest with himself, passes through a similar experience.⁷³³

(407-1)⁷³⁴ Even the Southern Buddhist Pali texts admit that truth (Dharma) is {atakkavacara,}⁷³⁵ i.e. not attainable by reason alone but is finally reached by Samadhi,⁷³⁶ i.e. right insight.

(407-2) We must be able to reason remorselessly without becoming imprisoned in reason, because we must do justice to every part of our being, but only as a part of the whole we must do justice to the intellect.

(407-3) Religious devotion is good, mystical contemplation is far better but when enlightened by knowledge both become immeasurably superior. Hence the mystic has nothing to fear from metaphysics. It will rob him of nothing worth keeping whilst it will present him with a clearer perception and stronger impression of the truth.

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⁷³³ There is a typed note at the end of this para which says “(See also Para 94.)”. This refers to para 395-1.

⁷³⁴ The paras on this page are numbered 128 through 138; they are consecutive with the previous page.

⁷³⁵ “atakkaraeara” in the original, but there is no such term. It is probably atakkâvacarâ (deep, difficult to know, beyond logic (or sophistry: i.e. not accessible to doubt) – TJS, 2020

⁷³⁶ “Sammadhi” in the original.

(407-4) "The Hidden Teaching Beyond Yoga" was a necessary preliminary study to the main study but it was only a preliminary one. Those who would judge this teaching solely by this single volume are unfair to the teaching.

(407-5) Such a synthesis corrects the abuses of a lop-sided development and avoids the dangers of an uncorrelated one.

(407-6) The mystic touches the serenity and light of the Overself but falls away from them soon. The philosopher does not merely touch them but attains their fullness forever. The first is partial and provisional whereas the second is final and complete.

(407-7) Through the portal of a merely metaphysical world-view one enters a dry barren realm which, although it is actually remote from experience yields the deceptive illusion that it is the very essence of experience. Here the student may perform successful logical somersaults and verbal contortions but he cannot successfully realise truth.

(407-8) Thus we harmonise the divergent doctrine of science and religion, mysticism and metaphysics.

(407-9) The analogy for this harmonious working together of both sides of man's nature is two bullocks tethered to the same shaft and pulling a cart in the same direction.

(407-10) Philosophy seeks to correct the one-sidedness of most human lives, whether they be materialistic or mystical lives, by integrating the many sides of human nature into one harmonious whole.

(407-11) "The Hidden Teaching Beyond Yoga" was written for two classes of readers. First, mystical aspirants who were

408⁷³⁷

XX

409

XX

(continued from the previous page) already familiar with our writings but needed to be shocked into consciousness of the need to meet the new demands of the new age. Second, intelligent people who are unfamiliar with our writings and who start with a bias against mysticism. If we had to strike deeply into the hearts of the first class we had to strike deeply into the minds of the second one. This had to be achieved by

⁷³⁷ Blank page

persuading the mystics to open their eyes to their own insufficiencies⁷³⁸ and by persuading the materialists to rethink their own experience, step by step until they could understand the insufficiencies of materialism. Such a tremendous task could not be completed with the first book and consequently many, who had not the patience to wait for its companion volume, misunderstood and maligned us.

(409-1)⁷³⁹ The mystic must not be averse to modern culture, which he often naturally despises as materialistic or abhors as atheistic. He must draw on the resources of the 20th century knowledge to reinforce, develop, explain, expand and restate the dusty traditional inheritance of mysticism. He ought not to exalt the mighty illuminated past at the expense of a so-called degenerated benighted present.

To deny that our wits have been sharpened and our interpretative methods improved during the thousands of years which have disappeared into the waters that flow down the Ganges, would be to libel the human mind and to turn it into a helpless stone. And when, as so often happened in the Orient the static custodians of traditional culture were so bemused by their bookshelves that they refused to adapt their doctrines to the needs of the time, they were carrying conservatism to the point of plain silliness.

On the other hand, neither need service of the present be accompanied by a funeral dirge on the past. Ancient culture and modern science ought to be wedded together if we were to unlock the higher wisdom. Is not modern research unconsciously already beginning to furnish new proofs of ancient tenets? We need the old truths, not the old follies. A thought which is ten minutes old might be truer than a thought which is ten thousand years old. What has truth to do with time?

During the whole of my literary activity I have tried to develop this idea of a close collaboration between the rational and emotional sides of man's nature. This notion arose not merely because I have witnessed at first hand the tragic disasters of human lives wrecked through foolish and wholesale rejection of the claims of reason, but also because I perceive the immense importance of entering into an alliance with the trend towards science which had come to dominate modern existence.

410⁷⁴⁰

XX

411

XX

(411-1)⁷⁴¹ The would-be mystic who glibly claims to know and do the will of God is, metaphysically speaking, somewhat impertinent. For right reflection could have taught

⁷³⁸ PB himself deleted the duplicate phrase "and by persuading the mystics to open their eyes to their own insufficiencies" after "insufficiencies" by hand.

⁷³⁹ The paras on this page are numbered 139; they are consecutive with the previous page.

⁷⁴⁰ Blank page

him that personal feeling whose correctness is unchecked and whose course is undisciplined, is hardly sufficient.

(411-2) Metaphysical study lifts a man into the clear keen air above personal considerations.

(411-3) In the ordinary man mystical tendencies come into radical collision with rational ones whereas in the philosopher they have become perfectly consistent with each other.

(411-4) It is the absence of an orderly metaphysical understanding which renders the mystic liable to fall into error.

(411-5) The untrained mystic's understanding of his own inner experiences is often superficial and generally confused. This is because it lacks a metaphysical foundation. Again because it starts usually from the standpoint of personal emotion it develops various vagaries. A common example is the bad habit of attributing everything he does not understand to something supernatural or of finding the mysterious hand of God in the most ordinary happenings, becomes an ingrained one.

(411-6) How important is the balanced mind, balanced in every sense. We need the yogic equilibrium which remains undisturbed by the opposites or by passions. We need the integral equilibrium which keeps developed reason emotion and will in proper relation.

(411-7) When the mind withdraws from its creations after understanding their mentalness {and}⁷⁴² looks into itself, it discovers the final truth. But when it does this prematurely i.e. before such enquiry into the world's nature, it discovers a half-truth – the nature of the 'I.'

(411-8) When metaphysical thought abstracts itself from the rest of human nature and works in solitude, unmoved by feeling and unmoved to action, the result is useless for living although interesting for theory.

(411-9) From Lankavatara Sutra: "Thou shouldst look inwardly and not get attached to the letters and a superficial view of things; thou shouldst not fall into the attainments, conceptions, experiences, views, and Samadhis of the Sravakas, Pratyekabuddhas, and philosophers... nor dwell on such Dhyana as belong to the six Dhyanas, etc."

⁷⁴¹ The paras on this page are numbered 140 through 150; they are consecutive with the previous page.

⁷⁴² We have inserted "and" into the text for clarity.

(411-10) The mystical and the metaphysical are hostile to each other only in the eyes of ignorant men: to the others they are mutually complementary. Philosophy aims at a full rounded character and therefore eliminates the one-sidedness of lesser teachings.

(411-11) The elementary form of mysticism is apt to be an anaesthetic and makes its votaries hesitate ineffectively before

412⁷⁴³

XX

413

XX

(continued from the previous page) the struggles of living whereas the philosophic form of it is a tonic which braces them to initiative in action.

(413-1)⁷⁴⁴ If a man has such a one-sided view as to let his logical reasonings get stubbornly in the way of his advance to ultramystic or if he lets his excited ecstasies stand in the way of his advance to philosophy, he cannot attain to truth.

(413-2) Philosophy does not ask us like mysticism to stifle the intellect but to illumine it. It demands effective thinking and not mere day dreaming. Intellectual self-discipline and not misty vagueness. Its journey lies through meditation reinforced by reason.

(413-3) When, as recorded in The Potthapada Sutta,⁷⁴⁵ the Buddha refused to answer the questions: Is the world eternal? Is the world not eternal? Is the world finite? Is the world infinite? he expressed something more than mere contempt for the futility of the logical self-tortures of the intellect. For in his explanation of this refusal he affirmed by implication that philosophy stood on a higher rung than mysticism. He said: "These questions are not calculated to profit, they are not concerned with the Dharma, they do not redound to right conduct nor to detachment, nor to purification from lusts, nor to quietude, nor to tranquillisation of the heart, nor to real knowledge, nor to the insight of the higher stages of the Path, nor to Nirvana." Observe that these reasons are quite obviously placed in an ascending order according to their importance, because they begin with external conduct and end with Nirvana. And observe further that insight is not only placed higher than peace but actually said to belong to the higher stages of the Path. And observe finally that insight is placed only one stage below Nirvana, to which in fact it leads.

⁷⁴³ Blank page

⁷⁴⁴ The paras on this page are numbered 151 through 154; they are consecutive with the previous page.

⁷⁴⁵ "Potthapala Zutta" in the original.

(413-4) “The Buddhist discipline or exercise (yoga) as is told by the Buddha consists of two parts, philosophical and practical. The philosophical discipline is to train the mind to absolute idealism and see that the world is Mind, and that there is in reality no becoming such as birth and death, and that no external things really exist; while the practical side is to attain an inner perception by means of supreme wisdom. To be great in the exercise that makes up Bodhisattvahood (mahayanayogin)⁷⁴⁶ one has to be an expert in four things (three of which are intellectual and last one practical): 1. To perceive clearly that this visible world is no more than Mind itself; 2. to abandon the notion that birth, abiding and passing-away really took place; 3. to look into nature of things external and realise that they have no reality (abhava); 4. to train oneself towards the realisation of the truth in the inmost consciousness by means of supreme wisdom.”
– Suzuki’s⁷⁴⁷ Lankavatara Sutra Studies.

414⁷⁴⁸
XX

415
XX

(415-1)⁷⁴⁹ Why try to predetermine what, by its very nature, is beyond your reach? Why not let the Overself reveal its existence in its own way? For the moment you introduce your own conception of what it ought to be and insist that it shall be allied to, or governed by this conception, in that moment you become diverted from the pure and true mystical experience of the Overself into an adulterated and imperfect one.

(415-2) This tendency to bring up from below the mystical experience elements which mingle intimately with those that come into it from above, is innate in all disciples until they have passed through the purifying fire of philosophic discipline.

(415-3) The most striking point in this simple technique is that he uses the very ego itself – for so long indicated by all mystics as the greatest enemy on the Path – as the means of divine attainment. These words may sound like pure paradox, but they happen to be true. The strength of his enemy is drawn upon for his help, while that which was the supreme hindrance transforms into a pathway to the goal.

⁷⁴⁶ “mahayagayogin” in the original.

⁷⁴⁷ Referring to Daisetsu Teitaro Suzuki.

⁷⁴⁸ Blank page

⁷⁴⁹ The paras on this page are numbered 155 through 158; they are consecutive with the previous page.

(415-4) We do not need to seek our vindication in the witness of contemporary conditions and inside ashrams; it exists in the writings of mystics themselves and as far back as the middle ages. Suso, Tauler, Guyon, St. Teresa,⁷⁵⁰ St. John of the Cross, Ramakrishna and others have all had occasion to observe the same sad consequences which we also have observed and they have passed caustic comments upon their fellow aspirants in their own writings. One of the most illustrious and advanced of medieval mystics, John Ruysbroeck,⁷⁵¹ vigorously criticised his fellow mystics for defects he had observed among them. He denounced those who mistook mere laziness for meditative sanctity as well as those who {took}⁷⁵² every impulse to be a divine one. See E. Underhill's⁷⁵³ "Mysticism" page 335 for a quote from Mme Guyon criticising visionary experiences of mysticism. The Spanish St. John of the Cross⁷⁵⁴ wrote: "It is very foolish, when spiritual sweetness and delight fail, to imagine that God has failed us also; and to imagine that because we have such sweetness we have God also."

Four centuries ago another Spanish mystic perceived the subtle selfishness which underlay this attitude. He was St. Pedro de Alcantara,⁷⁵⁵ who wrote that such devotees of spiritual joy "are much rather loving themselves than God."

Even many a genuine mystic of high achievement is not altogether exempt from this charge of spiritual selfishness. His ineffable ecstasies deceive him by their very sweetness into barring himself from concern with the woes of the outside world. This often arises quite innocently because of the sense of joy which follows success in meditation is easily misinterpreted to mean the end of the quest. It may indeed be the end of most mystical quests but it is only the beginning of the ultimate

416⁷⁵⁶

XX

417

XX

(continued from the previous page) one! Only a few of the wisest and most advanced mystics have placed it where it rightly belongs. The danger was so clearly seen by Buddha that he specifically warned his disciples not to stop at any of the four degrees of rapt meditation, where, he said, they might easily be deceived into thinking that the

⁷⁵⁰ Referring to Henry Suso, Johannes Tauler, Jeanne-Marie Bouvier de la Motte-Guyon, and St. Teresa of Ávila, respectively.

⁷⁵¹ "Ruysbroek" in the original. Referring to St. John of Ruysbroeck, also known as John van Ruysbroeck.

⁷⁵² We have changed "take" to "took" per grammar (to match the tense of the rest of the sentence).

⁷⁵³ Referring to Evelyn Underhill.

⁷⁵⁴ "St. Juan of the Cross" in the original.

⁷⁵⁵ Referring to St. Peter of Alcantara.

⁷⁵⁶ Blank page

goal has been attained. It was seen too by Sri Ramakrishna, the renowned Bengali⁷⁵⁷ yogi. To a disciple he once disclosed: "Mystic ecstasy is not final." He severely chided his famous pupil the monk Swami Vivekananda when the latter replied to a question about his ideal in life with the words: "To remain absorbed in meditative trance." His master exclaimed, "Can you be so small-minded as that? Go beyond trance; it is a trifling thing for you."

(417-1)⁷⁵⁸ They alone will comprehend the purport of this volume who can comprehend that it does not only seek to present the pabulum of an ancient system for modern consumption but that it has integrated its material with the wider knowledge that has come to mankind during the thousands of years which have passed since that system first appeared. Consequently we offer here not only a re-statement but also an entirely new and radically fresh world-view which could not have been reached historically earlier.

If we study the history of human culture we shall begin to discern signs of an orderly growth, a logical development of its body. Truth has had different meanings at different periods. This was inevitable because the human mind has been moving nearer and nearer to it, nearer and nearer to the grand ultimate goal. And when we watch the way knowledge has mounted up during the last three centuries we ought not to be surprised at the statement that the culmination of all this long historical process, the end of thousands of years of human search, is going to crystallise in the new East-West philosophy which it is the privilege of this century to formulate. Here alone can the relative interpretations of truth which have been discovered by former men, rise to the absolute wherein they merge and vanish. This means that although truth has always existed, its knowledge has only existed at different stages of development, that we are the fortunate inheritors of the results gathered by past thinkers, and still more that we are now called to complete the circle and formulate a finished system of philosophy which shall stand good for all time.

All the conflicting doctrines which have appeared in the past, were not meaningless and not useless; they have played their part most usefully even where they seemed most contradictory. They were really in collaboration, not in opposition. We need not disdain to illustrate the highest abstract principles by the homeliest concrete anecdotes, and we may describe them as pieces in a jig-saw puzzle which can now be fitted together for now we have the master pattern which is the secret of the whole.

417⁷⁵⁹

XX

419

⁷⁵⁷ "Sengali" in the original.

⁷⁵⁸ The paras on this page are numbered 159; they are consecutive with the previous page.

⁷⁵⁹ Blank page

(continued from the previous page) Hence all that is vital and valuable in earlier knowledge is contained in the East-West philosophy; only their fallacies have been shed. A full view of the universe now replaces all the partial views which were alone available before and which embodied merely single phases of the discovery of Truth. Thus the analytic movement which uncovered the various pieces of this world puzzle must now yield to a synthetic process of putting them together in a final united pattern. Culture, on this view, is the timeless truth appearing in the world of time and therefore in successive but progressive periods. Only now has it been able to utter its latest word. Only now does philosophy attain its maturest completion. Only now are we able to reap the fruit of seven thousand years of historical philosophy. Only now have we achieved a world-system, a universal doctrine which belongs to no particular place but to the planet. Knowledge has grown by analysis but shall finish by synthesis.

(419-1)⁷⁶⁰ Even the vocabulary with which he explains the mystical experience to himself or transmits it to others, is manufactured for him by the religious tradition of his land. It limits and even shapes his understanding, so that he does not receive the knowledge yielded by this experience as it is in itself.

(419-2) The need of predetermination at the beginning of the path whether to be a philosopher or a mystic, arises only for the particular reincarnation where attainment is made. Thereafter, whether on this earth or another, the need of fulfilling the philosophic evolution will be impressed on him by Nature.

(419-3) The philosophical mystic has no use for such vagueness and precariousness. He must know what he is about, must be self-conscious and self-possessed. But all this on the intellectual level only. He will be the personification of humility, the incarnation of self-surrender, on the emotional level.

(419-4) What has come so accidentally may likewise depart accidentally. What he has stumbled into he may also stumble out of. Therefore the philosophic mystic tries to remove as much of the unconsciousness of the whole process as he can, by making use of the intelligence to complete it even as, paradoxically, he begs for grace at the same time and for the same purpose.

(419-5) To get at the essential and authentic elements in a mystical revelation, all those which arise from the personal ego, the sense perceptions and the imaginative faculty must be either discounted or wholly eliminated.

⁷⁶⁰ The paras on this page are numbered 160 through 164; they are consecutive with the previous page.

(419-6) I am not God but rather an emanation from God. I am still a man but there is something Godlike in the centre of my being. The Deity is inaccessible but that centre is not.

420⁷⁶¹

XX

421

XX

AGNOSTIC MYSTICISM

(421-1)⁷⁶² A reasonable mysticism is a disciplined, well-balanced, and practical mysticism.

(421-2) The highest authority by which any mystic can speak is really his higher self's. His revelation and communication cannot therefore be valid for, or binding upon, other men. If however, they do accept his pronouncements as such, they do so as a venture of faith. When a mystic takes his inner voice to be nothing less than God's, his inner experience to be nothing else than the uttermost union with God, and then proceeds to use them as justification for imposing his commands on other men, he is no longer a true mystic. He has introduced an "other." He no longer touches the perfect unity of his own innermost being but has returned to the world of duality. And because no finite man can really become the infinite God, that "other" reduces itself to being a figment of his imagination at best or a lying, possessing spirit at worst.

(421-3) It is hard for a foreigner entering a strange country for the first time to get true and correct impressions of it. They will necessarily be surface ones and may therefore be misleading ones. In the same way, without this previous instruction and training, it is hard for a mystic to get true and correct reception of the revelatory experience. And this is because his mind will unconsciously reflect its personal limitations into the reception, so that what he gets is not the experience itself, but the experience in conjunction with those limitations, and therefore under them. He does not get direct reception at all.

(421-4) How can the earnest seeker after a truth that is pure as well as high protect his mystical experiences from such egoistic intrusions?

(421-5) He can meditate safely when he is intellectually prepared and emotionally purified for meditation.

⁷⁶¹ Blank page

⁷⁶² The paras on this page are numbered 165 through 171; they are consecutive with the previous page.

(421-6) Such will be the shape of mysticism to come. It will not seek to keep the old traditions alive but rather to create new ones in conformity with twentieth-century needs

(421-7) Vedantic claims which equate the self with God lead only to moral self-deception and intellectual confusion. For a god can do no wrong and a human loses his identity, his significance, and his spiritual obligation to the quest if he thinks himself a god already.

422⁷⁶³

XX

AGNOSTIC MYSTICISM

423

XX

(423-1)⁷⁶⁴ (Agnostic Mysticism) The human entity is so utterly other than the Divine Entity that all talk of union between them is regrettable absurdity.

(423-2) It is a fascinating and tremendous thought, that so long as the art of printing remains, these teachings will continue to circulate around the world, that so long as paper is made, these truths will find their way into the minds of men.

(423-3) If meditation is ever to escape from the finite objects on which it is centred to union with the infinite subject which is its ultimate aim, it must find the meditator's real jailer and kill him; it must bring the ego out of its hiding place and face it boldly in mortal combat. If it is ever to transcend itself and become contemplation, by transcending all thinking whatsoever, it must catch the last thought, the "I" thought, and slay that.

(423-4) We must not think that every mystic who has been blessed with the light of the Overself stands on the same spiritual peak of vision and consciousness, of being and knowledge. Some are still only on the way to the summit of this peak. There are definite differences between them. If they all share alike the consciousness of a higher Self, they do not share it in the same way or to the same degree.

⁷⁶³ Blank page

⁷⁶⁴ The paras on this page are numbered 172 through 179; they are consecutive with the previous page.

(423-5) When we come at last to perceive that all this vast universe is a thought form and when we can feel our own source to be the single and supreme principle in and through which it arises, then our knowledge has become final and perfect.

(423-6) The mystic is content to be carried away by his feelings. The philosopher wants to understand both the nature of their movement and the character of the destination.

(423-7) A mystical revelation can be considered as trustworthy if the revelator has not only purged his mind and heart by philosophic discipline but also developed them by philosophic cultivation. It is the absence of this precautionary preparation which accounts for the conflicts between the recorded revelations of history.

(423-8) (Agnostic Mysticism) Let us not match our petty and limited minds against the infinite and incomprehensible World-Mind, and let us not say with some foolish mystic that we are God. Let us say rather what we can truly say, which is, that there is something of God in us.

424⁷⁶⁵

XX

425

XX

(425-1)⁷⁶⁶ The moment he receives his illumination on the intellectual level, he must receive it in a shape that will be most familiar to him if it is to make sense. Therefore this shape may have no real existence in itself but may represent only what tradition has suggested to him or what environment has imposed upon him.

(425-2) He will be all the better and not worse if he brings to his mystical path a scientific method of approach, a large historical acquaintance with the comparative mysticisms of many countries, a scientific knowledge of psychology, and a practical experience of the world. He will be all the better and not worse if he learns in advance, and in theory, what every step of the way into the holy of holies will be like.

(425-3) By this rigid discipline the seeker is safeguarded from the danger of walking into his own mental creations under the belief that he is walking into spiritual reality. But those who have not undergone this discipline quickly fall into self-deception and stop there. They do not know that they have to pass through and beyond these mental creations if they would reach the reality behind them.

⁷⁶⁵ Blank page

⁷⁶⁶ The paras on this page are numbered 180 through 185; they are consecutive with the previous page.

(425-4) What the ordinary mystic knows so imperfectly and impurely, the philosophical mystic knows definitely and purely.

(425-5) The truth comes to every man alike because the presence of his higher self makes every man its recipient. But the conditions within him are so bad, his receptivity is on so low a level, the interference of his ego so strong, the distortion by his emotions so marked, that what he calls truth is really the ugly caricature of it.

(425-6) No matter how he try, the mystic will not be able to express his inspiration on a higher intellectual level than the one on which he habitually finds himself. This has been plain enough in the past when over-ambitious attempts have brought ridicule to an otherwise inspired message. This is why the best prophet to reach the educated classes is an educated man who possesses the proper mental equipment to do it and why uneducated masses are best reached by one of themselves. What is communicated – and even the very language in which this is done – always indicates what levels of human intellect, character, and experience the mystic dwells on, as it also indicates what level of mystical consciousness he has succeeded in touching.

426⁷⁶⁷

XX

427

XX

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(427-1)⁷⁶⁸ There is a fundamental difference between mystical escapism and mystical altruism. In the first case, the man is interested only in gaining his own self-realisation and will be content to let his endeavours stop there. In the second case, he has the same aim but also the keen aspiration to make his achievement, when it materialises, available for the service of mankind. And because such a profound aspiration cannot be banished into cold-storage to await this materialisation, he will even sacrifice part of his time, money, and energy to doing what little he can to enlighten others intellectually during the interval. Even if this meant doing nothing more than making philosophical knowledge more easily accessible to ordinary men than it has been in the past, this would be enough. But he can do much more than that. Both types recognise the indispensable need of deliberately withdrawing from society and isolating themselves from its activities, to obtain the solitude necessary to achieve intensity of concentration, to practise meditative reflection upon life, and to study mystical and philosophical books. But whereas the first would make the withdrawal a permanent, lifelong one, the

⁷⁶⁷ Blank page

⁷⁶⁸ The paras on this page are numbered 186 through 188; they are consecutive with the previous page.

second would make it only a temporary and occasional one. And by “temporary” we mean any period from a single day to several years. The first are residents of the ivory tower of escapism, the second merely its visitors. The first can find happiness only in his solitariness and must draw himself out of humanity’s disturbing life to attain it. The second seeks a happiness that will hold firm in all places and makes retirement from that life only a means to this end. Each is entitled to travel his own path. But at such a time as the present, when the whole world is being convulsed and the human soul agitated as never before, we personally believe that it is better to follow the less selfish and more compassionate one.

(427-2) The personal ego is so interwoven with his experience that the latter is partly a revelation of what he himself is and only partly of what truth is.

(427-3) His hidden attractions or open repulsions will masquerade as inspired revelations. Such ‘inspired’ writings expose the mystic’s own preferences rather than reveal higher truth.

428⁷⁶⁹

XX

429

XX

(429-1)⁷⁷⁰ If he has not undergone the discipline, it is unlikely that the reality will be faithfully mirrored in the revelation.

(429-2) His intellectual qualifications and emotional temperament, his personal type and spiritual status will govern his reactions to the illumination.

(429-3) The courage to become independent of his own past beliefs, is needed. The strength to set aside the patterns of thought imposed on his mind by long habit, is required. These qualities may not necessarily have to come into action but they must be there.

(429-4) The philosophic training will help him to stop inserting the ego into his experience and to cease imposing its bias on his reading of it.

(429-5) He has brought over from earlier births a number of subconscious memories, tendencies, and complexes, unfulfilled desires, and unexpressed aspirations. These

⁷⁶⁹ Blank page

⁷⁷⁰ The paras on this page are numbered 189 through 196; they are consecutive with the previous page.

have to be dealt with, either by increasing eradication or by diminishing satisfaction, so that they no longer interrupt the calm tenor of the mind.

(429-6) He may constantly put aside personal feelings and aims so as to observe these mystical experiences analytically, from the outside as well as the inside, with all the acuteness and detachment of a scientist.

(429-7) It is only after the mystic has felt human desires and known human joys, come up against intellectual limitations, suffered worldly disappointments, that he can evaluate. If he has not had sufficient experience of common life, he may not adequately assess the values indicated by mystical intuitions nor properly understand the meaning of his mystical experiences themselves. Thus what he gets out of both depends to some extent on what he brings to them. If he brings too little or too lopsided a contribution, then his higher self will gradually lead him to seek development along the lines of deficiency. And to compel him to make the diversion when he fails to respond to the inner leading, it will throw the terrible gloom of the dark night over him for a time.

(429-8) He must eliminate all those intellectual ideas which stand between him and the Real, all those emotional states which cloud it. Otherwise his mystical deliverances will merely reproduce those ideas and states interwoven inextricably with real inspirations.

430⁷⁷¹

XX

431

XX

(431-1)⁷⁷² The seer provides the conditions for the experience. If they are too limited, too faulty, or too narrow, the experience itself will suffer accordingly.

(431-2) The philosophical discipline seeks to eliminate from mystical experience those personal factors and environmental suggestions which falsify it.

(431-3) The discipline cures the emotional nature of its faults, purifies the intellectual nature of its prejudices, cleanses the egoistic nature of its resistances. Thus it brings the mind into a state where it may understand truth without error and with clarity.

(431-4) The next point of difference is the active nature of philosophic realisation as compared to the passive nature of mystical realisation. This is the result of the holding-

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⁷⁷² The paras on this page are numbered 197 through 203; they are consecutive with the previous page.

up of compassion as part of the philosophic aspirant's ideal from the beginning to the end of his course.

(431-5) It is needful on the philosophic path that he understand as well as feel. But if now he begins to try to understand this wonderful consciousness with his thinking intellect alone, he will necessarily limit it. The effort to comprehend which he is called upon to make must therefore be much more an intuitive one.

(431-6) No doubt he always sought to ascertain the true doctrine of life and to distinguish it from the abundant false ones. But whereas in his novitiate he sought unwisely and unbalancedly, getting an unsatisfactory mixture of both kinds for his pains, in his proficiency he has learnt discretion and gained experience. What he discovers now, he knows, is discovered for all time. It is thoroughly sound because it is thoroughly tested. For through practice leading to experience, they have been confirmed by his own perceptions, rediscovered anew in his own inner life.

(431-7) Personal factors help to mould the revelation not only from the conscious surfaces but also from subconscious depths beyond them. The ego-complex insidiously penetrates it, the emotional nature immediately permeates it. The question arises whether these limitations can be transcended, whether a genuinely universal and impersonal condition can be attained in the seer himself, so that the resultant revelation shall be a 'pure' one. The answer is that it certainly can but that it is a rare and exceptional attainment.

432⁷⁷³

XX

433

XX

(433-1)⁷⁷⁴ His faculty of apprehending mystical intuitions and experiences needs to be carefully educated before its deliverances can be accepted as quite reliable. Such an education is provided by the philosophic discipline.

(433-2) How shall he prevent the personal element obtruding itself into his realisation of the soul and thus limiting it? There is but one way and that is by undergoing the philosophic discipline.

⁷⁷³ Blank page

⁷⁷⁴ The paras on this page are numbered 204 through 207; they are consecutive with the previous page.

(433-3) Our human nature is so pitifully limited and imperfect that only its most rigorous discipline will bring the infinite and perfect enlightenment into consciousness without spoiling it in some way.

(433-4) We have been asked to explain the phrase “that God whom meditating mystics and trance-wrapped yogis prematurely grope for within their hearts” which occurs on page 313 of the British edition of “The Hidden Teaching Beyond Yoga” and page 365 of the American edition. Some seem to think that the criticism implied therein is directed against the heart as a place wherein to search for God. They have misread our meaning and put the emphasis in the wrong place. The emphasis should be laid on the word ‘prematurely.’ The time factor is not seldom as important as any of the others. It should not be under-estimated. The right act done at the wrong time itself becomes a wrong act. Mystics who prematurely try to seize the fruits of philosophy without taking the trouble to undergo the philosophic training, commit an error. For the fruits thus gained are inevitably transient. And when they advise suffering worldlings to resign themselves to God’s will and cease bewailing their lot, they often commit another error in timing. For it may be that the discontented worldling is moved through his very discontent to exert his latent capacities and better his lot, and if he does this rightly he will thus improve both his character and intelligence. Each individual case will necessarily differ for there are times when it is right to resist karma and times when it is wiser not to do so. To lay down a universal rule of absolute non-resistance, as these mystics do, is to ask many men to invite needless suffering.

434⁷⁷⁵

XX

435

XX

(435-1)⁷⁷⁶ To stand aside from the general movement of world thought and to decry the great intellectual trends of today, is folly; to utilise it for the furtherance of enduring aims and to ally ourselves with modern culture, is wisdom.

(435-2) This is the final vindication of the practical truth that you must deal with human nature as it is, not as you would like it to be or not as you imagine it to be. The man of today lives, moves, and has his being in his personal ego and will continue to do so until he has learned, grasped, thoroughly understood, and completely realised the truth of the illusiveness of the individual self. Until that happy day arrives, it is far wiser to

⁷⁷⁵ Blank page

⁷⁷⁶ The paras on this page are numbered 208 through 213; they are consecutive with the previous page.

take a human being as he is, and simply to place checks and restrictions upon his egoism.

(435-3) Each individual's understanding of life is affected by the degree of emotion with which it is coloured or distorted, by the degree of passion with which it is moved. The pleas of emotional dislike are not a substitute for the pleas of reasoned debate.

(435-4) It is not enough to know the internal self as the mystics know it. We must also know the real nature of the external world before we can realise Truth. This means that one will see oneself in the All and possess a perfect comprehension with the All.

(435-5) When the mystic comes to the end of this phase of his career, but believes he has come to the end of the career itself, he falls under an illusion from which it is hard to recover.

(435-6) The mystic who overbalances himself with ephemeral ecstasies pays for them by deep moods of depression. This is worth noting but it is not all. If there is not rationally thought-out metaphysical foundation to give constant and steady support to his intuitions of truth he may find these intuitions telling him one thing this year and the opposite next year. But this foundation must be a scientific and not merely a speculative metaphysics, which means that it must itself be irrefragable, gathering its facts not alone with the critical intellect but also with the spontaneous intuition and above all with the insight. Such a system exists only in the metaphysics of truth.

436⁷⁷⁷

XX

437

XX

(437-1)⁷⁷⁸ Whereas mysticism alone acquaints a man with his true Self, philosophical mysticism does this and also acquaints him with his connection with universal life. It not only tells him of the great laws of evolution and compensation, but also affiliates him with the great soul of the world.

(437-2) YOGA - To Calcutta newspaper editor - Sir: - The attitude of your correspondent, _____⁷⁷⁹ towards Dr Paul Brunton's well-meant strictures on Yoga, is

⁷⁷⁷ Blank page

⁷⁷⁸ The paras on this page are numbered 214 through 215; they are consecutive with the previous page.

⁷⁷⁹ A typed underlined 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.

typical of a certain section of my enlightened countrymen,... Is it any answer to Dr Brunton's grave but real charges against Yoga, when your correspondent refers to the oft-repeated story of the mail-train pulled by a set of double-engines, which might have been attested to by Europeans in high position? Are Hypnosis and Yoga the same thing? Are Houdinis and Yogis of the same class? But that is not the dilemma. The point is that the Yogis claim to work on the objective plane and yet over-ride its laws. The fact is, there is a good deal of unpardonable confusion between "Theory" and "Praxis," between the "Absolute Existence" (paramarthika⁷⁸⁰ sattva) and "The Universe of Relations" (vyavaharika⁷⁸¹ jagat) governed by phenomenal laws in our Yogic and Tantric Sastras. When you dissolve all relations, you are in the absolute sphere...; and it is obvious that in this sphere, you cannot make any claims to do anything phenomenal or relative, such as bodily walking in the air or water, or interfering with national and international affairs, or transforming oneself into a fly or a colossus, in contravention of material or mental laws. If you can, you do so by means of certain laws which we do not know. If so, they must be demonstrable, repeatable, and recordable. If you maintain this position, why not do this – instead of quoting stories and scriptures? Nobody denies the fact "that the conscious person is continuous with a wider self through which saving experiences come" (William James, Gifford Lectures, 1902). But that is the kernel which we cannot reach, unless persons like Doctor⁷⁸² Brunton... have winnowed out the husks. – Yours, etc. J.C. Vedantavusan.

438⁷⁸³

XX

439

XX

(439-1)⁷⁸⁴ Sir, – Mr ... reply to Dr Paul Brunton leads us nowhere ... Mr ... tells us what is repeated, parrot-fashion, by almost every sadhu from Rishikesh to Rameswaram. Like Mr ..., no personal claims are made by these sadhus, but we are left to surmise that each of them is the "one in the million." Long before Herbert Spencer, Gautama Buddha proved that the infinite was beyond the limits of the finite senses. To claim that the Absolute is knowable when the ego transcends the limits of its be-ing is surely a display of mental gymnastics. How can Mr ... or anyone else make such an assertion, when to have this experience he must first cease to be, because be-ing is in itself a limitation? – Yours, etc. ... (Swami Jnanananda) alias:

⁷⁸⁰ "paramarthic" in the original; referring to paramāthika.

⁷⁸¹ "byabaharik" in the original.

⁷⁸² "Doctors" in the original

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⁷⁸⁴ The paras on this page are numbered 216 through 218; they are consecutive with the previous page.

(439-2) All yoga and mystic methods, as well as certain religious practices, although of the highest value as preliminary disciplines, are not the ultimate ends in themselves. If one has sufficient sharpness of mind, i.e. sustained concentration on abstract themes, and sufficient freedom from any kind of egoistic preconception whatever, one could instantly grasp the truth and realise it. But who has that? Hence these various methods of developing ourselves, these yogas, have been prescribed to assist us. Their practise takes a long time, it is true, but the actual realisation is a matter of a moment. Nor can it ever be lost again, as can the feeling-ecstasies of the mystics. All these doctrines have their place for people of different degrees of understanding, and it is our duty not to destroy the faith of those who cling to them. But for those who want the highest Truth, and who are prepared to part with their illusions for its sake, there is only "the straight and narrow way, and few there be that find it." It is narrow only because the ego must be left outside the gate; it is straight because it goes direct to the final truth.

(439-3) It is not enough to master yoga, as this term is ordinarily understood. Something beyond it is also needed. Hence one of the texts belonging to this teaching, the "Lankavatara Sutra" says of those who have perfected themselves in yoga: "When they reach the 8th degree they become so drunk with the bliss of inner peace that they do not grasp that they are still in the sphere of separateness and that their insight into reality is not yet perfect."

440⁷⁸⁵
XX

441
XX

(441-1)⁷⁸⁶ It will be noticed that some of the meditation exercises given in "The Wisdom of the Overself" concern the re-education of character and involve the use of mental images and logical thoughts. The aim of ordinary yoga being to suppress such images and thoughts, it is clear that the philosophic yoga does not limit itself to such aims. It certainly includes and uses them when and where necessary as in some of the other exercises, but it does not make them its ultimate ones. On the other hand, the images and thoughts which it uses are not quite the ordinary kind. Brought into being within the atmosphere of detached contemplation or intense concentration as they are, inspired at certain moments by the light and power of the Overself and directed towards the

⁷⁸⁵ Blank page

⁷⁸⁶ The paras on this page are numbered 219 through 222; they are consecutive with the previous page.

purest impersonal goal as they should be, they do not interfere with the philosophic student's quest, but, on the contrary, actually advance it further.

(441-2) From the point of view of yoga practice, the yogi gradually succeeds in bringing his field of awareness to a single centre, which is at first located in the head and later in the heart. This achievement is so unusual that he experiences great peace and exaltation as a result; something utterly different from his normal condition; for him this is the soul, the kingdom of heaven, the Overself. But from the point of view of the philosophy of Truth, any physical localisation of the Overself is impossible because space itself is entirely within the mind, and mind is therefore beyond any limits of here or there, and the Overself and Pure Mind (unindividualised) holds all bodies within it without being touched by them.

(441-3) I realise that this explanation alters the statement in "The Quest of the Overself" materially and I must explain that that book was written, like most of my earlier books, for those who have not yet reached the level of philosophy but are seeking peace through mysticism. The quest of truth is another and higher matter for which mysticism and yoga are preparatory stages.

(441-4) A mysticism ennobled by service and fortified by science could attract and help many more persons but a mysticism indifferent to service and opposed to science, will continue to eke out a lethargic life in an obscure corner.

442⁷⁸⁷

XX

443

XX

(443-1)⁷⁸⁸ We personally believe that Gandhi is as self-realised a mystic as his contemporaries like the Maharshi,⁷⁸⁹ Aurobindo,⁷⁹⁰ and Ramdas. His whole life and thought, his writing and speech, his deeds and service proclaim it. He himself has declared that he feels "the indefinable mysterious power that pervades everything" and that he is "surer of His existence than of the fact that you and I are sitting in this room." Then why is it that Gandhi's view of the world war was so widely different from Sri Aurobindo's, if both are divinely inspired men? The answer is that in Gandhi we find a perfect illustration of the defects of ordinary mysticism, of the insufficiency of its

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⁷⁸⁸ The paras on this page are numbered 223 through 225; they are consecutive with the previous page.

⁷⁸⁹ "Maharishee" in the original.

⁷⁹⁰ Referring to Aurobindo Ghose.

spiritual self-realisation, and of the need for philosophical mysticism. There is no need to doubt, as so many doubt, that he is a genuine saint turned to the genuine service of humanity. But he has carried into that service the unbalance, the fanaticism, and the impracticality which mark so many saints throughout history. This conclusion may be unpalatable to some but it is unavoidable. Perfect mystics are not the same as perfect beings. They are liable to error.

(443-2) H.P.B.'s⁷⁹¹ "Voice of the Silence" tells of seven mystical sounds which are heard by the aspirant. The first is like the nightingale's voice whereas the sixth is like a thunder-cloud. This passage has been much misunderstood both by novices and by unphilosophical mystics, whilst in India and Tibet whole systems of yoga have been built up on their supposed psychic existence. The sounds are not actually heard. The reference to them is merely metaphorical. It speaks rather of the silent intuitive feeling of the Overself's existence which becomes progressively stronger with time until finally, in H.P.B.'s own eloquent words, "The seventh swallows all the other sounds. They die, and then are heard no more." This represents the stage where the voice of the ego is completely unified with the voice of the Overself, where occasional realisation is converted into a constant one.

(443-3) The mystical goal is only one of the higher possibilities open to man. Another and grander goal offers itself to him. The rich integral character of the philosophic attainment includes all that is worthwhile in mysticism but adds other highly desirable aims thereto.

444⁷⁹²

XX

445

XX

(445-1)⁷⁹³ Now the ultimate use of a mental image, whether of God or guru, is only to help him do without it altogether in the end. For the ultimate aim of a true seeker must always be to become aware of God for himself, to perceive the Real with his own insight, and to understand the truth with his own intelligence. Therefore when he has reached this stage of meditation, when he is able easily to enter into rapport with the presence of the Guide or guru, it has accomplished its work and he must take the next step, which is to let go this presence, or the image which carries the presence, altogether. If he clings unduly to it, he will defeat the very purpose of his practice. The

⁷⁹¹ Referring to Helena Petrovna Blavatsky.

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⁷⁹³ The paras on this page are numbered 226 through 228; they are consecutive with the previous page.

Overself will, of its own accord, eventually complete the work, if he does not so resist, by banishing the image and the presence and itself stepping into the framework of his consciousness. He will then know it as his own very soul, his true self, his sacred centre. He will then feel God within his own being as the pure essence of that being. Any other feeling of any other individual would be sacrilege.

(445-2) He will lose nothing and gain much if he tries to know scientifically why these experiences arise. And he will be a better mystic if he can relate them to the rest of life, if he can move forward to a fuller understanding of his place in the universal scheme, if he can reach an explicit and self-conscious comprehension of his own mysticism. If we grant that he can successfully attain his mystical goal without this definite knowledge, he cannot become an effective teacher and guide without it. So long as his interest is confined to himself this need not matter but as soon as he seeks to serve mankind it does matter. For then only can he present the way and the goal in the detail and with the clarity that helps to convince others.

(445-3) The excessive joy and throbbing ecstasy of which the annals of mysticism so often speak, belong mostly to the novice and intermediate. The truly advanced man experiences quite the contrary, which is a deep sadness, although it never shakes his unalterable serenity. This is because the first two are primarily preoccupied with their personal feelings whereas he has also brought compassion for all mankind within the orbit of his outlook.

446⁷⁹⁴

XX

447

XX

(447-1)⁷⁹⁵ The deeper one penetrates into the Void the more he is purified of the illusions of personality, time, matter, space, and causality. Between the second and third stages of insight's unfoldment there are really two further subsidiary stages which are wrapped in the greatest mystery and are rarely touched by the average mystic or yogi. For both of them are stages which lead further downwards into the Void. The yogi touches the edge of the Void, as it were, but not its centre. These two stages are purificatory ones and utterly annihilate the last illusions and the last egoisms of the seeker. They are dissolved for ever and cannot revive again. Nothing more useful can and may be said about it here. For this is the innermost holy of holies, the most sacred sanctuary accessible to man. He who touches this grade touches what may not be

⁷⁹⁴ Blank page

⁷⁹⁵ The paras on this page are numbered 229 through 235; they are consecutive with the previous page.

spoken aloud for sneering ears, nor written down for sneering eyes. Consequently none has ever ventured to explain publicly what must not be so explained.

(447-2) To fly off on the wings of ecstatic union at one time and to fall down into an agonising sense of forsaken separation another time is an experience common enough at the mystical stage when emotion and not knowledge rules the aspirant.

(447-3) These powers are latent in all men but active in few. To seek them before we have sought the divine Soul itself, is a premature, unwise, and often dangerous enterprise.

(447-4) The philosophic life cannot afford to depend on the rise and fall of emotional fervour. It relies on a more trustworthy guide, one which will remain constant and unalterable in spite of the ego's changing feelings.

(447-5) "The whole of one's aim should be to keep the mind in an unbroken rest permanently, while using the intellect whenever necessary in an automatic manner to attend to external duties."

(447-6) "Does that destroy the efficiency of the intellect?" it may be objected.

(447-7) "No - only its selfishness is destroyed. Do the hands lose their efficiency because we use them in a purely mechanical manner? Just the same when one unites with God he regards himself as greater than mere intellect, which becomes for him only an instrument to deal with the external world."

448⁷⁹⁶
XX

449
XX

(449-1)⁷⁹⁷ The quietistic condition got by ordinary yoga is got by withdrawing from the five senses. But the hidden prenatal thought tendencies which are the secret origin of these senses still remain and the yogi has not withdrawn from them because his attention has been directed to vacating the body. Thus the trance-condition he attains is only a temporary, external inactivity of the senses. Their internal roots still abide within him as mental energies which have evolved since time immemorial. Without adequate insight into the true nature of sense operations, which are fundamentally

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⁷⁹⁷ The paras on this page are numbered 236 through 239; they are consecutive with the previous page.

exteriorisations of interior mental ones, the yogi has only deceived himself when he thinks he has conquered them.

(449-2) Those Indians who still assert that realisation is the ecstasy of the mystic should study the life of Swami Rama Tirtha of North India. His books breathe the spirit of mystic joy and spiritual bliss. Yet during the last year or two of his life he became a victim of melancholia and although it is not published to the world I have been assured by a Sanyasi who knew him that he left a note saying that he was going to commit suicide. Anyway he was found drowned. The moral is that yogic ecstasy is a temporary thing.

(449-3) He must beware of making glandular satisfactions a sufficient criterion of philosophical truth. Philosophy need not object to his having such satisfactions but it must vigorously object to his setting them up in the seat of judgment upon itself. For a physiological state, however ecstatic it be, is not to be equated with the faculty of reason or with the power to penetrate reality.

(449-4) Before he permits others to saddle him with the pretence of having achieved omniscience or to receive his pronouncements under the belief that he is incapable of making mistakes, the mystic needs to ask himself, "What is the source of my revelation?" How far it may be trusted as being infallible depends on his discovery of the correct answer to this question, on his penetration through the relative elements in it to the absolute one, on his separation of the durable essence from the ephemeral covering.

450⁷⁹⁸

XX

451

XX

(451-1)⁷⁹⁹ The difference between the mystic and the philosopher is, that although both are illumined by the same Overself, the former's limitations and narrowness limit and narrow the expression and communication of his state and (his)⁸⁰⁰ help. The philosopher, however, having all-round development, for instance, having well-developed his intellect and activity, can explain to intellectual persons what they can

⁷⁹⁸ Blank page

⁷⁹⁹ The paras on this page are numbered 240 through 243; they are consecutive with the previous page.

⁸⁰⁰ Several words were in parenthesis in this carbon, however, PB himself deleted them from the original, which is 413-1 of Vinyl XIX to XX, so we have done the same here for clarity's sake. — TJS, 2020

understand, can work among active persons as one of them, thus showing that attainment is no bar to an intellectual disposition or a practical life. The mystic is often unable to do this, but talks as a simple fool or lives as a hermit or monk. Although this makes no difference to his enjoyment of the higher state, it makes a difference to other persons when they come into contact with him. Thus, if the Maharshi⁸⁰¹ had been a more practical person, he would have controlled the ashram and thus enabled it to render better service. But these differences merely belong to the surface, not to the inner core, where both mystic and philosopher enjoy the same realisation. Hence it is a matter of choice, not necessity, which path is taken.

(451-2) The successful mystic certainly comes into contact with his real 'I.' But if this contact is dependent upon meditational trance, it is necessarily an intermittent one. He cannot obtain a permanent contact unless he proceeds further and widens his aspiration to achieve contact with the universal 'I.' There is therefore a difference between the interior 'I' and the universal 'I' but it is a difference only of degree not of kind, for the latter includes the former. However this point is being thoroughly cleared in the next volume of my book.

(451-3) However exalted the feelings may be by the experience, however immaterial the perceptions may be, however deep the trance-like absorption may be, it is not the Infinite Reality with which he is in contact but still only his idea of it, plus the vivification and intensification which come from his closer approach to that Reality.

(451-4) MICHAEL DE MOLINOS:⁸⁰² "The Spiritual Guide" - "Where thou findest not emotion, thou wilt find a door whereby thou mayest enter into thine own Nothingness."

452⁸⁰³

XX

453

XX

(453-1)⁸⁰⁴ We must differentiate between the invented God of religion and the imagined God of mysticism on the one hand, and the real God of philosophical truth, on the other. The creator-God of religion is a more erroneous conception than the immanent

⁸⁰¹ "Maharishee" in the original.

⁸⁰² Referring to Miguel de Molinos.

⁸⁰³ Blank page

⁸⁰⁴ The paras on this page are numbered 244 through 251; they are consecutive with the previous page.

God of mysticism, but both are alien to the truth, both have failed to fathom the Unconditioned, Non-Dual, and Illimitable God.

(453-2) The student travels through the different stages on the journey to supreme truth. But without competent guidance he may fall into the error of mistaking one of the stages for the truth itself. He does not usually understand that there is a graded series of developments, each one of which looks like the truth itself. And that only after all these have been passed through can he reach the glorious culminating goal.

(453-3) Mental alertness and not mental death is the characteristic of this farther road.

(453-4) This path is a master stroke. This method of destroying the illusion of the self by means of the intellectual function which is its primary activity, stands supreme and almost alone. That very function automatically ceases when directed upon itself in the way that is herein taught. And with its cessation, the self is dissolved, appropriated by the Universal.

(453-5) In a medieval mystical tract, "De Arrha Animae,"⁸⁰⁵ there is a plain statement of this point: "He comes to touch thee, not to be seen of thee; to arouse thee, not to be comprehended of thee; not to fulfil {thy}⁸⁰⁶ desire but to lead upwards {thy}⁸⁰⁷ affection."

(453-6) Because he has worked for his prize, because he has undergone a patient and arduous training, and because he has taken every step on the way with full comprehension and clear sight, his inspiration is not here today and gone tomorrow but, when he acquires it, it remains constant and is permanently kept.

(453-7) The mystical ideal of finding his relationship to the spiritual self must be broadened out to include the metaphysical ideal of finding his relationship to the universe.

(453-8) Those who hanker only after mystic satisfactions should learn that a satisfaction of a feeling or belief does not guarantee its truth.

454⁸⁰⁸

XX

455

⁸⁰⁵ "Anima" in the original. Referring to "Soliloquium de Arrha Animae" by Hugh of St. Victor.

⁸⁰⁶ "they" in the original; we have changed it to "thy" to match the original quote.

⁸⁰⁷ "they" in the original; we have changed it to "thy" to match the original quote.

⁸⁰⁸ Blank page

(455-1)⁸⁰⁹ When we understand that it is not possible for any man to free himself totally from personal standpoints, we understand that all mystical communications and religious revelations are afflicted with relativity, and are consequently imperfect. All, that is to say, except those where the recipient has sought and sought successfully to transcend his own humanity. Such an effort is embodied in the philosophic discipline. Such recipients were men like Gautama and Jesus.

(455-2) Although the response of the Overself ordinarily conforms to the faith and mentality of the worshipper, to him who has undergone the discipline and finished the preparation which philosophy imposes, it comes in all its own original purity.

(455-3) JAWAHARLAL NEHRU'S AUTOBIOGRAPHY: I was struck by the truth of a criticism in this book. Nehru wrote: "The mystic tries to rid himself of self and in the process usually becomes obsessed with it." Nehru ought to know. For he has been surrounded by the society of Indian mystics for half a lifetime.

(455-4) The mystic whose eyes are always turned within, whose mind is always pre-occupied with his self-development, naturally does not see, or seeing, does not take interest in the personal, social, economic, political, and international troubles which afflict his fellow human beings.

(455-5) The fact that God is formless suffices to show that He cannot be seen as an external or internal form. Whoever declares that God has taken shape before him, whether in tangible flesh or untouchable vision, thereby declares his own ignorance.

(455-6) "What am I?" The formula is excellent for novices, who are naturally and legitimately interested more in themselves than in the world at large. But it will not do for the advanced seeker, who has outgrown this narrowness and has begun to vex his head as much with universal questions as with personal ones.

(455-7) It is pleasant to hear that so many mystics have communed with God but if the word "God" means the ultimate principle of the universe then their words must usually represent wishful thinking rather than true statements of fact.

⁸⁰⁹ The paras on this page are numbered 252 through 258; they are consecutive with the previous page.

⁸¹⁰ Blank page

(457-1)⁸¹¹ If there were nothing other than our ideas of things, and if it were impossible to cross their boundaries, all that we could discover would never be anything more than an exploration from our own imaginings and conceptions. Then, everything holy and divine would be robbed of its value and meaning. But mystical experience intrudes here to show us a world beyond thoughts, a reality beyond ideas.

(457-2) It would be expecting too much to expect the mystic to separate the ecstatic feelings into which he has been plunged from the new perception which has come to him.

(457-3) How can we claim to know the truth about ourself if we remain ignorant of the truth about our relation to the world in whose context we are born, live, and die?

(457-4) Whatever creative abilities he possesses will, in the end, be vivified and not nullified by the effects of philosophic experience. This is not always the case with mystical experience. Here is another important difference between the two.

(457-5) If wisdom is dependent on a transient ecstatic or yogic state we must presume that it disappears with the passing away of that state. What then is the use of seeking a wisdom which cannot be permanently understood and must leave us in ignorance for most of life?

(457-6) Zen Patriarch HUI-NENG⁸¹² (WEI LANG): "It is a great mistake to suppress our mind from all thinking... to refrain from thinking of anything, this is an extreme erroneous view... your men are hereby warned not to take those exercises for contemplating on quietude or for keeping the mind in a blank state."

(457-7) They are not merely, as the more thoughtful mystics argue, differences of outer form; they are also differences of inner content.

(457-8) Philosophy prescribes just enough meditation to make its votaries mystically conscious but not enough to make them forget the philosophic goal amidst its pleasures.

⁸¹¹ The paras on this page are numbered 259 through 267; they are consecutive with the previous page.

⁸¹² "HUI-HENG" in the original. Referring to Huineng.

(457-9) Gautama learnt yoga from two renowned teachers, Alara and Uddaka,⁸¹³ passing through the successive degrees of Samapatti (ecstatic meditation) with them but left them when he discovered it was not the way to ultimate Enlightenment.

458⁸¹⁴

XX

459

XX

(459-1)⁸¹⁵ He must test these experiences not only by their internal evidences but also by their external results. Do they make him humbler or prouder? Do they improve the balance of his faculties or disturb it?

(459-2) The hypnosis of the wakeful consciousness is pleasant but it is no substitute for the enlightenment of the wakeful consciousness. A yoga-path which merely stills the mind but does not instruct it, is a help on the way, not the end of the way.

(459-3) The philosophic student, on the other hand, must watch himself vigilantly and examine his experiences critically, determined to stretch mental honesty to the furthest point. He must, in fact, safeguard himself against his autosuggestions. He must test every claim and challenge every internal voice and vision.

(459-4) Was it not Hegel who severely criticised the value of feeling as a medium of knowledge?

(459-5) Therefore the man who perceives this naturally, perceives the ultimate reality everywhere. He does not need to meditate or to go into a trance to find it.

(459-6) The subjective feeling of certainty is no certificate of its truth.

(459-7) The inner peace of elementary mysticism results in a satisfied personality whereas that of philosophic mysticism results in a surrendered personality.

(459-8) "But one cannot always remain in Heaven" sighed Anatole France.

(459-9) Mystical attainment is not a guarantee of practical wisdom.

⁸¹³ Referring to Alara Kalama and Uddaka Rāmaputta.

⁸¹⁴ Blank page

⁸¹⁵ The paras on this page are numbered 268 through 281; they are consecutive with the previous page.

(459-10) The mystic's ideal of attaining inner peace is excellent. But its scope is inadequate, its value insufficient. It needs to be amplified by the introduction of a moral content, an intellectual background, and a practical expression.

(459-11) The philosophic experience is a becalmed mystical rapture.

(459-12) "O Mother!" cried Sri Ramakrishna, "stop me from enjoying these ecstasies. Let me stay in my ordinary state, so that I can be of more use to the world."

(459-13) But however needful and however important meditation may be, it cannot by itself complete the fulfilment of the aspirant's task.

(459-14) Here thinking works at its best, its sharpest, and subtlest, but ultimately gives up its own activity.

460⁸¹⁶

XX

461

XX

(461-1)⁸¹⁷ He may keep out the ego's interference and yet not reach the pure truth because he cannot keep out his evolutionary insufficiency.

(461-2) His special need is to unite intellectual breadth and emotional balance to his inner attainment.

(461-3) If he is more fastidious, he will pass on in search of a completer realisation and a wider attitude.

(461-4) Agnostic Mysticism – This teaching refuses to regard the human spirit as divine but only as having attributes that relate it to the divine.

(461-5) Agnostic Mysticism – The error of pantheism is so common in the Orient only because there is a base of truth in it. It regards a part of man as divine when it is only linked with the divine.

(461-6) It is from the earnest uninformed, the gullibly unintelligent, and the neurotically unbalanced that mysticism has more to fear than from its usual opponents.

⁸¹⁶ Blank page

⁸¹⁷ The paras on this page are numbered 282 through 289; they are consecutive with the previous page.

(461-7) Agnostic Mysticism – The mystical quest does not open the inner mysteries of God to our gaze. It opens the inner mysteries of man. It leads him to his own divinity, not to God's.

(461-8) There is no other way to avoid the personal vagaries of mystical interpretation or the fanciful revelations of mystical experience than the way of the philosophic discipline.

462⁸¹⁸

XX