

Carbons 28 (Eight Series)

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Editor's note: This document contains paras from fourteen 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, V, VI, VII, VIII, IX, X, XII, XIII, XV, XVII, XVIII, & XX. Thus the missing Categories are: III, IV, XI, XIV, XVI, XIX, XXI, XXII, XXIII, XXIV, XXV, XXVI, XXVII, XXVIII. We have not discovered a Carbon file which contains the missing Categories per se. 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.

For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled "Introductory Readers' Guide." We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity's sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a pdf of the same name. – Timothy Smith (TJS), 2020

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

1

I

[Eight Series]¹

(1-1)² [He]³ will understand the meaning of this beatific experience without need of formulating it into thoughts. There is no necessity for him to tell it to himself in words.

(1-2) Those few tranced moments of beatific calm will nourish him for many a month, perhaps even for some [years].⁴

(1-3) They cannot really escape from this inner loneliness by any outer means. In the end, and however long put off, they will have to face it. Most often, such an hour comes in with sorrow or bereavement, hurt or [disappointment].⁵

(1-4) The sensitive heart will feel inexpressibly grateful for the soothing melodies, the peace-fraught bars of such music as Bach's fugues. Life is temporarily glorified and redeemed under this spell.

(1-5) The function of art is different from that of mysticism but both converge in the same ultimate direction. Both are expressions of the human search for something higher than the ordinary.

(1-6) The fulfilment of the heart's nostalgic yearning for its true homeland may be delayed but it cannot be defeated.

(1-7) It is not a new thing in human experience but rather one of the oldest. Its long history in many lands makes impressive reading.

¹ PB himself inserted "Eight Series" at the top of the page by hand.

² The paras on this page are numbered 1 through 14. However, PB himself deleted paras 1, 4, 6, and 12 by hand; they have been transcribed in comments below.

³ PB himself deleted the para before this para by hand. It originally read: "We need these oases of calm in a world of storm."

⁴ PB himself deleted the para after this para by hand. It originally read: "The glimpse of the soul's flower-like beauty is given for only a few moments but its bloom in recurring remembrances will endure for ever."

⁵ PB himself deleted the para after this para by hand. It originally read: "He will live for years on the memory of this brief beatific mood."

(1-8) All that we can find in the world without us cannot go beyond in range or quality what we have already found in the world within us. "Man, know thyself" is a practical [rule.]⁶

(1-9) It is easy enough for any would-be psychologist to attack the validity of these mystic experiences.

(1-10) He who finds so much within himself that is worth while, finds it worth being true to.

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I

3

I

(3-1)⁸ The materialist who sees in the course of Life only a blind, irrational, chaotic and arbitrary movement, has been deceived by appearances, misled by the one-sidedness of his own psyche.

(3-2) If men really wish to revere God, they may best do so by revering God's deputy in their hearts, the Overself.

(3-3) Those who can find no other answer to the question, "What am I?" than a fleshly and intellectual one, are to be pitied indeed.

(3-4) He will expand the meaning of his own habitual life-experience as he expands the awareness of the divine in himself.

(3-5) If men live in the flesh alone, if they have no spiritual core within which to retreat from time to time, they must endure unsustained by anything from within, the sufferings and infirmities of the flesh.

(3-6) We are apt to assume a man's greatness from his talent. We confuse the tool with the workman. But a witty pen may contain no wisdom; a bewigged judge may be quite at a loss outside the law court; and a politician proposing to govern an empire may be utterly unable to govern his wife!

⁶ PB himself deleted the para after this para by hand. It originally read: "We must strike deep down into the core of life and find what is truly important and truly fundamental."

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⁸ The paras on this page are numbered 15 through 25, making them consecutive with the previous page.

(3-7) The materialistic evaluation of life into which they have fallen, is for a time only. It will not be, it cannot be their final phase.

(3-8) The goal is to obtain a higher consciousness which flashes across the mind with blinding light. All his effort, all his training is really for this.

(3-9) One is amused at the superiority assumed by some critics. A single sentence suffices them, in which to dismiss the studies, experiments and findings of centuries of mystics. The ideas which are current in these circles about mysticism are amazingly crude.

(3-10) No doubt many, mesmerised by conventional attitudes and accepted teachings of vested interests, will regard this as a fanciful [explanation.]⁹

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5

I

(5-1)¹¹ The truth about this matter cannot be got from critics who have neither a first-hand nor even a second-hand experience of mystical states

(5-2) Those who are spiritually blind, who have never felt the attraction of any higher forces than those which affect the body's senses, may consider such belief to be fantastic.

(5-3) Those desired moments of the mind when peace falls, are rare but they exist and are still to be found. The solace they can confer becomes with time the most prized possession of those few who have touched it.

(5-4) What is it that matters supremely after the elementary human needs are satisfied?

(5-5) Any man may detect the presence of divinity within himself, if he will patiently work through the course prescribed by authoritative books [or]¹² competent guide. It is not the prerogative of spiritual genius alone to detect it.

⁹ PB himself deleted the para after this para by hand. It originally read: "The aspiring and the sensitive alone can appreciate these ideas and approve this way of life."

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¹¹ The paras on this page are numbered 26 through 36, making them consecutive with the previous page.

(5-6) There is something deeper than our ordinary thoughts and feelings, something that is our inmost essential self. It is the soul. It is here, if we can reach to it, that we may meet in fellowship with the Divine. Through it the World-Mind reveals something of its own mysterious nature.

(5-7) Their social superficiality is devoid of real contact or deep companionship. Their worship of whatever succeeds in appealing to the mass taste at its lowest is reprehensible. Their uncultivated minds are often camouflaged by cheap sensationalistic literature or shoddy moronic journalism.

(5-8) This is the higher reason for his being on this earth, this it is that saves his years from being a meaningless drift.

(5-9) What lies at the root of all these errors in conduct and defects in character? It is the failure to understand that he is more than his body. It is, in one word, materialism.

(5-10) If so many men find it hard to believe that the soul is a reality others find it equally hard not [to believe in.]¹³ This is because the first ones are really as dead and only the other alive.

(5-11) We have to discover some of the ancient wisdom fast vanishing under the incoming tide of

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7

I

(continued from the previous page) realism and utilitarianism.

(7-1)¹⁵ We are not here speculating about a possible state of affairs. We are writing about facts which can be actually observed and about processes which are already operating.

¹² PB himself deleted "a" after "or" by hand.

¹³ Someone – possibly PB himself (but not probably) – moved "it" from after "not," forming the phrase "hard not it to believe." We have removed "it" for clarity.

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¹⁵ The paras on this page are numbered 37 through 43, making them consecutive with the previous page.

(7-2) We would do well to absorb into our own thought and practice whatever important elements of spiritual culture can be of great use to us.

(7-3) If he believes that these ideas ring true, then his course of duty is plain. To keep aloof in such a circumstance is to write his name in the Book of Failure.

(7-4) Science brings material comforts in its hands as its offering to us. These things are not to be despised, but they are also not to be worshipped. Take them, O man, for you need them; but learn to become less absorbed in them.

(7-5) The artist uses a medium outside himself to effect his own personal approach to the ecstatic state of ideal beauty as well as to inspire the appreciators of his artistic production. The mystic uses no external medium whatever, but makes his approach to the source he finds inside himself. Although the mystic, if he be blessed with intellectual talents or artistic gifts, can project his ecstatic experience into an intellectual or artistic production when he chooses, he is not obliged to do so. He has this internal method of transmitting his experience to others through mental telepathy. Hence mysticism is on a higher level than art. Nevertheless, art, being much easier for most people to comprehend and appreciate necessarily makes the wider appeal and reaches hundreds of thousands where mysticism reaches only a few.

(7-6) Though the modern mood is impatient of theological theorising, it nevertheless accepts the emptiest of all theories – Matter is the be-all and end-all of life – and it indulges in the most superficial of all speculations – that which puts the world of the Skin far above the world of the Spirit. As a result, we witness Europe and America hanging the names of their politicians high in the heaven of emulation, but thrusting their mystics behind the hedge of contempt.

(7-7) The guiding laws of life are not easy to find. The sacred wisdom of God is also the secret wisdom.

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(9-1)¹⁷ The importance of this work is ignored by most people and unknown to many people. They believe it to be the preoccupation of time-wasting dreamers or ill-adjusted

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¹⁷ The paras on this page are numbered 44 through 49, making them consecutive with the previous page.

neurotics. If they do not treat it with such indifference they treat it either with open abuse or with contemptuous indulgence. But if they could understand that it penetrates to the foundations of human living and affects the settlement of human problems, they might be less arrogant in their attitude towards it. It is not less important to the individual than to society at all times but immeasurably more so in these grave, critical times.

(9-2) He who bitterly persecuted Christianity became its best propagandist. What lay behind this tremendous change? It was a mystical experience not different in form, not other in essence than the mystical experiences which are being enjoyed today by hundreds of people. What Paul felt is being felt by them too.

(9-3) The rites and forms of religion arise logically from the point of view that God is separate from, and external to, the creatures in the universe. Hence the worship of, and communion with, God must be an external affair too. The theories and exercises of mysticism, however, arise from the point of view that God is internally linked to all creatures.

(9-4) The literary legacy of the modern world is nothing short of amazing. Although the wisdom of the Alexandrian library was burnt down with it, I warrant we have to-day a fuller and more rounded record of human knowledge than the ancients ever thought likely. Yet withal the great secret eludes us.

(9-5) This literature has begun to familiarise them with the ideas and practices of mysticism, the lives and ways of the yogis. Ignorance must give place to acquaintance before it can give place to acceptance.

(9-6) In the moment of his greatest trial, in the hour of his greatest danger, man looks to the Infinite for his last resource as a babe looks to its mother.

10¹⁸

I

11

I

(11-1)¹⁹ You do not demolish the case for mystics when you show up and censure the oddities and charlatanries, the unreasons and fanaticisms of a few mystical cults.

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¹⁹ The paras on this page are numbered 50 through 61, making them consecutive with the previous page.

(11-2) These teachings have appeared in the world in their present form and at the present time because they correspond to a genuine need of a certain section of humanity.

(11-3) The Western world of learning is becoming more familiar with these great writers of mystic lore, and more conscious of the imperishable character of the inspired testaments they have left us.

(11-4) "Having a human body one must think with one heart on life's end." Chinese text Fa Chi Yao Sung Ching.²⁰

(11-5) Though it moves in a quiet and unobtrusive manner, the work of mysticism is no less vital and important for all that.

(11-6) Are they but ideas which touch the actual for a moment and then trail off into sheer imagination?

(11-7) The urge to establish this relationship with a higher power has been stifled by many, disregarded by others or misunderstood by the rest.

(11-8) Our consciousness as it is most of the time, tells us nothing clearly about a holy self within our everyday self.

(11-9) Modern living holds too many distractions to permit of the easy attainment of inner peace without making a self-denying struggle for it.

(11-10) Is man only a reasoning ape - a creative animal? The religious instinct, the ethical conscience, the metaphysical faculty and the mystical intuition proclaim, with one voice, the answer, "No!"

(11-11) That man too often behaves - and believes - as if he were only a higher monkey, is sadly true

(11-12) The great experience is soon over, [released]²¹ the insight lasts but a few minutes or hours, but its memory lasts long. It is a delectable foretaste and warming anticipation of what his continued spiritual development may bring to man. [It]²² lifts him far above himself and out of his ordinary state of consciousness, yielding sharper

²⁰ "Fachiyao" in the original.

²¹ "released" was typed below the line and inserted with an arrow.

²² PB himself inserted "It" by hand.

understandings and creating deeper sympathies. [It stirs a feeling of exciting or grander possibilities and arouses felicitous new expectancies.]²³

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I

13

I²⁵

(13-1)²⁶ Are these wonderful moods wholly excluded from the lives of ordinary people?

(13-2) ART. Men follow the vision of beauty because it is an attraction of the Divine and not, as they believe merely because they happen to like it. Art can be used to ennoble and inspire man, and to revive divine memories in his mind. Music can express the mystical experience better than language, it can tell of its mystery, joy, sadness and peace far better than words can utter. The fatigued intellect finds a tonic and the harassed emotions find comfort in music.

They who spend their leisure on reading worthwhile books or enjoying the creative beauty of artistic productions need never suffer boredom. If sensitive persons get a satisfying exhilaration from the reading of illumined and inspired writings, how much more should the author himself get from their creation.

They whose emotions can respond to the grandeur and sublimity of Nature in all her manifold expressions, in forest and mountain, river and lake, in sea and sky, and the beauty of flowers, are not materialists even though they may so call themselves. Unconsciously they offer their devotion to the Divine Reality, even though they may call it by some other name.

(13-3) A mystical purpose must be introduced into our common life to balance the mechanical principle that now sways us. Then the State will become a sacrament. This is not to say that we need a new state religion. The less the state tries to impose a religion on the people, the better for that religion; it will then have to develop a real life of its own from within. This is simply an intimation that the ordinary institutions of our society should be so arranged and so balanced as to permit men to face Mother Earth, Nature, more often, and to enable them to turn their minds towards the couch of repose more frequently.

²³ "It stirs a feeling of exciting or grander possibilities and arouses felicitous new expectancies." Was typed in the left margin and inserted with an arrow.

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²⁵ PB himself inserted "I" by hand.

²⁶ The paras on this page are numbered 62 through 65, making them consecutive with the previous page.

(13-4) Art should evoke an atmosphere. It should transfer an emotion; if it merely transmits a thought it is but half art.

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I

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

15

II²⁸

(15-1)²⁹ So long as fools allow themselves to be duped, so long is it spiritually necessary for them to be duped.

(15-2) They form a strange collection of groping, befuddled neurotics.

(15-3) Those who take shelter from the world in a monastery or ashram are quite entitled to do so, for in their weakness or suffering, their fatigue or misery, even in their quest of spiritual truth, they feel its need.

(15-4) The greatest limitation of these cults, whether Christian Science or New Thought, is their refusal to admit any limitations at all. They would part the universe from God's control and put it under their own.

(15-5) He feels vaguely exalted above his ordinary life but in the end its practical problems remain much where they were before, for the connecting link between exaltation and problem is missing.

(15-6) Is it sound mysticism or is it mere fiction?

(15-7) These ill-balanced followers, who walk precipitous trails that overlook the deep ravines of lunacy cannot be brought into philosophy and cannot be made into mystics.

(15-8) The only elementals are vivified thought-forms. If they are evil and attack you, oppose them with thoughts of an opposite character. If your thoughts are strong enough and sustained enough, the elementals will eventually vanish.

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²⁸ PB himself inserted "II" by hand.

²⁹ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(15-9) Is the message his own unconscious fabrication or a genuine thought-transference?

(15-10) Retreat from the world is quite proper as an occasional or even regular practice. But too much retreat at too frequent periods may degenerate into escape from the world – which is quite improper.

(15-11) All religious occupations lend themselves to hypocrisy and this is no exception. The twentieth century mystics are often pious impostors, playing upon the credulity of their ignorant following. There exists among them a solid, saving remnant of noble men who are making arduous and genuine efforts to attain the superhuman wisdom which mysticism promises to devotees.

(15-12) The student who is busily engaged searching [inwards through meditation is justified in]³⁰

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II

17

II

(continued from the previous page) resorting to social isolation. But he will be very unwise and also very egoistic if he makes it a total and permanent isolation.

(17-1)³² There is an escapism which ignores all events other than personal ones. A form which, in our own experience, it commonly takes is shown by the announcement that 'I never read newspapers!'³³ It is pleasant to put out of consciousness the muddle and misery of our times, but in the end it is futile and self-deceptive. The escapist is justified in seeking a defence-mechanism against the constant reports of world tragedy and wickedness but he should find a better one.

(17-2) He sees even more clearly than he saw on the actual day itself that his break-away had to come because of the unsatisfactoriness of the way of life it inculcated, the limitations of outlook it bred. But before, he saw only the personal reasons; now he sees also the impersonal ones. And they are that his mystical outlook on life and his intellectual view of the world have to expand. But this could not be done in the narrow

³⁰ PB himself inserted "inwards through meditation is justified in" by hand.

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³² The paras on this page are numbered 13 through 17, making them consecutive with the previous page.

³³ PB himself inserted exclamation and apostrophe by hand.

and stifling atmosphere of the ashram. It was necessary that he get away from it and search deep within his own self, reflect much upon his own past experience, free himself from all external present suggestions, and create the new form that he is unconsciously seeking.

(17-3) Let him not mistake the incidental for the indispensable. The psychical is not the spiritual.

(17-4) The ascetic who retires from the sordid struggles, gnawing insecurities and dangerous discontents of our time like a rabbit into its hole, gains ease at the cost of conscience. The philosopher must think of others as well as himself. If the message to the world of this ancient wisdom were only a call to its inmates to desert it, then would the outlook for mankind be a sorry one indeed.

(17-5) Doctor Frank Buchman, founder of the Oxford Group, illustrates one defect of mysticism. Before the war he endorsed and even praised Hitler. Yet, for at least twenty years before this endorsement, he was practising meditation every morning without fail. He was getting, he claimed, guidance from God. Was it God's guidance that induced him to praise Hitler?

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II

19

II

(19-1)³⁵ When there are temptations to be overcome by will and trials to be met by fortitude, character has a chance to test itself and thus develop itself. The secluded monk misses this chance.

(19-2) Unfortunately, in the minds of unbalanced, undisciplined or uneducated people, the mystical conversion may lead to fanaticism or libertinism.

(19-3) If philosophy recognises the partial truth in these teachings it also points out their fragments of error.

(19-4) Ashram existence fails to impose any real test of character other than childish ones. Exposure to the corrosive acids of the world's tensions and temptations, conflicts and perils, would soon test the unworldliness of an ashramite's character and soon

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³⁵ The paras on this page are numbered 18 through 24, making them consecutive with the previous page.

show the real worth of his pious attainments. A monastic life which possesses no perils, struggles and constructive activity also possesses no intrinsic value, no ultimate worth apart from the temporary rest it gives. It takes no risks but gains no prizes.

(19-5) Quacks and charlatans prey on uncritical questing. This warning is no theoretical one; it is based on the knowledge of many cases which have been observed during travels in Asia, Europe and America. Many a good-living, kindly, sincere if simple church-goer and temple-worshipper is in safer hands and more spiritually advanced than the pseudo-mystics and so-called occultists who are being wrecked on the tragic shores of semi-insanity and worldly ruin, their egoism exaggerated, their ethics jumbled, their minds muddled or drugged by extravagances, their emotions neurotically confused and their finances reduced.

(19-6) The lack of accurate first-hand knowledge has brought about a sorry picture of the subject. Charlatans, sceptics, pseudo-mystics and imaginative dreamers have together unconsciously conspired to present mysticism alternately as a primitive superstition, occult humbug, glorified conjuring and super-religion. Such is the fruit of the hazy understanding about it which is to be found in most circles to-day. Real mysticism is none of these things.

(19-7) These aspirants need less talk about the truth and more practice of its ethical injunctions.

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II

21

II

(21-1)³⁷ Table-tipping, planchette-writing and trance mediumship may bring us into touch with friends long gone from our world, but on the other hand they may also submit our existence to invading spirits of an evil order who thrust themselves, unidentified, upon our brains and pretend to be what they are not.

(21-2) Those who flee the world do not thereby flee from the intellect's working. They merely change its field. Thought's wheel continues to rotate whether they live in forest hermitages or cities as crowded as beehives.

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³⁷ The paras on this page are numbered 25 through 34, making them consecutive with the previous page.

(21-3) Revelations come from the Overself, messages are transmitted to us and they are true enough in their beginning. But personal desires seize on them instantly, change and fashion them to suit the ego.

(21-4) This lack of balance shows itself in the idolisation of inertia which, regarded as a regrettable defect by³⁸ most normal people, is regarded as a mystical virtue by these supposedly super-normal people!

(21-5) There is only one way to correct these errors and cure this blindness. The philosophical discipline must be self-imposed, the philosophical training must be self-undergone.

(21-6) He is one of those who failed in his own quest through a strong egoism and vanity, and in consequence became the instrument of evil powers. He is doomed to spend his years in the evil task of striving to drag earnest seekers down to the same miserable failure that he has achieved.

(21-7) For too long these subjects have been the preserve of many, who, it must be regrettably confessed, are a little shaky in the upper storey and a little undisciplined in the emotional region.

(21-8) If Nature has prudently placed a wall between our world and that of the 'dead' we ought to be thankful for this limitation of our senses.

(21-9) When it comes to facts of history, imaginations begin to run wild. They will answer authentic criticism by unreliable statements.

(21-10) Those who revered him as the embodiment of spiritual sincerity may later shun him as the embodiment of spiritual quackery.

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II

23

II

(23-1)⁴⁰ When men are governed by their emotions, we can forecast what they are going to do before they do it.

³⁸ "my" in the original.

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⁴⁰ The paras on this page are numbered 35 through 44, making them consecutive with the previous page.

(23-2) Balance in the spiritual life is a quality which they have seldom sought and therefore seldom found.

(23-3) There is often a core of truth within these superstitious beliefs.

(23-4) It is unfortunately true that in these cults wisdom and nonsense are often inextricably confused.

(23-5) The teachings fill us with misgivings, and the teacher, when we meet him, with mistrust.

(23-6) He is trying to be what he has no business to be. These phenomena offer him only a series of mirages; they do not offer a true spirituality.

(23-7) These occult systems and cosmologies have a deceptive clear-cut outline, a fallacious finality and a pseudo-scientific factuality.

(23-8) The aspirant should guard himself carefully against these fallacies and delusions.

(23-9) Because so many mystics have confused their own personal characteristics, resultant of inborn tendencies, education and environment, with the particular effects of meditation many errors of interpretation have been born as a consequence. These personal additions are superfluities and have little to do with the intrinsic process of meditation. When rightly conducted under the guidance of a competent teacher, the practice liberates the seeker from the tyranny, the warpings and distortions of these characteristics, but when wrongly practised, as often happens when it is done alone, it merely strengthens their domination, and leads him into greater error still. Hence meditation is a double-edged sword.

(23-10) The deepest solitudes do not always contain the divinest men. Renunciation of the world works most when it works in the heart, which unfortunately, is not a visible thing. It is not always necessary to permit one's dress-suit to become covered with cobwebs in order to become a true devotee.

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II

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II

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(25-1)⁴² We must find ourselves, our spiritual centre. We know that the discovery comes only in solitude, but make no mistake, Yogic cave, nun's convent and ascetic's monastery are only for the few. Withdrawal from the affairs of life is not for the many. Theirs is to be the solitude of the inner life, the keeping of a reserved spot in the heart while busy in society.

(25-2) We must act in society the thoughts and dreams of our solitude. It is difficult to adjust the life of the Soul to the life of the world today and keep a fine balance – but we must TRY.

(25-3) The mystic who evades the real world and avoids rational social contacts, lives in a fantastic one of his own construction.

(25-4) Doubt is the spearhead of hope for believers deceived in their quest of spiritual life, as is discontent for those deceived in their quest of pupilship.

(25-5) False guides put the seeker's mind into hand cuffs whereas true guides free him.

(25-6) In this sphere facts become distorted into legends.

(25-7) So many of these phenomena have only a subconscious origin.

(25-8) The sincere seeker need not be ashamed of the false starts which his entry into these cults represent. For they are really his gropings after the true path, the right direction.

(25-9) No reasonable being will now prefer to accept vague uncertainty to solid certitude. Modern scientific outlook is rightly impatient of contentions which cannot be upheld with any show of fact. The sciences have now placed at the disposal of philosophy so much valuable material that the era of superstitious belief need never return.

(25-10) In ordinary religion and unphilosophic mysticism everyone is at liberty to build up his own heaven and hell, to create his own picture of God, and to invent his own method of reaching God, as he wishes. Who can disprove his statements? Such disproof is utterly impossible. We may disbelieve them but we cannot disprove them, for they deal with factors beyond our experience and hence beyond universal verification.

(25-11) They come through curiosity and remain through credulity.

⁴² The paras on this page are numbered 45 through 55, making them consecutive with the previous page.

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

(27-1)⁴⁴ The truth is not to be bellowed from the public platforms.

(27-2) The popular notion of religion offers a large concession to human weakness and human denseness. There is no attempt to give out the whole truth simply because there should be no such attempt.

(27-3) If they have cultivated solitude, practised reticence and avoided crowds, who is to blame? Not themselves.

(27-4) It is not only that they feel so much at odds with the world that they stand aside from it and refrain from mixing in its society. It is as much or more that they have found a way of life which seems to them the best, the truest and the most spiritually profitable. They feel it essential to follow this way wheresoever it leads them, and whether in or out of society.

(27-5) Even those who have had the good fortune to come into contact with philosophy, have either misunderstood it and so missed their opportunity, or neglected it because its disciplines seemed too troublesome.

(27-6) The time has come for more voices to speak this message, to expound and expand it. The need exists in this dark hour of humanity to make it heard a little more freely, less reservedly, than it was in the past.

(27-7) We regard the apparent indifference of such recluses as inhuman and selfish. But we are sometimes wrong.

(27-8) When we seek to learn what these ancients knew and taught, our questions remain largely unanswered and fall into the abyss of mystery.

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⁴⁴ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(27-9) Centuries ago there were sages who explored and examined every nook and cranny of the human mind.

(27-10) It is a profound error to include Buddha among the founders of religion. He was a sage and taught philosophy only, never a theological teaching, a religious doctrine. The word God had no meaning in his system. The Buddhist religion arose later and was founded by men who lived long after Buddha died. It represented a degradation of his philosophy, a dereliction of his teaching and an adoption of rites and

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(continued from the previous page) practices which he would not have permitted in his own lifetime.

(29-1)⁴⁶ So long have these ancient teachings been lost to or kept hidden from the world, that they seem at first sight incredible and fantastic.

(29-2) It is perfectly possible for every man to rise into the high planes of spiritual realisation, but it is probable only for one in ten thousand. He is born gifted, selfless, determined or fated. But what of the other 9,999? Religion must help them, since they are unable to help themselves. If we preach the gospel of philosophy, it is for the sake of that one, not for the multitude who we know will not heed it, since they lack the inborn power to obey it; and likewise for the sake of finding out that one in ten thousand we reckon it is worth the trouble of preaching.

(29-3) If the philosophical few realise that their doctrines [have little]⁴⁷ appeal to the masses, they need not feel disturbed. They must acquire something of the patience which Nature herself possesses. Truth must be their hope and its ultimate power must be their reliance.

(29-4) The truth can take care of itself. Nothing can kill it although clouds of falsehood or illusion may obscure it. Therefore philosophers have ever been content to be denounced and reviled, whilst refusing to stoop to denunciation and revilement themselves.

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⁴⁶ The paras on this page are numbered 11 through 17, making them consecutive with the previous page.

⁴⁷ "have little" was typed below the line and inserted with an arrow.

(29-5) In philosophy we have indeed left these doctrines far behind and entered a teaching which taking up their best points and rejecting their worst ones, will itself be a higher, a newer and a better form.

(29-6) Excommunicated by the Church, and proscribed by the state, the mediaeval mystic did not find life quite a bed of roses.

(29-7) If a man does not turn from these teachings with irritation because they are incomprehensible, he may as soon turn from them because they are incredible.

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

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(31-1)⁴⁹ If he is willing to know the grim worst about his character without turning aside from the quest in despair and without seeking alibis to justify it, he will make a good beginning.

(31-2) The simple refusal to think negative thoughts, if strongly and persistently held, will 'cleanse' the mind in time.

(31-3) The emotional hurts which meant so much and felt so deep when he was spiritually juvenile, will come to signify less and less as he becomes spiritually adult. For he sees increasingly that they made him unhappy only because he himself allowed them to do so, only because, from two possible attitudes he himself chose the little ego's with negative and petty emotionalism as against the higher mind's positive and universal rationality.

(31-4) They read or listen not to find truth but to find confirmation of their own misconceptions of truth.

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⁴⁹ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(31-5) Amid his gross brutalisations and maniacal exaggerations, Nietzsche's⁵⁰ evil mysticism expressed some truth. He affirmed rightly that life must be hard if it is not to be trivial.

(31-6) Only by shedding the miserable little ego, standing outside its orbit and refusing to indulge its negative emotions, can he find strength and peace.

(31-7) Nature seeks to achieve its own ends, which renders it indifferent to all personal ends. It considers no man's feelings but only his level of development, that he might be raised to a higher one.

(31-8) He must walk at his own pace, not society's hasty trot. He must choose his own road, not the most trodden one. The way of life which his neighbours follow does not suit him, so he must alter it. He holds the desire to fashion himself creatively into something better than he is at present, something nobler, wiser and more perceptive. But they hold no such desire, are content with static existence.

(31-9) A man may exalt himself to touch a diviner life or entangle himself in a more animal one.

(31-10) There are promptings in man which come from beneath his present stage and others which come [from beyond it]⁵¹

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(33-1)⁵³ Our respect for such a man is a personal one. It does not mean that we have also to show the same respect toward his world-view and his conduct of life if the gap between our ideas and behaviour has gradually widened.

(33-2) Another point for vegetarians is that cruel, wild beasts, such as tigers and treacherous, angry reptiles such as snakes, live wholly on animal products. The connection between their nature and their food is not entirely coincidental.

⁵⁰ "Nietzsche's" in the original.

⁵¹ PB himself inserted "from beyond it" by hand.

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⁵³ The paras on this page are numbered 11 through 22, making them consecutive with the previous page.

(33-3) The disciple is held to a higher ethical standard than other men.

(33-4) All those things in man – his egotism, his desires, his passions and his false materialist ideas – which prevent him from turning towards his higher self must be overcome.

(33-5) The more they send him hatred, the more must he draw forth compassion from within to meet it.

(33-6) He has not only to understand these limited points of view but also to respect them.

(33-7) The mind is the real root of the tree of character which, despite its thousands of branches, leaves and fruits, possesses but this single root.

(33-8) The way to salvation must include a return to the truer natural instincts buried beneath those imposed on us by civilisation.

(33-9) This grand section of the quest deals with the right conduct of life. It seeks both the moral re-education of the individual's character for his own benefit and the altruistic transformation of it for society's benefit.

(33-10) Whilst outwardly and resolutely doing all he can to foil the evil designs of his opponents, he must inwardly and resignedly detach himself from his troubles.

(33-11) The adepts are not creatures of sentimentalism. They do not love their neighbour in a gushy emotional way. How could they, when he expresses only his lower human nature or his beastly animal self? Not only do they not love humanity individually, they do not even love it in the mass.

(33-12) When a man's ego is inflamed with vanity, nothing can be done for him. He must then get the tutoring of the results of his vanity – which cannot in the end be other than painful.

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(35-1)⁵⁵ It is not necessary to be sullen in order to be serious. The man who walks rudely through the crowded streets of life, who flings his contempt from mien and speech, is but a melancholy misanthrope not a philosopher. He thinks he has surrounded himself with an atmosphere of detachment, when he has merely succeeded in surrounding himself with an atmosphere of surliness.

(35-2) Just as the writer turns his experiences of society to writing use, and creates art out of the best and worst of them, so the disciple turns his experiences of life to spiritual use and creates wisdom or goodness out of them. And just as it is harder for the author to learn to live what he writes than learn to write what he lives, so it is harder for the disciple to convert his studies and meditations, his reflections and intuitions into practical deeds and positive accomplishments than to receive these thoughts themselves and make them his own.

(35-3) He may become so sensitive as a consequence of meditation that other people's thoughts, feelings or passions may reflect themselves into his own nature temporarily when he is physically near them or mentally dealing with them. In such cases he will probably mistake the result for his own, thus expressing what is really alien to his mind or acting outside of his individual pattern of life. This is particularly true when a strong emotion like anger is directed against him. He may then feel instinctively angry with the other person. Unwittingly, he may become disloyal to the Ideal merely through being ignorant of what is happening psychically, and unguarded against it.

(35-4) It is not only in practical life that emotional control will be needed but also in mystical life. The very intensity of his emotions – however noble and aspiring they be – will confuse the reception of the truth during meditation and mingle it with the meditator's own preconceptions.

(35-5) You cannot walk this path without courage. For you will have to battle against the world and against yourself.

(35-6) He learns by practice how to isolate his mind and insulate his feelings whenever they come into contact with the lower-ranged auras of other people.

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⁵⁵ The paras on this page are numbered 23 through 28, making them consecutive with the previous page.

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(37-1)⁵⁷ A wiser scale of measures will rank the quality of a man's character above the quantity of his possessions.

(37-2) It will be the hardest of efforts to learn to refuse to identify himself with his emotions and to practise the art of separating himself from them.

(37-3) His quest of the Overself must be an untiring one. It is to be his way of looking at the world, his attitude toward life.

(37-4) The barriers that hold him back are of his own making.

(37-5) Until he has attained that inner strength which can concentrate thoughts and dominate emotions, it will be foolish to say that environment does not count and that he can mingle with society as freely as he can desert it. Without this attainment he will be affected by people and surroundings; he will be weakened by most of them or strengthened by a few of them.

(37-6) The sincere, who are honestly desirous of discovering Truth at whatever cost, will be helped within their limitations; the insincere, who seek to support their petty prejudices rather than to follow Truth, will have their hearts read and their hollowness exposed.

(37-7) Both poor and rich alike, both mendicants and magnates, are constantly subject to the vicissitudes of clamorous desires or chilling fears, and know not the happiness of mental quiet, the pleasure of uninterrupted peace.

(37-8) To comprehend one's nature is one thing but to control it, to learn to obey deep intuitions rather than rash impulses, is quite another.

(37-9) Most men walk through life with masks over themselves. The first step to truth is to take off this mask, to be oneself.

(37-10) Either man does not hear the interior message or else he does not want to hear it. That which causes him to be so deaf, may be mere heedlessness but it is more likely to be worldly desire and personal conceit.

(37-11) "Those men who do not realise that we must all die at some time, quarrel. Those others who realise it settle their quarrels.." Dhammapada I.6.

⁵⁷ The paras on this page are numbered 29 through 39, making them consecutive with the previous page.

(39-1)⁵⁹ Childhood, adolescence and the threshold of manhood represent the most impressionable period of the human being's life. The possibilities of uplifting moral character, improving thinking power and unfolding mystical intuition during such a period are much more than most people believe. Hitler fully realised this truth and turned it to suit his own devilish purposes with such startling success as to vindicate its immense importance. He falsified science and mutilated history, but his greatest harm was to poison the minds of the younger generation with that most dangerous of all infections – hatred. He cunningly taught millions of young boys and girls to think daily and solely of the righteousness of his cause until they came to believe in it with the strong faith that an earlier generation gave to God.

(39-2) A man must know his limitations, must know that there are certain desires he can never attain and certain people with whom he can never be at ease. Moreover, he must know other men's limitations too, must realise that he can never make some understand, let alone sympathise with, his mystical outlook and that he can never bring the unevolved herd to give up their materialistic, racial or personal prejudices.

(39-3) An indiscriminate granting of freedom would, in the present condition of human nature, mean at least as much evil as good. Without going to the extreme of regimentation, some limitation upon it is absolutely needed.

(39-4) Criticism is rarely acceptable when it comes from outside. For it is⁶⁰ then supposed to have a hostile motivation. Neither the spirit of genuine truth-seeking nor that of friendly constructive helpfulness will be correctly understood; they will only be misunderstood.

(39-5) The term 'good' is used here with clear consciousness that there is no absolute standard of goodness in common use, that what is regarded as good today may be unacceptable as such tomorrow and that what one man calls good may be called evil by another man. What then is the sense which the student is asked to give this word? He is asked to employ it in the sense of a pattern of thinking, feeling and doing which conforms to his highest ideal.

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⁵⁹ The paras on this page are numbered 40 through 44, making them consecutive with the previous page.

⁶⁰ PB himself inserted space by hand

(41-1)⁶² Those who regard altruism as the sacrifice of all egoistic interests are wrong. It means the doing well by all, including ourselves. For we too are part of the all. We do not honour altruistic duty by dishonouring personal responsibility.

(41-2) Face yourself if you would find yourself. By this I do not only mean that you are to seek out and study the pathetic weaknesses of your lower nature, but also the noble inspirations of your higher nature.

(41-3) A little fun is indeed worth while, going to a theatre or cinema is good relaxation, and an occasional dip into light fiction is a pleasant respite from the day's care. But life is on the whole a serious thing, larger than humour, sterner than relaxation.

(41-4) His standards will change from the old materialistic valuation of things owned and cash kept to personal character and personal competence expressed in noteworthy achievement.

(41-5) Whilst they are dominated by stormy emotions and ungoverned passions, it will {be} either too difficult or too dangerous to practise meditation. It is a necessary preparation, therefore, to make some effort to improve the character.

(41-6) He will not care to meddle in politics, for an arena of strife, struggle, the clash of selfish interests, lies and libels will naturally be distasteful to him. But if destiny bids it, he will swallow his reluctance.

(41-7) The quest does not offer this inner peace immediately. On the contrary, it offers a long struggle before such a reward can ever appear on the horizon.

(41-8) The habit of constantly identifying himself with what is best in himself, develops a repugnance towards sin but leaves a calm tolerance towards sinners.

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⁶² The paras on this page are numbered 45 through 54, making them consecutive with the previous page.

(41-9) It is time to stop when such a flexible all-things-to-all-men attitude begins to destroy strict honesty of purpose and truth of speech. No sage can stoop so low, but pseudo-sages may.

(41-10) The act must illustrate the man, the deed must picture the attitude. It is thus only that thought becomes alive.

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(43-1)⁶⁴ Philosophy is not a matter of theory alone. It is also a matter of conduct. It imposes responsibilities on the conscience and restraints on the will.

(43-2) A man may despise formalities and question conventionalities but, in a community where they are all-powerful, may yet decide not to dispense with them.

(43-3) He is not to let his own riches or someone else's love any more than his own poverty or someone else's hatred, make him forget the Quest.

(43-4) How many of his thoughts and feelings are really entrants from outside, picked up or sent to him by other men and women.

(43-5) If they are wise and adopt a philosophical resignation to the inevitable, recanting the past and rectifying the present, they need suffer far less than those who do not.

(43-6) In such an atmosphere of emotional storm, it is not likely that they can keep their thinking on a sane level.

(43-7) The ordinary man is too complacent to search for shortcomings within himself. The earnest aspirant must be humbler.

(43-8) Some people become neurotic through too much strained activity but others become neurotic through too little!

(43-9) He does not ask anything of anyone. He has had enough experience of this world to appraise human nature at its actual worth.

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⁶⁴ The paras on this page are numbered 55 through 68, making them consecutive with the previous page.

(43-10) We must be ready to fly {in} the face of worldly wisdom if our inner mentor so bids it. We shall not rue the day we acted so.

(43-11) Harsh feelings, bitter resentments and selfish attitudes will not yield balanced judgments.

(43-12) The philosopher is free from the erratic movements of a merely emotional world-outlook.

(43-13) He will steadfastly refuse to give himself up to violent passions or violent emotions.

(43-14) The desire for motherhood is Nature's urge in the individual; it is entirely on a par with the illusions of sex; see it for what it is worth, no more or less, leave the rest to fate; you may then enjoy it if it comes or remain undisturbed if it does not.

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(45-1)⁶⁶ There is the common friendship in which the emotional attitude may one day pass from affection to animosity, and there is this rare friendship which, because it is based on something deeper, diviner and more enduring than mere emotion, witnesses only the ripening of affection into real love.

Dear Friend, seest thou not
that whatever we look on here
Is but an image, shadow only
of a beauty hid from our eyes.

Dear Friend, hear'st thou not
this jarring tumult of life
Is but a far discordant echo
of heaven's triumphant harmonies.

Dear Friend, know'st thou not
that the only truth in the world

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⁶⁶ The paras on this page are numbered 69 through 70, making them consecutive with the previous page.

Is what one heart telleth another
in speechless greetings of love.

From "The Spirit of Man" – an anthology -
Robert Bridges.

(45-2) Few people outside the Royal Society know that Sir Isaac Newton, whose book "The Principia" changed science to its foundations, was not only one of England's greatest men of science: he was also one of her most ardent students of mysticism. There is a large mass, estimated at one million words, of unprinted papers which he left behind in a box at Cambridge – papers which must surely have been well known to his bewildered biographers but which have never been published out of fear of harming Newton's reputation by the mere revelation of this interest in a subject which was for so long taboo in scientific circles. After his death Bishop Horsley inspected the box with a view to publication but on seeing some of the contents, he slammed the lid with horror. The existence of these papers is well known to, and has been testified by, Sir Robert Robinson, President of the Royal Society, who, asking how Newton could be both a mathematician and a mystic, himself answered that it was because he "perceived a mystery beyond and did his best to penetrate it." Also it is well known to the late Lord Keynes, the famous economist, who was moved by them to

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(continued from the previous page) exclaim that Newton's "deepest instincts were occult," and that "the clue to his mind is to be found in his unusual powers of continuous concentrated introspection."

In a lecture given to a small private audience at the Royal Society Club in 1942,⁶⁸ Lord Keynes said this about Newton: "Why do I call him a magician? Because he looked on the whole universe and all that is in it as a riddle, as a secret which could be read by applying pure thought to certain evidence, certain mystic clues which God had laid about the world to allow a sort of philosopher's treasure hunt to the esoteric brotherhood... He believed that these clues were to be found partly in certain papers and traditions handed down by the brethren in an unbroken chain back to the original

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⁶⁸ This lecture was titled "Newton, the Man" and was read posthumously by his brother to the Royal Society of London in July, 1946. http://www-history.mcs-st-and.ac.uk/Extras/Keynes_Newton.html. It can also be found in our Wiki Standard Info for Comments document.

cryptic revelation in Babylonia... All would be revealed to him if only he could persevere to the end, uninterrupted, by himself... All his unpublished works on esoteric and theological matters are marked by careful learning and extreme sobriety of statement. They are just as sane as the "Principia."

A large section of these papers seeks to deduce secret truths of the universe from apocalyptic writings, another examines the truth of Church traditions, a third deals with alchemy, the philosopher's stone, the elixir of life, the transmutation of metals, a fourth consists of copies of ancient mystic manuscripts or translations of them.

There, in the University Library at Cambridge about half of these silent memorials of Sir Isaac Newton's secret studies still rest today, while the other half were sold by auction and dispersed in private hands in 1936.

Newton's library had such titles in it as Agrippa's "De Occulta Philosophia," "Fame and Confession of the Rosie Cross," Geber's "The Philosopher's Stone," several of Raymond Lully's and four of Paracelsus'. His own personal annotations appear in most of the volumes. He studied Jacob Boehme very closely and copied long pieces from his works.

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(continued from the previous page) Even such a hard-headed scientist as Professor E.N. da C. Andrade was forced to confess, at the Tercentenary Celebrations in 1946, "I feel that Newton derived his knowledge by some thing more like direct contact with the unknown sources that surround us, with the world of mystery, than has been vouchsafed to any other man of science. A mixture of mysticism and natural science is not unexampled - Swedenborg has important achievements in Geology, Physiology,⁷⁰ and Engineering to his credit."

Archbishop Tenison said to Newton: "You know more divinity than all of us put together."

(49-1)⁷¹ The Roman Stoics who sought to control their emotions and master their passions, placed character above knowledge. We pursue a similar albeit less rigorous discipline in controlling feelings by reason because we place knowledge above character. The latter is made a preliminary to attainment of the former.

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⁷⁰ PB himself inserted a comma by hand.

⁷¹ The paras on this page are numbered 71 through 78, making them consecutive with the previous page.

(49-2) Can we bring philosophy into touch with men's lives and give it a dynamic influence in the making of men's characters?

(49-3) Man's [main]⁷² business is to become aware of his true purpose in life; all other business is secondary to this primary concern.

(49-4) It is desirable to bring one's outer life into harmony with one's ideals, but such a thing can seldom be achieved at a stroke. Patience is necessary.

(49-5) These ideals have been reiterated too often to be new, but concrete application of them to the actual state of affairs, would be new.

(49-6) He finds in philosophy and intellectual satisfaction which is undoubtedly the purest, noblest, most impersonal of all satisfactions. It is certainly more enduring than emotional satisfaction.

(49-7) We each possess our own heavenly latitude and must seek out our true compatriots on that line.

(49-8) The emotions of a woman change like the direction of the breeze; who can say whither they will turn tomorrow?

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

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(51-1)⁷⁴ The unsatisfactoriness of most Vedantic metaphysics is that it limits itself to ontology. The unsatisfactoriness of most Western metaphysics is that it limits itself to epistemology. Both are one-legged creatures. A satisfying full-limbed system must first begin with epistemology and then end with ontology.

(51-2) I am not one of those who despise the great cultural and scientific achievements of the intellect in order to praise the mystical achievements of the intuition. I have no desire to detract from the wonders of modern civilisation in order to point out the wonders of mysticism.

⁷² PB himself moved "main" from after "business" by hand.

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⁷⁴ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

(51-3) So far, many inventions of applied science have proved as much a curse to mankind as a blessing.

(51-4) It opposes the transcendental truths of first-hand knowledge to the transient theories of intellectual speculation.

(51-5) The West has been training itself for two centuries or more along the lines of physical inquiry, and the fruitfulness of achievement has ordained that physical results, tangible and visible results, are the things which interest us most.

(51-6) The metaphysician who has lost himself in a jungle of intellectual subtleties which end nowhere must retrace his steps and achieve balance through yoga practice.

(51-7) To bring one's natural scepticism into a fine balance with the intellectual sympathy these subjects demand, is not an easy task but he must try to do it.

(51-8) The man who puts up a barrier of egoistic prejudices or superiority complexes cannot hope to penetrate into the secret circle of truth-knowing. Only he who is ready, tentatively, to shift his intellectual standpoint for that of another is at all likely to be admitted into the sacred treasure house of wisdom.

(51-9) These high teachings will co-ordinate the facts of life and explain them. Where another man sees them enshrouded in gloom, he will see them clear in noon-light.

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(53-1)⁷⁶ Every man who is capable of thinking in a disinterested manner – and therefore capable of thinking truthfully – must come to this realisation. It is a most unfortunate fact, however, that such disinterested thought is extremely rare, that men are prone to wishful thinking, to mental outlooks more or less strongly coloured by their personal desires, prejudices and social positions.

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⁷⁶ The paras on this page are numbered 10 through 20, making them consecutive with the previous page.

(53-2) We are helped indeed every time that we discover in somebody else's writings an idea which has been trying to formulate itself in our own mind but which could not pierce the clouds of obscurity, vagueness and uncertainty which surrounded it.

(53-3) There is an established order in the universe, scientific laws which govern all things, and no magician who seems to produce miracles has been permitted under special dispensation to violate that order or to flout those principles.

(53-4) Most of us move from one standpoint to another, whether it be a lower or a higher one, because our feelings have moved there. The intellect merely records and justifies such a movement and does not originate it.

(53-5) We are frequently told not only that the age of faith has definitely failed and is behind us, but that the present age of reason is failing too.

(53-6) The average European has little use for abstract speculations and metaphysical questions, but this attitude is not wise.

(53-7) The ordinary man believes when he wants to,⁷⁷ disbelieves when he doesn't! This is unsuitable for truth finding.

(53-8) Without such a lucid understanding, he may easily go astray and bestow his faith or yield his aspiration, to what is not the true divine.

(53-9) Metaphysics instead of being, as it could and should be, a fertile field, has become instead a stagnant pool.

(53-10) The hand of experience sows a good many doubts in the field of his early beliefs.

(53-11) There is no teaching – however scientific - which will not be found, on simple or severe analysis to make some call on faith,

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(55-1)⁷⁹ To depend on feeling as a guide to truth is to depend on a truncated method which is inadequate to the task. The only complete basis for our enquiry is feeling plus

⁷⁷ We have inserted a comma for clarity.

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reason, the only results which possess unquestionable validity are those achieved by feeling plus reason. The power of intuition alone can enable us to discriminate between the real and the unreal and it alone can eliminate all doubts by eliminating contradictions.

(55-2) The futility and unwisdom of utter reliance upon feelings, unchecked by reason, was tragically evidenced by the sad case of Nijinsky the famous Russian dancer, who after delighting audiences in the world's chief capitals became insane and for more than twenty years had to withdraw from his artistic career and pass most of his days in a sanatorium. Nijinsky kept a diary in the early days of his illness, in which we find sentences like the following: "I am God. I am God. I am God." Throughout those pages Nijinsky insists on feeling rather than thinking as a source of wisdom, and feeling he defines as "intuitions, proceeding from the unconscious." The man who claimed to be God was, however, unable to fulfil himself as a human being. Why? Because he was really unbalanced for he rejected utterly the claims of Reason and he denounced 'mental' people as being "dead."

(55-3) Those who complain that this philosophy is unintelligible, thereby expose their own insufficiency of intelligence and their own lack of mental capacity wherewith to grasp its position and conclusion. For there must be an affinity between the creativeness of the writer and the comprehension of the reader; without it both will be peering at each other through an opaque frosted glass window.

(55-4) Everybody takes it for granted that he knows the meaning of words. You can see how false this assumption is, if you bring two controversialists together and make them attack each other. They will talk at cross purposes over certain words like 'creation,' etc.

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(57-1)⁸¹ We fire away words, thinking we understand them or that we know their meaning, but actually we use terms like 'God the Absolute,' quite meaninglessly. We

⁷⁹ The paras on this page are numbered 21 through 24, making them consecutive with the previous page.

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⁸¹ The paras on this page are numbered 25 through 34, making them consecutive with the previous page.

explain nothing by using one empty word after another. We ought to be more careful in making statements and sentences about them.

(57-2) If there is anything like Truth, it must be universal. It cannot be confined to any school or religion or country. Philosophy alone has seen this. Whereas others say that such truth is unattainable; we can have only approaches to truth and degrees of it but never the highest truth.

(57-3) We seek a truth which is unvarying and universal. Define your terms and then examine them to discover whether they are related to facts or not.

(57-4) He who examines and enquires will necessarily become the foe of hollow, meaningless formulae.

(57-5) Semantics deals with those subtleties of language which escape the notice of uneducated people and are ignored by those who shirk a little labour.

(57-6) We must look beneath the multitudinousness of words if we want to get at truth.

(57-7) Much discussion is only much ado about nothing, because based on terms that express self-contradictory concepts or meaningless sounds, are meaningless sounds.

(57-8) We can accept nothing in trust as far as the quest of truth is concerned, although we can and needs must accept most things on trust, so far as the practical purposes of life are concerned.

(57-9) The conclusion to which a person will arrive after thinking upon the problem of the world will inevitably depend on the standpoint from which he starts.

(57-10) Before you can take up this and cultivate enquiry you have to remove the restrictions of inherited superstitions and temperamental prejudices and preconceived notions – all based on limited experience and little thought.

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(59-1)⁸³ First and foremost among the duties of the beginner in Vedanta, if he wishes to advance with a firm step, is to rid his mind of false conceptions. Otherwise he will

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stumble at its very threshold. Once these errors are removed, it is comparatively easy to obtain a proper comprehension of the true nature of things. This demands, however, the severest reflection.

(59-2) When thinking realises its own imperfections, it will realise the need of silencing itself at the point of its farthest reach. Here it will have to call in the help of a technique like yoga.

(59-3) The English mentality abhors the abstract, prefers the concrete. It is averse to metaphysical principles. However as a result of its struggle against Nazism and its groping amid crisis it is now beginning to find a factual content in such principles.

(59-4) We must use words in their precise connotation when important truths depends upon such usage. And it ought therefore to be perceived that A- and P- are not identical concepts. There is a grave distinction between them.

(59-5) Philosophy does not overlook the importance of providing its votaries with an ethic of the mind, a discipline of the heart and a morality of the will. Too often this is neglected by the vague pantheistic kind of Eastern mysticism which seeks for and is satisfied with emotional ecstasy alone.

(59-6) Just as we ought not misuse emotion, so we ought not misuse reason. We may use reason to justify an intuition, provided we use it faithfully and not to flatter our prejudices or prepossessions. We shall then be as ready to examine critically searchingly and impartially our own conclusions as those of an opponent.

(59-7) It is impossible for the scientist to conclude his thinking about the observations which he has made of Nature and the facts which he has amassed in the laboratory, without venturing into metaphysics. If he is afraid to make such a venture then he must leave his thinking inconclusively suspended in mid-air.

(59-8) What was right in the medieval days of religious persecution and in the antique days of popular illiteracy, is no longer right in twentieth century days of religious freedom and popular education. Mysticism must not continue to seclude itself. It must find outer expression and emanate inner influence.

(59-9) This is not to be confused with the pedantic and barren learning of metaphysical speculations. For the more we study the metaphysics of truth, the more we feel kindled within us a powerful attraction to the Higher Self and a stronger religious veneration of the Divine Wisdom.

⁸³ The paras on this page are numbered 43 through 52; they are not consecutive with the previous page.

(59-10) Behind the orderly reasonings of the metaphysics of truth, there stands the power of veridic insight. Those who are devoid of metaphysical capacity, are naturally impatient with such counsel.

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(61-1)⁸⁵ Human thinking is uncertain, tentative, confined in range, sometimes right but often wrong.

(61-2) It is unwise sceptically to let these truths vanish from our sight, as though we had not even heard of them, for then the groove of old sufferings will have to be cut anew.

(61-3) It is not only the two faculties of thought and speech which place man higher than the animal.

(61-4) To imagine the physical and to contemplate the spiritual are two mental faculties which no animal possesses.

(61-5) Let him not put a meaning upon my words which was never intended.

(61-6) The critical judging intellect is extremely valuable in its proper place. But when it is misplaced its activity bars the entry of intuitions and prevents divine enlightenment.

(61-7) The study of speculative metaphysics may chill off religious belief but the study of metaphysics of truth brings with it deep religious feelings.

(61-8) Although we have often mentioned the need of a conscious metaphysical world-view, it should be understood that the metaphysical understanding meant here is one freed by discipline from stultifying intellectualism and stupefying egoism. This at once places it in a class quite apart from the academic speculative kind.

(61-9) Metaphysics must teach us to think and science must provide us with the necessary facts upon which to exercise our thinking. But if it omits mystical facts it is incomplete science.

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⁸⁵ The paras on this page are numbered 53 through 68, making them consecutive with the previous page.

(61-10) His use of these words in senses which they do not bear for other people. True intelligence is the working union of three active faculties: concrete thinking, abstract thinking and mystical intuition.

(61-11) Philosophy is not interested in twilight-gropings for occult phantoms or deceptive speculations to exercise fancy. It seeks and accepts only verifiable facts.

(61-12) These are the inevitable ups and downs of a public opinion which seldom troubles to establish a reasonable continuity in its thinking, but allows itself to be swayed by events as they happen, regardless of causes.

(61-13) The value of metaphysical scepticism is to overcome mental inertia, to liberate us from dogma and to teach us tolerance. It frees us to search for higher truths and nobler values.

(61-14) He who can conquer language, conquers men.

(61-15) Reason's first duty in metaphysics is to help us recognise our errors.

(61-16) The student is first invited and then helped to find his own answers to these questions.

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(63-1)⁸⁷ The religious attitude starts with belief in the Infinite Mind whereas the metaphysical attitude leads up to it as a logical conclusion.

(63-2) The personal and vertical pronoun ('I'). It is a tough task thinking our way through these metaphysical problems but the stretching of mental fibre which results is not the only reward.

(63-3) In his power to reason, his capacity to premeditate a course of action, his ability to choose between right and wrong and above all in his aspiration toward and

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⁸⁷ The paras on this page are numbered 69 through 81, making them consecutive with the previous page.

realisation of a transcendental consciousness, man has climbed upward to heights where no animal can follow him.

(63-4) But it is not only the power to become conscious of himself as an intellectual being that segregates man from the animal; it is still more the power to become conscious of himself as a spiritual being that does so.

(63-5) The fruits of logic are only reasoned opinions because they are got after ignoring a number of the facts; the fruits of reason are superior because they are got after an attempt to ascertain all the facts.

(63-6) Reasoned thinking completes its loftiest mission when it enforces upon itself the recognition of its own limitations, when it perceives that its most liberating ideas cannot liberate itself and when it thenceforth places its services at the disposal of ultramystic contemplation of the Un-thinkable.

(63-7) Scientific thinking is merely Euclidean. It has length and breadth but it lacks the third dimension of depth. And this it can get only by taking a plunge into metaphysics.

(63-8) In this scientific age, it is necessary to base spiritual teaching on demonstrable facts rather than on disputable revelations.

(63-9) If this is so, then the word has lost a precise meaning and can be applied loosely to whatever fancy or whim takes hold of a man's mind.

(63-10) The intellect alone is powerless to judge these matters accurately, it must call help in – the help of intuition and mystical states.

(63-11) Whoever studies these teachings with devotion and fervour, will find his understanding will not remain laggard for long.

(63-12) The kind of rationalism which springs from the human intellect's refusal to accept any knowledge that does not arise from its own limited resources, is arrogant misleading and inexcusable. But the kind which....

(63-13) The scientific practical mentality does not find it easy to grasp these intuitive ideas.

(65-1)⁸⁹ He accepts all that mystical intuition can tell him about his own and the universal being. But he sees that it will not be weakened, it will only be supported checked and balanced if he listens also to what the rational intellect can tell him.

(65-2) Science which through the careful observation of facts and close reasoning upon those facts, first made materialism seem the most plausible explanation of life, has since refuted itself.

It is enabling philosophy to put the hidden teaching upon firm and rational foundations.

(65-3) We do not overcome our doubts by suppressing them, we do not meet our misgivings by denying them and we do not refute by shirking falsehood questions which happen to be inconvenient.

(65-4) Philosophy provides for the intellectual and emotional needs of evolving spirituality, not merely as does mysticism for the emotional needs alone.

(65-5) The developed intellect, with all its pardonable pride but irritating vanity, must one day humble itself at the feet of a far loftier faculty, insight.

(65-6) Such semantic self-vigilance will have a chastening effect on his private thoughts, quite apart from his public talk or writing.

(65-7) The moment science proceeds to consider the metaphysical issues of its own facts, that moment it proceeds to transform itself into a higher knowledge.

(65-8) The faculty of reason is for our use in balancing the movements of emotion.

(65-9) No animal can comprehend what a man may comprehend.

(65-10) Few venture to do more than peep beyond the portals, for they are unable to bear the hard strain of prolonged philosophical thinking.

(65-11) It does not mean that we are to return to the gullibility of the boob or to revert to the state of the simpleton.

⁸⁹ The paras on this page are numbered 82 through 97, making them consecutive with the previous page.

(65-12) We do not mean the hair-splitting theoretical arguments which turn metaphysics into a tilting ground.

(65-13) The mystic who has not this clear metaphysical knowledge may attain in a limited goal but even then because his effort is not a guided one, much of it is lost in blind striving.

(65-14) It can only be translated into thinkable language by a process which elaborates this instantaneous and simple experience into a lengthy and complicated metaphysic. It is only through such insight that a man may attain enduring wisdom, not through intellect.

(65-15) Only those who seek facts rather than phrases, who respect the meaning of words, are not likely to be overwhelmed by them.

(65-16) Memorised knowledge is inferior to thought-out understanding.

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(67-1)⁹¹ There are a number of people who call themselves “advanced” but the truth is that they have merely advanced into a cul-de-sac, whence they will one day have to return.

(67-2) There is no unvarying answer to the question, What is Truth? The standpoint of he who asks it must inevitably delimit the nature and form of the answer he will receive, whether it come from life itself or from the sage who knows.

(67-3) I felt, with all respect, that our universities teach only the ABC of life; that only men like Emerson can communicate the XYZ of human existence.

(67-4) The final test of the worth of the doctrines to which a man subscribes is what he himself is. By this test there are numerous men who are not metaphysicians like

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⁹¹ The paras on this page are numbered 98 through 109, making them consecutive with the previous page. This page is a duplicate of page 181 in Vinyl VII to VIII.

himself but who tower far above him in character. He⁹² may call himself a philosopher but he has proved himself to be but a metaphysician.

(67-5) In an age of science, this stubborn refusal to relate causal facts to consequential ones, this blind determination to ascribe all happenings to God's will and none to man's doing, becomes childish.

(67-6) Thus in life it is before all things useful to perfect the understanding or reason as far as we can, "wrote Spinoza, "in this alone Man's highest happiness or blessedness consists."

(67-7) We are not casting stones at intellectual knowledge; it has its place. But let it be kept in its place. Let it not become a usurper. The higher mysticism first satisfies the intellect's demands, then transcends them. It does not, like the lower mysticism, reject or ignore them.

(67-8) Thus we see how reason, so far from being despised as 'anti-spiritual,' has actually led us, when allowed to complete its work and not stopped by materialist intolerance, to the profound spiritual truth of our being. What we have next to do is to realise this truth through ultra-mystic exercises.

(67-9) The central point of our program rests, however, on the firm foundation of the ultimate wisdom—hitherto kept in a hidden school for the privileged few but now to be made available for all whose ethical outlook and mental capacity can grasp it.

(67-10) It is not at all hard for anyone with enough brains to state a case for being good and then to state a case of equal strength for being bad. Logical argument alone cannot provide a final test of the truth of any case. For this we must go also to impersonal feeling, mystical intuition and, not least, practical life.

(67-11) We learn truth partly by experience, partly by intuition and partly by instruction.

(67-12) The materialist attitude of science has receded quite immeasurably.

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⁹² This sentence originally read: "He may call yourself a philosopher but you have proved yourself to be but a metaphysician." Although PB himself sometimes referred to himself in the 3rd person this doesn't seem to be the case (or person) here - rather it is most likely a grammatical slip by PB or his typist. —TJS '20

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(69-1)⁹⁴ Human knowledge may be relative but the truth that there is an imperishable reality back of the cosmos, is an absolute one.

(69-2) The basic ideas of this teaching have been transmitted down through the ages but only to a selected few.

(69-3) An emotion can be caught but a doctrine must be taught.

(69-4) The whole intellectual structure is supported by a solid core of super-intellectual insight.

(69-5) It is inevitable that, as his search for truth becomes keener and deeper, his thought will become more precise.

(69-6) When a man begins to lay down in advance the conclusions to which his thinking is to lead him, he is not really seeking truth.

(69-7) There is no such thing and the word itself is nothing more than a convenience for expressing a point of view.

(69-8) They manage to pack the smallest quantity of thought into the largest quantity of words.

(69-9) Intelligence is inspired intellectuality. It yields well-reasoned and divinely-prompted ideas.

(69-10) Intellect devoid of any knowledge of the spiritual laws which govern life, becomes as dangerous to man as intellect informed by that knowledge becomes helpful to him.

(69-11) We must think before we can understand the soul's existence we must understand before we can realise it.

(69-12) Metaphysics makes use of the highest reasoning faculties of man.

⁹⁴ The paras on this page are numbered 110 through 130, making them consecutive with the previous page.

(69-13) Ours is a complete synthesis of mysticism, metaphysics, science, religion, ethics and action. It offers a higher and wider objective than the earlier yogas.

(69-14) This intellectual power is not to be allowed to crush the heaven-born intuitional sense by its sheer weight but is to be fused with it.

(69-15) When the response to these teachings is merely emotionalist then it is also mostly untrustworthy.

(69-16) We have only to listen to the intellectual bickerings of our time to know that intellect alone does not yield certitude.

(69-17) Pompous abstractions and sonorous phrases like this are cleverly designed to throw a veil over a man's thinking power.

(69-18) He can travel this path more safely and successfully if he can see his way more clearly. The metaphysical map enables him to do this.

(69-19) This baffling problem cannot be solved by the intellect alone. But if the intellect calls in help from the intuitive faculty, it may succeed in doing so.

(69-20) INDIAN PE. I asked the sage to excuse my occidental bluntness in plunging straight into questions which might seem impertinent to him but which seemed important to me.

(69-21) Whatever⁹⁵ argument is put forward, it can almost always be countered by another one.

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(71-1)⁹⁷ Whatever⁹⁸ argument is put forward, it can almost always be countered by another one.

⁹⁵ This para is a duplicate of para 71-1; presumably the original typist accidentally typed it twice when switching pages.

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⁹⁷ The paras on this page are numbered 131 through 144, making them consecutive with the previous page.

(71-2) As his conception of the truth becomes clearer, his aspiration to realise it in his life becomes stronger. This is so and must be so.

(71-3) His conduct will be better, his mind wiser and his heart happier if he seeks and gains a knowledge of the divine laws governing the universe than if he refuses to do so.

(71-4) The man who has not found out his spiritual origin and higher destiny may be excused but the man who has not tried to find it out is blameworthy.

(71-5) The invaluable reticence of the most secluded Yogis makes it difficult to discover their true doctrines. It is sometimes wiser to maintain a discreet silence than to tell all you know.

(71-6) There is a plan implicit in the very orderliness of the cosmos. Science has begun to get some dim glimpses of little fragments of this plan. But only an illumined metaphysics can get clearer sight.

(71-7) We shall find truth only after complete candour of thought, the fullest enquiry, the freest discussion, the most ruthless marshalling of arguments to their logical conclusion, and the most fearless disregard of personal bias and narrow interests.

(71-8) Men who have been instructed in elementary or secondary schools no less than those who have been instructed in colleges and universities must still be deemed lamentably ignorant if they do not know the purpose of their incarnation, the ultimate object of their earthly life.

(71-9) The possession of abstract thought distinguishes man from mere animals. It makes him a higher being. It links him with a brain which can compass the universe, pierce the mysteries of life and unfold the sacred soul.

(71-10) The terms which name the chief things around which a discussion centres should first be defined. All of us may be saying black yet being understood as meaning white if this preliminary precaution is not taken.

(71-11) I [discovered]⁹⁹ later that he discourages loose thinking or loose expressions among his followers, and desires them to aim at exactitude of speech and clearness of thought.

⁹⁸ This para is a duplicate of para (69-21); presumably the original typist accidentally typed it twice when switching pages.

⁹⁹ PB himself deleted "CHAPTER VI." after "discovered" by hand.

(71-12) When science rises from the physical measurement of the world to the metaphysical concept of the world, it rises

(71-13) Even science has begun to admit the mystical into its thinking. It had to, when confronted by the sheer fact of its own discoveries. But the admission has been made reluctantly grudgingly and still too slightly.

(71-14) Man did not know through his eyes or hands that electricity exists but only through his powers of reasoning. We know in our best moments that we are merely recipients of power, goodness and understanding.

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(73-1)¹⁰¹ It is {as}¹⁰² inevitable that they shall misunderstand him as it is that he shall understand them.

(73-2) The recognition that the synthetic view is the only right viewpoint will initiate a new epoch in the world of thought.

(73-3) I am too much aware of the diversity of intellectual truths to regard them as other than merely relative. Therefore I prefer a light scepticism.

(73-4) But what is X—? We ought to use this word with somewhat scrupulous care, owing to the number of absurdities which have taken shelter under its roof.

(73-5) We have to live by actual knowledge where we can get it and by theoretical concepts where we cannot.

(73-6) The men of former epochs were not prepared for the hidden teaching in all its rich fullness.

(73-7) From all these metaphysical studies he will derive even without seeking it a lofty tranquillity and a noble impersonality.

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¹⁰¹ The paras on this page are numbered 145 through 161, making them consecutive with the previous page.

¹⁰² We have inserted “as” for clarity. — TJS ‘20

(73-8) In the sphere of mental operations man is able to achieve what no animal can achieve.

(73-9) We cannot accept the dogma that conscientious reasonable thinking is wrong for the spiritual aspirant but right for the worldly materialist.

(73-10) There is nothing wrong in asking that the search for, no less than the statement of, truth should be reasonable.

(73-11) The peculiar beauty of this teaching {is}¹⁰³ that it makes no appeal for authority to mysterious Mahatmas beyond the Himalayas – where we cannot get at them – but presents its source as a living _____¹⁰⁴

(73-12) The scientist can give us facts of which he has made certain but why they should happen to be as they are, he cannot say.

(73-13) Such reflection removes the bandage from their eyes and permits them to see where they are walking.

(73-14) The conventional mentality thinks and therefore speaks in clichés. Its capacity for independent activity does not exist.

(73-15) Semantic analysis and reasoned reflection help to uncover the lesser errors, the little illusions. The intellect cannot go beyond its own limitations, however, a higher faculty, insight, is needed to uncover the larger errors, the major illusions.¹⁰⁵

(73-16) The next great step for the advancement of science lies in the direction of philosophy; there is no escape. But the philosophy will have to be of a kind which offers accurate knowledge, not metaphysical meandering.

(73-17) Not only is there a real mental gain in knowledge, in understanding, but also in clearly defined notions of things. There is co-ordination of thought and action. It influences the every day life of action.

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¹⁰³ We have inserted “is” for clarity.

¹⁰⁴ 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.

¹⁰⁵ The last few words are hard to make out here, but are clear in the original file, which is Vinyl VII to VIII, para 187-13.

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

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(75-1)¹⁰⁷ So long as you think there is variety, as in dream you feel the differences are real, you are in the illusory plane. In the unenquired stage, when you don't enquire into the reality of your experience (as in dream) you hold the illusive view.

(75-2) Earth life is but a dream, lived out in a dream physical body amid dream environment. Dream experiences are only ideas; during sleep dream man sees, hears, touches, tastes and smells exactly as he does during waking-dream. Hence waking is but materialised ideas, but still ideas. God's cosmic dream; all universal activities are but different ideas of God, divine ideation made material and thrown upon the screen of human consciousness. The cosmic illusion is impinged upon man's sense and seen from within by Mind through consciousness, sensation and bodily organ.

(75-3) There are two view points, a qualified truth for the lower stage of aspirants which admits duality; and the complete viewpoint of non-duality for the highest student; thus for practical life when dealing with other people, when engaged in some activity; those in the first stage must accept the notion of the world being real, because of expediency, yet even so, when they are alone or when keeping quiet, inactive, they ought to revert back to regarding the world, which includes one's own body, as a part of it, as idea. Only for the sage is the truth always present, no matter whether he is with others, whether he is working, or whether he is in trance, and this truth is continuous awareness of one Reality alone and one Self alone.

(75-4) The philosophic view does not depose the empiric everyday view of the world. For practical purposes, the rules of the latter will always remain dominant.

(75-5) Life is changing dream-stuff to the thinker but it nevertheless is spun out of immutable reality.

(75-6) When the mind falls into stillness, when time stretches the moment out into a limitless life, man stands on inner edge of his true soul.

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¹⁰⁷ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

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

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(77-1)¹¹⁰ [Whoever]¹¹¹ doubts the truth of this message, thereby deprives himself of its benefits. But this is equally true of the believer who fears its truth. If the future holds distress and suffering, blows and disasters, it is to be met with courage sought and asked from the higher self. According to our faith, it will be given us.

(77-2) If it be unpleasant to accept the grim inevitability of world disaster, it is better than hiding from it. For at least we shall thus give ourselves the chance to meet the thought with proper preparedness every time it harasses us. By learning the art of thought-control, by studying the higher laws that govern life, above all by seeking out the true self within us, we shall be able to create enough mental peace and emotional courage to make the best of the worst.

(77-3) The human race will more and more be driven back on its last reserves.

(77-4) Although we of this generation are so ill-fated that we shall have to endure the terrors of Armageddon in our time, this danger will not materialise until about two or three years after or before 1965.

(77-5) The most frenzied exponents of materialistic values today are those who have developed enough intellect to lose their faith in the hypocrisies of conventional religion but who have lost their true intuition along with their false belief. Such are the leaders and advocates of communism everywhere. Thus the good in their development is offset by the evil. The result is spiritual chaos [and social turmoil]¹¹² for the masses who follow them. Since both the religious and their rebels have contributed to this situation, there is no remedy save in a clearer sight on the part of both.

(77-6) As ever the human race after the war contains two classes: those who follow blindly the circle-like (but really spiral) course of slow natural evolution and those who follow consciously a course set for the peaks of enlightenment. The first makes up most of the race but the second class holds the spiritually-seeking few.

¹⁰⁹ PB himself changed "(NEW BOOK)" to "IX" by hand.

¹¹⁰ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

¹¹¹ PB himself deleted the para before this one by hand. It originally read: "If I have been so unproductive, there is a reason."

¹¹² "and social turmoil" was typed in the left margin and inserted with an arrow.

(77-7) The self-reforms which humanity will not initiate by its own free consent, it will have to initiate at the harsh bidding of force.

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(79-1)¹¹⁵ A great and holy mystery lies enshrined in the world's crisis. When humanity finds itself with its back to the impassable wall, when it seems to have reached the utmost limit of disasters, when the agony of utter helplessness crushes it down, it stands close, very close, to the Gate. If in such moments it will reorient its thoughts and moods in sincerest self-surrender to the Divine and in fullest humility of the ego; if too it will calmly accept the disvaluation of all earthly things which swift reflection upon its situation should yield – then the climax of its outer suffering and inner defeat will be reached. The higher Self will take a hand in the game, taking possession of the conscious mind at the same time. Relief will appear and rescuing hands will move towards it. Courage will arise and the strength to support it will be given.

(79-2) What is the use of philosophy in a social situation that is hopelessly imperilled, in a struggle that moves before our eyes to the anguish of defeat? Its acceptance by a few individuals cannot change the situation itself, cannot save civilisation from the doom it has brought upon itself. What philosophy can do is to help the individual, both in the privacy of his inner life and in the reactions to his outer fate. In a desperate situation such as we have confronting us today, philosophy bids him remember that this reaction offers him the chance of rising swiftly to a higher status, the opportunity to be ennobled rather than crushed by disaster. It reminds him of what is after all the higher purpose of life – the building of character and the pursuit of wisdom. It bids him develop the spiritual hero in himself and face what must be faced with serenity and reflection. If such advice seem too high for his modest powers, it is none the less practical. For even if no one could live up to it – which is untrue – anyone would be better able to cope with fate if he tried to.

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¹¹⁴ PB himself changed "(NEW BOOK)" to "IX" by hand.

¹¹⁵ The paras on this page are numbered 9 through 10, making them consecutive with the previous page.

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(81-1)¹¹⁸ It is the conduct of children to accept truth only if it comforts them and to reject it when it disheartens them; to seek it when pleasant but to shun it when disagreeable. It is the conduct of grown men to seek it for its own sake, whatever its effect upon their personal emotions may be.

(81-2) There are a few simple truths which most people have to learn or, if once learnt and now forgotten, have to be reminded of.

(81-3) This fear of another war fills more human minds in our time than at any in history. It is clearly not in the self-interest of these minds to let such a war actually happen. Yet they see and feel that the course of events is driving everything and everyone before it into precisely such a calamity.

(81-4) Against this, it might be said that such preachments are equivalent to asking for the millennium.

(81-5) The speed of our era is also a warning reminder of the change and dissolution which await everything and everyone. The Tibetan mystic Milarepa¹¹⁹ put this sad thought into one of his poems, "All worldly activities end in being dispersed;" buildings in destruction; meetings in separation; births in death."

(81-6) When suffering reaches its Zenith or frustration is drawn out too long, when the heart is resigned to hopelessness or the mind to apathy people often say that they do not wish to live anymore and that they await the coming of death. They think only of the body's¹²⁰ death, however. This will not solve their problem for the same situation, under another guise will repeat itself in a later birth. The only real solution is to seek out the inner reality of their longing for death. They want it because they believe it will separate them from their problems and disappointments. But these are the ego's burdens. Therefore the radical separation from them is achievable only by separating permanently from the ego itself. Peace will then come¹²¹

¹¹⁷ PB himself deleted "(N. B)" by hand.

¹¹⁸ The paras on this page are numbered 11 through 16, making them consecutive with the previous page.

¹¹⁹ "Mila Repa" in the original.

¹²⁰ PB himself inserted apostrophe by hand.

¹²¹ The rest of this sentence is missing due to an improper transfer of the carbon.

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(83-1)¹²⁴ There is no future for the old Churches. Their power over people will gradually decay but they will not vanish before new religions arise first to exist side by side with them, later to replace them.

(83-2) Humanity did not come into its present grievous situation by chance. The whole picture of thoughts and their consequences, passions and their evils, acts and their effects, must be seen all together under the light of this immutable karmic law.

(83-3) Evil desires and unjust acts were the seed: the horrors of war were the fruit. The awful retribution which fell upon whole nations was impelled and guided by the power behind the eternal and immutable law of consequences. Up to a certain point, it could have been modified even prevented, but beyond this point nothing could annul its appointed course.

(83-4) "Knock and it shall be opened unto you," does not mean that a single act is enough. Rather does it involve a whole series of acts. Nor does it mean that knocking in the wrong way or at the wrong door will bring about the desired opening. This single sentence of Jesus embodies a whole course of instruction.

(83-5) The emptiness of a life-activity devoted to materialistic aims alone and the futility of a life-view limited to what satisfies the ego and the senses alone, become their own retribution.

(83-6) The old teachings are not so satisfying to the keener intelligence of our time.

(83-7) Those who insist on this excessive adherence to materialistic thought and refuse to recognise the new evolutionary current of stimulated intelligence and spiritual individualisation, are trying to live in the modes of the past and have failed to find the purpose of their present incarnation.

¹²³ PB himself deleted "(N. B)" by hand.

¹²⁴ The paras on this page are numbered 17 through 23, making them consecutive with the previous page.

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(85-1)¹²⁷ History returns periodically to the same basic problems, the same fundamental crises. Where a whole people has failed to solve them, or tried to solve them in the wrong way, they are brought together again by reincarnation and presented with a fresh chance to make good or suffer the same consequences.

(85-2) Every kind of frustration, every condition of failure, every sort of disappointment, has come to teach us that our way of life is wrong. The peace that was to follow war turns out to be no peace. The prosperity that was to fill peace is thinning out through ever-increasing new demands. The hunger that was to have been allayed is thwarted by Nature's famines and man's greed.

(85-3) So many are oppressed by these moods of coming doom, so many are gripped by these fears of impending dissolution, that it requires some courage to work out quite independently a considered and correct mental attitude for oneself.

(85-4) The luxury of modern civilisation is turning to impoverishment; its speed is merely racing into self-destruction.

(85-5) Karma is balancing out every nation's credits and debits.

(85-6) The hopelessness which mankind's situation naturally leads to is not less divinely-intended than any other effect of destiny's turn.

(85-7) The intellect, uncontrolled by intuition and unguided by revelation, has spawned the two great masters of our time – Science holding the atom bomb and Communism holding revolution. Science, which in the last century, promised so much, gave us the terrible problem of atomic war instead. Its ardent advocates pointed at it only yesterday as the road to our salvation. Today it has become the road to our destruction. This is not to say that it was a false light, but that we mistook its proper place and claimed too much for its human possibilities. We let it run away with us and with our religion. We lost ourselves and our bearings. It made us regard Nature as self-operative in a solely mechanical way. It left life on earth without spiritual meaning, without moral purpose. Communism is the other heaven-promising panacea which has helped to make this earth a little hell. There can be no worth-while future for humanity if it accepts the leadership of men, like communists, who regard conscience as a disease. The Communist insensibility in practice to human suffering accords ill with

¹²⁶ PB himself deleted "(N. B)" by hand.

¹²⁷ The paras on this page are numbered 24 through 30, making them consecutive with the previous page.

(continued from the previous page) its vaunted idealism in theory. Communism's twisted ethic of wild hatred, its hard cruel face, its blind slavish obedience to a brutal organisation which cares more for itself than for the workers it was supposed to save, its insane preachments against religion and denial of life beyond matter, have brought through suffering to make its claims sound absurdly exaggerated. But the intellectual movement which produced Science and the social movement which produced Communism, will not continue unchecked. They are approaching the utmost limit possible. The violent materialism for which they are responsible will culminate in the next Armageddon, which will not only end them, but also end the epoch itself.

(87-1)¹³⁰ This opening up of old mentally shut-in states this dissolution of long-standing bigoted Sectarianism will increasingly be one characteristic of the age. They are being brought to pay, by attack from without and disintegration from within, for the falsity they contain. It is true that {in} the course of time, human nature being what it is at the present degree of evolution, the new conditions that will replace them will become as shut-in, as bigoted and as selfish as the earlier one. When that happens they too will be called to an accounting.

(87-2) Because sufficient people were unable or unwilling to learn the proper lessons of the first world war they had to suffer the consequences of this failure in a worse form – the second world war. If the latter's lessons are in turn also left unlearned, then those consequences will come in the worst possible form – a third and atomic world war.

(87-3) Those who believe that the spiritual awakening of mankind must express itself necessarily through the old faiths, the old organisations, believe that the way forwards leads backwards. The old forms may share some of the fruits of this awakening but it will be only until the new forms get strong enough to replace them more and more.

(87-4) The psychological forces at work in the crisis and the spiritual laws of life itself must be understood if the crisis itself is to be understood.

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¹²⁹ PB himself deleted "(N. B)" by hand.

¹³⁰ The paras on this page are numbered 31 through 34, making them consecutive with the previous page.

(89-1)¹³³ Is there any single source to which we can track down the entire multitude of disturbing events which continue to afflict the nations year after year? Is there one fundamental explanation which will explain all the other explanations that are constantly being offered us? For our answer we must go to those who possess no accredited position in the scheme of things today, whose very existence is largely unknown and whose voices are so quiet that they are seldom heard above those of the multitude which come to our ears.

We must go to the men of deeper insight, clearer vision and impersonal outlook. Truth is a shy goddess and reveals herself only to those who court her in the right spirit, ready to crush all personal prejudice and to put aside all other desires at her bidding. Such men are rare and therefore the true understanding of life is equally rare. The eyes of such men are really open because they are no longer blinded by self-interest.

(89-2) This post-war world is hard to live in. We are paying the price for the visionless selfishness, the voracious greeds, and the stupid materialism of the past decades. It was for us to become aware of the new undercurrents of thought and feeling and to become conscious of their import. If we failed to do so it was because our intuition needed improvement. The distressing record during the past two decades of a leadership which lacked both realism and idealism¹³⁴ partly explains the inevitability of this war. The blind incompetent and materialist men who helped to write this record hugged their errors and deluded themselves into looking for the foe everywhere but in their own minds. The world is in such grim chaos because it has had materialistic leaders and no spiritual leadership.

(89-3) The threat of an uninhabited and uninhabitable planet is too titanic a concept for most human minds to absorb.

(89-4) The total number of those who believe in these truths and apply these principles, is too small to have any effective influence or make any change.

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¹³² PB himself deleted "(N. B)" by hand.

¹³³ The paras on this page are numbered 35 through 39, making them consecutive with the previous page.

¹³⁴ We have deleted the extra "and" after "idealism" for clarity.

(89-5) This belief in an inevitable destiny had largely gone from the modern mind, until the activities of Hitler and the atomic menace began to put it back there.

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(91-1)¹³⁷ The times¹³⁸ so vividly if briefly mentioned in various passages of the New Testament as preceding Armageddon are upon us. Mark how they speak of one identifying sign being the appearance of false prophets. St. Luke warns us: "Take heed that you be not deceived... go yet not therefore after them." The mistake commonly made however in understanding these passages is to limit its reference only to religious and mystical prophets. But those teachers and leaders of the social movement, like Marx and Lenin, whose dogmas have been received with fervour and propagated with fanaticism, must be included in the reference too. They have diverted to themselves exactly the same kind of faith and devotion as that which was given to men like Muhammad.¹³⁹ Their movements are religious cults, with the idea of social change substituted for the idea of God. Their program of revolution is a moral code turned upside down. Class hatred is brotherly love in reverse. Yes, they are the false prophets of our time just as much as the knavish heads of certain recent religious organisations, the mad leaders of some recent mystical cults, and the obsessed "Messiahs" with pretensions to special holiness.

(91-2) Disintegration spreads in the old world, despair grows.

(91-3) He who subscribes to these truths today must feel isolated among his contemporaries.

(91-4) Through ignorance of destiny's laws and through weakness in his psychological being, man creates the conditions which must finally express themselves in violent conflict with his fellows.

(91-5) They seek through escape literature to detach their minds from these troubled times. But that, not being the right way, is likewise not the effectual way.

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¹³⁶ PB himself deleted "(N. B)" by hand.

¹³⁷ The paras on this page are numbered 40 through 46, making them consecutive with the previous page.

¹³⁸ We have changed "time" to "times" for clarity.

¹³⁹ "Muhammed" in the original.

(91-6) Although it offers a wisdom too subtle, a morality too lofty,¹⁴⁰ a mystique too strange for the mass of humanity to care for, much less to comprehend and live up to, this is not to say that it is useless to them or has no message for them in¹⁴¹ the gravest crisis of their lives. Without asking everyone to become a philosopher, without asking anyone to study philosophy, it yet asks for a hearing for its message on humanity's present situation.

(91-7) They have not even the consolation of looking to future¹⁴²

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(92-1)¹⁴³ {If my comments}¹⁴⁴ about India trouble you in any way, please {don't hesitate}¹⁴⁵ to mention it and I will try to explain {my thoughts on}¹⁴⁶ the matter more adequately.

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(93-1)¹⁴⁷ happiness as a compensation for present misery.

(93-2) Whereas the character of some men develops under pressure, the character of other men breaks down.

(93-3) The repetition of ideas prevailing in previous generations become automatic, the imitation of their thought-patterns become instinctive.

(93-4) But time or circumstance, trouble or suffering broke forcibly into this complacency and started revaluations.

(93-5) If we believe that God is greater than man, we must also believe that the inner self, which is our link with God, knows all about man. Since our own knowledge of life

¹⁴⁰ This word was cut off by the edge of the page. Only "lo-ty" is visible in the original.

¹⁴¹ This word was entirely cut off by the edge of the page.

¹⁴² The rest of this para has been cut off from the end of the page; it is continued on page 93.

¹⁴³ The para on this page is an unnumbered fragment.

¹⁴⁴ This line is cut off by the left margin. Only "-ts" is visible in the original.

¹⁴⁵ This line is cut off by the left margin. Only "-ate" is visible in the original.

¹⁴⁶ This line is cut off by the left margin. Only "-n" is visible in the original.

¹⁴⁷ The paras on this page are numbered 47 through 52; they are not consecutive with the previous page, but follow the paras on page 91. 93-1 is a continuation of para 91-7.

is admittedly inadequate and imperfect, would it not be wise and sensible to refer our basic problems to this, the Overself? So long as we act solely upon our own initiative and by our own feeble light, we have only the limited and often deceptive resources of the false outer self to depend on. So soon as we humbly acknowledge this situation and, casting ourselves at the feet of the higher power, seek communion with, and guidance by it, we call its greater resources to our help.

It is needful to be forewarned however that the answer to such a call is often delayed for weeks or for years, that we may have to wait quite a while as call after call perseveringly goes out from us. But it is worth waiting for and is indeed the only thing so much worth waiting for in life. Nor when the answer first comes, may we understand it aright. We may mix it up with our own ideas or wishes, our own expectations or fancies, and the result will be that the help received will not work out quite as it should have done. We may have to spend further years straightening out the message and, incidentally, ourselves. But again, it is worth doing and nothing else is so much worth doing.

(93-6) The evil things we have seen and still see all around us in contemporary humanity, have come to the surface only to be carried off again. The decadence of human society and the degeneration of the human race which shadow contemporary history, are signs of the scum arising out of the human subconscious. But they arise only to be cleared away. Out of this clearance there will later come an awakening to the Good, an appreciation of the True. In this sense their darkness is an inverted precursor of the light, the worse which makes a way for the better. It is a token that the cycle of materialism will eventually turn on itself and yield to a cycle of spirituality.

(93-7) The end result of experience and reflection will be a saddened resignation to the fact that an enormous amount of evil is active among us and that some sorrow, caused by contact with it, is inescapable.

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(95-1)¹⁵⁰ The war, with its inescapable impact, brought, for the first time, a sense of fatalism to many soldiers and civilians.

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¹⁴⁹ PB himself deleted "(N. B)" by hand.

¹⁵⁰ The paras on this page are numbered 53 through 63, making them consecutive with the previous page.

(95-2) They know in their hearts that they doubt their capacity to stand up to the dark future and possess no guarantee of -?-

(95-3) The cold wind of adversity is blowing upon mankind's face.

(95-4) The shadows of slaughter have fallen everywhere. What is all this the result of? Ignorance! Those who know what life means and why we are here are lamentably few. The millions perish in darkness. There is therefore no better service for him nowadays than to contribute the knowledge he has gained in the hope that it will alleviate the dark corners of the world of their distresses. I say 'corners' deliberately for the world at large will be too insensitive to him.

(95-5) Those who wait for the announcement of new revelations wait in vain. The truth that is around the corner is as old as mankind, only the face it shows and the clothes it wears will be as new as the century itself.

(95-6) Such are the signs for all to read that to predict ruin for the civilisation in which we live, is the unpleasant and involuntary judgment forced on a perceptive observer.

(95-7) The postwar world has had to learn severe lessons through disillusion and disenchantment. Its hopes have mostly gone the way of the wind. Its joys are mostly shadowed round by menaces.

(95-8) It is impossible to reconcile the criminal ethics and materialistic ideology of Communism with the lofty ethics and mystical ideology of philosophy. There is no communication and every disparity between them.

(95-9) Civilisation has gone so far in its foolish pursuit of mere surfaces, its dangerous neglect of true ideals, that it can hardly draw back now but must suffer its self-created fate – destruction.

(95-10) Who is to be the Teacher, [the Guide, the Deliverer,]¹⁵¹ of our age? Who is to say the word which so many are waiting to hear? Where is the message to go forth that shall bring us back to the road we have lost? Where is the voice to utter thoughts and revelations that shall instruct and inspire us?

(95-11) Never before did the function which the sage could perform in society be so needed yet so neglected. We have no worship for his wisdom, only for the engineer's mechanical skills, the tradesman's fortune-making capacity.

¹⁵¹ "the Guide, the Deliverer," was typed below the line and inserted with an arrow.

(97-1)¹⁵⁴ It is a good thing in ordinary times to go back to the past for its spiritual treasures casketed in fine books. It is then a privilege and a satisfaction to find that they have come down, well presented and quite safe, through century after century. But these are extraordinary times, urgent times, filled with pressure and crisis. The voices we feel most need to hear are living ones, speaking from out the same circumstances as those amid which we dwell, continuous and contemporaneous with us.

(97-2) Amid the babel of passion-led or self-interested earth limited voices which we hear today, we listen wistfully for a truer voice speaking with a new accent. We are waiting piously to hear the divine Word. Some suppose it can speak in Sanskrit and will echo forth only from the Himalayas. But they are wrong. It may speak in English or Dutch, may echo forth in Arizona or The Hague. Who knows? Let us commit ourselves to no narrow doctrine of spiritual monopoly, be it Hebrew or Hindu. Some think it must speak resoundingly and masterfully, like a missionary. They too are wrong. It may speak quietly gently and humbly, like a mystic.

(97-3) Nothing that they do in this line can stop the course of events.

(97-4) We hear increasingly the melancholy voices of the mourners for a dying civilisation.

(97-5) Who can see any end to this degenerative process which is at work among us? Each decade of the last hundred years has seen less of reverence, of wisdom, of goodness and of hope than the preceding one. More and more their loss is to be mourned. It was to have been a century of rapid human advance. It has actually been a century of rapid human retrogression. Oh yes! there have also been the automobile, the airplane and the atom bomb – but these are a great price to pay for supplanting God worship by Thing worship.

(97-6) Where is the angel who shall graciously deliver us, or at least guide us out of this paralysis of fear?

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¹⁵³ PB himself deleted “(N. B)” by hand.

¹⁵⁴ The paras on this page are numbered 64 through 71, making them consecutive with the previous page.

(97-7) It is not only within us, it is also behind around and over us. Therefore our age has the possibility of being equal to itself and its needs. The light which once shone, can shine again today.

(97-8) The higher values of life have been attacked and threatened with every decade, as the virus of materialism has spread around the globe. We are secretly or openly fearful that the flood of evil may overwhelm us utterly. Yes! an old and exhausted civilisation is dying.

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(99-1)¹⁵⁸ So many people in Europe must feel they have no future to live for and only an apathetic present in which just to exist, not live. Since God permits this, evidently God perceives its value in the evolutionary scheme

(99-2) Is it suggested here that we should let events take their course? Is it advocated that supine surrender to defeatism and alarmism is the only useful attitude to take? Is this a situation in which we must openly say that all is lost and nothing can be saved? No – this is not the message of this book.

(99-3) What is the correct attitude for a philosophically minded man in the face of these tragic and disastrous world events, these humiliating evil trends? He will do best to live in retirement, if he can, and play the part of a spectator.

(99-4) The thoughtful man must feel alarmed by these ever-widening manifestations of brutality and violence, materialism and atheism.

(99-5) There is real need of psychological preparation for the strains of present peace and the terrors of future war.

¹⁵⁵ Handwritten notes at bottom of page read: “(vol 16)”

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¹⁵⁷ PB himself deleted “(N.B.)” by hand.

¹⁵⁸ The paras on this page are numbered 72 through 79, making them consecutive with the previous page.

(99-6) The world-wide spread and colossal nature of certain events and trends are beginning to engender fatalism. There seems nothing else to do than to submit to the disciplines of destiny.

(99-7) When the Graeco-Roman power moved towards its end and the official religion towards decrepitude, an influx of Oriental faiths and ideas gained many devotees. Among them was the doctrine of astrology, belief in which, paradoxically, was both the cause and effect of fatalism. Each new disaster sent more people to worship the divinities from Africa and Asia and to consult the astrologers from Chaldaea and Syria. Is there not in this a parallel for our own days? Are we not taking what suits us from the beliefs of the Hindus and the Buddhists? And how many Europeans a century ago knew nothing of destiny but now begin to believe they see it accomplished in their midst?

(99-8) An exhausted people may become too tired to believe in anything or to hold on to principles, may live from moment to moment in weary opportunism.

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(101-1)¹⁶¹ Men who have no moral code, no social or personal conscience, no respect for the rights and interests of others, have seized the seats of power.

(101-2) It is a period of watchful tension between nations, of uneasy truce, of settled unsettlement. It is certainly not peace. It is not yet war.

(101-3) What can one person do when confronted by such formidable and World-Wide happenings?

(101-4) The dismal results of the present examination do not necessarily imply hopelessness.

(101-5) Before the war the world lived under frequent crises. With the coming of war it lived amid catastrophes. Who, in such circumstances, could hold on to mental calm, to freedom from anxiety?

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¹⁶⁰ PB himself deleted "(N.B.)" by hand.

¹⁶¹ The paras on this page are numbered 80 through 88, making them consecutive with the previous page.

(101-6) The quest is to be followed amid the clash of arms in war as amid the quiet of domesticity in peace. Only its external routine will differ.

(101-7) To persist in such a course is to mistake perversity for wisdom. For a tremendous shift of the balance of world forces is taking place before our eyes.

(101-8) Let us blame none but ourselves. This holocaust was needed in order to bring humanity fully to its senses, to purge its materialistic atheism of its pride and to show it how hollow and hypocritical was its facade of civilisation.

(101-9) The growth of totalitarian beliefs before that fateful September day in 1939 when the first bombs broke upon Europe again, however much and however rightly it is to be deplored, is not to be dismissed as an historical accident. Powerful causes must have lain behind it. The philosophically minded have to probe beneath the surface and find why totalitarianism succeeded in making for a time the fatal appeal which it did. And, leaving aside such success as it gained through wielding the bloody clubs of brutal violence and barbarian terror, as well as its offering of a speedy solution of harassing economic difficulties, among these reasons we shall find that it represented a half-formed substitute in the popular mind for the religion which it had lost. We shall never understand the meaning of totalitarianism's appeal unless we begin to understand that it was not only the outcome of a few evil men's crooked personal

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(continued from the previous page) ambitions, but also the outcome of a falsely directed religious instinct.

(103-1)¹⁶⁴ Without that perspective of evolutionary and karmic movement which the study of philosophy bestows, we look in vain for the deeper meaning of historic trends, crises and culminations.

(103-2) It might be well for us to realise that our present earthly arrangements and possessions are all provisional; they do not possess immortal life. We slip easily into

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¹⁶³ PB himself deleted "(N.B.)" by hand.

¹⁶⁴ The paras on this page are numbered 89 through 97, making them consecutive with the previous page.

the misapprehension that the things which surrounded us when we were babies must consequently continue to surround us when we are old men and women.

(103-3) We cannot successfully rest on achievements of the past when stormy winds of change rush to and fro across the face of our planet. The war has written the death-warrant of old, decaying ideas.

(103-4) No country has made a real recovery from war's devastations. Many stumble from year to year in a hand-to-mouth struggle. No fundamental and permanent improvement is to be seen anywhere.

(103-5) If we remain impervious to its plain lessons we ought not to be startled when old tragedies repeat themselves. After all, the reading of history is but the killing of time if we do not learn from it.

(103-6) Thus is inaugurated this important work. The magnitude of the task cannot be over-rated. The urgency of its practical fruition in a war-ruined world, cannot be overlooked.

(103-7) The shock of what has happened in Europe and Asia is formidable.

(103-8) Has the modern way completely failed? Will its worship of noise and size be unable to mix with the worship of eternal verities? Is the attempt to combine an east-west ideal foredoomed?

(103-9) Such is the swiftly-moving time-spirit. It will not be denied, none can successfully impede it and it must be accommodated. It is a challenging demand that human life be deliberately hooked to a better ethical basis, that the continuance of materialism is insanity.

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(105-1)¹⁶⁷ History has taken a contrary course to that predicted by these prophets. Events pass ironic judgment upon their talk.

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¹⁶⁶ PB himself deleted "N.B." by hand.

¹⁶⁷ The paras on this page are numbered 98 through 106, making them consecutive with the previous page.

(105-2) How shall we find inward comfort amid these discomforting events?

(105-3) Men are in a situation of extreme danger when they take their darkness to be light.

(105-4) Those who find no consolation for their afflicted hearts in cold intellect, no satisfaction in submitting to the materialistic tendencies of our time, will turn to mystic lore.

(105-5) But it is not enough to explore the world of ideas and find those fit for our immediate use; we have also to remember that the critical situation of today calls for an effort to adjust to it that will be proportionate.

(105-6) The patriarchal teacher did all their thinking for them. He relieved them of all moral and intellectual responsibility. They had only docilely to accept his conclusions and sheepishly obey his commands.

(105-7) The wise man will not take other men as being better than they really are or more intelligent than their powers of understanding permit them to be. He will, on the contrary, take a scientific rather than a sentimental view, see clearly what precise possibilities they possess for immediate improvement of character and what ideas they can immediately grasp.

(105-8) Everywhere today we see that the human being has misunderstood itself and misconceived God. And because there is a price to be paid for all mistakes, everywhere we see also human distress and human suffering. The way out of these afflictions is being desperately sought, but seldom found... for it is being sought in the wrong direction. There is only one proper way out, and that is to correct the misunderstanding and to remove the misconception.

(105-9) None of the wars which mankind have hitherto suffered was Armageddon, for the last war was fought out fully and extended its devastations only in three continents and partly on the fourth, but the fifth was not affected in the same way. When Armageddon comes, it will devastate all five continents.

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(107-1)¹⁷⁰ In the war period, when millions were overborne by sorrow and loss and fear, the quest's practical worth in conferring inner serenity and outer courage justified it.

(107-2) So many people expected so much from the cessation of war. But the course of peace disappointed them. They are frustrated, discontented, restless and even bitter. They do not understand that the relief they seek and the satisfactions they demand must come from themselves, that it is not enough to look to Governments, committees etc., for these will necessarily fall short of expectations.

(107-3) Will this truth come rising out of a prophet's appearance and inundate the world like a flood? One smiles sceptically at the thought.

(107-4) We face further years of the same uncomfortable tensions, the same bad international relations, as we have had since the war ended. The problems will either not be solved at all or else solved piecemeal. The gap between the hostile standpoints has gotten too wide for smooth settlements.

(107-5) It is because all humanity is approaching the threshold of a new era, a better era, that all the devils of the old era put forth their fiercest efforts, whilst there is yet a little time, to degrade human character, to drag it down into the hells of the worst forces and emotions – hate, envy, aggressiveness and brutality.

(107-6) Every doctrine which disregards this human need of finding a relationship with what is beyond the merely human, will fail to understand the present world situation and every doctrine which repudiates this need will consequently fail to offer any real help in dealing with such a situation.

(107-7) The violence and vice of our times are the direct consequences of the irreverence and materialism of our times.

(107-8) Nazism and Communism are the same only in their loathsomeness but different as leprosy and cancer are different.

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¹⁶⁹ PB himself deleted "(N.B.)" by hand.

¹⁷⁰ The paras on this page are numbered 107 through 114, making them consecutive with the previous page.

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(109-1)¹⁷³ Excerpt from article in a Czech magazine on contemporary Czech literature.
 "Those ideals which were formerly given to the world by prophets of religion, headed by Jesus the Nazarene, are now practically applied by scientific socialists beginning with Karl Marx." Such is the plausible self-deception into which so many Czech intellectuals have fallen. This quotation shows a grave lack of understanding of religion, of the prophets and especially of Jesus. The distance between the Nazarene and the author of the first Communist Manifesto is not merely horizontal, it is vertical. The two men stand on different levels, belong to different worlds.

(109-2) What is the meaning of these cataclysmal events which have overtaken humanity?

(109-3) There has been a steady movement towards mysticism for many years. The two wars, however, introduced two spurts into the movement.

(109-4) We who live in this mid-twentieth century of ours have been born into an intellectual tradition which is vastly different from that of all earlier epochs. There has been a general change of outlook on the part of modern mankind with which no previous change will compare. For the first time both Orient and Occident have met and faced a cultural crisis of tremendous magnitude, a political crisis of vast ramification, and an economic crisis that grips everyone.

(109-5) We cannot ignore the spirit of our times without inviting failure, and we cannot despise it without inviting danger. We must needs face its reality.

(109-6) How can we abate or even eliminate those age-long jealousies which split Europe, those religious and economic antagonisms which militate against the unity of mankind all over the world? They exist very fiercely and we cannot close our eyes. There is but one way to do this but it is not an attractive way, for it is the slowest, [most]¹⁷⁴ uphill way of all. It is the way of gradual education into truth. Humanity must take these lessons to heart, or perish.

¹⁷² PB himself deleted "(N.B.)" by hand.

¹⁷³ The paras on this page are numbered 115 through 120, making them consecutive with the previous page.

¹⁷⁴ PB himself inserted "most" by hand.

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(111-1)¹⁷⁷ The disabling sense of futility and prostration holds the thoughtful mind in our time, the frustrating truth of Greek and Shakespearian tragedy spills over the footlights into our very midst.

(111-2) The gloomy feeling of individual helplessness and public hopelessness pervades nearly everyone; what can a single man or a single government do to avert the tragic repetition of twentieth-century history? So many feel today like the man [locked up]¹⁷⁸ in a cell condemned to death who abandons the hope of reprieve and merely awaits his end.

(111-3) Those who feel deeply humanity's distress and need, but who understand just as deeply the true cause and the true cure, _____¹⁷⁹

(111-4) Those who have waited the four years since the war's end for signs of any wide and massed spiritual renewal, have waited in vain. A few more men and women than before 1939 feel the Spirit's power and express the Spirit's love, a hundred thousand more here and there would like to hear and even receive the Spirit's message through a chosen prophetic vessel, but the millions who after all make up the mass of people, remain inert, lethargic, apathetic and unresponsive to the Spirit, uninterested in its manifestations, unable to draw from their hideous war-time experiences the correct lessons.... This renewal may come¹⁸⁰ yet. The post-war barrenness may end. But it is not likely that such an event will happen without the further shock and¹⁸¹ distress of a third war, immeasurably more devastating, more depopulating and more corrosive in its effects than the second war.

(111-5) This war was a calamitous avalanche which had been seen running its fatal course for years until it crashed to the bottom with startling suddenness. The catastrophe could not have been avoided. A new age had to emerge, for these obsolete materialistic views and selfish societies had first suicidally to destroy themselves.

¹⁷⁶ PB himself deleted "(N.B.) (IX)" by hand.

¹⁷⁷ The paras on this page are numbered 121 through 125, making them consecutive with the previous page.

¹⁷⁸ "locked up" was typed below the line and inserted with an arrow.

¹⁷⁹ A blank space was left here in the original, either because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

¹⁸⁰ PB himself inserted space by hand

¹⁸¹ PB himself inserted space by hand

(113-1)¹⁸⁴ History has already proved the truth of this statement during our own lifetime.

(113-2) Can we succeed in adjusting this ancient wisdom to the needs of the modern world?

(113-3) Humanity is being driven into a corner Truth is its only help, its only hope.

(113-4) Our immediate hope for a better world does not lie wholly in a change from within, for that would be too great a demand, nor yet wholly in a change from without, for that would be too little a demand. It lies in a synthesis of the two.

(113-5) This condition of destructive criticism and hostile denunciation, of general tearing-down, exists partly because we live in an end-period, in a time of liquidation.

(113-6) The world crisis develops through the years and does not dissolve, and its unending strains as well as its recurring shocks have made conventional society begin to lose confidence in itself. Its supports weaken or even crash entirely with each fresh phase of the crisis. Its guides have to fumble and grope their own way. In its doubts and hesitations, its bewilderments and confusions, it has more than once held the thought, "Perhaps there is something in these exotic spiritual ideas, these strange mystical beliefs after all?"

(113-7) These disorderly exhausting years make the slow-moving tidily-ordered pre-1914 days, to those who remember them, seem veritable bliss.

(113-8) The fatuousness and the pointlessness of it all, the shallowness of life under the present circumstances.

(113-9) Humanity is being driven into a corner. Either it must introduce a higher principle into its living, or perish.

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¹⁸³ PB himself deleted "(N.B.)" by hand.

¹⁸⁴ The paras on this page are numbered 126 through 137, making them consecutive with the previous page.

(113-10) It is veritably the Day of Judgment that has fallen upon us. We are being judged and punished for ignoring or despising the higher purpose of life on earth.

(113-11) Are they really indifferent to the civilisation's ruin and humanity's tragedy?

(113-12) We can no longer march forwards, assured by science of our wonderful destiny and inevitable progress.

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(115-1)¹⁸⁷ These psychological conditions do not exist and it does not seem that they are at all likely to exist in the near future.

(115-2) Unless the problems of our time are tackled on a different and deeper level than the surface one, they will remain stubbornly unsolved.

(115-3) The belief that this new shrinking of the planet, this closeness of peoples heretofore alien, this multiplication of transport and contact, would bring about universal brotherhood is a self deceptive one. Propinquity of bodies cannot create propinquity of hearts and minds.

(115-4) Civilisation as we know it will be thrown back. Everyone knows this yet no one can do anything to save it.

(115-5) Humanity groups its way in a fog, hurting its shins every time it blunders.

(115-6) Everything that had happened before was only to point the way, to show the world the line it must follow.

(115-7) The need of moral betterment is great.

(115-8) We may wag our sapient heads at the conflicting and contradictory picture in front of us – bestial growlings and divine whispers.

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¹⁸⁶ PB himself deleted "(N.B.)" by hand.

¹⁸⁷ The paras on this page are numbered 138 through 150, making them consecutive with the previous page.

(115-9) The meaning of our age puzzles the philosopher and perplexes the priest.

(115-10) Reasonable men cannot afford the luxury of indulging in such Utopian day-dreams. The monotonously unending list of wars throughout human history cannot be brought to a sudden terminus by any paper treaty. Their bloody carnage arises out of the degeneration of human character; it will cease out of the slow and painful regeneration of human character.

(115-11) The World does not need a change of head so much as a change of heart; it needs newer attitudes rather than newer ideas.

(115-12) The presence of hatred as one of its animating ingredients is a moral disadvantage to any social movement. This is one reason why modern communism is built on an unsure foundation.

(115-13) In the post-war world where everybody over-values political economic and materialistic panaceas, the philosopher may find a modest and humble duty of spiritual service to perform.

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(117-1)¹⁸⁹ He soon sees that although there¹⁹⁰ is really nothing that he can do about humanity's dangerous situation there is something that he can do about his personal situation. He may try to put his body into surroundings more attuned to, and expressive of, his ideals, and he may try to put his mind into a state more imbued with, and fortified by, these ideals.

(117-2) That the famed Opera House of once-gay, once-dancing and once-musical Vienna is now but a burnt-out shell, is symbolic of what destiny is trying to do to humanity.

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¹⁸⁹ The paras on this page are numbered 151 through 159, making them consecutive with the previous page.

¹⁹⁰ A piece of this para ripped out and stuck to page 119 – the missing words have been inserted here.

(117-3) Every hope for mankind's betterment has ended in miserable bankruptcy. Every plan for political salvation has ended in gloomy frustration. Peace, [tolerance],¹⁹¹ order and progress have flown away.

(117-4) [Is]¹⁹² the race of man incurably bad, incurably unteachable?

(117-5) Unless there be a change of moral ground, a shift of ethical standpoint, a new spiritual approach, the hopes aroused by political changes, shifts and innovations will be false ones.

(117-6) Viewing its recent record, remembering the events of his generation, should the philosophically-minded man shrug his shoulders in despair of the human race?

(117-7) The idiot fury of two world wars punished civilisation for its errors. Its effects taught some men some wisdom and virtue but it has taught more men much materialism and evil.

(117-8) We may face the tragic inevitability of a third world war with fear and gloom or with calm and resignation.

(117-9) If we look at the large panorama of twentieth-century history, with its tortures and devastations, its epidemics and destructions, its famines and depopulations, above all, its menace of horrors yet to come, we can see how trivial a thing in fate's eyes is personal life, how unimportant in them is personal emotion. What does Fate,¹⁹³ God, Nature, care about the little histories, the little loves, the little griefs of pullulating humans, who must appear in those same eyes as hardly more noteworthy

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(continued from the previous page) than pullulating ants! There are millions – nay billions – of these men and women who are so like each other in their basic natures and desires, that it does not make any difference to the planetary Mind or the protoplasmic

¹⁹¹ PB himself changed "toleration" to "tolerance" by hand.

¹⁹² PB himself changed "To" to "Is" by hand.

¹⁹³ We have made "Fate" upper case as PB sometimes uses this word in a specific way – perhaps to indicate the consequences of character, as in the old Greek tragedies.

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Force whether some of them die or survive, mate or frustrate, are ecstatically happy or dully miserable, stay perfectly whole or limp hideously maimed.

(119-1)¹⁹⁵ We may frankly admit that those who opposed and fought Hitler were not entirely disinterested in their motives and that they made many mistakes out of selfishness in the past. But this must not blind us to the fact that later the commission of several of those mistakes was frankly acknowledged and an attempt made to atone for them even though under the duress of danger and loss.

(119-2) The breath-taking happenings of the past generation mean, if they mean anything at all, that the configuration of societies and systems is altering rapidly. They must be interpreted in no less serious a sense than that. Under the tremendous impact of these calamitous events, the brain cells of the dumbest heads among us have started into unwonted activity. They have noticeably begun to comprehend that they are participating in [some]¹⁹⁶ new and vast world-change.

(119-3) We use the words 'inner' and 'outer' of it because it is needful to make a distinction between the metaphysical doctrine of the movement and its practical programme. The former may be materialistic and bad, yet the latter may have some good points in it.

(119-4) When we penetrate these social, economic, political, educational and national problems to rock bottom we find that they are really ethical problems.

(119-5) We shall see this attitude developing more prominently as the new cycle runs its fuller course.

(119-6) There are such insecurity and instability, so much demoralisation and so much discontent.

(119-7) If man's present seems hazy and uncertain, his far future is clear and sublime. Evolution is a fact.

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¹⁹⁵ The paras on this page are numbered 160 through 166, making them consecutive with the previous page.

¹⁹⁶ PB himself changed "something" to "some" by hand.

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(121-1)¹⁹⁸ Philosophy views the various¹⁹⁹ departments of world activity from their standpoint as a whole. This rare synthetic outlook, this magnificent breadth of vision, this unique co-ordination of the entire panorama of life, enables the mystical philosopher to suggest the wisest courses of action to his fellow beings. Those who direct States put themselves and their people in moral peril if they ignore or despise his value.

(121-2) It is true that there are conventional, narrow and stiff people who travel like suitcases and learn nothing from their travels. But it is more true that most people absorb something from others and are liberalised by contact with foreign lands.

(121-3) The world will change, and change for the better, when we put our schools in order, when we educate our children less in geography and more in unselfishness, less in history and more in high character, less in a dozen other subjects and more in living.

(121-4) What is it that motivates these people? First it is selfishness, second it is materialism, third it is inertia. But the selfishness often masked under the guise of tradition; the materialism often hidden under the form of religion; and the inertia is often covered by convention.

(121-5) What of the future? Those who perceive the necessity of a radical renewal of the common life and particularly of the spiritual life, will in their private hearts align themselves with its pioneers.

(121-6) We must begin to resurrect our best self. We must begin that adventure in synthesis of new ways with spiritual wisdom that holds out a higher hope to mankind than any other.

(121-7) To pick one's way through the intellectual circles of today, we must be prepared to meet with mental monstrosities, with prophets of profanity and with superficial cynics.

(121-8) What is the nature of man? What is his highest good? The struggles of civilisations against each other reflect their different answers to these questions.

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¹⁹⁸ The paras on this page are numbered 167 through 174, making them consecutive with the previous page.

¹⁹⁹ A large chunk of this para ripped off of this page and stuck to the previous one.

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Old x: Mentalism ... NEW XXI: Mentalism

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(123-1)²⁰¹ We do not bring out the old arguments for the acceptance of an inner Reality to persuade anyone to drop his faith in the reality of the world without.

(123-2) It may be said that doctrines which try to persuade us that the world around us has no real existence, are hardly likely to help us become efficient citizens.

(123-3) Nature has placed the eyes in the highest part of the body, perhaps to signify that they are the most important of the five senses.

(123-4) Those who can concentrate their thoughts only on the difficulties of the problems which confront them, the dangers of the solutions which are offered to them or the sacrifices which are demanded of them, will never solve their problems.

(123-5) "What reliance can be placed upon any science with an observational basis if our sensations (sight, hearing, touch, etc.) are purely arbitrary? And of what avail the microscope and galvanometer, or any other 'scope or meter, if our reactions are arbitrary? The only science left (if any) would be the higher mathematics. It seems that science is getting into the same state as politics." ... W. Lewis.

(123-6) One thousand years ago the doctrine of mentalism was taught at Angkor, according to an inscription of that time which I saw there, the inscription of Srey Santhor.²⁰² It likened the appearance of the doctrine in the world of faith and culture to the sun bringing back the light.

(123-7) Character can be changed. He who habitually contemplates such exalted themes finds in time that his whole outlook is altered and expanded, as if by magic. The new outlook will gradually strongly establish itself within him. Says the New Testament: "As a man thinketh in his heart so is he," which may be matched with what was written in Sanskrit long before this was uttered: "As is one's thought, so one becomes; this is the eternal secret." – Maitri Upanishad.

(123-8) The final proof that it is the mind's own power which influences another, that it is the thought of the operator which hypnotises the subject and not the physical method he uses, has come with the coming of radio to the world. In

²⁰¹ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

²⁰² Also known as Tuol Basan, located in Cambodia. There do appear to be Sanskrit inscriptions there, but Google has little to offer about them. – TJS '20

(continued from the previous page) America, Ralph Slater²⁰⁴ has hypnotised people into doing those foolish things which theatrical hypnotists ask members of the audience who imprudently venture on to the stage, to do. The special point about Slater's performance is that he has done this over the Blue Network broadcasting system, and done it successfully. In England, Peter Casson, working with a British Broadcasting Corporation staff on an experiment with hypnotism by television, put nine persons out of eighteen who were watching his televised face talking to them on a screen, into a hypnotic sleep.

(125-1)²⁰⁵ No one can learn the art of thorough self-control by putting his will under someone else's control and his mind in a state of helplessness. Hypnotism, mesmerism and suggestion may be useful as momentary helps or temporary palliatives but they do not solve the problem of attaining self-liberation. They may even be permanently useful when applied by a man to himself but he who most needs their help least possesses the will power needful to apply them.

(125-2) Just as religion is a foreshadowing of philosophy and just as an anthropomorphic God is a faint adumbration of the One for crude minds, so the divisions into matter and mind, objective reality and inner fancy, this world and an unseen world, are unconscious foreshadowings of the mind and its world-thought.

(125-3) A leading British biologist, Sir J. Arthur Thomson, affirmed that "After a long circuit there is a return to the old truth: in the beginning was Mind."

(125-4) Only when this idea has been thought through on every level does it become clear enough, its importance vivid enough and its implications visible enough.

(125-5) It is the same force of concentrated mind which produces the stigmata of the nun and the cut on the skin of the hypnotised medium.

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²⁰⁴ Properly Joseph Bolsky

²⁰⁵ The paras on this page are numbered 9 through 14, making them consecutive with the previous page.

(125-6) This philosophy does not treat the world as a shadow. So long as we do not²⁰⁶ treat our own selves as shadows, we cannot treat the world thus, because we as finite beings are parts of the world. Philosophy does not deprive the man of his reality. It only shifts the centre of gravity without making him lose anything at all.

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(127-1)²⁰⁸ To arrive at the understanding that the universe is non-material and is mental, is to be liberated from materialism. It produces a sensation like that felt by a prisoner who has spent half a life time cooped up in a dark and dingy foetid dungeon, and who is suddenly liberated, set free, put out of doors in the bright sunshine and fresh clean air. For to be a materialist means to be one imprisoned in the false belief that the matter-world is the real world; to become spiritual is to perceive that all objects are mental ones; the revelation of the mental nature of the universe is so stupendous that it actually sets mind and feeling free from their materialistic prison and brings the whole inner being into the dazzling sunshine of truth, the fresh atmosphere of Reality. All those who believe in the materiality of the material world and not in its mental nature, are really materialists – even if they call themselves religious, Christians, spiritualists or occultists or anthroposophists. The only way to escape materialism is not to become a follower of any psychic cult or religious faith, but to enquire with the mind into the truth of matter and to be rewarded at length by the abiding perception of its mental nature.²⁰⁹ All other methods are futile, or at best but preparatory and preliminary steps.

(127-2) Some scientists are approaching the position that the world is ultimately an idea in the mind of the beholder. What will follow? They must next proceed to the position that an idea has precisely the same value as any mental picture seen in dream and hence must be just as imaginary, which leads to the final position that the idea has no real permanent existence.

(127-3) Every philosophy must start with things as they are, as we find them, and then it ascends up to higher and ultimate truths. We find matter to be real. So we do not assume its unreality, but proceed to prove that on the initial basis of its reality. But blind dogmatists reverse the process and start with unproved dogmas.

²⁰⁶ PB himself inserted space by hand

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²⁰⁸ The paras on this page are numbered 15 through 18, making them consecutive with the previous page.

²⁰⁹ “mature” in the original.

(127-4) Kant's analysis of cognition was his supreme achievement. He traced back the true sources of our knowledge.

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(129-1)²¹¹ Such is the make-up of our habitual outlook that we take it unquestioningly and immediately for granted that the presence of a sensation in our field of awareness indicates the presence of an external material thing.

(129-2) Hume rightly pointed out that the mind was a mere series of sensations but he wrongly concluded that the series was destitute of any connecting thread. He saw nothing in the world but momentary perceptions, and in perceptions he saw nothing at all. They arose and faded into a void. Thus it might be said of the Scottish thinker that his doctrine was a Nihilistic Idealism and his universe a meaningless one. "Everyone keeps at a distance" he complained "I have exposed myself to the enmity of all metaphysicians and even theologians; and can I wonder at the insults I must suffer?"

(129-3) The fact is we have never seen more than our idea of the external world; never known its physical nature; the latter being our own imagination or mental projection.

(129-4) It is not possible to explain intellectually how sensations of the physical world are converted into ideas, how the leap-over from nervous vibrations into consciousness occurs, and how a neurosis becomes a psychosis. No one has ever explained this, nor will any scientist ever succeed in doing so. Truth alone can dispose of this poser by pointing out that sensations never really occur, but that the Self merely projects ideas of them, just as a man sees a mirage and mistakes it for real water merely by his mental projection, so people regard the world as real when they are merely transferring their own mental ideas to the world.

(129-5) We must firmly grasp this principle, that the only objects we know, the only world of our experience, have no existence apart from the mind. They do not and cannot subsist externally by themselves. That which projects them into space²¹² is mind,

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²¹¹ The paras on this page are numbered 19 through 23, making them consecutive with the previous page.

²¹² Upper case in the original, but since it is lower case later in the sentence and since mind is also lower case we have made this lower case as well. —TJS '20

and as space itself is within the mind, their independent existence is sheer illusion, or Maya as Indians call it. We must look behind their illusory independence into the mind from which they spring.

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

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(131-1)²¹⁴ It is not the studied poise of good breeding but a natural poise upwelling from within.

(131-2) The adept is built too high for ordinary men to appreciate him and too remote for them to understand him. It is inevitable that he should dwell isolated and aloof from all except those whose great aims justify the contact.

(131-3) One feels that such an adept is in mind the oldest man one knows and yet in heart the youngest.

(131-4) One enters his presence with humility – for here is a man immeasurably greater than oneself – and with relief, for it soothes and calms as nothing else does or can.

(131-5) All human beings on this planet are imperfect. Perfection is not fully attainable here. But when a man has striven for it and advanced near to it, he will attain it automatically as soon as he is freed from the body.

(131-6) There is no reason why he should not preserve his individuality even if he should surrender it to God.

(131-7) He who passes through these deeper phases of the Void can never again call anything or anyone his own. He becomes secretly and spiritually deprived of all personal possessions. This is because he has thoroughly realised the complete immateriality, spacelessness, timelessness and formlessness of the Real, a realisation which consequently leaves him nothing to take hold of, either within the world or

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²¹⁴ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

within his personality. Not only does the possessive sense fall away from his attitude towards physical things but also towards intellectual ones.

(131-8) The sage is not less practical for all his transcendental consciousness and mystical experience. He understands as well as any cynic the low depths on which so many human relations function. He sees quite clearly the greeds, the pettinesses and the rancours that fill the air of human society. But he also sees beyond and above them.

(131-9) It is not easy to penetrate to the real character and true motives of such a man.

(131-10) The contradictory attitudes involved in satisfying physical need and submitting to spiritual

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(continued from the previous page) detachment, are united and resolved by the sage into a single harmonious insight.

(133-1)²¹⁶ Power, whether it be worldly or spiritual, always brings responsibility with it.

(133-2) The body of every sage is still human and shares the same limitations as other human bodies. This is why he may suffer from the illnesses and diseases to which all flesh is heir.

(133-3) If he cannot by his natural power achieve this, he can at least prepare himself for it and await the grant of grace.

(133-4) It must not be thought that these men despise all the others, but they see the difference between them quite calmly, unemotionally and objectively.

(133-5) It is a common error to believe that such a man is freed from all limitations whatsoever and that the deliberate performance of miracles is not beyond him. But the truth is that not only is he not allowed by the nature of circumstances to help but he is also surrounded by barriers in what he is able to do for those whom he does try to help.

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²¹⁶ The paras on this page are numbered 11 through 21, making them consecutive with the previous page.

(133-6) If a man has found his divine soul and it has found him, he is thereby set free of the rules, restrictions and disciplines which ascetically fence the life of a man who has not. The cigarette in his mouth cannot burn away the divine presence in his heart.

(133-7) This however must be noted, that the sage's compassion is principally directed not towards their physical sufferings, but towards their mental ignorance: towards cause rather than effect.

(133-8) No racial peculiarity, no geographical limitation, no cultural bias can enter into such universality of insight.

(133-9) The extraordinary thing is not that he will feel the divine self is with him but that it has always been with him.

(133-10) He feels the reality, the blessing and the presence of the Overself.

(133-11) His writings always repay study for they are always filled with lustrous significances and reassuring revelations.

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

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(135-1)²¹⁸ The pattern of evolution is an endless one. The meaning of the pattern could not but be a wise one.

(135-2) Let no one impugn the infinite wisdom of the Universal Mind merely because it is beyond his finite understanding.

(135-3) There is a Buddhist theory that everything that has been will be again, repeating itself by a precise mathematical law when the same particles of matter are brought together again. There is also a Hindu theory of perpetual alternation between change

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²¹⁸ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

and changelessness, of endless rhythm and periodicity which provides²¹⁹ no evolutionary goal but makes life an end in itself.

(135-4) That which exists through itself is MIND. It is the one essence, the one primordial spirit.

(135-5) Men of inferior intelligence quite naturally want a God who will be attentive to their requirements, interested in their personal lives and helpful during times of distress. That is to say, they want a human God. Men of superior intelligence come in time to consider God as an impersonal essence that is everywhere present, and consequently embodied in themselves and to be communed with interiorly too. That is to say, they recognise only a mystical God. Men of the highest intelligence perceive that the 'I' is illusory, that it is only ignorance of this fact that causes man to regard himself as a separate embodiment of the divine essence, and that in reality there is only this non-dual,²²⁰ nameless being. How impossible is to get men of inferior intelligence to worship or even to credit such an Existence which has no shape, no individuality, no thinking even! Hence such men are given a figure after their own image as God, a deity that is a personal, human, five-sensed being.

(135-6) Dawn follows night in the vast cosmos with rhythmical recurrence. Therefore the sages say that there is neither beginning nor end to the universe but the perennial flow of eternity. The Final is likewise the First. We must understand clearly that creation and dissolution, evolution and involution continue to recur perpetually. It is not a question of long periods of time coming to a final close. This rhythm

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(continued from the previous page) of the universe is incessant. According to the Chinese wisdom when either of the two aspects has developed to its utmost limit, then it begins to transform itself into the polar opposite of its own accord. Our own proverb "The night is darkest just before dawn," is also apt here. In the sky we see the same

²¹⁹ PB himself inserted space by hand

²²⁰ PB himself inserted a comma after "non-dual," by hand.

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phenomenon. The moment when the waxing moon has reached its fullest is immediately followed by the moment when the process of waning begins. The highest position of the mounting sun is no sooner attained in the overhead sky at noon, when the great orb begins its downward descent. At new moon the waning process comes to an end and the reverse process occurs. The same turning point is reached at winter and summer solstices. The inter-relation of these phenomena with the larger phenomenon of the universal creation and dissolution may be seen. At the extreme point of either process there is a turning.

(137-1)²²² All those who pretend to give answer as to the purpose of life, and why the universe was created, may be answered with the words of India's²²³ oldest known books the Rig-Veda: "Who knows exactly, and who shall in this world declare, whence and why this creation took place? The gods are subsequent to the production of this world; then who can know whence it proceeded? He who in the highest heaven is the ruler of this universe - he knows or does not know!"

(137-2) Although it is not possible to offer irrefutable scientific proof of the doctrine of spiritual evolution, it can be shown to be as reasonable a doctrine as any of its rivals. And for those who have had mystical experience of the divine presence behind the mind, of divine wisdom behind the cosmos, it is the only acceptable doctrine.

(137-3) Just as the Conscious cannot come out of the Unconscious, so the Ordered cannot come out of the Chaotic. If the first truth means that man is divinely rooted because the divine is eternally conscious, the second means that the universe is divinely governed because the divine is eternally wise.

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(139-1)²²⁵ To call this Overself, "He" merely because the multitude ignorantly call God so, is to ascribe sex to what is formless and to give ego to what is impersonal, is to commit the disgusting blasphemy of anthropomorphism.

²²² The paras on this page are numbered 7 through 9, making them consecutive with the previous page.

²²³ PB himself inserted apostrophe by hand.

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²²⁵ The paras on this page are numbered 10 through 14, making them consecutive with the previous page.

(139-2) God is neither a Thing nor a Person. Those who think otherwise are deceiving themselves. God is Mind and is everywhere.

(139-3) If by God you mean something higher than mere material existence, then we do not deny God. It is the false notions of God that we deny, the grotesque caricatures that appear in churches and temples and sermons and books. We look on this higher Reality as something not far from the essence of our own selves. We have discovered that the common everyday life does not exhaust the alphabet of existence, that there is something sublime beyond it and yet akin to us. We do honour and revere such a God, if you wish to call It such, because we believe It to be the true God.

(139-4)²²⁶ Gough²²⁷ thus explains the term: “If we are to use the language of European philosophy, we must pronounce the Brahman of the Upanishads to be unconscious, for consciousness begins where duality begins.” Goreh²²⁸ says: “The so-called knowledge of Brahman is nirishaya, objectless, that is, it is not a knowledge of anything, and is therefore no knowledge at all.” R.C. Bose²²⁹ says: “Brahma is.... without consciousness, without feelings, without attributes.... The representations by which it is set forth as conditioned and related, determined by qualities, states and acts, are all false, knowingly resorted to by the learned for the purpose of making the absolute intelligible to the unlearned.”

(139-5) The whole orbit of man’s life is haunted by a terrible contradiction. On the one side he sees that everything and everyone is fleeting and perishing. On the other he is pursued by the hope that life has something more hidden beneath its veil. He feels for ever impelled to seek this More. The explanation is simple. Both sight and hope are true; both explain each other. For the world and man are finite manifestations of Infinite Being; consequently the part [seeks]²³⁰ its source as water seeks to raise to its own level.

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²²⁶ This para appears to be made up of quotations taken from “Papers on Great Indian Questions of the Day” by John Murdoch and Thomas Henry Huxley, published in 1903.

²²⁷ Properly “Archibald Edward Gough.” – an early Sanskrit Scholar and colleague of Monier-Williams

²²⁸ Properly “Nehemiah Nilkantha Sastri Goreh” – a native Hindu who converted to Christianity and attacked Hinduism.

²²⁹ Properly “Ram Chandra Bose” – an early defender of Hinduism to the West. (circa 1884)

²³⁰ PB himself changed “he seeks is” to “seeks” by hand.

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(141-1)²³² We had to wait till the twentieth century for new observed facts, and new interpretations of those facts, before we could see that the scientific postulate of causality was fallible. We had to discover that the behaviour of radioactive atomic structure was so uncertain that the law of indeterminacy had to be postulated to replace what was fallible in the law of causality. The axioms of the nineteenth century scientist in this respect began to fall to the ground when it came to finding proof for them in the light of these new facts.

(141-2) The word 'creation' is inadmissible here for it signifies producing something out of nothing. No one, not even God himself, can produce something out of nothing. Therefore, the orthodox Christian idea of a mysterious creation is completely untenable.

(141-3) Nothing is or is to be left out because every atom is alive and has the germ of self-consciousness. The material of our fleshly robes was once "wholly mineral, later on vegetable, and now refined into human atoms." Man's body is Nature's crucible; his thought, her transmuting power. Unfoldment from the state of matter to the state of spirit necessitates passage through the human form, where the fires of self-consciousness lit in prior evolutions work their wondrous magic.

(141-4) For practical purposes an Indian who has never visited England will have to regard its existence as true, proved, but for philosophic purposes unless he himself goes there and thus knows it for himself, he cannot accept its existence as a true fact. It is then on a par with the problem of creation which, as he nor anyone has ever seen, cannot be accepted as true.

(141-5) We are not atheists. We do hold that a reality higher than the crudely material one, exists. If the name of God is given to this reality, then we accept God; but we do not and will not accept the erroneous and degrading notion of God which most men have.

(141-6) The Knowing or Self-awareness of the Overself is never absent; it is always seeing.

²³² The paras on this page are numbered 15 through 20, making them consecutive with the previous page.

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

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(143-1)²³⁴ Thus, and thus alone, can a man become entire and integrated, using all his nature and all his being for the most desired and desirable end.

(143-2) The need is for a combination of practical self-interest with idealistic soul-interest.

(143-3) In the severest circumstances he will not lose his inward calm.

(143-4) Can he detach himself from the personal aspects of the situation? Can he refuse to be guided by them or influenced by the feelings of the moment? This is his test.

(143-5) The philosophic man's care for his own welfare does not make him insensitive to the welfare of others. His concern is not concentrated on, and does not end with, himself. But he puts both claims into sound balance and neither lets emotion run away with him nor self-interest.

(143-6) If he is to come to terms with the world and live in it, he must begin to learn the art of doing so out of the world. In times of private retreat, of personal isolation, he must seek intellectual quiet, mental passivity and emotional impassivity.

(143-7) He will be content to plant seed-thoughts, and wait and work patiently, knowing and believing in the inherent power of true ideas to grow in their proper time into mature, fruitful existence.

(143-8) Though he may never put on the brown robe of the Yogi, he may consider himself every whit [as real a Yogi]²³⁵ in the thick of London's activity, as that Indian prototype who sits in seclusion by the Ganges.

(143-9) The wisdom of retreat lies in its being occasional and being temporary. Then, all its benefit emerges.

²³⁴ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

²³⁵ PB himself changed "a real Yogi" to "as real a Yogi" by hand.

(143-10) The next characteristic of the inspired life is that it is an effortless one. No striving in any direction is necessary. Neither the weight of external compulsion nor the pressure of interior desires is ever again felt. He acts with the lightest touch.

(143-11) The spiritual knowledge and practical achievements are both worthwhile. What we could now profitably do would be to make a suitable

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(continued from the previous page) amalgam of both for world-wide human betterment.

(145-1)²³⁷ Service must be thoroughly practical as well as conceived in a spirit of noble and generous endeavour.

(145-2) "All the world complains nowadays of a press of trivial duties and engagements which prevents their employing themselves on some higher ground they know of; but undoubtedly, if they were made of the right stuff to work on that higher ground, they would now at once fulfil the superior engagement and neglect all the rest, as naturally as they breathe. They would never be caught saying that they had no time for this when the dullest man knows that this is all that he has time for." ... Thoreau, in a letter.

(145-3) Those same capacities, applied to worldly careers, professions or businesses, are more likely to bring a man success than failure. We often hear that philosophy is useless to hungry men or poor men. This is false. For the quality of intelligence and character developed by it is higher than the average and therefore its possessor will know better how to rid himself of hunger or poverty than the possessor of an inferior quality of intelligence and character.

(145-4) It is one and the same Reality which appears in different ways to beings on different planes of perception. If it is true that they are dealing only with Appearance because they are perceiving only its forms, it is equally true that, as soon as they discover what it is that projects these forms, they will discover that life is a harmonious whole and that there is no fundamental conflict between the so-called worldly life and the so-called spiritual life.

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²³⁷ The paras on this page are numbered 11 through 16, making them consecutive with the previous page.

(145-5) The message for our times is "The day of professional spirituality is past. It has bred religious hypocrisy and mystical futility. The day of a spiritualised mundane existence is here. We are to live in the world but not be of it. We are to set aside an hour a day for meditation and reflection but to attend to all other duties the rest of the day. Thus we shall have the chance which ascetics and monks lack, of translating spiritual ideas into spiritual deeds. The attraction toward the divine need not mean repulsion from the world. There is room in

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(continued from the previous page) human life for both the heavenly and earthly. To deepen knowledge and increase beauty, to spread compassion and to uplift man – this is our work today.

(147-1)²³⁹ I love to wander around old-world villages and faded cities whose narrow streets and cobbled squares carry my memory back to a time of periwigged old gentlemen and the powdered Venuses with whom they joked. It is true that the sedan chair was a poor substitute for the Buick saloon, but the century of the latter kills many true thoughts, whereas the century of the former gave one time to create them. Keep your motor car if it must murder my best hours, and leave me to a more leisured life, wherefrom I hope to draw the honey of diviner joys.

(147-2) How far is it possible to blend our endless activity with such quiet contemplation?

(147-3) True spirituality for this age is to be found outside the cloister. Character is to find its needed testing ground in the world. Contemplation is to be practised as a preface or an epilogue to the day's work.

(147-4) Mysticism must try to extend itself today to bring the everyday life of ordinary men within its sphere. But can this be done? It seems so hard, nay impossible. Yet how else are those who feel attracted towards it to benefit by it? Merely to spend the years reading about its achievements in other and earlier times under other and different skies, may be interesting but does not solve the present problems.

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²³⁹ The paras on this page are numbered 17 through 21, making them consecutive with the previous page.

(147-5) The common misconception that philosophy bears no practical relation to ordinary life is due to ignorance. The proper understanding of philosophy would greatly reduce human [sin]²⁴⁰ and suffering, would discipline brutal men and selfish women, would dissolve fanatical strife and creedal conflict, would inspire us to put into concrete shape the loftiest ideals of our imagination, would bring a beautiful solace to offset the disappointments bred in homes, offices, fields and factories. These are tangible things and refute the allegation that the philosopher shuts his eyes to the harassments and activities of common life. The misconception has arisen, however, because so many misguided theologians and so

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(continued from the previous page) many fantastic dreamers have passed themselves off for philosophers.

(149-1)²⁴² The immature spirituality and incomplete enlightenment which sneers at life in the world and idolises life in the monastery, which furthermore confuses defeat in the external struggle for existence with triumph in the internal struggle for God, is unphilosophical. We may strive for a place in society and the gains that go with it as strenuously and as determinedly as any ambitious man, so long as we remember to keep our earthly ambitions subordinate to our celestial ones, so long as we do not forget to strive also for a more abiding inner status and rustless wealth. We may aim at effective accomplishment and successful outcome of the work we are doing, whether it be banking or bricklaying. There is no harm in that and God will not hold it against us in the higher reckoning. The harm begins when we lose our sense of proportion and let the success itself become a supreme value of life, when we become blind to anything higher and insensitive to anything nobler, when we disregard ethical laws and social responsibilities in our thirst to attain it:²⁴³ when we are broken in spirit by failure and weakened in fibre by disappointment.

(149-2) He will find a delight, which towns will fail to give him, in traversing the fields and walking the woods.

²⁴⁰ PB himself inserted "sin" by hand.

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²⁴² The paras on this page are numbered 22 through 25, making them consecutive with the previous page.

²⁴³ PB himself changed semicolon to colon by hand.

(149-3) To many people there seemed to be only one way to this goal, the way which is still pursued by Indian Yoga. It is formally to renounce the world, abandon work, sever ties and put on a monk's garb. But changed social conditions have rendered this extremely difficult for most people and even quite impossible for many people. The philosophic way, which has always existed, is better suited to present conditions. It permits the worldly life but transforms the inner character of such life. What does it matter that this is not the traditional way so long as the goal is still attained?

(149-4) The whole of the psyche must be brought within the circle of illumination, and not merely a part of it.

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(151-1)²⁴⁵ The new age demands new methods. The day of monasteries is over but the training which men received in them is not over. Institutions must arise where men can receive a monastic discipline, a spiritual training which may last three weeks at a stretch or even three years but which will end. Then they will return to the world, but they will work with clear eyes, lofty ideals and clean hands.

(151-2) Many a yogi will criticise this three-fold path to realisation. He will say meditation alone will be enough. He will deprecate the necessity of knowing metaphysics and ridicule the call to inspired action. But to show that I am introducing no new-fangled notion of my own here, it may be pointed out that in Buddhism there is a recognised triple discipline of attainment, consisting of (1) Dhyana (meditation practice) (2) Prajna (higher understanding) (3) Sila (self-denying conduct).

(151-3) Although the highest end of life cannot be to spend it idly in an ivory tower, this is only complementary to the other truth that occasional and temporary retreat to the tower for contemplation will help us to achieve that end.

(151-4) He has to develop religious veneration, mystical intuition, moral worth, rational intelligence and active usefulness in order to evolve a fuller personality. Thus he becomes a fit instrument for the descent of the Overself into the waking consciousness.

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²⁴⁵ The paras on this page are numbered 26 through 31, making them consecutive with the previous page.

(151-5) We may hopefully expect to find, and we shall not be disappointed, that the noble principles of philosophy are visible in the noble results of philosophy.

(151-6) This antagonism between the meditative life and the practical life is only a supposed one, not a real one. If it exists at all it exists only between their extreme, and therefore abnormal forms, between the wholly inactive trance state – which is temporary – and the wholly active extrovert state – which is diseased. The proper human life is not only practical but also meditative. There is necessarily a contrast between the two qualities but there need not be an antagonism.

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(153-1)²⁴⁷ The sincere attempt to live out our highest intimations even among the most mundane of environments is essential if we are not to lose ourselves in a sea of vague sophistication. No metaphysical study, no pondering upon the fascinating laws of mind, nor ambiguous wandering with a candle in the dark recesses of psychical life can ever atone for the lack of Right Action. We may harbour the loveliest dreams but we must turn them into realities by effort.

(153-2) How to translate these philosophic ideas and spiritual ideals into terms of actual life is our problem. Here is the answer, from an Indian text: “One who relinquishes the fruit of action, is from the spiritual point of view, a true Sannyasi,”²⁴⁸ says Gita. This is plain enough. “One who remains unaffected by the fruit of action done in discharge of duty, is not entangled in the meshes of births and rebirths by such action!”

(153-3) If the fruits of philosophy are not to be plucked in the gutter and the tap-room, neither are they to be found in the dry leaves of printed books: they can be gathered only by those who attempt to live it.

(153-4) Manifested life remains no less real because we belittle it with the harsh cognomen of “illusion.” Our active existence requires no apology on its behalf to the one-eyed philosophers who accuse Westerners of being entrapped by “Maya.”

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²⁴⁷ The paras on this page are numbered 32 through 39, making them consecutive with the previous page.

²⁴⁸ “Sanyassi” in the original.

(153-5) If we give the time and trouble needed to grasp it, we shall discover to our pleasant surprise that it is not mere metaphysical babble but a veritable instructor in wise inspired action.

(153-6) It is in the balance and synthesis of all these qualities that the future lies.

(153-7) I am often told that these ideas possess no practical importance to humanity. This is a serious mistake.

(153-8) Go out into the world, act and do your duty. So long as you are the impersonal Witness of them, your actions will not add to your karma.

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

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(155-1)²⁵⁰ Is it possible for anyone to live outside his destiny?

(155-2) If he accepts the hand of opportunity when it is offered him, the effects will be favourable in every direction. If he feels the premonition that he is on the verge of a new cycle, and takes decisions or acts accordingly, the way into it will open out for him.

(155-3) Reflection and imagination, analysis and anticipation, rightly used and harmoniously combined, can supersede experience. Indeed, they are forms of experience. But, being under our individual control and direction, they can be used as instruments to save us long-drawn and emotionally painful results.

(155-4) Time and destiny may raise a man to kingdom or cast him down into beggary.

(155-5) A belief which the Occidental regards as odd, the Oriental may regard as unquestionable. Reincarnation is such a belief.

(155-6) It is said that time brings a man more wisdom. This is often true but it is also sometimes false. If he is unwilling to learn from his own experience, if he is

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²⁵⁰ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

unteachable by observation of others, if he does not see the pitfalls in good fortune and the values in bad fortune, then time will bring him not more wisdom but more foolishness.

(155-7) A man's chance will come and go and if he does not take it at the proper moment, his fortunes may float out upon an ebbing tide.

(155-8) The various experiences through which we have passed, reflectively and analytically instruct us, the immoderate desires we have checked repeatedly, strengthen us and the wandering thoughts we have concentrated determinedly, tranquilise us. Life never runs to waste if it thus is attuned to the notes of this quest.

(155-9) No two men are alike in mental reach, moral stature, technical gifts and practical capacity. Many differences of thought, character, capacity and physique exist and will always exist because the variety in an infinite universe will always be infinite. There are no two things or two creatures alike in Nature and consequently there is no equality in Nature!

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(157-1)²⁵² It is utter foolishness to bear in complete blindness and with unlearning stolid apathy, the unpleasant results of wrong thinking or evil doing.

(157-2) The more anyone resists the fulfilment of the higher purpose of his life on earth, the more suffering he creates for himself. It is the ego and the animal in him which instigate this resistance.

(157-3) There are unteachable individuals who learn nothing from their errors and pass through suffering without showing any change in character, unless it be change for the worse.

(157-4) He is not asked to admire an attitude towards life which involves weak acceptance of misfortune or helpless submission to unpleasant surroundings. There is nothing spiritual in such an attitude.

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²⁵² The paras on this page are numbered 10 through 16, making them consecutive with the previous page.

(157-5) The ancient attitude, still much alive in the Orient, ascribed the horrible results of famine, the dread travels of pestilence or the bloodied course of warfare to the scourging hand of God. Where it saw the presence of a punishing, deity, the modern sees only the presence of man's handiwork. But philosophy sees the presence and action of both.

(157-6) Only when he arrives at a clear understanding of himself, and especially a correct discernment of his follies and weaknesses, is he likely to arrive at the truth about the situations in which he finds himself and the cause of the troubles that affect him.

(157-7) Work quietly for a few minutes daily in handing your problem over to the Higher Power, confessing you have done what you could and praying from the depths of your heart for the right solution. However, on no account dictate what that solution should be. Examine the lesson behind your sufferings in dealing with problems of the past, acknowledge the mistakes and repent them. Then wait and watch what happens during the coming weeks or months. The advantage of this method is that it "works;" the disadvantage is that it gives us what is best for our spiritual next-step forward, which is not always to personal liking but is always for our best in the long run. The important thing is to

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(continued from the previous page) adopt and maintain an attitude of surrender – not to another person but to the Overself, in the face of adverse emotions.

(159-1)²⁵⁴ Swift, the hopeless pessimist, complainingly wrote, in a letter: "Leave all to fate, that seldom cares to humour our inclinations."

(159-2) We do not reincarnate only to continue or finish learning the same old lessons – much less to repeat them – but also to start learning new ones. Life itself demands this of us that there should be a definite progression to a wider and a higher level. Those who want blindly to imitate only what _____²⁵⁵ people did five thousand years ago,

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²⁵⁴ The paras on this page are numbered 17 through 22, making them consecutive with the previous page.

²⁵⁵ 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.

show their ignorance of life's requirement. This earth exists to enable man to progress from lower to higher levels and from narrower to wider areas.

(159-3) The harder the situation is to bear, the more it should arouse a wise ambition in him to get out of it. Ambition requires however an all-round awakening and re-making of his personality. He can fight and be ambitious and yet hold on to ideals; there is no need to lose them. Balance is to be the ideal.

(159-4) Life is still the greatest of games a man can²⁵⁶ play. But he must play to win in every minute of it, with every move on the board. Every time despair comes and whispers to him, he should put cotton-wool in his ears. Man was born to master – not to be mastered. Faith can fight despair, and win too. Let him look upon his difficulties not as stumbling blocks to trip him up, but as things waiting to be conquered.

(159-5) Karma is not and can never be a merely individual matter. Society as a whole creates the slum which creates the criminal. If society calls him to account for his crimes, he may in his turn call society to account for making his criminal character possible. Consequently society must also share with him, if in lesser degree, the karmic responsibility for his misdeeds.

(159-6) The mind within and the environment without together co-operate to form the man. But the precise share taken by each must depend on the individual case and especially on its evolutionary status.

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

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(161-1)²⁵⁸ Most of the aspirants who want to associate themselves with a master, do so prematurely. Consequently they fail to find him or else find only pseudo-masters. What they really need is to associate themselves with a psychological counsellor or with a broad-minded wise clergyman, with someone who has effected a good solution of his own personal, emotional and relational problems and is competent to help them solve

²⁵⁶ PB himself inserted space by hand

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²⁵⁸ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

theirs. Only after his work is done, only after he has cleared the way for a higher activity, only after he has prepared them to respond readily to the guidance of a master, should they seek such an one.

(161-2) Where the disciple is attuned and devoted, the master genuine and compassionate, there is, there can be no failure in communication between them. The master's presence will remain with the disciple, not desert him, and remain fresh even when a thousand miles separate them in space and two hundred weeks in time.

(161-3) He is to keep the Ideal ever before his eyes, and to recognise that it over-limns the personality of his master.

(161-4) Vague jealousies and petty intrigues will abound among them if they do not resolutely guard themselves.

(161-5) He respects every confidence that is reposed in him and keeps all confessions in the hidden archives of memory.

(161-6) He might discover the goal or good which would be the eventual result of following these teachers.

(161-7) These experiences gradually became a pointing finger, a directive and predictive message from the Overself to continue and complete the work which, through destiny, it has imposed on him.

(161-8) "My son," said an²⁵⁹ old sage to me, "the ocean does not rise any higher when streams flow into it, so the true master does not swell with pride when many disciples attach themselves to him. He takes it as a matter of natural course; for he knows that they come to seek out the true Light, not merely his body."

(161-9) The guide makes a clearing in a thick jungle of obscurity and mystery. Naturally the seeker

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²⁵⁹ PB himself inserted space by hand

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(continued from the previous page) cannot see far ahead, cannot know what he is going to strike up against in his onward path.

(163-1)²⁶¹ If he lets the chance slip by unused, it may not recur again.

(163-2) We must eagerly seek and gratefully accept these contributions and influences from outside, but the end result must be to let them flow together and become our own.

(163-3) We may meet other people in society or live with them in a house; we may talk with them every day, and yet there may be no real communication between us if our hearts and minds are uncongenial.

(163-4) Their duty is to act as pioneers but if they are to be successful pioneers, they will need courage to forget outworn ideas and to free themselves from dying traditions so as to cope with the new conditions which are arising. In this connection, the suggestion that it is also a duty to co-operate with existing spiritual movements would be acceptable if it were practicable, but experience will show that most of these movements are unable to enter that deep union of hearts which alone can guarantee success to any external union. Such a plan would end in failure and it is better for them to pursue their own independent course than waste time and force in attempting what would not succeed and is not really needed.

(163-5) One of the most valuable philosophic character qualities is balance. Therefore the student should not be willing to submit himself to complete authoritarianism and thus sacrifice his capacity for independent thinking, nor on the other hand should he be willing to throw away all the fruits of other men's thought and experience and dispense with the services of a guide altogether. He should hold a wise balance between these two extremes.

(163-6) There is indeed some perception of this but it is quite a confused one. That which ignorant aspiration accepts as the necessity for joining some group, is much more the awareness of its own spiritual helplessness than of the group's spiritual strength.

(163-7) The obstacles which he has put in his own path, can be removed by no one but himself.

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²⁶¹ The paras on this page are numbered 10 through 16, making them consecutive with the previous page.

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(165-1)²⁶³ What am I? is such an ancient and perennial question only because it has to be answered by each individual for himself. If he finds the true answer, he will find also that he cannot really transfer it to another person but only its idea, its mental shadow. That too may be valuable to others but it is not the same.

(165-2) I am not enamoured overmuch of this modern habit which forms a society at faint provocation. A man's own problem stares him alone in the face, and is not to be solved by any association of men. Every new society we join is a fresh temptation to waste time.

(165-3) Only shallow minds think that all men can be regenerated by a single comprehensive formula. Each case is really individual.

(165-4) His attitude is simply this: unless and until he finds a final rest in the higher self, he will not pretend to guide others thereto.

(165-5) During this initiation meditation the disciple may actually feel a stream of power flowing out to him from the master, but it is not essential that he do so.

(165-6) The shortest way from ego-consciousness to the higher self's is represented by the master, by devotion to his person and following of his precepts. For he alone is, at one and the same time, both visibly outside us as a physical being and invisibly inside us as a mental presence.

(165-7) He detonates the higher potentialities of each disciple, breaks the closed circle of his senses, and leads him towards a moral and mystical regeneration.

(165-8) Heaven lies within and without us, it is true. But, in most cases, only by the intervention of some authentic spiritual genius do we seem able to translate this into actuality for ourselves.

(165-9) The duty of each aspirant to cultivate his moral character and to accept personal responsibility for his inner life cannot be evaded by giving allegiance to any spiritual authority.

(165-10) The master did not formulate these laws governing the quest and, however urgent the plea of his disciple, he cannot do away with them.

²⁶³ The paras on this page are numbered 17 through 26, making them consecutive with the previous page.

(167-1)²⁶⁵ He will seek to give depth of instruction rather than width of influence. Hence his own activity will be directed towards a severely {limited}²⁶⁶ number. Whatever movement he inaugurates and personally leads, will be small, indeed, for he will understand that were it to become popular and widespread, its quality of thought would immediately degenerate, its purity of motive would instantly be degraded. He will count the years gloriously spent, if when the moment comes to drop the body-idea and pass through the portcullis of death, he can look back and reflect that a hundred men have firmly grounded their minds in truth and planted their feet on the road to eternal liberation through the work done by this transitory body. For those who welcome the Truth-bringer must needs be few, of those who want the truth must be fewer still, and of these again those who can endure it when brought face to face with it are rare.

(167-2) When a man has attained this stage of perfection, he may truly rest for Nature has achieved her task in him. Yet, if he chooses the path of sagehood he must henceforth work harder than ever before! For he must now work incessantly through repeated rebirths for the enlightenment of others.

(167-3) Let us be more concerned in the quest of [right]²⁶⁷ principles rather than impressive persons, for this will put our attitudes to all events on the right plane. Because this simple truism was forgotten most of the religious and mystical movements have gone astray.

(167-4) We may turn over the multitudes of tomes in which the opinions of man lie locked up, but one sage will tell us more Truth in a day than we are likely to learn from all that huge mass of speculation.

(167-5) When those who direct the affairs of an institution become more concerned about the state of its revenue than about its state of spirituality, when they are more

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²⁶⁵ The paras on this page are numbered 27 through 31, making them consecutive with the previous page.

²⁶⁶ “united” in the original, but the consistent reference to a small number of followers suggests that “limited” was meant, so we changed it. — TJS ‘20

²⁶⁷ “right” was typed above the line and inserted with an arrow.

affected by its increasing financial returns than about its increasing materiality, it is time to pick up one's hat and stick and bid it farewell.

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(169-1)²⁶⁹ He seeks no power over others, no claim to ruler-ship over their lives, no disciples of his own, no train of followers clinging to his coat-tails. Yet he will not refrain from helping where such help is imperative, nor from giving counsel where the young, the inexperienced, the bewildered seekers have desperate need of it. But the moment after, he will appear to have forgotten what he has done, so gracious is his delicacy, so strong his desire to leave others quite free and unobligated.

(169-2) He cannot submit to the pressures and claims of a personal relation without falsifying his status and adulterating his service.

(169-3) The two schools of thought, one of which says that spiritual attainment depends on self-effort and the other that it depends wholly upon the Grace of God do not really clash, if their claims are correctly and impartially understood. When a man begins his spiritual quest, it is solely by his own strivings that he makes his initial progress. The time comes, however, when this progress seems to stop and when he seems to stagnate. He has come to the end of a stage which was really a preparatory one. The stagnation indicates that the path of self-effort is no longer sufficient and that he must now enter upon the path of reliance upon Grace. This is because in the earlier stage, the Ego was the agent for all his spiritual activities, whilst it provided the motives which impelled him into these activities. But the Ego can never be really sincere in desiring its own destruction nor can it ever draw from its own resources the power to rise above itself. So it must reach this point where it ceases self-effort and surrenders itself to the higher power which may be variously named God or the Higher Self, and relies on that power for further progress. But because the aspirant is living in a human form, the higher power can reach him best through finding a living outlet which is also in a human form. So it bestows its grace upon him partly as a reward and partly as a consequence of his own preparatory efforts by leading him to such an outlet, which is none other than a Master or Guide in the flesh. No man is wholly saved by his own effort alone nor can any Master save him if he fails to make effort. Thus the claims of both schools are correct if introduced at the proper stage.

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²⁶⁹ The paras on this page are numbered 32 through 35, making them consecutive with the previous page.

(169-4) He has waited for years, reserving the full expression of his powers until the crucial hour when the aspirant is ready to receive him. Until then, he must conceal his identity.

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(171-1)²⁷¹ He should appreciate the value of finding a master worthy of being followed. The inner demand of the one will attract in time the outer meeting with the other.

(171-2) From that moment the master's presence will be felt constantly as close to him, not leaving him but remaining with him. They will be together in a tender indescribable relationship.

(171-3) "How difficult it is to know a man's real character, and how often even clever people are deceived!"

—Su Shun (lived 1000 years ago)

(171-4) From the hour of this initiation the master will be much in his thoughts and the sense of affinity will be often in his heart.

(171-5) It would be an error to try to make his own, any spiritual path which, or teacher who, was not so in fact. Such an attempt might maintain itself for a time but could not escape being brought to an end when the false position to which it would lead became intolerable.

(171-6) We can idealise a man only so long as he keeps himself sufficiently distant from us. Inspection at closer quarters will reveal his all too human deficiencies or defects. "No man is a hero to his own valet," is one proverbial expression of this truth. "A prophet is without honour in his own country," is another. Kings and popes and nobles knew the value of keeping their distance. A spiritual leader must keep his, too, if he is to keep the unqualified devotion of his followers

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²⁷¹ The paras on this page are numbered 36 through 44, making them consecutive with the previous page.

(171-7) Just as magnetism is actually transmitted to a piece of inert steel by its mere contact with a magnet, so spiritual inspiration is transmitted to a disciple by his physical or mental contact with a master.

(171-8) He will not only feel the master's personality as if it were somewhere near or close together with him, but will also absorb inspiration from it and add some of its peace to his own.

(171-9) Nature herself is forever silently voicing these majestic truths and if we are unable to receive them from her lips, as we usually are, then we must receive them from a teacher's lips.

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(173-1)²⁷⁴ It is next to impossible to ascertain the Truth without the guidance of a Teacher. This is the ancient tradition of the East and it will have to become the modern tradition of the West. There is no escape. The explanation of this statement lies in the subtle nature of the Truth. Thus, in the West, men of such acute intelligence and such high character as Spinoza, Kant and Hegel and Thoreau came close to the verge of Truth. They could not fully enter because they lacked a Guide. Even in India, the greatest mind that land of Thinkers ever produced, the illustrious Shankara, publicly acknowledged the debt he owed to his own Teacher, Govindapada.

(173-2) He is in no hurry to force the growth of his disciples. He knows that enough time must be given to allow the new ideals to become a way of life.

(173-3) Is it a fact that we Westerners can never meet such a man in our own country? Must we journey to the Near, the Middle or the Far East to meet him?

(173-4) There once existed in India a system called Viraha Yoga which sought to feel the actuality of love during the separation from the person beloved, which tried to find joy through and in the very midst of its grief.

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²⁷³ PB himself inserted "Volume 18 - First Series" at the bottom of the page by hand.

²⁷⁴ The paras on this page are numbered 45 through 50, making them consecutive with the previous page.

(173-5) There is no crowd salvation, no communal redemption. The monasteries and ashrams, the organisations and societies, the institutions and temples have their place and use. But the one is very elementary and the other is very limited. Whatever is most worthwhile to, and in, a man must come forth from his own individual endeavour. Society improves only as, and when, its members improve. This is strikingly shown by the moral failure of Communist states and by the half-failure of established religions.

(173-6) Why does he sometimes see the guide's photograph emanating light and charging [him]²⁷⁵ with spiritual power? A photo after all is a light-phenomenon charged with the electro-magnetic ray connection of the person photographed. When the guide tries to help him, his auric mental energy immediately expresses itself through the picture and affects the seeker's mind as its percipient. However at a certain stage of development, when that energy of the Overself which the Indians call Kundalini is being awakened so as to enable him to do what is then put into his hands to do the photo carries something more than mere thought; its mental radiations are actually transmuted into light-radiations and so it may at times appear to be suffused with light. And needless to say the most sensitive points in such a picture are the eyes, the help given will therefore affect these points most.

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(175-1)²⁷⁷ Only after severe investigation or after severe calamity do men awaken to the dismal fact that their spiritual guides are unreliable, their religious beliefs invalid, their clichés of prayer naive and useless. Whichever way leads them to be confronted by these unpleasant realities they cannot go on living in doubt and discouragement for the rest of their years. So they either cast the subject of religion out of their minds altogether or, in the efflux of time, search for a more reliable guide, a better set of beliefs and a more effective form of worship. But because the ignorant masses are incapable of finding this for themselves, someone must arise as a prophet to guide teach and help them. He may be quite minor and quite local but if he shows them the next step ahead, he is to that extent a messenger of God.

(175-2)²⁷⁸ Personal salvation must come before meddling in other people's lives.

²⁷⁵ PB himself changed "you" to "him" by hand.

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²⁷⁷ The paras on this page are numbered 50-a through 56, making them consecutive with the previous page.

²⁷⁸ The para was originally numbered 50-b.

(175-3)²⁷⁹ The process of differentiation must inexorably take place and nobody can stop it even if one wanted to. For a teacher has to find his 'own.' Those who belong elsewhere will sooner or later leave him but those who belong with him will stick on through storm and sunshine. How foolish then to try and hold followers against their wish; what a waste of time and emotion to seek permanent discipleship where in the very nature of the case it is impossible?

(175-4) Well experienced and highly intelligent students rightly fight shy of organisations. They will prefer to work along their own freelance or unlabelled eclectic way. Their inner life feels freer to achieve, less cramped by the materialistic exploitations usually imposed by organisations and societies.

(175-5) The Pythagoreans believed that the human race is not naturally adapted to salvation, observed Iamblichus, without some guidance. They were right.

(175-6) If he is so fortunate as to find a trusted adviser and expert guide, he will naturally advance more quickly.

(175-7) Should we separate his life from his utterances or have we the right to demand that the one conform to the other?

(175-8) It is not often the master himself who thus personally communicates with, helps, inspires or uplifts the student, but it is more often his unconscious influence, his unconscious power.²⁸⁰

(175-9) He will be the victim on one side of friendly enthusiasts who credit him with powers and adorn him with virtues which he does not possess, and on the other side, of prejudiced enemies²⁸¹

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²⁷⁹ This para was originally numbered 448; it, and the following paras, were pasted onto the bottom of the page and renumbered 50c through 56.

²⁸⁰ The period and end of this word was cut off by the edge of the page.

²⁸¹ The remainder of this sentence is missing as the page is folded in the original.

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(177-1)²⁸³ The conventional world is so tied to, and therefore so deceived by, appearances, that it is only a tiny handful of people who meet such a man with the understanding and sympathy he deserves.

(177-2) The disciples' trust, walk unwaveringly at the Master's side even when understanding cannot keep pace, and his fine loyalty should shine out like Sirius in the sky.

(177-3) We regard Ralph Waldo Emerson as the perfect example of spiritual independence. He seems beholden to no man and draws all his light from within. How did he arrive at this condition? For in his early thirties, he wrote to his Aunt Mary "A teacher... when will God send me one full of truth and of boundless benevolence?" This question was written soon after he came to Europe. There were four literary heroes across the Atlantic among whom he hoped to find his teacher. They were Carlyle Landor Coleridge and Wordsworth. But when he met them in the flesh, Landor severely disappointed him, the Coleridge visit was "of no use beyond the satisfaction of my curiosity." Emerson's interview with Wordsworth was more successful but still so fruitless that he was glad to end it. The first glance at Carlyle made him believe that his search for a teacher was over, that here was his man. The actuality was that he found a lifelong friend, even a fellow-pilgrim and seeker. But he did not become a pupil. He had gone in search of a master.

He failed to find one. Indeed he tells his aunt as much, that he seeks a man who is wise and true but that never gets used to men. "They always awaken expectations in me which they always disappoint." He left Europe, writing in his Journal on shipboard the melancholy after-reflection, "I shall judge more justly, less timidly, of wise men forevermore." And it was there, in his little cabin that he received the illumination which he could not find in Europe. He need look outside himself no more. Out of his illumination, whilst still afloat on the ocean, he wrote down such sentences as these: "A man contains all that is needful within himself." "Nothing can be given to him or taken from him but always there is a compensation." "The purpose of life seems to be to acquaint a man with himself."

(177-4) It is said, "When the pupil is ready, the Master appears." This means such is the wonderful sensitivity of the mind, such is the reality of telepathic power, that when a man's search for truth has reached a crisis, he will meet the man who or the book which can best resolve that crisis. But the crisis itself must be filled with uncertainty and doubt, with helplessness and despair before the mysterious forces of the Overself will begin to move towards his relief. It should seem to him of the most momentous consequence that it shall be brought

²⁸³ The paras on this page are numbered 57 through 60, making them consecutive with the previous page.

(continued from the previous page) to a satisfactory end, if life in the future is to have any meaning for him at all. There must be a sense of inner loneliness so acute that outer loneliness compares as nothing with it. There must be no voice within his world which can speak to his condition. This critical period must fill his mind with exaggeration of its own self-importance to such an extent as to blot out every other value from life. It will be at such an opportune moment, when his search for truth will be most intense and the required preparation for meeting its bearer most complete, that the bearer himself, will arise and bring in to his night the joyful tidings of dawn. The influence of such a man or his book at such a period is incalculable. Emerson gives its innermost meaning in his lines, "If we recall the rare hours when we encountered the best persons, we there found ourselves... God's greatest gift is a Teacher." The seeker knows at last that even if he had not found the truth he is at least on the way to finding it. He has begun to find harmony with himself.

(179-1)²⁸⁶ Like the message of the Overself to a meditating mystic, the help which comes from such a teacher is above thinking but it translates itself into terms of thinking. In this process of translation, it is seized on by the ego and interfered with.

(179-2) The capacity to receive truth is one thing; the power to communicate it to other men is another. Moreover only he who has himself lived near to our own experience of the quest, our own falls and slips and tumbles, who himself remembers how he struggled step by step along it to reach his present height, can best help those he has left far behind him.

(179-3) The philosophically correct attitude is to cherish the deepest reverence for him, to remember and commune often with his kindling interior presence and to control the lower self by the ideal pattern he affords.

(179-4) When he lets his followers regard him as a demi-god and will not accept the slightest criticism from anyone, it is a sign that his personal ego is active.

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²⁸⁵ Handwritten notes on this page read "vol 30."

²⁸⁶ The paras on this page are numbered 61 through 66, making them consecutive with the previous page.

(179-5) They naturally want what is personal and near to their worldly concerns, not what is universal and remote from them. They instinctively seek practical measures of timely value, not theoretical principles of eternal value.

(179-6) He may secure valuable help from different sources that he meets on the way but he must above all find the teacher to whom he belongs by inner affinity and in whose school he feels most at home. Once

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(continued from the previous page) found, he should stubbornly refuse to be drawn out of the teacher's orbit, for if he were to allow it to happen, he would lose precious years and encounter needless suffering, only to have to return in the end.

(181-1)²⁸⁸ He who is working under the guidance of a master is not exempt from making mistakes, but he will make fewer and expose them sooner and correct them quicker than he who is not.

(181-2) The making of so many books was castigated by the Biblical preacher who himself was guilty of the same 'sin' by writing "Ecclesiastes!" The impossibility of grasping in thought or communicating in writing the Spirit's secret, has been proclaimed by many a mystic whose very proclamation was contained in a work that sought to do these things!

(181-3) If he tolerates the neophytes' errancies it is only because memory of his own early struggles has not vanished.

(181-4) By what right can he guide others who himself prays daily to the Infinite Being for guidance? The answer is that it is not he who guides them, but the Infinite itself, which uses him merely as a medium, whose only virtue lies in being pliant and submissive.

(181-5) It is true that nobody can get sufficient data to determine the solution of the riddle of a single man's status, nobody can penetrate fully into any man's motives. I do not judge anyone and I ought not to judge. Nevertheless, his teaching alone is

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²⁸⁸ The paras on this page are numbered 67 through 72, making them consecutive with the previous page.

insufficient to testify to the true worth of a man; he himself is a testimony of equal value.

(181-6) The manifestation of the adept to his disciple in meditation may come in different ways to different disciples at first, or in different ways to the same disciple as he progresses. But in general it is: first one sees his picture or image very vividly appearing before the mind's eye; later there is a sense of his nearness or presence along with the picture; in the image he seems to smile or to talk to the disciple and pronounce words of advice and guidance; in the third stage the picture disappears and only the presence is felt; in the fourth stage the disciple comes into tune with the master's spirit. In the fifth and final stage the student relinquishes the teacher.

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(183-1)²⁹⁰ The master may lower a rope to you, but you must do your own climbing.

(183-2) Those who refuse to admit that a Master is essential to the neophyte will at least grant that his aid is advisable. Only a man severely handicapped or a fool, would undertake the study and practice of medicine, of building, or of any other art without a teacher, an expert who has himself mastered the subject. How then can anyone take up the art of soul-unfoldment, subtle and recondite as it is, without realising the usefulness of a master.

(183-3) "As the desire for Liberation grows, he will not wander aimlessly but will seek a holy master and respect him with all his heart." ... Sri Kaivalya Navaneetham²⁹¹ (Tamil book by ancient sage).

(183-4) The Master is always there, behind the disciple, always ready to give him stability, guidance, inspiration, peace, and strength. If the disciple does not find these

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²⁹⁰ The paras on this page are numbered 73 through 79, making them consecutive with the previous page.

²⁹¹ Thandavaraya Swamigal lived 500 years ago in the areas around today's Thanjavur. He authored the vedantic masterpiece in Tamil known as Kaivalya Navaaneetham (The Butter* of Self-Realisation)..

*The text explains that even as butter is the result of relentlessly churning milk, so also realization is the result of relentlessly churning life. -- TJS '20

things coming to him from the Master, the fault is in himself, the blockage is self-created, is somewhere between the two, and only he alone can remove it.

(183-5) The teacher ought not to be looked upon as someone with whom to consult in every personal difficulty as it rises. His function is to teach the general principles of philosophy and it is the disciple's function to learn how to apply them to his own individual life. So long as he carries every personal trouble to the teacher, so long will the term of probation fail to come to an end.

(183-6) Whoever seeks to raise his own consciousness to the Overself's, will get most help from seeking out an individual who has already accomplished that task. In the presence of someone whose own consciousness is in the Overself, he will receive the inward inspiration which can energise and lead his personal efforts in the same direction.

(183-7) Is the Quest nothing but an endless adventure and never to become a final achievement? Are its goals too high for frail humans, its exercises too difficult for feeble ones? The historic fact that men have lived who have turned its adventure into its achievement puts an end to such pessimism. Yet if knowing and accepting our limitations, we object that this cannot possibly be done in a single lifetime, the answer is, "Then do what you can in the present lifetime, and there will be that much less to be done in the next lifetime."

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(185-1)²⁹³ If he is to tell them what is the matter with themselves and to tell them successfully he will need tact, intelligence, patience, calmness, and courage. Nor will it be enough merely to possess these qualities, they must also be possessed to an infinite degree. Without that he had better relapse into silence, for he would then only arouse their egos and introduce discord.

(185-2) Every man's individual life path is unique. It may not be to his best interests to conform to a technique imposed upon him by another man or to confine his efforts to a pattern which has suited others. What may be right for another man who is at a different stage of development may be wrong for the aspirant.

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²⁹³ The paras on this page are numbered 80 through 86, making them consecutive with the previous page.

(185-3) If, in the beginning he is to cast his net so widely as to search for truth in every corner, in the middle of his course he is narrow his world until he has no ear for anyone else except his teacher. Only so can concentration be achieved. In the beginning, width; in the middle, depth.

(185-4) They come to him with a head full of questions, but they find themselves struck with vocal dumbness in his presence. They come to him expectant of wonderful revelations but they find that he takes care to seem and speak like other men and to keep his feet solidly planted on the ground of common sense.

(185-5) The teacher is not to be measured only by his weaker disciples nor by his foolish ones. A juster measurement must take into reckoning the wiser and stronger ones also. What he has done for most of them has been done in spite of themselves, for the egos have thwarted or twisted his influence all too often. Nevertheless it is there and in twenty or thirty years it will still be there, inevitable and inescapable, awaiting the thinning down of the ego's resistance.

(185-6) The writings of these Masters help both the moral nature and the intellectual mind of the responsive and sensitive, who are excited to the same endeavour, exhilarated to the same level, and urged to realise the same ideas. These stand out from all other writings because they contain vivid inspiration and true thought.

(185-7) It is not the human thoughts which the teacher sends out, so much as the spiritual power within the disciple which is aroused by those thoughts, that matters.

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(187-1)²⁹⁵ He takes no credit to himself for these things. He feels he is only an instrument. All that he can do is to invoke the higher power, and it is this which makes these things possible. It is not really any power of his own that does it. But quite often he does not even have to invoke the power – and yet these things will happen all the same. Nevertheless, his followers are not attributing powers to him which he does not possess. For these happenings, after all, occur only as the result of the contact with him. He knows that in some mysterious way he is the link between the power and the event.

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²⁹⁵ The paras on this page are numbered 87 through 94, making them consecutive with the previous page.

(187-2) In obedience to this inner urge he should take a path which will lead him to the friendship of the few sages living in his time, and bring him to their feet.

(187-3) The Master's purpose is to bring the disciple into the same condition as that which he himself enjoys, and because it is an internal condition, the disciple can make his efforts to find it effective only by approaching even the Master himself internally also, and not externally.

(187-4) If it is almost impossible to progress without a guide but almost equally impossible to find such a guide, what is the bewildered aspirant to do?

(187-5) Between the two there is an impalpable bond which keeps them spiritually in contact. There is an intangible cable along which messages are conveyed and through which communion is made.

(187-6) The master not only becomes the inspirer of his interior life but also the symbol of it. When time and distance separate them, it is enough for the remembrance of his name to find his presence, and sometimes even his power, within the disciple.

(187-7) In Pythagoras' school at Crotona, the pupils passed through a series of three grades, and were not allowed personal contact with Pythagoras himself until they reached the highest or third grade.

(187-8) The search for an ideal master may obstruct itself through an excessively critical attitude equally as through a sentimentally romantic one. For, however divinely inspired he may be in his best moments, the master must still remain quite human in many ways most of the time.

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(189-1)²⁹⁷ It is quite wrong to conceive of a spiritual guide in a highly-sentimental way. He would reveal his incompetence and bungle his work for you not less if he were to pamper as to nag you, not less if he were to be emotionally too-solicitous about your personal life, as too authoritarian. For he would make you more egoistic and less

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²⁹⁷ The paras on this page are numbered 95 through 100, making them consecutive with the previous page.

disciplined, more dependent and less self-reliant, more incapable of achieving real progress and less informed about the factors concerned in it. He would, indeed, make you a flabby parasite instead of an evolving entity.

(189-2) One great advantage of the path of personal discipleship is that it requires no intellectual capacity, no special gifts of any kind, to get its profits and make progress along its course. What could be simpler than remembering the master's name and face? What could be easier than mentally turning to him every day in faith, reverence, humility, and devotion?

(189-3) Those who attach themselves to an incompetent teacher usually pay the penalty in a double form, for they merely inflate his ego at their own expense.

(189-4) The chill manner of a Mejnour encases him like a suit of armour and makes frailer mortals wonder whether it would be possible to find some vulnerable link.

(189-5) Unless an adept is approached in the right receptive spirit, he will reveal nothing of what he is or what he has to give.

(189-6) The presence of one man demeans us and makes us seem less than we are, whereas that of another like this adept will dignify us and seem to bring the goal for awhile within easy reach.

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(191-1)²⁹⁹ The Orient has made a name for itself among many travellers for its inertia and its filth. But is that all? Did not Jesus, Buddha and Hafez³⁰⁰ live and move in the Orient? Did not The Word sound forth from it?

(191-2) Experience and reflection have taught me that the mystical theory must be modified in some particulars and even contradicted in others.

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²⁹⁹ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

³⁰⁰ "Hafiz" in the original.

(191-3) Unfortunate is the traditional indifference towards the practical world and self-absorption in personal peace. Such an attitude is not the one taught by "The Voice of Silence," which fitly represents the school of true sages and which inculcates compassionate service of mankind instead of self-centred isolation. The Tibetan doctrine is in this respect superior to the Indian doctrine.

(191-4) Let us sift and re-sift the ancient lore, by all means, but let us then use the results as material to mix with our own. Let us unite the best elements in these diverse cultures in a synthetic grouping of truths.

(191-5) In the West these truths will be regarded as being too Eastern whereas in Asia they will be regarded as being too Western.

(191-6) Few mystics ever achieve the ultimate of mysticism. Most live in the same field of awareness as ordinary people and only occasionally do they achieve a limited contact with the soul.

(191-7) It is doubtful if any sacred volumes have ever contained more truth in less words than some of these scripts.

(191-8) He must seek in metaphysics for the secret of the universe and in mysticism for the secret of his own self. This is a balanced approach.

(191-9) Gautama tried teacher after teacher and left them after a time because he found their doctrines deficient or their practices defective. If he had not had the courage to do so, the world would never have had its Buddha. Even Sri Krishna did not ask Arjuna to follow him blindly but tried to dispel his doubts by reasoned discussion, so that only at the end of the Gita do we find Arjuna saying, "My doubts are gone."

(191-10) It is ridiculous to assert that we, who are now nearly half through the twentieth century, have less opportunity to understand the world

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(continued from the previous page) aright than those who hunted the forests for their food with bow and arrow. The knowledge, the experience, the ideas which they

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possessed are too limited to suffice us, whose present range and future possibilities are so much wider than theirs.

(193-1)³⁰² However essential this seeking of the spiritual self must obviously be, however splendid the attainment of such a peace-filled, desire-free state must and will always seem, it cannot in itself constitute an adequate goal. Two important elements are lacking in it. The first is knowledge and the second is compassion. The first would show precisely what is the place of such an attainment in the full pattern of human existence. The second would bring it into active relation with the rest of social existence. Whilst these are lacking, this state can only partially understand itself and only negatively affect others. It keeps its own peace by ignoring the world's suffering.

(193-2) I said, "Let me walk in the fields."
He said, "No, walk in the town,"
I said, "There are no³⁰³ flowers there,"
He said, "No flowers, but a crown."

I said, "But the skies are black,³⁰⁴
There is nothing but noise and din,"
And He wept as He sent me back;
"There is more," He said, "there is sin."

I said, "But the air is thick
And fogs are veiling the sun."
He answered, "Yet souls are sick
And souls in the dark undone."

I pleaded for time to be given
He said, "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town,
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

³⁰² The paras on this page are numbered 11 through 12, making them consecutive with the previous page.

³⁰³ PB himself inserted space by hand

³⁰⁴ PB himself deleted quotation marks by hand.

(continued from the previous page)

Then into His hand went mine

And into my heart came He,

And I walk in a light Divine

The path I had feared to see.

George MacDonald

(195-1)³⁰⁶ With this degree he runs up his personal declaration of independence. No school can hold him. His loyalty is henceforth given to global thought. Nor is this all.

(195-2) The first path yields an iconoclastic self-enlightenment and one as swift as a bird's flight. The second yields a gradual self-improvement but one as slow as ant's crawl.

(195-3) Those whose experience of the world is limited to a single set of human and spiritual values, miss much.

(195-4) Only the few can discern that this passage from mysticism to philosophy does not indicate weakness of character but rather strength of character.

(195-5) The ordinary mystical insight is also a transcendental one but there is this difference, that it is not pure, it is always mixed up with an emotion or a thought. Philosophical insight is utterly pure.

(195-6) Nevertheless, the internal working of the Overself in a man's heart is a fact, whatever elements may get mixed up with it in the process.

(195-7) If perfect union in the Indian sense, is not attainable, what is attainable is the intimate presence of, and mental communion with, God in our heart, which brings peace and truth.

(195-8) The ascetic aspirant seeks salvation from the world. The philosophic one seeks salvation in the world.

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³⁰⁶ The paras on this page are numbered 13 through 22, making them consecutive with the previous page.

(195-9) We are sent to this world to learn its useful lessons and were we to succeed in blotting out consciousness of what is going on around us in it, we would merely be blotting out an opportunity to learn them. This is what happens if trance is prematurely achieved.

(195-10) Criticism of ideas is always acceptable but I need not forget that the evil forces which seek to impede the helpfulness of such work and the serviceability of such ideas inevitably seek and soon find suitable human instruments for their attacks or suitable human victims for [their suggestions.]³⁰⁷

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(197-1)³⁰⁹ The need being so urgent, so vital, so deep, we should not hesitate to draw upon all possible sources to meet it; to accept every outstretched holding hand. We need all the aid we can get. It would be foolish, through a spirit of narrow-mindedness, to limit the resources open to us.

(197-2) The instruction which Moses received on Mount Sinai, "See that thou makest all things according to the pattern showed thee in the mount," is precisely the same as that which the initiate into philosophic mysticism receives from his Overself after his loftiest exaltation. That is, he is told to work out in the lower world, where good incessantly struggles with evil and where men are plunged in darkness and enslaved by animality, a pattern of applied truth, of divinity in action, of altruistic spiritual service.

(197-3) We must distinguish between those who have attained to the true self through purely mystical methods and those who have attained it through the broader philosophical ones. The first kind enjoy their inward peace and freedom but they are often content to stop there. The second kind likewise enjoy these things but are not content with a merely self-centred acquisition. They seek out ways of embodying in their social surroundings and stimulating in their human environment something of the perfect life which is its hidden heart. Hence they teach and preach to others the way of upward advancement which can lead them to share ultimately in this diviner life.

³⁰⁷ PB himself inserted "their suggestions" by hand.

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³⁰⁹ The paras on this page are numbered 23 through 26, making them consecutive with the previous page.

(197-4) When a man has been preoccupied with himself throughout his lifetime, when he is intent solely on his personal salvation, when he no longer thinks of other seekers' welfare because he is too engaged with his own, the danger [is]³¹⁰ that his spiritual attainment when and if it comes will be kept for himself too. This is why Philosophy rejects the ego-centric ideal of the lower mysticism and why it trains its votaries from the very start to work altruistically for humanity's enlightenment. No man is so low in the evolutionary scale that he cannot help some other men with a rightly-placed word, cannot

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(continued from the previous page) strike a flickering match in their darkness, cannot show the example of a better life.

(199-1)³¹² Humanity has not stood still during all these thousands of years. It has decisively changed in most ways, evolved in some ways and degenerated in others. This is clear when we consider its outer life but not so clear when we consider its inner life. It will be better grasped if we pause to note that a twentieth century teaching, in its fullness would have been unsuitable for an ancient seeker. It would indeed be something only part of which he could assimilate; the rest would be beyond his capacity so to do. When men and women have been brought up only to obey blindly the dead teachers of vanished centuries, and never to think anything out for themselves, their true development is hampered. Hence the ancient ideas and practices which were excellent for the ancient peoples are not adequate to the needs of today's historical situation.

(199-2) What does it matter at this distance of time, either to us or to them, whether ancient Indians or modern Europeans have written down the truth? It does matter, however, whether we can recognise in both their literatures³¹³ the truth as such and receive it into our minds.

³¹⁰ PB himself inserted "is" by hand.

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³¹² The paras on this page are numbered 27 through 32, making them consecutive with the previous page.

³¹³ PB himself inserted space by hand

(199-3) The evasion of a problem is not the solution of it. This is a truth beyond the mind of the mystic who, unable to reconcile life in the soul with life in the world, flees from the one to seek the other.

(199-4) You do not have to go to India to save your soul. You do not have to become a caricatured reflection of the yogis of India to live spiritually in the West.

(199-5) In this deep stillness wherein every trace of the personal self dissolves, there is the true crucifixion of the ego. This is the real meaning of the crucifixion, as it was undergone in the ancient Mystery Temple initiations and as it was undergone by Jesus. The death implied is mental, not physical.

(199-6) When devotion stands on knowledge, it stands on a rock which nothing and nobody can move, nor hardships weaken.

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(201-1)³¹⁵ The time has come for creative rather than interpretative endeavour, for something appropriate to the twentieth century and shaped to the lives of modern peoples.

(201-2) Mysticism must grow up, comprehend itself, and take a proper measure of the internal Idea which it represents.

(201-3) It tries to extend the perspective of mystics beyond the narrow limits they may have inherited from the past.

(201-4) Are we only to re-do what has been done before? Is there to be no creativeness in our souls?

(201-5) The philosophic insight is a more open-eyed state than the ordinary religious mystic's.

(201-6) No man who is sensitive to the sufferings of humanity can really enjoy "divine" bliss or unmitigated ecstasy. Therefore the sage is quite [different]³¹⁶ from the mystic.

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³¹⁵ The paras on this page are numbered 201 through 40, making them consecutive with the previous page.

The latter revels in emotional sentiments about God's goodness, greatness and joyfulness, whereas the former maintains a quiet exalted peace. His power lies in keeping this unruffled whilst his virtue lies in keeping himself busy with constant services of humanity. The bliss of the mystic belongs to the realm of his personal feeling and signifies his indifference towards suffering humanity; the wisdom of the sage belongs to the realm of his realisation of oneness, which is incompatible with indifference to others.

(201-7) Professor Overstreet, of the college of New York City, remarks: "The Hindu sage who sits looking at his navel is, by a process of self-hypnosis, inducing a mental blankness that, instead of being an approach to the fullness of reality, is simply an escape from the multiplicity of experience. He is in short achieving an abstraction. He believes to be sure that he is achieving the ultimate reality, but he is finding the emptiness of reality."

(201-8) So long as our quest of truth remains only a mode of feeling and not also a matter of intelligence, so long will we tarry in the stage of religion or, at best, a limited mysticism.

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(203-1)³¹⁸ Philosophy is not hostile to yoga; the latter leads to steadiness of mind; with this one can then exercise discrimination. The combination of concentration and enquiry leads to fitful glimpses of truth. These glimpses must then be stabilised by constant effort and remembrance throughout the day until they become second nature.

(203-2) You may concentrate for fifty million years on an object, but that will only give the object again, never the Subject; hence, concentration leads only to the non-self, never to the self. No practice or action can yield it; only by removing ignorance, only by seeking That which knows the object, not the object itself, can the Overself be found.

(203-3) He should adopt a different point of view, a higher one. The consequence of this shift will be to show him that the chief objectives of yoga are not sufficient to constitute

³¹⁶ "different" was typed in the left margin and inserted with an arrow.

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³¹⁸ The paras on this page are numbered 41 through 46, making them consecutive with the previous page.

a satisfactory End in themselves, however desirable they are as preparatory helps to right living.

(203-4) There is no classification into matter and spirit for the Sage. There is only one life for him. If a man can find reality only in trance, if he says that the objective world is unreal, he is not a Sage, he is a Yogi.

(203-5) The falsity of claims of self-deification: Jami, the Sufi, very beautifully distinguishes the doctrine of annihilation in God from that of identification with God in the following verses:-

“So tread this path that duality may disappear,
For if there be duality in the path, falsity will arise:
Thou wilt not become He; but, if thou strivest,
Thou wilt reach a place where thou-ness shall depart from thee.”

(203-6) Buddha wanted to break down the over-superstitious atmosphere into which religion in India had half lost itself. So when he began to teach he approached men through their intelligence. He rejected God in the sense that he refused to talk about God. Yet the Buddha's teaching led to a goal which was exactly the same as this philosophy's, and the path which he taught others to travel in essence followed the same stages.

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