

# Atmananda + 5

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*Editor's Note: The title of this interesting and difficult volume refers to the topic headings found on page 5 of the PDF. These are: 1. Gurunathan Krishna Menon (and Critique); 2. PB's Literary paras as revised by Nora Briggs; 3. Insight; 4. Napoleon; 5. Theosophy; 6. Literary Criticism. Sri Krishna Menon was also called Gurunathan and Sri Atmananda; a brief biography of him can be found in "Wiki Standard Info for Comments." The difficulties of this volume are twofold: first, we don't really know how much of this is PB unedited, and how much is Nora Brigg's own writing or her edits of PB's work; second, we don't know whether or not PB agreed with either her own ideas or her treatment of his work. We believe that all the content of pages 59-91 is from Nora Briggs writing under the influence – as it were – of PB's own thoughts and views at the time. Speaking of which there are a few notes in this volume which suggest that at least some of it was written in 1947. It certainly appears to have been written after 1945 and before 1955, after the publication of The Wisdom of the Overself – and that means that PB's spiritual development was very advanced at the time of this writing. We know next to nothing about Nora Briggs other than the fact that she considered herself one of PB's prime disciples in the 1940s, but abandoned him when he married Evangeline Glass in 1951 because she believed a spiritual person needs must be celibate. She very probably didn't like being supplanted by a young ingenue either!*

*The volume is unusual for the harshness of PB's criticisms of the individuals and topics found herein. While he was often critical of individuals and mainstream movements, he usually balanced that with an acknowledgement of their abilities and contributions – in other words, a reasonably objective consideration. The fact that these notes are atypical leads us to suspect that Nora Briggs added her own 'edge' to at least some of the material, and certainly to her own writings. Many years later, when I had the opportunity to work for PB from 1975 – 1980 he was sometimes unequivocally critical of specific people and doctrines – so much so that I was surprised at the difference between his spoken views and those found in the books he published. He was, after all "Brunt On" – a starkly impersonal mind which he directed towards others and towards himself. Whatever the true source of these sharper – and thereby more informative – observations, (PB, Nora Briggs or both), I believe they were meant for private use or very limited circulation amongst PB's more psychologically mature students. They were certainly not intended for PB's general reading public; we know this because these topics were not included in the notebooks of the "Idea Series" or 28 Categories – and PB often said that he planned to write a final book drawing on these specific notebooks. So in the end, I view this material as a 'rough draft,' of PB's critique of his own earliest influences, worthy of study, but not worthy of publication as such.*

*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*

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(3-1)<sup>3</sup> PRIVATE TEACHINGS at PB’s INITIATION  
GURUNATHAN KRISHNA MENON

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5

(5-1) GURUNATHAN KRISHNA MENON [(and Critique)]<sup>5</sup>  
[PB’s lit paras as revised by]<sup>6</sup> [N.]<sup>7</sup> [BRIGGS]<sup>8</sup>

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<sup>1</sup> PB liked to add a splash of colour to many things—his furnishings included sofas and a meditation chair upholstered in the vivid colours of sunset, for example. This habit of bringing colour into his environment also applied to his notebooks; he often used greeting cards as end papers, mainly for the images, rarely for the sake of the sender. We have therefore included these images as part of the document where applicable without further comment. –TJS

<sup>2</sup> Blank page

<sup>3</sup> The paras in this file are all unnumbered unless otherwise specified.

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<sup>5</sup> Nora Briggs inserted “& Critique” by hand.

[INSIGHT]<sup>9</sup>  
NAPOLOEN  
[THEOSOPHY]<sup>10</sup>  
LITERARY [CRITICISM]<sup>11</sup>

6<sup>12</sup>

## 1. Concerning Sri Krishna Menon aka Gurunathan aka Atmananda

### 1.1 Critique of Krishna Menon

7

CRITIQUE OF KRISHNA MENON

(7-1)<sup>13</sup> a) Krishna Menon's rejection of meditation practice for his disciples, and his denigration of meditational attainment for his theory, is unacceptable to philosophy. Both the history of Western mysticism and the biographies of Oriental yogis refute him; the teaching of the Maharshi, the Hindu tradition of the three requisites for enlightenment, the Buddha's insight-born revelation, and my own personal experience all contradict him. (b) There is no disapproval if you withdraw, on becoming a disciple of Krishna Menon's, from any of the usual aspirant's activities so long as this is temporary or else related to an over-all plan. So if you give up meditation and abandon the self-discipline which supports it because you want to concentrate for a time on the Vedantic mentalist-metaphysical thinking of K.M.'s, it is in good order. But if you give them up intending to do so permanently because you accept KM's assertion that meditation leads at best to deep sleep and that discipline is only for others, then you are committing a foolish and unphilosophical error. (c) I do not agree that yoga's highest state is no better than deep sleep. I do not agree that listening to lectures is going to lead to full self-realisation, although it could quite well lead to satisfying temporary glimpses. These are not my personal opinions alone but also the teachings of the Upanishads. (d) Only when a follower becomes as dissatisfied with the Jnana intellectual phase as he previously was with the meditation phase is he ripe for philosophy. (e) It is the mentalism in KM's teaching which can be heartily endorsed.

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<sup>6</sup> Nora Briggs inserted "PB's litparas as revised by" by hand.

<sup>7</sup> Nora Briggs changed "NORA" to "N." by hand.

<sup>8</sup> Nora Briggs inserted "&" and deleted "NOTES on" from after "&" by hand.

<sup>9</sup> Nora Briggs deleted "TRAVEL" from after "INSIGHT" by hand.

<sup>10</sup> Nora Briggs deleted "and" from after "THEOSOPHY" by hand.

<sup>11</sup> Nora Briggs deleted "(7) UNDER THE READING LAMP [by P.B.] 8) COMPLETE SENTENCES 9) PHRASES" from after "CRITICISM" by hand.

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<sup>13</sup> The paras on this page are unnumbered.

But the limitations [and errors]<sup>14</sup> are also there, especially in the beliefs of the disciples. (f) The mere fact that he delivers lectures according to pre-arranged schedule shows the professional teacher, the professional lecturer, and savours too much both of a professional spirituality and an intellectual overweight. It is not spontaneous enough. Did Jesus and Buddha and Maharshi arrange lecture schedules six months in advance? (g) Fred Guttman, a chief disciple, is a very heavy smoker. When remonstrated for the habit, and its connection with lung cancer pointed out, he refused to abandon it, giving as the reason: "the body is nothing."

8<sup>15</sup>

CRITIQUE OF KRISHNA MENON

9

CRITIQUE OF KRISHNA MENON

(continued from previous page) The traditional statement of Indian philosophy based on the Upanishads is that three conditions are required before self-realisation is obtainable. They are: (a) Hearing the truth from a guru; (b) reflecting on it discursively; (c) Meditating yogically on the truth; i.e. Sravana, Manana, Nididhyasana.

Krishna Menon rejects the third item of this group and thus rejects his own ancient tradition. Philosophy, however, includes it.

(9-1)<sup>16</sup> All this Vedantic teaching about the identity of Atman with Brahman, all this metaphysical speculation which prevailed just as much in his own day as in ours, was criticized and opposed by the Buddha. He declined to accept them because he saw all around him that those who did accept them had fallen into a smug complacency and an intellectual contentment which prevented them from taking the further and necessary steps to transcend the intellect and humble the ego so as to win the Grace without which they could do nothing more than add thought to thought, without which awakening into truth was impossible. The Buddha saw all too clearly the dangers which accompany the learning of Vedantic doctrine and the self-deceptions which arise from its intoxicating boldness. He who really knows the truth, behind it knows also that he cannot communicate this by lectures but only by being it in silence. K.M talks too much about a Truth which his speech, as representative of the intellect, only insults by claiming to express. Whoever feels "the touch of the Untouch," feels also that a glance or a touch or a mental picture will do more for those who do not than the organisation of any course of lectures, however brilliant. But they must be ripe and prepared.

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<sup>14</sup> "and errors" was typed below the line and inserted here with a caret

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<sup>16</sup> The paras on this page are unnumbered.

(9-2) The Vedantic scriptural instruction to “hear, reflect and realise” is often quoted by the KM school to validate their claim that hearing the guru is essential. But the explanation of this instruction is simple. The quote means only “learning the scriptures.” In ancient times the latter were not written down but memorized. There was no other way to get taught that going to a guru and listening to his words. The teaching, when practised and reflected on, eventually led to realisation. But to claim today that realisation is impossible without the help of a personal guru – true enough in those earlier times – is untrue. The teachings are now available in print.

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CRITIQUE OF KRISHNA MENON

## 1.2 The Grand Initiation of Gurunathan

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THE GRAND INITIATION OF GURUNATHAN

(11-1)<sup>18</sup> This is above religion yet religion prepares the way by turning the thoughts Godward and inward. It is above yoga yet that too prepares the way. It is the Direct Path to Truth.

(11-2) We begin by considering that if God created the universe there must have been a time when God was alone. Hence he could only have created it out of himself, his own substance. Hence too it must be nothing else than him, since he was One and must always remain so. We must go beyond the variety in the universe, beyond the created, if we are to find God as he is in himself, the One, the Alone. This is [the]<sup>19</sup> objective analysis.

(11-3) If we turn to the consideration of man himself, to the subjective analysis, we find that all other investigations fall short because they leave out two important factors; they consider him only in his waking state, overlook the dream and sleep states. Even the yogi does this. The error must be corrected. We find that in dream the physical body and senses and mind disappear and another kind of body, senses and mind takes their place. The reasoning we do then is likewise different. In deep sleep even these disappear. Thus there are deep differences between the three states. Yet one element remains common to all of them – the sense or feeling of ‘I’. This ‘I’ must be examined.

(11-4) Through infancy youth and maturity the ‘I’ -principle does not change; what does is the secondary element we associate or confuse it with. The idea ‘I’ always

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<sup>18</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the paras on the previous page.

<sup>19</sup> “the” was typed below the line and added with a caret.

remains but what we think of as it, may change. Being changeless, we cannot ascribe a beginning or an end to it. This must be the real man. Only by habit, suggestion and error we confuse it with the body, the senses and the mind every day of our lives. The correction of this wrong thinking is a necessary task before light reveals what we really are. Those three things are ours as possessions but not ourselves.

(11-5) The mind cannot know the real 'I' nor receive the truth about it from guru at initiation. There must be something higher in us to do so. It exists. It is the faculty of Higher Reason. In some ways it is exactly like the Lower Reason; it uses logic, it thinks etc. but whereas the latter is always directed outward toward the variety of the world, the former is directed inwards towards the unity of the true Self. It yields the truth.

(11-6) There are three qualities of the real Self: Changeless Existence (Sat), Consciousness (Chit) and Happiness or Peace (Ananda). It is because they are always within us that we unknowingly seek them without - but of course never finding them there. We look in wrong place. We should introvert.

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(13-1)<sup>21</sup> The 'I'-principle is present in deep sleep. Otherwise how could we know that we were happy in it? For such knowledge can come only from remembrance of the [experience]<sup>22</sup> of happiness. How could we have remembered unless we had been there? But of course we had not the mental consciousness of it, the mind did not know about it. Hence we must learn to distinguish between the two kinds of consciousness: mental which is our everyday kind, and Absolute or Pure Consciousness which is above mind and even above feeling.

(13-2) It is a mistake to seek the feeling or presence of the real Self. You may be in it without such things, since they are on a lower level. Whoever says he understands this teaching after hearing it expounded by a guru who has himself realised truth, must have understood it with the Higher Reason and at that time must have actually been in the Real Self. Yet he may not know that this happened unless he analyses it. Of course the happiness aspect of the Self may come at times; he may let himself enjoy it; but he should not crave for it nor consider it essential to his inner life. Feeling does not belong

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<sup>21</sup> The paras on this page are numbered 7 through 12, making them consecutive with the previous page.

<sup>22</sup> "experience of" was typed below the line and inserted with a caret.

to the Atma but to his individual ego, as intellect also does not belong to it. So whether or not they are temporarily touched by it, is not important. Only yogis crave for such experiences, jnanis do not. They are samadhis and temporary. But the Peace is lasting.

(13-3) After the completion of initiation [and provided he understood the exposition,]<sup>23</sup> the candidate stands in his Centre - such is the power of the guru. But he may fall away from this if he did not understand it with his whole being but only with his intellect. If his body, mind and senses come up again by habit to confuse his identity with the Atma, he will show this by his conduct, or rather misconduct. He should therefore make it a point to cling on to the true understanding at all costs, once he has had it. Nothing more is needed from the guru or from himself.

(13-4) The urges which drive ordinary people to seek happiness in the outer world, or to seek self-fulfilment there, are due to their ignorance. They will be frustrated, and driven inwards eventually.

(13-5) The sense-perceptions of sound, form, taste are just as much objects as physical things.

(13-6) We teach Advaita. It must not be confused with Dvaita.<sup>24</sup> The latter teaches that God is separate from World and from Soul eternally. Nor is it to be confounded with Visishadwaita. That teaches God is immanent as well as separate in both.

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THE GRAND INITIATION OF GURUNATHAN

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THE GRAND INITIATION OF GURUNATHAN

(15-1)<sup>26</sup> In between two thoughts, two feelings and two perceptions we go back to our real nature but the interval is such an infinitesimal part of a second that we are unaware of it. Yet that reality supports our existence in this way. Similarly we go back from waking hours to deep sleep to our real nature. Only we have to take note of it.

(15-2) To say that the deep sleep state as such, as a state, is our real nature, is wrong. It is not a state. It is the Pure Consciousness which never ceases as states sleep. It may be

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<sup>23</sup> "and provided he understood the exposition" was typed below the line and inserted with a caret.

<sup>24</sup> "Dwaita" in the original.

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<sup>26</sup> The paras on this page are numbered 13 through 20, making them consecutive with the previous page.



said to be our real nature only when we take notice of its meaning, only when we sleep knowingly, only when we examine [it]<sup>27</sup> and understand that in parting from body senses and mind in it, we are ourselves as we were are and will be.

(15-3) Nobody can permanently improve the society. It is still defective after all the efforts of all the reformers, and human character is still marred by evil, anger, jealousy etc after all the efforts of all the spiritual leaders. The evil can never be got rid of in the world but only in oneself. No sage will spend his time trying to improve it. Nevertheless for those who are not on his level to try to do so, will be [spiritually]<sup>28</sup> beneficial to themselves provided they do it selflessly, without seeking name fame and profit or letting it inflame their ego. Done in this way, it attenuates egoism.

(15-4) You may go on teaching others spiritual truth and it will be alright provided it is done in the attitude of selfless service, out of mercy and love, with no desire for fame, no ambition to benefit personally out of it. In this way your ego gets attenuated.

(15-5) There is no nescience in deep sleep. To say 'I was peaceful in it' is proof that I was perfectly concentrated on it. When you concentrate perfectly on any thing, everything else is shut out, I do not know anything else. So the very objection 'But I did not know anything' is an evidence of such concentration and of such knowledge.

(15-6) The greatest service to a neighbour is to love him, not with body or mind but with that which is above both, that is, the Self. For then there is no two, both are one, in It.

(15-7) We do not become aware of the time-interval between two ideas because it is too brief and the movement too fast. Yet the Atma to which we thus return thousands of times throughout the day, supports our existence in this way; otherwise it would be impossible.

(15-8) Good and evil are relative terms. One man's good is another's evil. They are not absolutes.

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THE GRAND INITIATION OF GURUNATHAN

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THE GRAND INITIATION OF GURUNATHAN

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<sup>27</sup> "it" was typed below the line and inserted here.

<sup>28</sup> "spiritually" was typed above the line and inserted with an arrow.

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(17-1)<sup>30</sup> The cosmological paths (yoga etc) start with the self and either go on to the world or else deny it. We say, start first with the world, examine and analyse it, and it will lead to the Self in the end. These paths also hold the conceptions of Atman and Brahman, the Smaller & Greater Self. But actually there is only Atman which, on being realised, is found to be God, Pure Consciousness.

(17-2) This course is complete in essential matters. No further initiation is needed. Nevertheless those who can may, whenever convenient, come again and this will provide them with further angles of vision and thus help in the applying of the teaching. But such further meetings physically are not a necessity; the initiation is finished.

(17-3) Practical Exercise: Stand back from your life for half hour daily (those who say they have insufficient time really mean they have insufficient interest) and see that your outer world-life is nothing other than an expression of the reality, when thoughts are considered to be Consciousness, Thought. Practise deep intense thinking about it, realising there are no thoughts, only Consciousness. Then see you have nothing to fear from the worldly life and that it becomes a part of your spiritual path. There is nothing, [no activity]<sup>31</sup> to renounce in it, provided you remain the Witness of it.

(17-4) Stand aside from mind and senses, remain the Witness of them so long as you concede their existence for practical purposes.

(17-5) To clarify what Witness means note (a) This Pandal<sup>32</sup> is a silent witness of my discourses. Yet it does not even see me, in the sense of using sense-organ of eye. It merely lends its presence, thereby enabling the talks to be held there. These talks are not impressed in any way on the pandal itself. Yet the mere sight of it brings back the remembrance of earlier talks held there. In the same way, the mental and sensual activities are not impressed on the Witness. So witnessing is not an activity in the strict sense of the term. It is silent awareness. The Witness is really the atma, hence does not directly perceive material objects; all it perceives are thoughts and feelings. When the Witness is actually reached, it turns out to be the atma; then all objects – including ideas – vanish, hence witnesshood must vanish too. Witness is merely a name, a word, which we call from down below, from the relative plane, the Atma which sees no world at all. It is a useful stand or trick to divert our attention from, [and immersion in,]<sup>33</sup> objects, not the real self.

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<sup>30</sup> The paras on this page are numbered 21 through 24b, making them consecutive with the previous page.

<sup>31</sup> , "no activity" was typed above the line and inserted with an arrow.

<sup>32</sup> A pandal is a fabricated structure, either temporary or permanent, used in a religious ceremonies, including weddings. It is derived from Tamil (பந்தல் pandhal) – TJS

<sup>33</sup> , "and immersion in," was typed above the line and inserted with an arrow.

(17-6) If there were more than a single real 'I' for all humanity, then it would be relative, no longer real.

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THE GRAND INITIATION OF GURUNATHAN

(19-1)<sup>35</sup> Practical Technique for separating oneself From the Objects and entering Pure Consciousness: Whenever one is enjoying any sense-objects, let the enjoyment go on until it ceases. Then immediately reflect: 'Yes, the happiness that I was enjoying and which seemed to come from the object, did not really do so. It came from the Self. It was native to the Self. I am myself Pure Peace and Happiness. I do not need to seek it outside.' Understand that it is the mental craving and desire for the object that makes one restless, creates incessant agitation of the mind. When the object is gained at last, this craving comes to a stand-still, having no reason to exist further. This is why the rapture arises; it is the rapture of being released from the agitations and cravings. But after awhile it subsides, [peace replaces rapture, then]<sup>36</sup> [a]<sup>37</sup> new desire begins to form itself and the peace is lost.

(19-2) Practical Technique for dealing with Worldly Activities: It has long been the custom to consider them as obstacles to spiritual progress, and to enjoin their renunciation. But the things that really have to be renounced are the objects in our consciousness, for it is they that take us out of the Self as pure consciousness. So let the activities go on as usual, but immediately they are over (and not before or they will suffer) take up the Witness standpoint toward them and reflect: 'Yes, the mind was thinking and the body was doing; they were carrying on their activities as instruments. It was not I who was thinking or doing. I merely noted what happened. I was only the Looker-On, free, unattached, and making no new samskara (tendency) by the mechanical actions of mind & body. I stand aside and witness it all.'

(19-3) Practical Technique for dealing with Worldly Objects: No object could be known unless consciousness existed first. Therefore every object, every perception, every sound points, proves and [asserts]<sup>38</sup> to consciousness. After dealing with it, give just a

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<sup>35</sup> The paras on this page are numbered 25 through 28, making them consecutive with the previous page.

<sup>36</sup> "peace replaces rapture, then" was typed below the line and inserted with an arrow.

<sup>37</sup> PB himself deleted "and" from before "a" by hand.

<sup>38</sup> "proves and asserts" was typed below the line and inserted with an arrow.

second or two to reflecting that it is simply an idea and that it points to the reality; Consciousness. [Where is that? In Me, the Atma! That alone is]<sup>39</sup> in this way nothing and no person can cause samskaras (attachments) and worldly life create no bondage.

(19-4) There must be some principle in us which renders possible Remembrance of the past, Recognition in the Present, Hope (or Fear) of the Future, something that runs thru all three. This Knowing Principle is the Witness. It is present in us and holds all three kinds of time within itself, simultaneously. Constantly enter into it, rising above time.

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THE GRAND INITIATION OF GURUNATHAN

(21-1)<sup>41</sup> Practical Sleep Technique Some disciples believe that it is necessary for the guru to place them in a samadhi-state wherein they can experience deep sleep without its nescience. They are wrong. The sleep itself is their real nature and nothing more is needed. But not sleep as such, only sleep examined and understood so that before entering it and upon awakening from it, the disciple reflects: 'Yes, now I have been in Myself, without being conjoined to mind senses or body. I have enjoyed its happiness. It is the reality. Even in the waking world, it will still be present. It never leaves me for a moment. Even in the dream world, it will be present. It is always there, whether with body or not. It is Absolute Consciousness.'

(21-2) The sense-organs perceive gross objects. They are the world's perceiver. Their perception is an idea of the object. But behind them stands another principle which notes or sees the idea, which is the Observer of the perceiver. This is the Witness.

(21-3) The ego is a spurious entity, a mixture of Pure Consciousness (real) and thoughts feelings and perceptions (illusory). It is the apparent 'I', which is the real 'I' conjoined with mind and body. It is an object of consciousness, not subject.

(21-4) "Yoga Vasishta" is one of the oldest of Hindu scriptures, for both the Bhagavad Gita and Upanishads quote from it. Our teaching is entirely supported by it.

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<sup>39</sup> "Where is that? In Me, the Atma! That alone is." was typed below the line and inserted with an arrow.

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<sup>41</sup> The paras on this page are numbered 29 through 35, making them consecutive with the previous page.

(21-5) The depth at which this teaching is received and understood, when heard from a guru, marks the degree to which the initiation has succeeded. If absorbed at the deepest level of thought, it may yield full realisation within a few seconds. The Heart and whole being must unite with it.

(21-6) Thinking and feeling belong to the mental consciousness. The realisation of Absolute Truth is above them and may or may not temporarily express itself as a reflection in them. Whether this happens is not at all important. They are merely 'expressions' - not that which is 'expressed.' Most disciples crave for them; this is an error. The mental samadhis or emotional feelings which reflect the Absolute at times may be welcomed and enjoyed, while they last, provided the desire for a return of them does not turn into a hankering for them. For this would create a new samskara (tendency, attachment) and again bind him to the ego.

(21-7) The mind cannot engage in two activities simultaneously, cannot think of two objects at same time. There must needs be a gap of time between the moment when it drops one idea and picks up the next. During that interval of thought-free life, we return to the real Self, just as we do from waking to deep sleep and thus into It.

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THE GRAND INITIATION OF GURUNATHAN

23

THE GRAND INITIATION OF GURUNATHAN

(23-1)<sup>43</sup> By cosmological path I mean that which religions and yogas take, treating the world soul and God as realities instead of the Direct path which treats Atma as solely Real.

(23-2) What are the beauty, the fragrance and the softness of a flower but qualities pertaining to it? The flower itself still remains undescribed and unknown. Yet that is the Thing-in-Itself, as Kant rightly said. That is the real flower. It is just the same when we consider man. His ideas, body, mind and senses pertain to him, are still not himself. He still remains the unknown and undescribed. So both flower and man are mere names, mere words, given to it and him until we analyse them and find it is really the Consciousness and that is the Atma.

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<sup>43</sup> The paras on this page are numbered 36 and 37, making them consecutive with the previous page.

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### 1.3 Sri Atmananda (ne Krishna Menon, a.k.a. Gurunathan)

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(25-1)<sup>46</sup> To a disciple who lamented never having had any mystic experiences G. replied: "Why do you want them? Every moment you are having the experience of the Self. Simply take note of it."

(25-2) Consciousness is the first fact above all others. For without it you would have no world. It must be there first. But it is also the only and the last fact for you do not know anything apart and separate: you know only thoughts about things, never objects themselves. To become fully aware of this truth and not to become drawn out of the Centre into the world of things, is the Vedantic quest.

(25-3) There is no difference between the imagined world, the dream world and the wakeful physical world: all are mental.

(25-4) Know sense-objects to be ideas and ideas in turn to be Pure Consciousness.

(25-5) The body, senses and mind are objects of consciousness and are to be reduced to Consciousness itself.

(25-6) What is there to be renounced? All the objects of consciousness and not merely certain arbitrarily selected ones like sex and wealth. Catch hold of Consciousness, let its objects go, and you are a renounced man.

(25-7) KM wrote the "Police Code Manual" for Travancore State.

(25-8) Guru notices a disciple with yogic tendencies close his eyes and meditate during a discourse. "Please open your eyes," he commanded, to check those tendencies. He disapproved of the taking of notes during discourses because this keeps awareness down on the mental level and the opportunities of rising to a higher level by closely following the discourses without having to split attention with the work of recording it, are lost.

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<sup>45</sup> "Sri Atmananda" was born "Krishna Menon," and later took the name "Gurunathan." All three names refer to the same person.

<sup>46</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(25-9) Remembrance of the past, recognition in the present and hope for the future are rendered possible only by the existence of the Consciousness which is outside time.

(25-10) Non-injury, non-violence, moral attitudes - all these are merely helps to lead aspirants onward, who belong to lower paths. It is not essential or important on jnana path.

(25-11) Withdraw the objects seen from the act of seeing and you will stand in the right Absolute. This is all that need be done.

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(26-1)<sup>47</sup> The ego is a mixture of the divine reality and the relative unreality. This presence of the real in its whole activity means that it has only to think often about the truth, to discover that it is realised already! The mere act of seeing for instance, involves the real I.

(26-2) It is unimportant whether disciples remember the guru's discourses or not. Why? Because it is only the mind that remembers or forgets, only the apparent I. And also because it is a transmission from the guru of something deeper than the mental level which passes into the sub-mental part of the disciple, that really influences and affects him. For the same reasons it does not even matter whether the disciples mentally understand the discourse or not. For it is not the mind that understands, and that is the very thing which must be transcended - along with the body and senses - if the experience of standing in absolute truth is to be realised during the discourse, however briefly.

(26-3) What is ordinarily called consciousness is merely mental consciousness. It belongs to the apparent I, and they must die down before the true Consciousness can be realised.

(26-4) The truest happiness is objectless, just as the truest love and the truest consciousness are.

(26-5) Sentimentality is not love; it is usually for the ego's own satisfaction.

(26-6) By treating sorrow or pain as an object, a second thing that is being experienced, we continue to suffer. But by making it the subject, oneself, it vanishes and the real 'I's bliss alone remains.

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<sup>47</sup> The paras on this page are numbered 12 through 22, making them consecutive with the previous page.

(26-7) Beauty is not in object or mind but in the Self behind both.

(26-8) Why not go direct to the highest, why take provisional but untrue answers when the correct answers can be had? That is what Vedanta offers.

(26-9) There is no morality in jnana. The concepts of goodness and badness belong to a lower point of view. KM has advised disciples to do things which the world considers immoral.

(26-10) From the jnani's standpoint, the world is perfect. From the ordinary standpoint, it will always be imperfect.

(26-11) KM met his own guru only once and that for less than a day. Yet it was enough to start him off on a

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(continued from previous page) sadhana of five years which ended in full illumination.

(27-1)<sup>48</sup> From KM's height the prospects of world war are irrelevant – an illusion within an illusion.

(27-2) Gurunathan recommends three books –

1. Panchadese<sup>49</sup> (only the portions on Direct Perception)
2. Ashtavakra<sup>50</sup>
3. Mahayoga, except on deep sleep.

(27-3) Why is it that sages like Janaka, Rama, Vasistha etc. have such widely differing personalities? Should not sagehood have made them similar? The answer to these questions is that the similarity actually is there, within their consciousness, and that the differences pertain only to the individuality as it is seen by the onlooker. They are in the onlooker's own eyes, for the sage himself is not conscious of them, he is the Impersonal behind them.

(27-4) The way to deal with pain and sickness is to identify with it in the beginning. Thus from being an object of consciousness it becomes Consciousness itself, whose

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<sup>48</sup> The paras on this page are numbered 23 through 31, making them consecutive with the previous page.

<sup>49</sup> Probably "Panchadasi"

<sup>50</sup> "Ashtavakri" in the original.



nature being peace, the pain disappears. This is the opposite of the yogic way, which tries to separate itself from the pain by withdrawing the mind from it, by rejecting, or like the Christian Scientists, denying it. Thus he continues to treat it as an object and remains in duality. In both cases the pain disappears but in the sage's case it is passing from duality to non-duality, whereas in the yogi's it is by keeping in the world of relative phenomena still.

(27-5) If any problem arises, ask whether it refers to the real self in any way. If so, tackle it with the Higher Reason, if not, with the Lower Reason. All religious, mystic and yogic problems must be regarded as belonging to the world of relative phenomena, along with all physical-personal problems.

(27-6) Every object exists in the dimensions of space (length, breadth and thickness) and time, plus the background of the subject's awareness.

(27-7) The ego is itself an object to the true Self.

(27-8) When a man retreats wholly into his awareness, the world vanishes.

(27-9) We do not follow yogic way of controlling thoughts during meditation. We welcome them! Let them come but regard them as part of your mind, hence of yourself. Soon after a few days practise, they will die down and become quiet, if you do so. Why fight them? They are yours, yourself, not separate from you.

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(28-1)<sup>51</sup> We do not seek peace alone, but only the peace of Truth.

(28-2) He who regards himself as a disciple still thinks in terms of the ego; hence he is not trying to follow Truth!

(28-3) He who regards himself as a disciple is not one. The guru in his own outlook has no disciples.

(28-4) The best way to progress is to come and listen when you can to the spoken teaching of one who has realised truth.

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<sup>51</sup> The paras on this page are numbered 32 through 42, making them consecutive with the previous page.

(28-5) A man who tried to master yoga could not control distracting thoughts. So guru said "Do not think of monkey." Thereafter he could only think of monkey. Thus concentration came.

(28-6) Mother-love is quite selfish. The talk about its supposed unselfishness is nonsense. For the child is actually a part of the mother's own body, a part of her own being, and in loving it she is merely loving herself.

(28-7) Pleasure is only a distorted reflection of happiness.

(28-8) The love between two persons may be kept on the lower level, the egoistic, and thus retard spiritual progress, or it may be raised to a higher one, and thus help it. To do the latter, each of the two must seek the other's happiness as much as his own; this requires him to identify himself with the other. That is especially true of married couples. On the highest level, each should bring his love into the Centre, seeing the true Self in his beloved. In such ways marriage can actually become a help to spiritual development.

(28-9) Yoga may very usefully be performed provided it is clearly understood to be, and used as, a preliminary to the higher Vedantic Jnana path. The same is true of Bhakti. It must be understood that they do not lead directly to Truth, and must be transcended eventually.

(28-10) We are making a confused mess of the meaning of 'I' principle. We sometimes identify it with body [and]<sup>52</sup> sometimes with mind - both wrong.

(28-11) The suffering mankind of a dream is no longer waiting for our service to help it, similarly the sage sees no service to be rendered to a non-existent world! So it is only a change of the subject which has to take place. The I is the same when we

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(continued from previous page) come out of dream. When we come out of wakeful world into reality, the 'I' still remains the same. But just as a subjective transformation is needed to come out of dream so it is needed to come out of wakeful illusion.

(29-1)<sup>53</sup> Constant reflection on the truth does not mean yogic meditation on it. For the latter tries to make the mind still throughout whereas Vedantic reflection requires it to

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<sup>52</sup> PB himself inserted "and" by hand.

<sup>53</sup> The paras on this page are numbered 43 through 50, making them consecutive with the previous page.

be active in thinking before it comes to the point where it finally recognizes it has done its work and lies down.

(29-2) "Visualising the Centre" does not mean forming a picture or using words mentally. It is the transcendence of mind.

(29-3) The subjective transformation of the man is needed, and perhaps this raising of him to the sattvic level is the best service of yoga.

(29-4) The faculty whereby we apprehend truth is not intuition, it is the Higher Reason. And the latter is exactly the same as the lower reason in its logical working. The difference is that the latter is directed outwards towards the world, whereas the former is introverted towards the real I. The former deals only with abstract subtle ideas whereas the latter deals with gross concrete ones. At the moment of apprehension, even the Higher Reason ceases to function. We then pass from the intellectual thought about truth, to experience of it.

(29-5) The pairs of opposites imply one another; so in the search for reality they cancel out one another. We must go beyond them. But when we find it, it not only transcends them, it also includes them.

(29-6) The instinct, intellect and intuition belong to the lower realms of body and mind. The intuition, which foretells future and understands the real character of a man is not in the higher realm.

(29-7) There is no other way to attain truth than by becoming aware of the real 'I'. In that attainment no yoga is needed, no forcible control of thoughts, for the jnana-seeker can welcome his thoughts as part of himself. Only he has to analyse their nature and thus come to the Self into which they merge. What are thoughts but a manifestation of Consciousness itself? So see them as such and there is no need to run away or struggle with them.

(29-8) Devote only the minimum amount of time necessary to the solution of worldly problems and the attention to

(continued from previous page) personal matters. Use the time thus saved for deep thinking on Vedantic teaching.

(30-1)<sup>54</sup> The satisfaction of any desire, including sex, brings joy for a short period immediately after it is obtained. This is because the mind comes to rest, its desire being stilled. But soon it starts being active again, a fresh desire crops up and the joy vanishes.

(30-2) It is nonsense to talk of dying and being reborn on earth again. That does not happen to you: why then be concerned with what happens to something other than yourself? You have never had a beginning, so how could you have an ending? Those who talk of remembering past reincarnations are talking from the lower relative phenomenal world standpoint. In absolute truth there is no teaching about rebirth, consequently its accompaniment karma is also ignored.

(30-3) Reincarnation occurs immediately after death. There is no interval at all. The doctrines of a spirit world heaven and hell were given out for the ignorant masses. Instructed Hindus do not believe them and are taught differently. Then what lies behind apparitions of ghosts? When a man dies a violent death, his emotions are so strong at the moment of passing out, his thoughts so preoccupied with the event bringing about his death, that the atmosphere of the place becomes powerfully impregnated with them. They remain there for a period of years. Sensitive 'mediumistic' persons feel this and may even hear the outcries of the event or see it clairvoyantly, or may become mentally overshadowed by the thought-forms. In the former cases they may fall into the spiritistic error of believing that they are communicating with a 'spirit', a disembodied entity, and in the latter ones that they are being taken possession of by the spirit! This is illusory. Even the death naturally of an ordinary person leaves some thought-forms also, since he is preoccupied with leaving his family, possessions etc. but these forms being much weaker seldom affect others like the stronger ones. They may last for 12 to 25 years at most whereas the 'violent death' thought-forms may last much longer.

(30-4) The yogi gets a glimpse of reality during samadhi, it is true, but not only does he lose it again and revert to his ordinary state when it ends but since he is using the instrument of mind in his yoga, since

(continued from previous page) he is attached to mind, and the latter is illusory, since he has not been instructed by a karana guru, he never gets beyond mind but falls back into it again. He has to learn to withdraw from mind, which is an object, and to direct his search to the atma.

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<sup>54</sup> The paras on this page are numbered 51 through 54, making them consecutive with the previous page.

(31-1)<sup>55</sup> Do not worry about step by step development. That is for yoga. Try to take up the stand of absolute truth in all matters and consider its realisation possible here and now.

(31-2) It is not our way to attract large crowds through publicity. What could we do with them, if they are not ripe for Vedanta. Nor is it my way to depend on correspondence and books. There should be a personal meeting for direct pers-teaching.

(31-3) The passage from the goal of bhakti or raja yoga to jnana can be done in a single meeting with a jnana guru: once he explains truth to them, it is very easy for them to give up ego and body, and they have no artificial doubts engendered intellectually.

(31-4) It is all right to publish earlier work belonging to a lower level provided you yourself can see its limitations, point them out to the reader, and then bring him just a little ahead of them.<sup>56</sup>

(31-5) It is true that the yogi who enters nirvikalpa samadhi rises above diversity but he does not rise above individuality. He expands his small 'I' into an all-comprehensive great 'I' (Brahman). One implies the existence of the other. He has yet to transcend that.

(31-6) It is enough to meet a jnana guru only once in one's lifetime, and one will go on developing from stage to stage thereafter, even if he is never seen again physically. There is no necessity to live with him. Even if he dies, this development will still continue because of the spark or force which he had imparted to one's heart at that single meeting.

(31-7) There is no spirit-world, no disincarnate entities. Mediums contact only thought-forms left behind by the deceased and having a life of their own, possessing the identical individual characteristics that the deceased had – in the same way that a drop of sperm possesses all the characteristics of the father. It is this thought-form which is sensed, seen or activated by the medium; and it is its communications that she receives – not the spirit's. (This thought-form is an animated empty shell, says Blavatsky – PB.)

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<sup>55</sup> The paras on this page are numbered 55 through 61, making them consecutive with the previous page.

<sup>56</sup> I think that this is a comment directed at PB by Atmananda. – TJS

(continued from previous page) All this, of course, is from the phenomenal standpoint and has nothing to do with the ultimate one.

(32-1)<sup>57</sup> The Absolute Reality deteriorated into the 'I am'. This in turn deteriorated into 'I am surrounded by the world'. Every experience, event and feeling - however untoward - is made use of to serve the view-point which transmutes it into gold of Vedantic truth. What is ordinarily an obstacle, such as suffering, criminality or sex, actually becomes helpful when regarded in this way. For it is immediately analysed for its impersonal meaning in relation to the Absolute Reality.

(32-2) One test to know whether progress is being made is this: if interest in getting physical, or sensual, or mental pleasures is less over a sufficient period than over previous periods, progress is shown. A brief fleeting fall need not be reckoned in such measurement, as it is only the result of a samskara coming up and then vanishing.

(32-3) The universe is perfect: everything is in perfect order. If people do not see this, that is because they are living in ignorance. They do not know that the involution which causes what seems evil is a necessary accompaniment of evolution. Everything runs in pairs of opposites - light and darkness for instance.

(32-4) The external attempts to end war and put a stop to violence have always failed hitherto. They can only succeed when internal attempts to develop the true peace within are made alongside of them.

(32-5) The ego will find excuses to prolong its rule but when these fail in the end it sets itself up as the spiritual guide and pretends to help the man track down and destroy the ego! The thief turns detective to avoid arrest! So that is why a guru is needed, who can expose these pretences.

(32-6) If at the time of hearing the guru expound the teaching, the disciple follows it with understanding and something within him assents to its truth, he will stand in the Centre and be realised. For how could he know it was the truth unless the Truth itself told him so? It may last only for a few moments however. That is because obstacles - old habits and grooves of thinking - arise and reclaim him. It is to break the power of these obstacles that intense and incessant thought about the teaching is prescribed.

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<sup>57</sup> The paras on this page are numbered 62 through 67, making them consecutive with the previous page.

(33-1)<sup>58</sup> To the dreaming subject, the dream state is his wakeful state. It is, to him, as vivid, as continuous and as coherent as the waking subject finds his own condition to be. If dream seems incoherent when examined by the waking subject, that is because the lower reason of the one state is of a different kind from that in the other. The wakeful state is as much a dream as the so-called dream state. When a man becomes fully convinced of this, he is getting near to realisation.

(33-2) Liberation is not from the round of births and deaths (samsara) but from the illusions of bondage and liberation. Man is now as free as he will ever be, only he has to become aware and take note of the fact.

(33-4) "The Grand Initiation"

What is Man?

A B C and D are men. The conception 'man' is common to all of them, but how do you distinguish A from B, B from C etc. Only by recourse to his name, form, profession, colour, race. But all these things are entirely different from what we mean by 'man'-in-itself. They are attributes, transient, which come and go, superimposed upon the conception 'man'-in-itself. So to know what he really is you have to eliminate from your analysis of the individual all these attributes. Man is not his attributes. Thus eliminated 'man' is only one and the same in all men. There are no longer any differences left, no longer any multifold of men. That is, man himself, the 'I' principle in him, that is his real self.

Analysis of Objective World.

Whole world is comprehended by the five sense organs. Take eye organ. It sees material objects. The world it sees is only form of some kind. What is form? The generic form which comprehends all types is the object of eye-organ. Does it exist separate from the organ? Eye can see only form - nothing else. Hence they are inseparable. Hence both are synonymous for same things; the act of seeing is form itself. Like the analysis of man, all forms are attributes and superimpositions on the generic idea of form. Is form outside or inside the eye-organ. As organ-eye is inside, the form itself must be inside; just as yellow spectacles superimpose yellow colour on all objects, so eye organ superimposes 'form' on its experiences.

(continued from previous page) Colours are forms. That which is perceivable is form, that which is hearable is sound. Next examine sense organ. It can't function without mind. It is dead without mind. It is only an outlet for the mind's function. Mind uses five outlets in operating.

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<sup>58</sup> The paras on this page are numbered 68 through 70, making them consecutive with the previous page.

### Form.

The entire gross world of forms is reduced to mind. What is mind? Thoughts and feelings are expressed by it. These arise, abide and vanish in you. Hence they are all nothing other than consciousness. The entire world – gross and subtle – is reduced to consciousness, which is your own Self. Western idealists got half way to this point but could not advance because they failed (at least in supposition) to take their stand beyond the mind, that is beyond thoughts (feelings). They were able to conceive the mind only with lower reason; they were stuck in it. Someone established in Higher Reason had to come forward to help them out of it. Yogins made same blockage. They too examined mind with mind, but in a more severe way, so came at least to samadhi.

The yogins analysed mind more deeply; entered its subtler phases, as Patanjali and Sankhya did, reducing it to Mulaprakriti they got as far as to lose their individuality in samadhi. It was a state of nothingness but it was negative. They did not know the positive side which was that consciousness lay behind this nothingness. The yogis had to come back out of samadhi, whereupon individuality recurred too. They transcended the diversity but only happened in samadhi, but it returned on leaving samadhi.

(34-1)<sup>59</sup> Prakrit,<sup>60</sup> maya, are offshoots of lower reason. Higher Reason yields their background.

(34-2) RAJA RAO:<sup>61</sup> I spent five years visiting Ramana Maharshi on and off, was thrilled and deeply impressed by him. Yet his refusal to give personal tuition and guidance for my individual needs in sadhana (for his general counsel was to know the self!) made me realise in the end that he was not a teaching guru, which is what I sought. Those who are born to be teachers are one kind of realised soul but those who are not, are another kind. R.M.<sup>62</sup> belonged to the latter. I visited also Aurobindo Ghose, Hardwar etc. but only in KM<sup>63</sup> did I find the full satisfaction. It took me however four years from the time of meeting him to be absolutely

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(continued from previous page) certain that he was the perfect guru I sought. The fact that I have the fullest satisfaction in him and his teaching is my answer to the question, How do you know he is the guru?

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<sup>59</sup> The paras on this page are numbered 71 and 72, making them consecutive with the previous page.

<sup>60</sup> "Prekrit" in the original.

<sup>61</sup> A student of Atmananda's. – TJS

<sup>62</sup> Referring to "Ramana Maharshi."

<sup>63</sup> Referring to "Krishna Menon" aka "Atamananda."



Instead of enjoining celibacy KM rejects it. More, he counsels disciples to become married. For sex love can be a means of helping spiritual growth, since it leads to self-forgetfulness in the happiness of the other person. If rightly used, passion gets transcended in time and affection replaces it. That in turn leads to a pure love which no longer requires physical contact or sight.

(35-1)<sup>64</sup> The teaching of KM is incontrovertibly logical. It captured one visiting professor in twenty minutes. It is the ultimate – nothing can go higher.

(35-2) KM allows no newspaper or magazine publicity interviews or articles about him. In 1950 he went to France to visit disciples and would-be disciples, but nothing was allowed to be made public about his visit. He went about quietly and privately.

(35-3) It is at the point where the mind must be transcended, and the mental states that samadhi is really are abandoned, that the service of a karana guru becomes indispensable. He cannot make the change himself; a force from outside must come to his help.

(35-4) The moment the yogi talks of a “glimpse” of reality in samadhi he unwittingly links it to “glimpselessness” – its opposite – and thereby reveals that the Ultimate is still not obtained. Both will have to be transcended.

(35-5) All things in Nature, life and all ideas in thought have two opposite sides from which they can be seen. To get a complete perception of them, both of these sides must be given consideration. Each fact or idea requires to be coupled with its exactly opposite fact or antithetical idea. This will then cancel it out.

(35-6) When mind comes to a standstill the surface is clear and inactive, so the urge comes up from the background of real self.

(b) From the Consciousness aspect of Self comes up knowledge, the urge to know – whatever kind it be. When these urges are expressed through the mind, the latter takes up the aspect and translates it into an urge.

(36-1)<sup>65</sup> John Levy spent the longest time – several years – of all western disciples with Gurunathan. His book is reliable, although the Heart element predominates in him.

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<sup>64</sup> The paras on this page are numbered 73 through 78, making them consecutive with the previous page.

<sup>65</sup> The paras on this page are numbered 79 through 83, making them consecutive with the previous page.

(36-2) If we did not have deep sleep at least every four or five days, we would go mad. For in deep sleep we are thrown back into our real nature out of this mad worldly life.

(36-3) The practical technique is to take advantage of all spare moments – if you have not got them then create them – even two minutes can be useful, and reflect deeply upon the teaching, upon the arguments it advances and thus make this teaching and these arguments more and more a part of your habitual outlook, as well as make them even more comprehensible to yourself.

(36-4) It is undesirable to take notes of the discourses so long as they contain material unfamiliar or new to the auditor. For such material ought to be received with the fullest passivity so as to absorb it into one's whole being. To write notes is to engage part of the mind in the intellectual and physical labour of recording, thus leaving only a fragment to receive the comprehension of the ideas; while worse, it keeps the man from passing out of the mental plane into that which transcends it. Such passage is essential for the complete comprehension of the spoken teaching, otherwise he merely gets words. To effect it, he must be entirely free from every other activity.

(36-5) When he becomes a sage, he awakens from the dream of this world. With that awakening all the questions and problems pertaining to it, vanish. He finds they can no longer have any meaning, since the whole world itself is now seen to be non-existent or else mere baseless fancy, as the dream is seen to be when out of it. The questions which he as a victim of that illusion wanted to get answered while he was in it, become baseless too. They are part of the illusion. How can they be correctly answered unless they are looked at from a standpoint outside the illusion? But the moment this is taken up, which can be done in imagination by deserting the restless intellect and ego which create all questions, the world-illusion disappears. Since the questions were part of this world, they necessarily disappear too. The individuality is part of the world-illusion and is trying to answer what only something greater than it is capable of answering. It is like a mere part trying to explain the whole – how could it?

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(37-1)<sup>66</sup> The sage is not an encyclopedia; how can he be expected to give answers to questions which belong to the world and the body – to him non-existent or illusory? So he sends you to the specialist in such illusions – the doctor, the engineer, etc. – if you seek knowledge concerning them. That is not his business. He is occupied with the Reality alone.

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<sup>66</sup> The paras on this page are numbered 84 through 92, making them consecutive with the previous page.

(37-2) Ramana Maharshi's teachings are acceptable to me for the very largest part, only in some points he slips down into yoga-level. We both teach Path of Self Enquiry but his is mixed with a little yoga meditation.

(37-3) The life story of Ramakrishna is mostly written by disciples on the bhakti-yog level. He had reached the gnan level but they could not understand that and so presented him as a bhakti too. Vivekananda was the exception to this but his earlier years and writings mix rajayog with jnana, and the cosmological path with the Vedantic direct path.

(37-4) Aurobindo's "Life Divine" and other writings are not recommended. There are wide divergences between his teachings and mine. It is better to leave them alone.

(37-5) Although the cosmological pathways lead eventually to the same goal, they are very long and circuitous. Ours is direct and shorter, so why waste time on them?

(37-6) Religions and bhakti-paths are useful in preparing the way but can never lead to the goal of absolute truth.

(37-7) No one need or should accept the guru's teaching on faith. He should achieve the fullest intellectual conviction of its truth, not by believing but by thoroughly arguing it out, clearing his doubts and getting all questions satisfactorily answered.

(37-8) The initiation discourses do not profit the non-disciple to the same extent as the disciple because the ego has not been surrendered and stands in the way. The truth expounded is then received by the ego as far as it can take it in, whereas with the disciple the ego does not obstruct and the truth is taken into the deeper being. This surrender is to be made to the Absolute, but the latter must be associated with the guru.

(37-9) Sri Aurobindo was not a jivanmukta,<sup>67</sup> that is, one who has transcended body, mind and senses, and established himself in the Centre. He will have to reincarnate again. He got stuck in the mind. He wanted to establish a Paradise on earth after bringing down a divine Something from Somewhere

(continued from previous page) on it. That shows his idea of divinity is connected with space and with the body. Even if his ashram gives peace to its followers, it can't give

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<sup>67</sup> "jeevanmukta" in the original

them absolute peace. That comes only from jnana taught by a realised soul, which he was not.

(38-1)<sup>68</sup> As the good done by science increases, the evil keeps pace with it. Nowhere does one find absolute good or absolute evil in the environment or character of humanity. The relative forms alone exist, and exist together in the world.

(38-2) If anyone wants to reform the world, he must stand apart from it. But when he succeeds in doing that (as a sage) the problem disappears.

(38-3) With much or most of Ramana Maharshi's teaching I agree.

(38-4) The intellect or mind or lower reason deals only with things of the outer world, that is, outside of the Self, from which it is turned away. The Higher Reason is directed in the opposite direction, that is, inwards, and this alone can find the truth, for that is where the Self is.

(38-5) The use of yoga, moral disciplines and mysticism is as a preliminary to prepare the mind and fit it to understand, learn and receive the real Truth. They cannot directly of themselves lead to it.

(38-6) Maharshi's teaching about deep sleep is not correct. It is not a state. Nor is it a combination, as the Vedantins along with him say, of bliss and nescience. There is no intellect-mind present in it so how could it be a state? So only Consciousness itself is left, which is bliss, so how could nescience be present too? If it were, it would cancel the other out.

(38-7) The realists who say the material world is the only reality are right from their standpoint, which is that of the body's senses. The Idealists who say that this world is only an idea are also right from their standpoint, which is that of the mind. Theirs is a higher point of view from the other but still it is not final. For the Self is beyond the mind and from its standpoint neither idea nor matter is real; It alone exists.

(38-8) The only way to arrive at Reality is by listening to the spoken teaching of one who himself knows it. There is no other direct way; even a book written by

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<sup>68</sup> The paras on this page are numbered 93 through 100, making them consecutive with the previous page.

(continued from previous page) such a jnani will only be understood or interpreted by the student according to his personal limitations, and hence is sure to be misunderstood and misinterpreted. There is also a kind of living force which passes from the Jnani through his speech to the hearer.

(39-1)<sup>69</sup> Samadhi-trance is not necessary to this path and cannot constitute the goal; it is only an experience which may or may not come on the way to the true goal. I do not object to disciples accepting the experience but at the same time I warn them not to set it up as superior to the path I show. Realisation is not a matter of concentration – which is what samadhi is – but of grasping the truth by understanding.

(39-2) Yes, practise reflection and think often over the master's teaching. Ply him with questions if you have doubts or difficulties in following what he teaches. For only when all doubts are cleared can one be united with truth.

(39-3) Karana-guru means not only one who has realised the absolute truth but is also able and willing to guide individuals through the necessary stages to this realisation. Karya-guru<sup>70</sup> means one still unrealised, however advanced otherwise, limited to the yogic or relative sphere, hence only able to lead aspirants on to the next higher stage for them within this sphere.

(39-4) The purpose of the initiation is to enable the disciple to visualise the Centre by placing him there. The master can direct his mind to a few disciples simultaneously during this initiation. This visualisation of the Centre is the most important practical technique of our teaching.

(39-5) Let the mind work, let it go, you are not concerned with it. Let it function, it becomes more and more impregnated with Truth, it subsides lastly in Truth. That comes smoothly if you in yourself remain concerned with Truth. Don't fight your mind, it will always overcome you. Leave it working, you know. Your I is not in it, is not it. Your 'I' pervades the mind now. I have been able to undertake and carry on one of the most difficult professions, and it helped me although it seemed to be difficult to harmonize it with spiritual practice. It is not a hindrance, never an obstacle, provided it is not bargained – it does not aim at fame, power, etc. Leave your mind function to its extinction, through your love for Truth.

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<sup>69</sup> The paras on this page are numbered 101 through 105, making them consecutive with the previous page.

<sup>70</sup> "karana" = cause, and "karya" = effect in Sanskrit. – TJS

(40-1)<sup>71</sup> Regarding Progress on the Path: From the ultimate point of view there is no question. The question arises in the relative sphere and it has to be answered. Where the ego becomes attenuated and attenuated, there is progress. So one has only to see whether by worldly activities the ego is becoming inflated or attenuated. The former is certainly a hindrance to spiritual progress and the latter helps. In other words, where your personal interest in worldly matters becomes less, there is progress. That is, when the witness stand is more and more established, you get the Truth without much effort. In your case you need not worry, you are progressing.

(40-2) Regarding Worldly Career: As regards your profession you must throw yourself heart and soul into the work. It can never be an obstacle to your spiritual progress. Strictly speaking, are you not the Witness (Knower) of it as well? Don't you know that you are not doing the work as an end in itself? You are placed in certain circumstances which demand work from you, and you do it as your duty - not for fame or name. So let the mind carry on the work and make itself competent to do it in the right manner. See that you do not stand identified with the mind. The Search for Truth, Beauty and goodness is good, as you say. Whatever may be an obstacle to the spiritual path, is easily made a means by which one can establish oneself in the truth. All objects, gross or subtle, need the help of a luminous principle - and that luminous principle is Consciousness, which is neither big nor small. Therefore when objects, gross or subtle, are perceived, one can easily take it that they point to Consciousness, which is one's real nature. In this view, gross objects, and even thoughts, feelings and perceptions became the means as all of them point to Consciousness. This is the thought, which is really no thought at all, that has to be taken at all times, when the mind is not otherwise engaged in other activities for a definite purpose. Whatever may have been said here is sure to get clarified if you go deep into yourself.

(40-3) The Perfect does not exist in the mental, physical or sense-realm, only in the Ultimate Reality which transcends them. Those who look for it elsewhere, never find it.

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(41-1)<sup>72</sup> Outwardly there is no difference to be seen between the sage and the ordinary man but inwardly there is this capital difference: he stands established in the Atma whereas they confuse it with their mind, body and senses.

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<sup>71</sup> The paras on this page are numbered 106 through 108, making them consecutive with the previous page.

<sup>72</sup> The paras on this page are numbered 109 through 117, making them consecutive with the previous page.

(41-2) It is not possible for the ordinary man to suspend thinking, not even for one minute, whatever the yogi, withdrawn from the world and deliberately practising exercises toward this end, may be able to achieve.

(41-3) There is a power in real poetry and inspired texts that is inspiring to readers and makes them feel close to Truth.

(41-4) If the existent becomes non-existent; if the non-existent becomes existent; both result in bondage. If the existent becomes existent, it leads to liberation.

(41-5) A disciple who underwent operation for cancer of throat was taught to regard the disease as an object of consciousness, and to catch hold of Consciousness itself. In the result he passed the ordeal “without emotion and without depression.”

(41-6) My use of the word Consciousness must not lead to confusion. It does not refer to what we ordinarily call such, which is merely mental consciousness. A perfectly suitable name is not found, so I use this for want of a better.

(41-7) The Upanishads say that it is for the sake of the Self that the husband, wife, etc. is dear. When a beloved relative dies and you are left alone with the corpse at night for some hours, will you be feeling this love? No – a creepy sensation will come over you, and a manifestation of fear. This proves that what you really loved was the Life-Principle in that body. And it can further be shown that this in turn is nothing other than the Absolute Reality.

(41-8) KM’s guru predicted that he would go to the West and that it would fall at his feet to learn from him. Another seer said this would take place after his wife’s death.

(41-9) At every moment when you are not occupied with duties, the change-over into the Witness attitude should be practised and the reduction of the world and the body to ideas, to objects of consciousness, should be mentally done. But this Witness-stand should not be taken up in the midst of duty, work or activity, or that will suffer.

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(42-1)<sup>73</sup> Watch the heart of a person meditating. If its beat is normal, then his thoughts are distracted and unconcentrated; that is, he has been unable to achieve the practice.

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<sup>73</sup> The paras on this page are numbered 118 through 125, making them consecutive with the previous page.

(42-2) The best practice for the quickest attainment is to keep on identifying yourself with Consciousness, instead of going out to its objects. Everyone has some spare time and unoccupied moments and so this at least could be devoted to such an exercise. It opens the door. Even the slightest opening will be enough to start the process of self-transformation. At first, he will have to do it deliberately but after a short period it will become increasingly automatic and go on by itself to successful results.

(42-3) Raja Ram Iyer's "Rambles in Vedanta" can be recommended as being correct jnana, except for a few mythological stories.

(42-4) Samskaras - tendencies, but these create attachments hence lead to bondages.

(42-5) The yogi says "I enjoy my peace." The jnani says "Peace." The first brings the ego into it, the second leaves it out.

(42-6) The disciple is like damp wood. It must dry out. This is equivalent to the preparatory work on himself. When he is ready for initiation the guru throws the spark on the wood; it bursts into flame.

(42-7) The ascetics and yogis who torment themselves with rigid renunciations, do so needlessly. When they come to the realisation of their Atma they will have to bring back into it all that they have renounced, since the whole world, everything is within.

(42-8) There is no need to fear, get perplexed by, or become preoccupied with, the various worldly problems of a personal or national character. Analyse and understand that all the outside things with which they are concerned are all inside the mind, that the latter has no more real existence than a mirage, and that ultimately they and it are in Consciousness, which is your own real nature. Let them go on, and remain only their Witness. When their unreal nature is found out, what have you to do with them? You no longer run after a mirage in the desert but merely witness it. Attend to the fundamental problem of all problems, which is to become permanently established in the Centre.

(43-1)<sup>74</sup> To visualise the Centre, means to have a glimpse of reality. It is imparted at initiation by the guru, and thereafter he will always be present within the disciple, always able to help, guide and instruct him from there, as well as from outside. In the former case, the help appears as intuition and will usually be without the conscious

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<sup>74</sup> The paras on this page are numbered 126 through 135, making them consecutive with the previous page.



knowledge or effort of the guru's ego. In the latter case, it will be conscious and deliberate on the guru's part, and appear as a vision, dream, mental conversation etc. During the initiation the guru wishes the disciple to attain the goal and throws the 'spark' into him which will guarantee success in this endeavour. He has no doubts about this success at any time.

(43-2) Gurunathan does not want his writings reviewed by persons likely to misunderstand them. This only spreads error.

(43-3) Gurunathan is 68 years old (at birthday 26<sup>th</sup> November, 1952).

(43-4) From the relative standpoint, the objects of consciousness are in time, space and form, as well as under the law of causality. But from the standpoint of absolute Truth, these things do not exist and the objects are within us and we are no longer individuals.

(43-5) From the relative standpoint which is the disciple's, there is help and grace from the master and indeed he feels them coming into him. But from the standpoint of absolute truth, in which the master is established, the world is perfect and there is no one to be saved, hence no disciple.

(43-6) The thinking, feeling and doing leave traces behind - that is karma.

(43-7) To slaughter helpless animals who trust you, merely for your food, is a heinous sin.

(43-8) Thought carried to the deeper levels becomes feeling; still deeper it carries you to the Absolute. Feeling carried through the whole of one's being, also can carry one to the Absolute.

(43-9) The body needs exercise - to move about - to keep it strong and healthy.

(43-10) People are impressed by yogis but not by sages. For he has absolutely nothing outward to show theatrically, no occult powers, nothing to distinguish him or to reveal his superiority. He lives a normal life, does not renounce the world. Hence he has few followers.

(44-1)<sup>75</sup> Honour, love and follow That which is the Expressed. Do not mistake the Expression - the personal guru - for it. It is the former which really draws you, which is giving you the grace and truth. The guru is merely a tool in Its hands, does nothing of his personal free will for you.

KM went through a process of dying in early 1952. He said it would have been completed but for the disciples calling him back out of their need. He returned to life for their sake.

(44-2) Whatever action attenuates the ego, is moral; whatever aggrandises it is immoral. When the true nature of ego is known, it can be killed or rather, it disappears by itself. But the yogins have to fight and kill it.

(44-3) Whatever is other than Consciousness is ego.

(44-4) The ego is to think oneself to be what one is not.

(44-5) When mind and body think they are doing the work, that is ego and bondage.

(44-6) The guru does not like silences during the group meetings. He wants to be plied with questions then. The silences may encourage samadhis, which he considers undesirable then.

(44-7) People use the terms time and space recklessly. It is needful to define them. What and where are they? Dream time differs from wakeful time. Deep sleep has no time at all. We think of many things. Can we say our thought has length or thickness? No, so they cannot be in space.

(44-8) The negative meaning of the 'I' - not the body, senses or mind - can be given by a disciple, but the positive meaning - what it is - should be given by guru. I am that which is not mine, not possessed by me. But this positive meaning is divine.

(44-9) The 'I' is now under an illusion. The reality is the Light to get rid of it. Without that light we cry out in pain or pleasure.

(44-10) Real poetry comes from the Truth. Tennyson and Shakespeare must have known it. In his most inspired moods, the poet achieves deep samadhi from which, if his Higher Reason is active, he may pass to the Absolute Truth.

(44-11) Reality transcends both Brahman, the Great Universal Self, and Atma, the Little individual Self,

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<sup>75</sup> The paras on this page are numbered 136 through 146, making them consecutive with the previous page.

(continued from previous page) for the ideas of great and small belong to the pairs of opposites. In the same way, it transcends Eternity and Time, another pair of opposites.

(45-1)<sup>76</sup> There is really no separate function called 'mind'. It does not exist.

(45-2) Whether they help or teach their disciples through silence or through discourses, both methods pertain to the mind. Silence is of the mind, speech is of the mind. So they are of equal value; it cannot be true, as Maharshi said, that silence is superior.

(45-3) To have cause and effect relation, there must be succession, hence time. There is no time in deep sleep, hence no causality there.

(45-4) The experience of Reality need not be just a temporary glimpse only if, when the old tendencies and habitual thought patterns begin to reassert themselves, you examine, analyse and resolve them back into the Consciousness, the Atma, which is their real nature and origin.

(45-5) Part of the requisite qualification to gain the transcendental benefit of listening to master's discourse, is devotion to him.

(45-6) Prayer to the master is permissible and may be helpful.

(45-7) As you approach the true goal its influence leads to more and more destruction of the ego.

(45-8) He refuses to dilute the teaching to suit less developed minds; refuses to teach a mixture of truth and error merely to satisfy and compromise with ignorance.

(45-9) It is the dependence of one thing upon another, and that itself dependent on the first. There must necessarily and logically be a cancellation of both.

(45-10) It is not necessary to make a spoken declaration of request to be accepted as disciple. It is really an inner thing, established only and silently by inner conditions. A man may have been accepted formally but if his inner life does not fulfil the obligations, he is no longer a disciple!

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<sup>76</sup> The paras on this page are numbered 147 through 159, making them consecutive with the previous page.

(45-11) Guru makes the disciple conscious of the real 'I'.

(45-12) When the world is destroyed by gnan, the jiva and Isvara, the individual and creator, are destroyed along with it.

(45-13) The Witness-stand is not a final but an intermediate one. It is intended to lift the man from his

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(continued from previous page) ego, which is mixed reality-illusion, to a level where the illusion is dropped. But it is still related with an individual and his world. So a higher stage must still be reached – the Absolute, which is beyond both.

(46-1)<sup>77</sup> Do not misunderstand the Witness-stand. The common error is to make one part of the mind – the buddhi, judging faculty – become the witness of the other and lower part, the mind-intellect, which gathers impressions. The true Witness must be out of the realm of mind.

(46-2) My teaching agrees with Gaudapada's Karikas on some points but disagrees on others – such as his acceptance of the doctrines of Avidya Nescience and Maya from Shankara. I consider them unnecessary and pertaining to the relative, hence untrue, standpoint.

(46-3) We say that Causality can be logically destroyed as non-existent. The consequence of this is that there could never have been any creation of the world that is not now nor ever can be in existence.

(46-4) The word 'Bhagavan' belongs to the Bhakti-path, and is never used on the jnana path, to which we belong.

(46-5) Although Shankara wrongly includes Maya, which has no place in reality, he comes very close to the Truth and then leaves it. Once when I was at Alwaye (near Shankara headquarters) I got a vision in which he appeared before me and said my teaching was true and not opposed to his own. Being a vision, it belongs to the lower level of authority and therefore can carry no weight to those on the path of jnana – nevertheless, I believe it.

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<sup>77</sup> The paras on this page are numbered 160 through 168, making them consecutive with the previous page.

(46-6) The form which is seen, the sound which is heard, are not sensed with the gross physical body at all.

(46-7) The form perceived is actually within its seer, not outside him nor apart from him.

(46-8) The cosmologies belong to the relative plane of time-space phenomena; the creator goes with them too. Hence they are not true really. Each man creates his own world, for all that he perceives or senses is within himself. Where is the room in this for a creative God?

(46-9) Disciples who publish, write or speak about their guru usually tend to exaggerate the facts. They unconsciously add their own mental creations to that

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(continued from previous page) which is all that others who are non-disciples can see, looking at the same facts.

(47-1)<sup>78</sup> The time of inactive contemplation may be used for the introduction of an attitude of non-duality (non difference from ), not the time of worldly activity.

(47-2) A disciple may say "I am the same as ultimate reality" but he should not say, "I am the same as the guru." For he depends on the latter to lead him to the Real, and the acknowledgement of separate existence is likewise an acknowledgement of the work to be done still.

(47-3) Ramana Maharshi was a liberated soul, but the writings of some disciples about him, as Dr. L. Sarma's 'Mahayoga' show some misconception of his position and Maharshi's own writing "Five Hymns" seems to show him as a mixture of bhakti (devotee) and sage (jnani), not pure jnani.

(47-4) Samadhis are not necessary on the path of jnana; they are even to be avoided when they appear during attention to the guru's discourses. At such a time, they hinder his work on the disciple. Once I noticed a hearer with yogic tendencies so carried away that he went off into samadhi. I deliberately woke him up by interrupting the discourse and asking, "How is your wife getting on?"

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<sup>78</sup> The paras on this page are numbered 169 through 177, making them consecutive with the previous page.

(47-5) Reading is useful and helpful to students on this jnana path. There are poems and scriptures and philosophic writings which can easily lift the reader to a higher level temporarily, can make him feel or understand on the verge of Truth. Such books must of course be the work of great men.

(47-6) The cosmological explanations of the universe, with their tattvas, evolutions, forces and matters are meant for a lower level of mentality, as the religious explanations, with their gods, angels etc. are meant for an even simpler mentality of the masses. Only Advaita, with its bold uncompromising explanation of non-dual Truth, is meant for the highest kind of intelligence.

(47-7) I leave you now (raising palms in farewell) to go into You.

(47-8) The water does not know itself as the wave. So the unlimited Pure Consciousness does not know itself as the limited individual person.

(47-9) A karana guru can lead his disciples to the absolute truth of Vedanta but a Kara guru can only

(continued from previous page) lead them to the relative truth of yoga.

(48-1)<sup>79</sup> The Vedantic truth has a greater chance for wider acceptance to-day than in primitive or medieval times. The growth of modern intellect and spread of scientific knowledge have taught people – even school-boys – that matter is not what it seems and that reality is super-physical. This in turn has made true spiritual progress toward self-realisation a shorter and quicker process than in former times. That is because such easier understanding of the truth about physical world lessens attachment to the body-idea.

(48-2) Martinus' idea of burying the body is opposed by our scriptures. The latter advocate cremation because it is cleaner, quicker and protects the remains from wild animals or worms. His belief that the individual micro-cell lives in the flesh and blood, are burnt to death prematurely whilst still living, may or may not be correct; but even if it were, what of it? Are we not involuntarily killing millions of microbes daily by the mere act of breathing, as well as by other necessary acts of living? They are going into a higher form, will be born again immediately, and thus given a chance for further experience. We must accept this condition of human existence. Let us not push the

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<sup>79</sup> The paras on this page are numbered 178 through 180, making them consecutive with the previous page.

idea of compassion or self-identification with all that is living to the absurd extremes done by the Jains, who won't go out after sundown in case they step on worms. Martinus' other idea of refusing to kill in war, even righteous self-defence, is equally sentimental and fanatical. It is preoccupied with the idea that the body is real, that self-identification with other egos leads to liberation from one's own ego, that we are born and die, when the Vedantic truth is that the body does not even exist, that if our own ego is false and illusory so are all others, and that the real 'I' never dies and is never reborn. The advocates of ahimsa forget that in its continual reference to physical bodies of other people (those who are not to be injured) it is unconsciously giving reality to their own body.

(48-3) These questions 'Why', 'When' and 'Where' the universe was started are unaskable, and so unanswerable. This is because they depend on Causality, Time and Space respectively, and these things are part of the universe itself. They go into its foundation and making. To ask these questions is to take them out

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(continued from previous page) of this universe and put them in another outside it! The moment this is done, our universe vanishes and the questions must therefore vanish with it. How can such questions be asked from inside it?

(49-1)<sup>80</sup> How could there be a creation when it can be shown that the universe does not exist?

(49-2) Better than the constant battling against the different activities of the ego is to turn one's head away from it altogether, and keep on regarding the Atma alone. This is the quickest path.

(49-3) The sattvic is like transparent glass; it lets the Real shine through. The rajasic is ever-moving, ever-changing and fluctuating; thus confusing the Real's light. The tamasic is like black marble, completely hiding the light. This is why the subjective transformation of the characteristics of a man into the sattvic ones is necessary. To this extent and for this purpose only yoga life is helpful preliminary but not a necessary one.

(49-4) A number of persons have attained the state of Jivanmukta, that is liberation from the necessity of rebirth, who have not attained the fullness of Jnana. The latter contains the synthesis of all positions, excludes none, whereas the former has some limitations. The Jivanmukta stopped short in his gnan at some point but the Jnani sought

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<sup>80</sup> The paras on this page are numbered 181 through 184, making them consecutive with the previous page.

knowledge to its farthest extent. The difference between them may be exemplified and clarified by the case of Ramana Maharshi. He was a Jivanmukta but had he been a full Jnani there would not have been the following: (a) the remaining withdrawn from the world for several years, the tendency to do so on the part of his followers and the permanent residence in an ashram for monks (b) the statement in 'Who Am I?' that the goal can be reached by different paths - bhakti, yoga or jnan.<sup>81</sup> The capacity for yoga and devotion will be present within those on the jnana path but such capacity alone cannot lead to absolute truth (c) the major part of 'Five Hymns to Arunachala' assumes the position of a devotee begging for illumination or grace despite the fact that they were written fourteen years after supposed permanent illumination he got when he went through the death experience. In reality, the latter was nothing more than an ordinary nirvikalpa samadhi, which leaves the yogi entirely unchanged, the same as before. It is not the same as realising absolute truth. (d) the

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(continued from previous page) inability, unwillingness or indifference to those who sought his guidance as a guru.

(50-1)<sup>82</sup> The devotion to a guru must not be brought into the destruction of the world by non-duality. This is the sole exception. For although this relation between disciple and guru is dual and a bondage, it gradually removes all other bondages and all duality in the end.

(50-2) The teachers on yogic level emphasize the suffering and misery of life but those on the jnana level emphasize the happiness. For bliss is the very nature of the Self.

(50-3) Do not tell the mathematician that the universe is infinite: he knows it cannot be. It is finite and bounded.

(50-4) When I deliver a discourse, it is not the expression of ratiocination but quite spontaneous. It comes from a deeper level than the ego.

(50-5) Before there can be any experience of the objects outside, there must be Consciousness.

(50-6) Knowing implies something active, as well as something to be known, whereas knowledge is passive and objectless.

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<sup>81</sup> "gnan" in the original.

<sup>82</sup> The paras on this page are numbered 185 through 192, making them consecutive with the previous page.



(50-7) It is a good practice to take a great sentence from the inspired works deeper and deeper into oneself, until one passes into a kind of samadhi.

(50-8) The spiritual seeker who begins to work for others, stops working for himself! If he really wants to help them he will try to realise himself first; then by that very act he automatically makes it possible for a number of others to come to realisation too. By identifying himself with the true 'I' which is behind the apparent 'I's of all persons, he becomes one with them also. This is the only way he can really love them. It is impossible to love, i.e. attain unity with them, through the body the senses or mind. This is the greatest possible service he can render anyone. For all help of the person, i.e. the body, senses and mind of another, is transient and then they will need it again and again. But to establish himself in the Centre and then help others to establish themselves is permanent. This is the truth from the highest level. But of course from the relative sphere level, the service may help his progress provided it attenuates his ego genuinely. If it inflates his ego, it sets him back. So it depends on what he makes of it himself.

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(51-1)<sup>83</sup> The possession of a well developed intellect in our guru is actually regarded by some of those on the yogic level as being a sign of his imperfection! Yet it is through this possession that he is able to make clear to disciples what they need to know.

(51-2) The object is never known; we are aware only of the knowing of it. And that is a thought within oneself.

(51-3) Each man creates his own world, since he alone thinks it into existence. There is no evidence that the object he sees is the same as what another sees.

(51-4) Every ordinary man is in Absolute Consciousness, even as he goes about his daily business, so that he is in Sahaja-state. To become realised all he needs to do is to understand it, to become aware of what is happening. For the moment he completes the act of seeing an object, he knows that he has seen it. This is a reversion to the pure Knowledge, for the knowledge is within himself, and is himself. The next moment the act of seeing recurs, either in continuing the same sight or another one. Then again, this is completed and pure knowing elapses. All this happens so fast that it is comparable to a cinema-film's thousands of stills.

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<sup>83</sup> The paras on this page are numbered 193 through 197, making them consecutive with the previous page.

(51-5) The turning of the gross world into subtle, that is mental, is an old teaching. It is correct, but idealism is not final. Nobody enquires into what is the meaning of mental and what is the nature of a thought. Let us see. The mental is that which is present to the mind. But if you analyse mind you will find, as Maharshi says, that it is only thoughts, that there is no separate mind. Now a thought appears in time only whereas a gross object appears in both time and space. The object vanishes when analysed, as no evidence can be found for its independent existence. It turns out to be a thought. But two thoughts cannot exist together at the same time – the mental object and the knowledge of it. And since thought exists only in time, one cancels the other out, they cannot really exist – it is merely our false idea that they do. What is left? Thought-less thought, the Consciousness to which the idea is present. Where and what is that Consciousness? It is in you; it is the Atma (Self). Thus, in the end, the world is destroyed, mind is destroyed, and only the Ultimate Reality of the true I is, since the apparent I is also an idea. When you stay in it permanently this is

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(continued from previous page) realisation: nothing more is needed; how easy and simple it is after all.

(52-1)<sup>84</sup> He deliberately affects a verbal economy in his writing to such a degree that he goes through it twice to see what words could be left out.

(52-2) All we know is the sense-percept formed in the mind, never the object out there, as we suppose, in the world. And what is this percept but a part of the mind?

(52-3) The books for enquirers are “Ashtavakra Samhita” and Laxman Sarma’s ‘Maha Yoga’. However the latter recommendation is with reservations. Its metaphysical idealism is helpful but Sarma, not being himself realised, made some mistakes in describing the liberated state of Maharshi. For instance, he calls it a waking sleep, compares it to sleep-walking.

(52-4) Socrates was a liberated soul but Plato was not. Hence there are parts of the latter’s writings about the former which misinterpret him.

(52-5) The minutest blood-spot, transformed into semen, mirrors a man’s organism and features. This shows that every cell of the body duplicates the whole body.

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<sup>84</sup> The paras on this page are numbered 198 through 206, making them consecutive with the previous page.

(52-6) The jivanmukta does not reincarnate again, but all others are reborn at once. Only the trained yogi may delay this process if he continues to exist in the subtle body.

(52-7) This Advaitic work of bringing the objective world – the intellect, senses, body – into the Subject, Atma, of taking note of the process of perception in its ultimate bearing, requires only a little practise before it becomes habitual and leads to realisation in no long time.

(52-8)The liberated soul leaves no personality behind, in subtle form, to continue anywhere after the passing of his gross body. However, the last thoughts of a dying man have a peculiar power. In the case of an ordinary man they influence, attract or draw him to the next body (physical) which he will inhabit. In the case of the liberated soul, they persist in the atmosphere and sensitive souls, contacting them, declare that they have seen his spirit! This is an error. But the thoughts themselves do have a life and in a sense, are the man. The dying worldling will usually think of worldly matters but the liberated soul will think of the highest reality.

(52-9) Do not judge a guru by appearances. He may not

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(continued from previous page) even be willing to look at you; nevertheless he may be blessing you.

(53-1)<sup>85</sup> The man from whom you heard the teaching of jnan,<sup>86</sup> is your guru – none else.

(53-2) As the interest in, and one-pointed reflection upon, the truth goes on, the evil tendencies lose their power by degrees, and the mind's rulership grows gradually less and less. As one gets drawn up into the Atma, the Atma's power itself effects these changes. Hence it is not necessary to practise self-improvement, correct weaknesses of character and eradicate faults. Yet all such moral discipline does to a certain extent, prepare the ground for the path of jnan,<sup>87</sup> although it is not needed on that path.

(53-3) In some cases, extending love instead of punishment to wrongdoers cures them of their wrong tendencies, but not in other cases. Anyway, as it is in line with the jnani's attitude, it is worth trying.

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<sup>85</sup> The paras on this page are numbered 207 through 215, making them consecutive with the previous page.

<sup>86</sup> "gnan" in the original.

<sup>87</sup> "gnan" in the original.

(53-4) All inspired works of art or forms of Nature – which I call ‘the Beautiful’ – are intended only to lift one to That which is not seen or sensed at all – which I call ‘Beauty’. Whenever anyone is deeply affected by such things, the joy they feel is from, and the loveliness they see is within, their own Self. It is the Atma enjoying itself – and as such beyond the senses and mind.

(53-5) The true guru should lead a disciple to the point where he is independent of the need of a guru at all.

(53-6) By considering that intruding thoughts point to their background, consciousness, that they say “Do not look at us but at the Atma,” obstacles become helps on the march to Reality. When I am taking the thoughts, I am Pure Consciousness; nothing can exist without it. Instead of being regarded as separate, thoughts are brought in, welcomed, as a means to establish Sahaja state.

(53-7) How can Mercy be attributed to Ultimate Reality? That would imply two, duality.

(53-8) If any question arises in your mind, see if it has any intimate connection with, or bearing on, your real nature. If it has not, leave it to itself. If it has, answer it; if you get spiritually enriched by answering it, accept it. The questions Why? When? Where? are related to duality, so let them alone.

(53-9) Where there is peace, there is no mind. Hence

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(continued from previous page) the phrase “peace of mind” is a contradiction in terms.

(54-1)<sup>88</sup> It is possible to be aware even in deep sleep, then we go home.

(54-2) Sahaja, the Natural State, is superior to Nirvikalpa and other samadhis. For then the mind can still function but its activity creates no further samskaras, the senses register but leave no binding impressions, the thoughts of the mind lose their mine-ness.

(54-3) The jnana student does not have to express himself in some special work in order to be happy; the happiness is there with or without work. He does not have to hunt for objects of happiness.

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<sup>88</sup> The paras on this page are numbered 216 through 224, making them consecutive with the previous page.

(54-4) The urge for travel is merely a reflection of the search for our real spiritual Home.

(54-5) Before the complete initiatory course of instruction can be given, it is necessary to state a formal renunciation of discipleship with any other guru, if one had formerly been in such a relation.

(54-6) My exposition of the correct meaning of the Krishna-Arjuna battlefield scene in Gita can be found nowhere, and if used in print, should acknowledge its derivation from me. It is that Arjuna turned coward when actually on the field itself, and Krishna's advice was intended to restore his courage.

(54-7) A real guru does not ask to be accepted all at once. The seeker should take his time in examining studying investigating and even testing the proposed guru.

(54-8) There are two ways of looking at pain, one the jnana path (a) to take up the Witness-stand and look at it as an idea (b) to take the idea into yourself and thus become one with it. In both cases, the attitude of the yogi (and Christian Scientist) in denying the pain's existence or in withdrawing from that part of the body, is not followed. I used to suffer from giddiness in the head but by adopting the Witness-stand and merely looking at it, it disappeared.

(54-9) Provided it is not applied to any individual man particularly, but to the All of Nature, the idea of 'Eternal Recurrence' is acceptable. This is so because Prakriti (Nature) is still limited however vast it may be in time and space. But the recurrence of the same situations and reappearance of the same

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(continued from previous page) persons will not actually be the person who belonged to a former world period but a new and different person. It is the type that recurs. Just as in dice throwing the number of results is limited and recurrence is sure, so in the world's appearance and reappearance.

(55-1)<sup>89</sup> The Heart is given full importance in this teaching. It too can and must be brought in to carry the aspirant toward Reality.

(55-2) It is better for the people to follow religion and have blind faith in its rituals and priests than to reject it all and become atheistic. The rituals are only a means to an end.

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<sup>89</sup> The paras on this page are numbered 225 through 233, making them consecutive with the previous page.

(55-3) For the novice to say this is a false guru and that is a true guru, is to set himself above the latter by implying the capacity to recognize realisation, when only one jnani can recognize another. But for him to go to the other extreme and say that, because he is incapable of recognising true guruship he will therefore not look for one at all, is to show he is not sincere. The guru is necessary, so if he finds one whose teaching is fully logical, who answers all his questions and clears his doubts convincingly, he may ask for acceptance.

(55-4) It is true that unmetaphysical people like the Scandinavians may not be attracted to a metaphysical system like Vedanta. But when they hear it expounded by a guru who gives them the living experience of Truth, they will take to it if otherwise ready.

(55-5) When I met the man who became my guru, I did not accept him all at once. I asked him the spiritual questions which most puzzled my mind, and got convincing answers from him.

(55-6) The teaching 'I am Brahman' is given alongside of the teaching of the illusoriness of the individual, as it may otherwise lead to inflation of the ego.

(55-7) When the Sage teaches (writes or speaks) some part of the reality within the disciple comes up to grasp the Truth, for it transcends the mind.

(55-8) Your personality changes every minute. If you want to establish your true individuality, you can do so only in the Impersonal, which is changeless, otherwise individuality becomes nonsense.

(55-9) Tennyson went direct into the true life, which he described beautifully as: "Out of the intensity of consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless

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(continued from previous page) being.... The loss of personality - if it were such - is no extinction at all, but the only true life."

(56-1)<sup>90</sup> The I principle is beyond mind, changeless.

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<sup>90</sup> The paras on this page are numbered 234 through 244, making them consecutive with the previous page.

(56-2) Even in the so-called wakeful state you can see reality. This is sahaja, which transcends ordinary samadhi.

(56-3) The difference of attitude toward objects between the yogic and the jnana levels is illustrated by meditation. If a noise disturbs, the yogi seeks a solitary spot, but the jnanin notes that the noise points to him (as hearer of it, as consciousness becoming aware of it). So he welcomes it, and the noise which was an obstacle actually helps him to rise to truth.

(56-4) The Truth must be heard and looked at from different angles of vision. When you are in thought, thought must not take you away: similarly with feeling perception and the body. All these obstacles are actually useful to bring you to the sahaja state.

(56-5) Dr Lakshman Sarma's book "Maha Yoga" is wrong in its description of the sahaja state. He has not correctly understood it.

(56-6) The jnana-samadhi (not yogic) is got by taking intense thought about the nature of the real self as pure consciousness, repeating it constantly.

(56-7) Formerly I was often answering questions from the level in which they were put. Now if they are from the relative sphere, I answer them from the right Absolute Truth sphere, compelling the hearer to try to rise up to it. We have all been brought up from childhood to think wrongly and adopt false views. Why should I continue that process?

(56-8) The truth is a paradox. Therefore when I tell you one thing, I then have to follow up my statement with a similar one about its opposite, to prevent you forming a one-sided conception. If I say Reality is All, I must add, It is No-thing.

(56-9) The I-principle is not known by the mind. It is in and through it that you know anything: it is self-luminous.

(56-10) The ego will go on raising questions in order to postpone the day of its extinction. When one is answered, it will raise a new one, ad infinitum.

(56-11) That which seeks reality is the apparent I, which gets transformed in the course of its quest into the true I.

(57-1)<sup>91</sup> Vivekananda made an error when he wrote: “The Absolute descended through time, space and causality into the manifested universe.” For time, space and causality are in the universe, are it in fact. How could any object exist without space, since it needs length, height and thickness? How could two successive thoughts exist without time?

(57-2) By the term ‘world’ I include the body with its sense-organs.

(57-3) Keats and Shakespeare were illumined poets and touched Truth.

(57-4) The only way to establish oneself in the Centre is to get the help of a competent person. But the ego knows that such a step will lead to its end, so it will find all sorts of excuses to prevent it or else trick you to go to an incompetent one. When that fails, it will use the resultant disappointment to persuade you from seeking a better guru, by causing you to abandon belief in the necessity of one altogether.

(57-5) Brahmacharya, in the sense of celibacy, belongs to the yogic level. It is no doubt useful on that level. But we are not concerned with it on the jnana path because we are not concerned with the body. It does not exist. We are concerned only with reality. Here a man may be celibate or married, as temperament inclines. The philosophical meaning of Brahmacharya is “to follow in the way of Brahma” and that is all it means for us.

(57-6) The materialist belief that bringing about worldly reforms will lead to human happiness is fallacious. The semi-spiritualist belief that it can make spiritual development possible is also fallacious. All through history we have seen both attempts made and what is the result today? The happiness is still elusive and the spiritual state is no better, if not worse. Reform must start with the inner being, and that will inevitably come out in the outer environment. The proper provision for physical necessities is of course needed but it should be regarded as, taught and understood to be, a means to the spiritual end. Otherwise there will be no limit to the number of ‘necessities’ required. The simple life of few possessions is the best. Civilised life makes incessant demands on the purse, which in turn requires more ambition or greed.

(57-7) The life of modern civilised man, with its multiplication of wants, becomes a hindrance to his

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<sup>91</sup> The paras on this page are numbered 245 through 251, making them consecutive with the previous page.



(continued from previous page) higher growth. It feeds desire – the very thing he must control if the ego is to be attenuated. Nevertheless, if it properly understood and used accordingly, it can actually become a help to such growth! So it depends on the man himself – the evil is not in the things.

(58-1)<sup>92</sup> Satya Yuga, the golden age when only goodness reigned, is a myth. I do not believe in it. Always there has been in human life a mixture of good and evil, the proportions may have varied, but absolute goodness down here could never exist. For although it is true that there is evolution, there is also always side-by-side with it, involution. That is why the work of Krishna, Buddha and Jesus has not greatly improved mankind. Nevertheless, the fact that we are here studying Truth is made possible to us by the legacy left by all the sages of the past.

(58-2) What is taught in the schools as philosophy is mere speculation. Why waste time on it when the truth itself is known, can be learnt from competent persons?

(58-3) If any yogi is preoccupied with overcoming body and mind, then even after he has done so, the thought of them remains in his mind and will have to be also overcome later. The Ultimate is beyond it.

(58-4) The path of atma-vichara (Self-Enquiry) taught by Maharshi is not quite the same as our jnana path in means, although the goal is the same. He fails to take in the world, to examine and absorb it as Consciousness, as we do. He turns away from it. (This may account for the failures of his disciples.)

(58-5) The illuminative Experience comes suddenly and reveals itself as the Bliss and Consciousness within the Self.

(58-6) Socrates did not claim publicly the knowledge Absolute. He led his public hearers by degrees to the destruction of their position, their view of the world, and left them there. If, after that, any one among them wanted to go farther he had only to question Socrates privately and no doubt he was then led to the constructive position and it was then that Socrates revealed his own illumination.

(58-7) Once you have accepted a guru in jnana, do not visit or associate with other gurus. I do not permit my disciples to do so. Even if the other guru is a realised soul, I still do not permit it. It is not through

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<sup>92</sup> The paras on this page are numbered 252 through 258, making them consecutive with the previous page.

(continued from previous page) jealousy, but for the disciple's own benefit.

(59-1)<sup>93</sup> The body and mind do not exist – only the Atma does.

(59-2) Mind came out of the Heart where it was united with Atma, and established itself in the brain. There it lives an apparently independent existence but really by the reflected light-rays still coming from the Heart. Only by returning there will it think the truth. For there is the real seat of the soul not in the forehead or at the top of the head, as yogis think.

(59-3) If anyone has thoroughly understood this teaching, and is fully convinced of its truth by his own thinking, he need not fear to read books written from different standpoints or from lower levels.

(59-4) The true disciple does not regard himself as a disciple!

(59-5) Gurunathan's own guru predicted that one day he would visit the West and work there, and it would fall at his feet. A co-disciple, Swami Pramodananda, went to Norway at his guru's death and taught there for five years, then died.

(59-6) Everyone is looking for happiness. He can find it nowhere else except in the Self. Even when he seems to find it in something else, that happens only for the brief time, when the craving for that thing ceases as a result of its being obtained; for that time he rests in himself: but soon another craving arises and he loses his happiness again because he did not know where it really came from – within himself.

(59-7) Become conscious of the need and value of time to think deeply and frequently about this teaching. Scrutinize all other activities of your spare time to see how necessary they really are; and withdraw from them as far as possible. There is no end to those which the mind will devise for you or to the problems it will set you but which you can very well leave to specialists to settle. This does not mean abandoning the use of your own reason and judgment, but not prolonging such use beyond the barest necessity. It is all a question of the relative importance of all earthly matters as against the Vedantic quest, when life is running out.

(59-8) It is wrong or useless to submit all one's dreams to another person for psycho-analysis. For they contain so much mere sanskaric<sup>94</sup> tendency, so little real

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<sup>93</sup> The paras on this page are numbered 259 through 266, making them consecutive with the previous page.

<sup>94</sup> "sam'saric" would be the modern spelling. – TJS

(continued from previous page) inspired guidance, that there is no end to the speculation he can indulge in on his surface level.

(60-1)<sup>95</sup> It is possible by the powers of concentrated imagination to create another world and other beings and live with them. But it is also dangerous, insanity may result, and should be left alone.

(60-2) Disciples' letters are often left unanswered for a long time, because I want them to think out the questions for themselves, as this will usually lead to finding the answers for themselves. Even when I do answer it is often only a three-line reply.

(60-3) If the existence of the world is conceded, then we should simply take up the position of a Witness of objects. This is the way to free ourselves from the total immersion in 'object-consciousness' that is the ordinary ignorant man's condition. But if we go higher and deny the world's existence, all the objects going with it, then we should take up the position that everything seen is nothing but the Self.

(60-4) The ascetics and yogis try to drive away the passions like lust, greed and anger. But even if they succeed, one day the passion may return. They can never be sure. The jnana disciple does not follow this method. Either he faces them and seeks out their root-nature; finds the common factor in them all to be feeling – in the general sense – and learns to see them from the Witness position as appearing and vanishing in feeling; or he regards them as waves on the ocean's surface, hence as water, hence as none other than Self.

(60-5) The Christian Scientists have got caught in three errors: (a) denying the body's existence and then implying it again in seeking to cure its illnesses (b) denying the world's existence without seeing that the thought of its absence implies, as a member of a pair of opposites, the thought of its presence (c) the deliberate and conscious seeking to work miracles; this is the wrong approach because necessarily egoistic.

(60-6) There is no evidence that an object exists independently of the thought of it. Those who believe otherwise believe in a mere assumption.

(60-7) The head must be brought into the heart, and vice versa. Both logical thinking and devotional feeling must be applied to the spiritual path. Otherwise devotion

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<sup>95</sup> The paras on this page are numbered 267 through 273, making them consecutive with the previous page.

degenerates into mere superstition and thinking into dry intellect. But all this belongs to the preliminary and lower stages, which precede the path of jnana.

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(61-1)<sup>96</sup> Sensory experiences can be used as pointers to Reality, and thus to release one from their binding power.

(61-2) Real art is a search for Reality, but when the artist wallows in his ego, his art is merely an end in itself.

(61-3) The removal of a wrong point of view, the getting accustomed to holding a right one, continuously, is the only sadhana needed. This is done by the guru, so far as he finds the disciple receptive.

(61-4) The slaughter of animals for food is wrong. It is cruel and meat diet is obstructive to spiritual life, as non-sattvic.<sup>97</sup> However, as the Ultimate has nothing to do with the body, even meat-eaters can attain it.

(61-5) There is no world apart from the Self.

(61-6) The old time scriptural (Upanishadic) teaching that we must go beyond the three states to turiya, was lower level teaching. They are not states and there is no fourth other than deep sleep itself!

(61-7) You never have left the real 'I'; it alone was and is.

(61-8) A guru is absolutely indispensable. No one can attain reality without him. To the extent that Krishnamurti tells people not to seek a guru, he is actually enacting the role of one! Thus he is also unwittingly showing that one is needed.

(61-9) Sex love seeks joy. This is a quality of the Real. Hence the sexualist is unconsciously seeking the latter. Even a criminal commits his crimes unconsciously seeking the Absolute.

(61-10) The idea that Sanskrit (or any other language) is so sacred that it must be learnt by seekers is laughable.

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<sup>96</sup> The paras on this page are numbered 274 through 286, making them consecutive with the previous page.

<sup>97</sup> "sattvik" in the original.

(61-11) Practise should go on throughout the day - no special time set apart for it is needed - it simply consists in directing attention toward Consciousness, as apart from its objects. No meditations are needed. It should be a movement of the whole being, a drawing of Truth into one's Centre, not into one's intellect-mind.

(61-12) What is perceived at the Centre is later expressed by the intellect, but as from the outside. It is merely a shadow.

(61-13) Consciousness comes first. The objects of Consciousness - the body and its environments - appear only afterwards.

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(62-1)<sup>98</sup> The passage into nirvikalpa samadhi is attended by such bliss that the aspirant naturally craves for it again. If the samadhi is prolonged for  $\frac{3}{4}$  hour the bliss settles down into peace. He has not at all fallen to a lower level; indeed this is more stable than thrills, yet he craves for transient bliss.

(62-2) The path of tantric<sup>99</sup> yoga is exposed to dangers of falling into evil ways. The path of all yogas is exposed to danger of insomnia and even insanity, but this path of jnana is free from all danger.

(62-3) "Yoga-Vasistha" is the standard authoritative text of my interpretation of Advaita Vedanta.

(62-4) Whatever reasons may have existed in the past or among others today for keeping this teaching secret, I am not concerned with them. I cannot teach untruth, or compromise with it. Let those who approach me get the correct teaching.

(62-5) Before and after each thought, pure consciousness reigns for the briefest of moments.

(62-6) We are so happy in deep sleep that if awakened from it prematurely by someone, we are angry with him.

(62-7) By all means one should go about and investigate the gurus as widely as one can. Examine, test, take your time over selecting one. Hear both the praise and abuse, the

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<sup>98</sup> The paras on this page are numbered 287 through 299, making them consecutive with the previous page.

<sup>99</sup> "tantrik" in the original.

good and bad reports about him, and investigate them. But once having chosen your guru, stop visiting other gurus and concentrate, settle down to him alone.

(62-8) They talk of the gurus being Perfection itself. But Perfection is only a word.

(62-9) The best test of spiritual progress is whether the man is becoming more earnest and more sincere in his quest.

(62-10) Krishna and Rama are not universal forms, seen by all yogis alike, otherwise why did not St. Theresa see them too? This shows that such visions are on a lower level than that of ultimate reality, on the mind's level.

(62-11) There is no particular dealing with the question of physical health in Vedanta, since the Ultimate Being has nothing to do with the body, mind or ego.

(62-12) The dream world and wakeful world have equal degrees of reality.

(62-13) Vedantic sages follow their nature on realisation - their human nature or temperament after realisation.

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(continued from previous page) Hence he may help humanity if that is his character or he may remain indifferent to them.

(63-1)<sup>100</sup> The Witness stand goes with the conceded existence of the world. It is a device to lift people out of attachment to world. But when truth about world is realised it goes too.

(63-2) Essence of Vedanta is love. Nothing injurious to others can arise from him.

(63-3) The Upanishads are correct jnana. The names of their writers are in many cases unknown even. Our sages do not care to go about propagating. Christ did so, but he was only a yogin. Buddha did so but his teaching was negative, it stopped short of illusion of ego on verge of Advaita but did not become positive and affirm the existence of Atma. He may have known.

(63-4) Although the initiation course is complete and covers the whole ground of truth, it does not deal with the problems arising out of applying it to life in the world.

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<sup>100</sup> The paras on this page are numbered 300 through 306, making them consecutive with the previous page.

Therefore, and also to get presentations of the truth from many more different angles of vision, it will still be helpful to disciples to visit the guru from time to time.

(63-5) Two opposite poles of thought must always be considered together if the proper consideration of any one of them is to be made. It will always imply the co-existence of the other and contrasting pole. The end result will be to show that they are dependent on each other, that they have no separate self-sufficient existence. Thus they cannot be said to have any real existence at all. The world which is made up of them, is destroyed.

(63-6) We cannot enter into conscious knowledge of the real I, the Absolute Reality, for that would mean the ego-mind had this ego-transcending awareness. There is no vehicle with which the absolute can be known by us. So we can say that it is there, that it does exist, as we say of deep sleep having the 'I' principle in it although we are aware of that only indirectly outside the sleep state. Similarly we are aware of the real 'I' only mentally. This mental knowledge, is what differentiates us from the ordinary man, plus the experience, which lies higher than mind but falls short of Pure Consciousness, of standing aside from body, mind and senses as the Witness of their activities.

(63-7) The yogi is mostly occupied with concentration,

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(continued from previous page) that is, active mental activity directed to a single object or idea. For this ceases only on his brief attainment of nirvikalpa samadhi, while it is much more intense than ordinary mental activity. Hence it exposes him to various dangers and to protect himself from them he is prescribed solitudes, chastity, diet and other strict disciplines.

(64-1)<sup>101</sup> Bring everything and thought into the Absolute Truth, into your Centre. Then instead of being an obstacle, it will become a help.

(64-2) Different disciples interpret his teachings in different ways, so don't rely on them.

(64-3) There are two practices: (a) to adopt the Witness-stand, and see body, feeling and mind as not yourself (b) to identify everything you see with yourself. The Witness-stand is elementary and lower; the Self-Identification with all things as Consciousness is higher and more advanced. There is a final practice, where there is no world, no objects, only the Pure Reality. These practices are to be done whenever not occupied

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<sup>101</sup> The paras on this page are numbered 307 through 313, making them consecutive with the previous page.

with work etc., when relaxed and free from having anything to attend to. Otherwise the work will suffer. Only later, when at rest, you can see you are ([and]<sup>102</sup> were) the Silent Witness, not the real doer of actions.

(64-4) “Atma Vritti” gives a higher version of Truth than the earlier book “Atma Darsan.”

(64-5) The love which the sage expresses as good will to all men and the love which the ordinary man feels for his own family flow both from the same source – the Centre, the Real I. But in the former it flows direct and unhindered while in the latter case it is confined, obstructed or limited.

(64-6) Gurunathan is scrupulously careful about the use of words, the punctuation of sentences and the composition of a manuscript or letter. He advised Rajiso to get Fowler’s “Modern English Usage.” He says that our work should be made as perfect as possible, thus reflecting the Perfect Reality Itself.

(64-7) The disciple is accustomed to keeping his attention on the objects out there: the guru tries to draw it away from them to the Consciousness inside to which they appear. Thus this Vedanta reverses everything; it is a teaching of paradox.

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(65-1)<sup>103</sup> By his example he is much more helpful to modern seekers compelled to live in a modern civilisation, than those who, like Maharshi, flee from it. He has shown that the goal can be reached even while living a normal householder’s life. Indeed, his eldest son, who showed ascetic and escapist tendencies, was asked to marry even after attaining high degree spiritually.

(65-2) KM’s outer life is a perfectly normal householder’s one. This appeals to modern Europeans like Godel because he can understand their outlook, become a model to follow and exemplify the goal as practicable. When Godel explained that the West looks up to Science and that his (G’s) book must be based on it, KM replied “By all means do that. Speak in their own language; in terms of scientific approach.”

(65-3) A master is essential but he must be a “Karni” guru, that is, one who has realised truth and helps others to realise it too. Without him it is impossible to reach the goal.

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<sup>102</sup> PB himself inserted “and” by hand.

<sup>103</sup> The paras on this page are numbered 314 through 324, making them consecutive with the previous page.



(65-4) It is more important to serve the guru than to listen to his talks.

(65-5) In his earlier days KM practised a Kundalini yoga which left him almost without sleep for 2½ years.

(65-6) To the question how to feel love for guru when it is not felt, take a few minutes daily to sit in meditative prayer asking “May I be granted the feeling of love towards the embodied light.”

(65-7) When an American multi-million-dollar foundation offered to finance an institution under KM, either in USA or India, he rejected it. “The truth cannot be taught by an organisation,” he said. “It is only through an individual relation that it can be done.”

(65-8) A Karana-guru leads one to absolute truth. The teacher who can only lead to lesser goals is a Kara guru.

(65-9) It is the Impersonal side in the master which extends love and grace to the disciple, not the personal. And even when the disciple’s love to him is wholly personal, it is really if unknowingly given to this Impersonal Reality in the master.

(65-10) When two disciples criticize each other, or when a disciple falls in behaviour, M replies: “But do you know what he means to me?” M’s love is unfailing and measureless.

(65-11) Guru’s wife is ailing (with heart trouble) and half-blind (with cataract) so he shows extreme patience

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(continued from previous page) and behaves with extreme loving tenderness to her. She too is a disciple of his.

(66-1)<sup>104</sup> A man whose life is suddenly confronted by danger will react with fear and perhaps panic. But the trained Vedantic disciple will not, except for a momentary hesitation. He will think “I am deathless. I am not [the]<sup>105</sup> body, I am infinite eternal Reality.”

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<sup>104</sup> The paras on this page are numbered 325 through 331, making them consecutive with the previous page.

<sup>105</sup> PB himself inserted “the” by hand.

(66-2) During the days of my yogic sadhana, there was a period of 2½ years when I was totally unable to sleep. Yet something else took its place, which was very refreshing. I was never tired. This sleep-lessness was due to working of Kundalini. It was finally cured by applying to the soles of my feet some medicine prescribed by a yogi who heard of my case.

(66-3) The master never leaves his realised state, not even when he has to explain it in intellectual terms for the benefit of his hearers. Hence there is a kind of magnetic power in him which draws them up near the close of his talk, towards the same condition, out of the body and mind which ordinarily hold their attention.

(66-4) There is no danger of the jnana way becoming a merely intellectual process, provided the teaching is actually heard from a master's own lips. From his realised state there is at the time an actual transmission of some mysterious force which helps the seeker transcend body and mind – such transcendence being the essential prerequisite to benefitting by, and receptivity to the master's discourses. They must forget the body and toward the close of his discourse cease their logical reasoning if they are to pass on to the experience itself.

(66-5) Prayer involves duality – devotee and the form worshipped. Even if directed to the higher self, it still has the same result for that Self is regarded as above or higher, hence not really as oneself. Yet the truth is non-dual, that reality is oneself. Similarly bhakti-yoga involved duality of worshipper and worshipped. How can one worship oneself? So jnan-path<sup>106</sup> discards both these ways.

(66-6) If you ask why we all see the same world, despite the fact it is each one's own unconscious mental creation, the answer is that these others are also part of your creation so inevitably they see the same world as yours too.

(66-7) If at a certain age the previous-incarnational

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(continued from previous page) Spiritual knowledge bursts forth, it carries the man rapidly forward for a time. This is the result of the efforts made then. But to go farther, further and new efforts under a guru will be required.

(67-1)<sup>107</sup> Iswara is that which prevents you from attaining the Absolute!

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<sup>106</sup> “gnan-path” in the original.

<sup>107</sup> The paras on this page are numbered 332 through 340, making them consecutive with the previous page.

(67-2) Some inspired poets and writers have had samadhis where they have felt inspired peace, etc. A very few have been men of realisation. There is a difference between the two classes and they should not be confused together.

(67-3) The scientist must stand away from the world and stop extroverting if he is to understand truth. He fails to observe the observer of the world – himself.

(67-4) The Jain who is preoccupied with non-injury to animals is preoccupied with their bodies. This implies he thinks in terms of physical body alone or chiefly. Hence he thinks of his own body mostly; he is to that extent a materialist. The Vedantin rejects such materialistic-based ahimsa.

(67-5) What is the self which seeks to go on the path and transform itself, conceives this path as existent? He exists in time. But where is time?<sup>108</sup>

(67-6) When peace is being experienced, the world is not being experienced. The world conception must vanish before peace is attainable.

(67-7) When a man puts down a heavy load, a rush of pleasure goes over him. But after a while it subsides and goes. Yet in both cases, the load was gone! Hence the cause of the pleasure due merely to the contrast with the pain of carrying the load. Hence too, peace which follows pleasure is the permanent state. Contrast must go before peace comes. In deep sleep we have such a condition where contrast with the wakeful states goes, and peace reigns.

(67-8) Maharshi came along the yoga path and keeps yoga as a feature of his teaching which is also Vedantic. Vivekananda mixed yoga, bhakti and Vedanta so his writings are not quite on highest level. Gurunathan alone kept out his yogic past entirely from lip discourses.

(67-9) Bring all your thoughts, feelings, ideas, perceptions, volitions and actions to the Centre and stand there in the Absolute Truth.

(68-1)<sup>109</sup> Reduce all experiences to ideas; what are these but part of the mind; and where is the latter except in the Self?

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<sup>108</sup> We have inserted two question marks in this para for clarity. – TJS '20

<sup>109</sup> The paras on this page are numbered 341 through 348, making them consecutive with the previous page.

(68-2) From the guru's standpoint there are no disciples. To the question how one becomes a disciple, the answer is that a true disciple is one who recognizes only the Absolute Impersonal Reality as his guru, whereas those who recognize only a personal man as their guru are not his true disciples. The Impersonal Guru behind the personal one, is to be sought and loved.

(68-3) It is not necessary to renounce activities provided they are properly understood. But usually one who follows the direct perception method will not renounce them, for that would be going out of his usual habit.

(68-4) To engage in answering spiritual letters is a useful work as it helps correspondents to better visualise the Centre.

(68-5) Raja Rao's statement that if he had the chance he would shoot Stalin, is a merely emotional one. It is not Vedantic.

(68-6) People who come in contact with a sage unknowingly imbibe a little of his ideals.

(68-7) The yogi-jivanmukta of Maharshi's calibre experiences Reality and in that sense enjoys what a sage like Gurunathan enjoys. There is then no difference between their states. But when he comes out of it the Maharshi suffered from the limitations of his instruments of expression and communication: there the differences began. The moment he tried to say something or to communicate his experience or to teach others or guide them he had to use the mind. This was limited; whereas Gurunathan's was developed along modern logical step by step and scientific lines. G could adequately lead others by answering their questions and clearing their doubts, because of his genius intellectually, whereas Maharshi could not express what he felt but could only lamely repeat "Know thyself" - which was not much help to the perplexed auditor.

(68-8) The direct path of jnana proceeds from knowing that ocean-wave is water and as water, to water itself. The two are realised as one, the separateness and duality being seen to be mere appearances.

(69-1)<sup>110</sup> Behind the ego, the name and form of a man, is the Unknown. Behind the qualities of a flower is the Real. The Unknown Real has no time and no space.

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<sup>110</sup> The paras on this page are numbered 349 through 353, making them consecutive with the previous page.

(69-2) The 'I' principle is common to all three states. In dream state the body rests but the mind's activity goes on. In deep sleep both rest, yet you say after "I had an enjoyable sleep." How could you know that, unless you had been present in that state too? Indeed, it was then nothing but yourself, your true nature, Consciousness. Hence your enjoyment of it.

(69-3) Vedanta does not rob you of your gross world. Only it gives realisation that oneself and that world are a single consciousness, which you will see in the world as yourself.

(69-4) Emerson's repudiation of existence of evil and sin is correct enough from the objective standpoint, but the subjective is also needed. This would analyse the sense-perceptions, feelings and thoughts and lead beyond them to the Centre.

(69-5) The disciple should place such value on his time that not only all leisure moments should be devoted to reflection upon the teaching but time usually spent on worldly questions, problems and matters should also be diverted to it. For this reason, leave to professional experts as much as possible: for instance leave to physicians matters of health, let them think and decide what you should eat and not eat. However, in such a matter the scriptural and yogic recommendation to sattvic<sup>111</sup> food should also be followed. For instance the hatha yogis seek perfect health of the body and spend nearly all their available time on the physical procedures laid down. Even granting that such perfection is durably attainable - which is questionable - they are forgetting the true purpose of life here. Is it to gain such physical health or is it to gain liberation? If the latter, should we not seek it, even if it means giving less time to health matters to the point of suffering sickness? But Vedanta does not go to such an extreme. It does not say totally neglect the body. It simply says give the absolutely indispensable time needed for health matters. Try to reduce even that time to a shorter period and give the time thus saved to spiritual salvation.

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SRI ATMANANDA

(70-1)<sup>112</sup> All yogic-mystic visions of Krishna, Christ, etc. are self-generated thought-forms which are used by the Atma to converse with, and guide, the seeker. If he is to progress to a still higher level they must vanish and only the happiness remain.

Even the visions of a living guru are of a similar nature, except that if he is also a karana-guru, [then]<sup>113</sup> the disciple may regard them as bringing him into touch with the

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<sup>111</sup> "sattvik" in the original.

<sup>112</sup> The paras on this page are numbered 354 through 362, making them consecutive with the previous page.

<sup>113</sup> PB himself inserted "then" by hand.

absolute truth. But in all visions of saviours, deities and gurus, it is needful to remember that his own personal tendencies are so strong that they capture the experience and shape it to suit themselves. Hence it is safer to reject the content of messages, etc. and accept only the uplift.

(70-2) Hearing the truth from one who has realised it, is the best path. But after having met the master, the disciple can go away and live at a distance, yet will continue to 'hear' the voice within himself - teaching him and answering his questions.

(70-3) By the subjective I mean what pertains to the Self, the true I. By objective, I mean what is not-Self, part of the apparent I. By 'the Expressed' I mean the Reality, by 'the Expression' I mean what is ordinarily functioning as if it were that Reality.

(70-4) Occult powers usually remain with a man for a limited period only - 7, 12, or 15 years often - and then fade away. They may or may not come on the path of jnana. But if they do, no emphasis is to be laid on them, or you will be lost. For to whom does this power come? It is to the ego?

(70-5) Reincarnation takes place almost immediately after death. In those cases where there is an interval it is not more than twelve to fifteen years at most.

(70-6) At death, the next body is chosen according to the samskara. Indian astrology says the first four years of child are under mother's karma, second four years under father's, third four years under his previous birth's karma. Only at twelve does his individuality and present karma start.

(70-7) Highest I-principle is shown to disciple at initiation by guru.

(70-8) I do, I see, is the ego. I know is Witness.

(70-9) It is not necessary for the sage to engage in the service of humanity. For that connotes duality - the server and the served, and he would have to falsify his position to enter it. He gives love to humanity

(continued from previous page) (and to the animal kingdom too of course) by being not separate from them. This non-dual unity with them is the highest thing he could do for them, higher than standing apart in service. He identifies himself with them.

(71-1)<sup>114</sup> It is not only the desert mirage that is non-existent, but even the thirst and the thirster.

(71-2) He never uses the word "God" in his spoken teaching, reminding one of the time when, as a young man, he turned atheist.

(71-3) It is not possible to reconcile Vedanta with philosophy based on phenomenal level. The latter rests on a basic error, i.e. it takes for granted that world is real and it uses body, mind and sense as perceivers of this world. The question which arises from such perception does not exist for the Vedantin. To ask how account for the existence of a world which the individual does not consciously think into existence, is such an one.

(71-4) The outside world really shows Me.

(71-5) KM never uses word God. He never uses 'maya' because everything is reduced to consciousness, not illusion.

(71-6) How? When? Why? The world lies within these three questions dealing with space, time and cause.

(71-7) It is quite all right to reflect upon these Vedantic truths during set meditation periods, provided they are not too long. And the result of such reflection may often lead to states like samadhi, to entry into the Self, where thoughts die down. As you think constantly "I am not ego, reason, will, intellect, body, senses," there will be times when awareness of the body lapses.

(71-8) When you know you are not body or ego, where is the room for questions of morality, improving character and getting rid of weaknesses? Pay attention to the atma, and these things will take care of themselves. Whatever act takes you onward to the realisation of Absolute is moral, whatever retards it is immoral.

(71-9) Maharshi had knowledge of truth, being a real jivanmukta, so he will not reincarnate. But he did not want to take on the role of a Karana Guru. All jivanmuktas know truth but all do not want or cannot teach others. Maharshi found he had no qualification to teach. Moreover, samadhi minded jivans find it a nuisance to be a guru.

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<sup>114</sup> The paras on this page are numbered 363 through 371, making them consecutive with the previous page.

(72-1)<sup>115</sup> The practice to be followed involves a constant remembering of the First Principle - Consciousness - and a vigilance not to forget it.

(72-2) At the last moments of life the dying person can be greatly helped by standing near and holding deep thoughts of Ultimate Reality.

(72-3) The yogis and bhaktas reach the stage of 'Nothingness' calling it Nirvikalpa. They need only to have explained by a karana guru that its background is Consciousness, that it is like deep sleep only entered voluntarily and this is enough to give them final realisation. The individualist is lost in this nothingness like deep sleep, the reason is not active there and they have to transcend it by understanding it. The guru's explanation enables them to get this.

(72-4) The yogi still treats mind as object, since he holds on to it as a reality even when it is stilled by him. He is purifying it. The ultimate purification is Nirvikalpa (nothingness). He still holds on to his higher individuality as perceiver of it, instead of letting it go.

(72-5) In an act of seeing any thing the apparent I, the material object and the awareness of seeing it, [make]<sup>116</sup> one complete perception for ordinary man. But remove the 'I' and the object then pure consciousness alone remains. That is the Witness.

(72-6) The yogi thinks that by his own work he got the peace into existence whereas the jnani knows it was always there; he merely notes that it was there.

(72-7) Each man creates his own world by his own unconscious thinking. If there is a God-creator, he too must be only a part of the man's creation and hence only an object, an idea. There is no God-creator outside of and apart from the man himself. Thus solipsism is the truth. But it is not all the truth and we must not stop with it. For the perceiving individual is likewise a mental creation and must be regarded as an object, along with the whole objective world. We must search for the true subject, which is not this ego but the real Atma, shining in all alike.

(72-8) The way to Truth is really nothing else than the skilful use of logic. But it must be first introverted and directed inwards and second, guided by a master who has known the truth.

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<sup>115</sup> The paras on this page are numbered 372 through 379, making them consecutive with the previous page.

<sup>116</sup> PB himself inserted "make" by hand.



(73-1)<sup>117</sup> Raja yoga knowledge is an objective fact; it does not become one with the subject. Even samadhi becomes objective as they say “I went into samadhi and came back.” Raja yogins who still have any trace of mind or body idea, have not reached goal, are not complete and must reincarnate.

(73-2) Sri Atmananda cut open an abscess, yet declared that he felt nothing, no pain, being able to reach at will a state beyond the ego where there is no one to feel its pain.

(73-3) This teaching is quite unassailable. Nobody can contradict it.

(73-4) The relationship between a disciple and guru works on the most hidden level. It is possible that one or even both of them does not know it exists, and yet it will be effective enough to lift the disciple from level to level.

(73-5) The western psychologists’ theory of the Unconscious is absurd. How could the knowing principle be unconscious of its knowing? It would have been better if they had simply called it a different form of consciousness since the latter alone exists.

(73-6) The disciple can still meet the guru effectually just by holding strong and devoted thoughts of him. This is true even though they are thousands of miles apart and never meet again physically.

(73-7) I do not like the work “realisation.” Everyone is already realised.

(73-8) Those who while listening to my talks rise to receive the truth and then lose it again later, do so because they let the ingrained habit of wrong thinking become restored.

(73-9) The question how long the path will take is not applicable. The Self is outside Time, which is of the mind-intellect. The moment it is grasped, it may be grasped for ever; that moment is unpredictable.

(73-10) The thoughts left in the atmosphere either of the place where he lived or that where he died, by a jeevanmukta, are so powerful because on such an altogether higher level, that they subsist for centuries thereafter. This is the rational basis for visiting such places on pilgrimage, and also for the existence of temples where such a one resided.

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<sup>117</sup> The paras on this page are numbered 380 through 389, making them consecutive with the previous page.

(74-1)<sup>118</sup> G. refuses to allow his biography to be published for several reasons, but two of them are: (a) it is only a biography of the ego. Who cares what the ego did? The sage himself is beyond the writer's vision and hence does not appear in its pages. He can be found in his own composed works; they are his best biography (b) each man's path to realisation is individually his own, unique. What served G will not be the same for others.

(74-2) Ramana Maharshi was a Jivanmukta, a liberated soul. But he was not a Karana guru, that is he was not willing to accept responsibility for the spiritual life of individual disciples. Nor was his method of silent teaching enough to lead disciples to the Absolute. They could never attain it by that way of mere mental stillness. For their misunderstanding of the Self could only be removed by their own corrected understanding of it. This could be got only by their own use of Higher Reason.

(74-3) Chaitanya, towards end of life, took initiation from a Sanhara guru in jnani when he found devotion path did not give him permanent realisation. The same happened with Ramakrishna. But disciples who wrote their biographies wrongly thought it was the ultimate. All these saints have to find a Karana-guru or will have to take another reincarnation or else stay a long period after death in subtle (astral) world and then reincarnate.

(74-4) There is never any need to desert the highest Vedantic standpoint. Hold fixedly to it at all times, and thus achieve the real purpose of life here and now.

(74-5) The Witness-stand is not to be adopted during working hours, or the work will suffer. Attend properly to all work. Adopt it as soon as leisure time arrives.

(74-6) The Vedantic is likely to be a successful man even in the worldly sense because of the qualities and mentality he develops.

(74-7) When a man claims to be the disciple of a Jivanmukta like Maharshi, for him to become also the disciple of an avaduta on the merely yogic level, is to descend lower. The two are not reconcilable. For M's Vichara-path is superior to the other, and is a mixture of jnana<sup>119</sup> and yoga whereas the other is mere yoga.

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<sup>118</sup> The paras on this page are numbered 390 through 396, making them consecutive with the previous page.

<sup>119</sup> "gnan" in the original.

(75-1)<sup>120</sup> The goal attained by Maharshi, Ramdas, Ananda Mayee is not final: only a stage on the way. It is a state – a samadhi which begins and ends.

(75-2) When KM uses the word ‘sincerity’ as being the only essential qualification, he means by it “desperate thirst for truth above everything else.”

(75-3) What is this cup? It is a form. But it does not exist without your seeing it. Nor can there be seeing unless there is also a form. So seeing and form are both the same and both non-existent. What is left? Only you; the Atma, the Reality.

(75-4) When KM stayed as guest for some days in disciple’s house in Egypt he tried to be the least trouble, made the least possible demands and behaved with utmost humbleness.

(75-5) KM is unpredictable. With extravagant disciples he preaches economy but with parsimonious ones he preaches extravagance.

(75-6) He chews tobacco and consequently spits several times during class!

(75-7) The necessity of developing love toward guru is the second requirement after the necessity of clearing all doubts. And that love must be fanned to the fullest extent possible.

(75-8) Thumpy \_\_\_\_\_<sup>121</sup> the rotund professor of Sanskrit is an illumined soul.

(75-9) The real ‘I’ is not interested in nor related to the apparent ‘I’. The latter however is in the very opposite situation.

(75-10) The European disciples make quicker progress than the Indian ones. This is because the latter are too passive, take too much that is familiar for granted, and because the Europeans are seeking more desperately.

(75-11) A practical result of this teaching shows itself in the reaction to life’s fortunes and destiny’s happenings. There is at first a brief reaction on the old egoistic pattern but it is quickly followed by the Vedantic egoless reaction.

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<sup>120</sup> The paras on this page are numbered 397 through 409, making them consecutive with the previous page.

<sup>121</sup> 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.

(75-12) Progress goes on in the submental part of consciousness even when you do not know it. Especially when you hear guru's uttered teaching, it sinks into this part and at a later time comes up as part of your own outlook.

(75-13) To help another person grow spiritually who is not a conscious seeker, and especially young children, do it during his deep sleep. Touch him and think deep thoughts about the Ultimate Reality like "You are Consciousness Absolute."

## 1.4 Sri Krishna Menon (a.k.a. Atmananda)

76

SRI KRISHNA MENON

(76-1)<sup>122</sup> There are three progressive stages: first, understanding the teaching; second, getting complete conviction about the truth of it; third, getting established in one's own Centre. The first two one can do alone but the help of a guru is needed for the third.

(76-2) The personality is made up of the body, senses and mind. Take them away and only the real I, the Impersonal, is left.

(76-3) No one ever sees an object. All he sees is a form. He takes this form to be an object. But analyse what actually happened and you will find it to be a thought.

(76-4) There is no advantage from Vedantic point of view in ascetic yogic renunciations; both concern body and Vedanta is above body; nothing that body does is going to yield Atma.

(76-5) It is true hill and forest tribesmen have few wants and lead simple lives but that does not mean they are happier or nearer the true spiritual goal than civilised city dwellers. The latter have more wants and lead more complicated lives but the primitives are more strongly set in the body-idea, because they are more physically-based.

(76-6) Gurunathan – chief guru.

(76-7) He objects to publicity and allows nothing personal to be printed, with the rare exceptions like [Roger]<sup>123</sup> Godel's book, and Morris Frydman's review of "Atma Darsan" [in Illustrated Weekly of India.]<sup>124</sup>

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<sup>122</sup> The paras on this page are numbered 410 through 420, making them consecutive with the previous page.

<sup>123</sup> PB himself inserted "Roger" by hand.

<sup>124</sup> "in Illustrated Weekly of India" was typed sideways along the right margin.

(76-8) He takes light supper in evening – oatmeal and one other item.

(76-9) Twenty-five years ago he announced to a few friends, “My Sadhana is over. No need to do any more.”

(76-10) Animal food creates in men the tendencies inherent in the animal. It will foster animal instincts through heating up emotions and passions and getting us out of control. Vegetarian diet helps a little. But these foods do not directly interfere with Vedantic realisation. A meat eater may attain realisation.

(76-11) Hitherto the personal instruction by Gurunathan has been haphazard, jumping constantly from one subject to another. To bring about a directly illuminative result, ending in the experience of the true Self, it will have to be orderly and to cover all the steps. This may be done in [one]<sup>125</sup> or in a few days talks.

## 1.5 Gurunathan: Circular to Students

77

CIRCULAR TO STUDENTS  
Gurunathan  
Chief Points for Daily Practice

(77-1)<sup>126</sup> Examination of three states proves that I am the changeless principle (existence).

(77-2) Consciousness does not part with me for a moment. Therefore I am consciousness.

(77-3) When I stand divorced of body, senses and mind, happiness or deep peace dawns. So peace also partakes of my real nature.

(77-4) Body, sense and mind are not always with me (examination of three states). Therefore I cannot be the body, senses or mind.

(77-5) I happen to be knower of everything in waking state. Therefore I am the witness or knower. Being a knower I cannot be thinker, perceiver, doer, enjoyer, or sufferer.

(77-6) Thoughts and feelings are myself. Because they rise in me (consciousness) abide in me and subside in me. They are like waves in water.

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<sup>125</sup> “one” was typed below the line and inserted here with an arrow.

<sup>126</sup> The paras on this page are unnumbered.

(77-7) Outside world is nothing but sense objects, and sense objects are nothing but sense perception, and sense perceptions are nothing but pure consciousness otherwise no object gross or subtle can be separated from consciousness. Therefore the outside world is consciousness itself.

(77-8) In between two mental activities I am shining in my own glory and upon that I principle, thoughts, feelings, and perceptions are superimposed.

(77-9) Objects gross or subtle points me and assert my existence.

(77-10) Summing up, thoughts, feelings, perceptions and the outside world are nothing but consciousness. I am also consciousness. Therefore nothing exists other than consciousness.

(77-11) The sense organs, body and mind by their varied activities seek pleasure or happiness. Happiness is my real nature. Therefore they are seeking me, or in other words they are doing Puja to me and I stand away.

Silently accepting their Puja.

78<sup>127</sup>

CIRCULAR TO STUDENTS

Gurunathan

## 1.6 Gurunathan Critique

79

GURUNATHAN CRITIQUE

(79-1)<sup>128</sup> GURUNATHAN CRITIQUE: The disciples – Rajarao and Balakrishna – talked of Gurunathan’s occult power to heal himself, if he wanted to, and to heal his wife, but he did not want to, they said. Why? The answer was too obscure for me to grasp. Anyway, I noticed that at the crucial time when I and the Lebanese were to have the initiations, G. fell sick thru taking too much honey.<sup>129</sup> He was in bed for 3 days and the initiations suspended. B said G did not know that honey taken to excess would make him sick. Either this ignorance shows absence of any wisdom that can be used and applied to living, or G. does not possess the so-called healing powers or he would surely have been allowed to use them. This incident helps to validate the philosophic position that proper importance must be given to the body and to its maintenance in good health.

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<sup>127</sup> Blank page

<sup>128</sup> The paras on this page are unnumbered.

<sup>129</sup> provided by PB according to PB! – TJS

(79-2) Lewis Thompson, the poet, once accused Gurunathan of lying because at a time when he (T) was favorable to Sri Aurobindo, G. said the latter was a jeevanmukta but to someone else he said A. was not! Balakrishna said that Thompson accepted Gurunathan as guru, with certain reservations whereas Dinshah said T could not bring himself to surrender his independence to do so.

80<sup>130</sup>  
GURUNATHAN CRITIQUE

81<sup>131</sup>  
GURUNATHAN CRITIQUE

82<sup>132</sup>  
GURUNATHAN CRITIQUE

## 2. Nora Briggs' Writings

### 2.1 Awaiting PB's Examination

83  
AWAITING PB'S EXAMINATION  
Nora Briggs

(83-1)<sup>133</sup> Material Revised  
By  
NORA BRIGGS  
Awaiting P.B.'s  
Examination

84<sup>134</sup>  
AWAITING PB'S EXAMINATION  
Nora Briggs

85  
AWAITING PB'S EXAMINATION  
Nora Briggs

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<sup>130</sup> Blank page

<sup>131</sup> Blank page

<sup>132</sup> Blank page

<sup>133</sup> The paras on this page are unnumbered.

<sup>134</sup> Blank page

(85-1)<sup>135</sup> [The<sup>136</sup> following notes by Nora Briggs were written by her from the rough drafts supplied and written by P.B. They were given to him [by her]<sup>137</sup> for his own [literary]<sup>138</sup> use but need examination and, if required, correction or revision.]

86<sup>139</sup>  
AWAITING PB'S EXAMINATION  
Nora Briggs

87  
AWAITING PB'S EXAMINATION  
Nora Briggs

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<sup>135</sup> The paras on this page are unnumbered.

<sup>136</sup> This page was handwritten by Nora Briggs.

<sup>137</sup> PB himself inserted "by her" by hand.

<sup>138</sup> "literary" was written below the line and inserted with an arrow.

<sup>139</sup> Blank page

<sup>140</sup> The paras on this page are unnumbered.



(89-1)<sup>143</sup> [file with XIX

ask her to modify and tone down all such condemnations

A PREFACE TO CLASS XIX

By NORA BRIGGS]<sup>144</sup>

(89-2) With regard to the notes on Religion. I agree with every word, but I wonder if the world will listen to such a strong condemnation of the clergy. Also who and what shall take their place? The Rectory in many a village is almost the centre of civilisation, and gives its tone to the village. It is stated that the finest children come from the homes of the Clergy, because of the high ethical standard and the sense of security a child gains in such a home. I know there are many exceptions, but I know of much good selfless service.

It is, as Ananda Jennings states, quite true that the sublimest ethic does not give realisation, and in its outwardness, at any rate, the ethic is all that is given [by the Church],<sup>145</sup> pegged to a lot of outworn dogma and tradition. Wasn't it Walter Pater who said "The work of the church is ended when knowledge of God begins"? It was just this point I talked of with my friends in Butcombe Rectory. They are both unsatisfied with the ethic alone, and that is why they have turned to the mystical society within the High Anglican Church.

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<sup>141</sup> Blank page

<sup>142</sup> Nora Briggs inserted "Harmon, N. Y. - September 1947" at the bottom of the page by hand.

<sup>143</sup> The paras on this page are unnumbered.

<sup>144</sup> PB himself inserted "file with XIX. ask her to modify and tone down all such condemnations  
A PREFACE TO CLASS XIX  
By NORA BRIGGS" by hand.

XIX refers to old category 19.

<sup>145</sup> "by the Church" was inserted by hand.

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## 2.2 The Ego

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(91-1)<sup>147</sup> The surrender of the ego is both bafflingly simple and profoundly complex. At no time is the ego separated from the Overself. Even if it becomes so tenuous in its connection, so far precipitated into action without reference to its greater purpose that in our limited human language we call it evil, it only loses its individuality and drops back into the pool of the whole and eventually it will have to try again. The contrary picture of the ego which tires of its lonely inadequacy at the periphery of life and voluntarily submerges itself in the power and grandeur of the Overself brings into view the difference between consciousness and unconsciousness.

Until the balance of our view of life and our consequent way of living it is so tipped that the Overself is predominant we are only partly conscious, however important we may feel.

It would appear that we have built up the ego, the individuality over great ages of time and with tremendous effort, and that finally what is required of us is from the lesser point of view of our human vision a great sacrifice, a complete giving up of all the effort, and a complete gift to God of all that has been achieved. Mystics of all times and of all Faiths have in their various ways laid emphasis upon the sacrifice. At the time it is required of us so it seems to be, but consider the point of view of God when the sacrifice is made, the gift presented, the human task so far completed. Imagine if you can His joy, and the peace of the ego at rest within That which now in full consciousness it recognises as the wholeness of Life. Such imaginings are legitimate and good and stimulate our faith and strengthen out intuition.

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(continued from previous page) Thousands of voices call to us in our human life of these greater things, but mostly we are clinging so hard to the safety and security

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<sup>147</sup> The paras on this page are unnumbered.

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<sup>149</sup> "IV 2. Addition" was crossed out, "by N.B. 2. (189)" is typed at the top of the page.

which we feel in intellectual ratiocination that we are deaf to that which is a-rational, ultra-intellectual. Yet even intellect at its highest and finest point in current scientific and philosophic thought points insistently to views of life beyond its present capacity to handle, or explain.

And so limited by human language and understanding, battling all the time against the tide flowing outwards to the circumference of life, he who has consciously in his heart returned to the Centre and tries to make his voice heard is compelled to use words but little understood. Intuition, insight, mystic, ultra-mystic, and so on. In reading or listening to these things we must always remember the difficulties inherent in their expression and exposition, and the necessity for the fullest use of our own deepest intuitional faculties in receiving them.

Therefore the surrender of the ego although so simple an inner movement of our consciousness, is made bafflingly complex in explanation and understanding by the inadequacy of language to deal with what so far lies a little beyond the average of humanity, and by the fact that in our egoic centre we feel so insecure unless we can make for ourselves a satisfying rational explanation of what we do.

A very little reflection [however]<sup>150</sup> brings to our view the fact that for the most part we delude ourselves by most of our so-called rational explanations.

We are yet as "children gathering pebbles on the shore," so far as knowledge of life is concerned. We have everything to gain by

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(continued from previous page) extending our knowledge by experience of consciousness, and by learning the art of putting the clamorousness and cowardice of the lesser "I" to silence, while we plumb the depths of our own greater "I." The practices of Yoga and Mysticism are shaped to the end of learning this art and so, reflection reveals, is the whole of our everyday life, but the former rightly used may be a swifter way than the latter. Converted by the ego into an end rather than a means Yoga and Mysticism may become mere blind alleys of quietism, and escape from the pains of life.

We need every scrap of perception and clear self analysis that we can muster on this quest. To lay the intellect into abeyance is not to renounce or belittle it or its

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<sup>150</sup> Nora Briggs changed "therefore" to "however" by hand.

<sup>151</sup> Blank page

immense achievements. At long last we must learn to express by intellectual methods that which we have learned.

A mystic without a clear mind is in poor plight.

Assuming then by an act of faith, if so far knowledge by experience is denied us, that the consummation of life and its crowning glory is just this surrender of the ego, how shall we set about it?

They who read these lines with understanding and not mere curiosity for the sensational, will have made many preliminary steps, and can safely take their stand upon the idea of the simplicity of effort required of them.

No outward sign or word is necessary.

No retirement from the world, no abandoning of duty, no renouncing of comfort, no deserting of friends is necessary.

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(continued from previous page) In the silence of his own heart and with all the strength he can gather, let the aspirant in most loving grateful thought offer to God all that he is and has, and then in imagination define to himself before God what he means by this. It will be very revealing to him afterwards when he ponders this to find what he left out. Let him make this effort each day before his meditation if possible. Let him then drop the thought of it from his surface mind, and live his life trustfully, gracefully and graciously, even with gay insouciance. Nothing need be left out. Nothing is too small to be done beautifully, and nothing is too great to be attempted by the man who so lives before God in his heart.

The quality of character of supreme importance at this juncture is inner integrity. Outer integrity will follow inevitably from such an attitude. But outer integrity only assumed will not lead to inner integrity.

It is impossible to over emphasise the value and importance of such complete, child like honesty in inner life. Without the ability to analyse bit by bit each thought and motive leading one to attempt the surrender of the ego, confusion of purpose, and even disintegration of personality may result. For what is the "split personality" so commonly occurring in nervous and mental disorders but a movement in consciousness beyond intellectual control in the reverse direction to that taken voluntarily and in full

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control in the surrender of the ego. Full surrender of the ego results in a fully integrated personality, a wholeness of character, unknown and unimagined before.

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(continued from previous page) The “split personality” is the ego’s attempt to escape from conditions it does not like, to evade lessons hard in the learning.

No, there can be no bargaining in the surrender of the ego, no hidden motive of gaining something in exchange, no seeking of satisfactions by the transfer of desire from the outer to the inner life.

The subtleties of the quest at this point call for the most searching discernment at every step.

And there is no help whatever to be had except from a man’s own inner resources of courage and greatness of character. He who has not learned to think clearly will be at a great disadvantage here.

What happens then when the deeply sincere aspirant meets with success in his effort, and by what signs does he recognise success? Gradually he will come to feel and know himself to be in consciousness within the greater world consciousness. He will be no longer a stranger in a barren land, but as a son at home in his Father’s house. This is not poetic imagery, it is simple fact.

Many changes in character and outlook will occur, and often he will be unaware of these until something brings him into sharp contrast with attitudes of mind which he has left behind. Then he is like a man climbing a hill who stops for a moment to look back on the valley below, and is surprised and happy to see the height he has reached.

Fear drops away, and with it all lesser petty anxieties and frets. It is like

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<sup>153</sup> Blank page

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(continued from previous page) a man of the stone age dropping his bone picks and finding himself in the iron age equipped with new tools. For let it be stated here that life is a continual becoming, and the ending of one phase is but the beginning of another.

Anger, greed, and all the other so-called deadly sins can now be seen as tools used by the ego in its vast efforts to establish itself as a separate thing, but useless in the hands of the "twice born."

No effort is required now to overcome failings of character, they slough off easily and naturally.

This is not to say that henceforth life becomes easy or effortless. In sober fact it becomes very much harder. The man is now a labourer in the Master's vineyard, that is to say he lives and works for God, and not for himself.

But let us drop simile and poetic imagery, and turn to the metaphysical view point.

Life on this planet in its age long unfolding has produced conscious man as the peak of its endeavour, intuition tells us, for the purpose of fulfilling Itself. At no time has man been left without some inkling of such a purpose. All religion in all times has held to his view ideals, goals and God-like vistas beyond his human understanding, but calling insistently to his spiritual intuitive faculties.

Finally, the last of his purely separate human efforts is to surrender himself as such, and live from the standpoint of Life Itself. Words here by the very nature of their being but the measure of the

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(continued from previous page) average of human thought and experience become inadequate.

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## 2.3 The Philosophic Self-Discipline

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THE PHILOSOPHIC SELF-DISCIPLINE

Nora Briggs<sup>157</sup>

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(105-1)<sup>159</sup> It is necessary for the student on this path to drop all his preconceived ideas of the ways in which it is possible to learn. There are more ways than studying the printed page, or memorising rules and systems, or trying to grasp abstract ideas.

The great truths of philosophy are embedded in life itself, and to the student with an open, sensitive prepared mind all the day to day experiences become as so many pages to be read, lessons to be learned. But the reading and the learning is within the experiencing. The student may find that a simple encounter with, say a friend in trouble, will call from him more deeply helpful sympathy than he knew he possessed. Days of reflection may bring him most reverently to see that when all egoistic thoughts are put aside the Overself may give its help through his voice and even his presence. This experience will teach him more of the nearness and the power of God than any number of books could do. One who has had this experience will feel humbled to the dust before so great a Presence, and lost in adoration of the Love at the core of Life. With thankfulness and joy he will realise that he has attained a mite of success in his efforts to find the Overself. But if he is wise he will hide these things deeply in his heart, or speak of them only to his Teacher, if such he has found. To proclaim them to the world is to court misunderstanding, and unnecessary difficulties.

It is possible at times to evoke such deep inner powers of the heart and mind that the student may be made to move in understanding very quickly. He may find he is made to leap from view point to view point, so that what had seemed to him a secure position from which to judge life, is left behind almost before he had established himself in it. He may discover that

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<sup>157</sup> PB himself changed "VII.16 Addition by N. B." to "The Philosophic Self-Disciplines by N. Briggs" at the top of the page by hand.

<sup>158</sup> PB himself inserted "195" at the top of the page by hand.

<sup>159</sup> The paras on this page are unnumbered.

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(continued from previous page) the inner power which now seems to be living his life has no defined view points, no rigid standards of judgment; it is unconcerned with these man made expedients, it is far more concerned with the business of living. The student may find as he relinquishes his personal standpoint that that which takes its place is more near to that of a deeply loving observer than that of a harassed participant in the game of life. So that it may be said in all his experiences the student becomes his own umpire - detached, often amused, more often awed into silent reverence. His intellect will often find it can only say with the poet of old "as touching the Almighty, we cannot find Him out," although he may know of a certainty that in himself he is within that same Almighty.

To revert to the experience mentioned, and here it may be interpolated that this is not hypothesis, it is fact to the writer, the viewpoint at which it was left in the paragraph containing it is that of awe, wonder. More reflection brings to light that what has happened once may happen again. It is a possibility within every human encounter, within every human relationship. To the degree in which non egoism is absent in human relationships friction and dissatisfaction will be present. It becomes plain that the golden age is primarily a state of heart and mind and secondarily a state of government and circumstance. For,

"Of all the ills which human hearts endure

How small a part which laws or kings can cause or cure." Ben Johnson.

The student may then find himself peering into all his human relationships from this angle, and observing the myriad ways in which ego establishes itself regardless of the cost to others. In

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(continued from previous page) [many ways accepted by the]<sup>164</sup> conventional codes of behaviour egoism is regarded as normal and even subtly flattering to the other person, as in the jealousy expected and allowed for in the marriage relationship. The same

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<sup>161</sup> PB himself inserted "196" at the top of the page by hand.

<sup>162</sup> Blank page

<sup>163</sup> PB himself inserted "197" at the top of the page by hand PB himself.

<sup>164</sup> PB himself inserted "many ways accepted by the" by hand to replace the final line of the previous page which was cut off.



possessiveness proudly expounded as patriotism and swollen to include a nation has brought disastrous wars upon mankind many times in his history.

The student may find himself looking at the marriage relationship from a new way of understanding, even, it may be, his own marriage, and perceiving perhaps that his partner is not yet seeing as he does. No one can guide him better than his own inner monitor now, no wisdom in the world will be found better able to assist him than that within the Overself's all inclusive love.

It may happen that the student is led by circumstances to lay side by side the wisdom of the intellect alone as evinced by psychology and the wisdom culled from deep within himself in the light of true philosophy. He may find himself made to compare them and assess for himself their worth and effectiveness. What he learns then will be written in his heart and forged into his character. To write it down in human words would take a long time and much labour, so compact is the learning gained by the experience-reflection way.

The far spreading stimulus to deep reflection from one such experience may carry the student into the most abstruse philosophical concepts. He may find himself pondering the idea of Nirvana, and seeing that this may be a state of being in full consciousness in active life, as well as in consciousness fully at rest.

He may find himself observing that pacifism, asceticism, are temporary resting places in the Quest, like those bays built in

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(continued from previous page) old English bridges where the traveller may stand aside from the stream of traffic awhile.

In fact it will be found that every idea, and every subject which the panorama of life brings into view will be illumined by the student's experience of the basic principles. And more often than not the student will be saddened by the knowledge that many current questions are in actuality extremely old questions, and as asked they have no answer. Many evasions of the questions have been tried in the past, but the questions always recur with added insistence because of the circumstances brought into existence by the temporising with evasions. The true answers lie within the heart of man, and he knows it. But he goes on allowing himself to be hypnotised into relying on

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<sup>165</sup> PB himself inserted "198" at the top of the page by hand.

an incessant reshuffling of the circumstances of life to bring about that which can be done only by the ancient way “repent and reform.”

Therefore the student of philosophy to whom a little experience has stimulated to much reflection, (and let it here be stated that if he has a living Guide, the process will be swift and continuous), will not yield to easy optimism. He will know that the troubles of his life will not end by any effort which he can make. His troubled reactions to them will end, that is all. Beyond that he cannot go, and he must resign himself to earth conditions as his fellow men in majority make them.

The viewpoint that a change of heart by any one man will bring to him immunity from all suffering is untenable and

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(continued from previous page) unproven. A change of heart in all men might do so, but in the closely interwoven conditions of modern life, every man is subject to the impact of social, economic, political and international circumstances not of his own making. He must share the responsibility for these, and he must share the task of making those of the future.

The escapism of a superficial understanding of philosophy is a cul-de-sac of weak characters.

To undertake the philosophic self discipline may lead the student into the great depths underlying what, along with other men, he has hitherto regarded as ordinary experience. These are not the tortuous by-ways of occultism, nor the cloud cuckoo lands of undisciplined mysticism. They are the profoundly intuitive knowledge and insight available to any man who takes the trouble to find them within himself where he as an ego is no more separate from the Overself - God in man, - man in God, the Wholeness of Life.

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THE PHILOSOPHIC SELF-DISCIPLINE

Nora Briggs

## 2.4 Prayer

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<sup>166</sup> PB himself inserted “199” at the top of the page by hand.

(115-1)<sup>168</sup> The worshipful mood of prayer is to be followed by, and consummated in, the solitary calm of meditation. [by PB]<sup>169</sup>

(115-2) [by N.B]<sup>170</sup> In times of stress or fatigue or when time for meditation is short the student may find that prayer will evoke a mood of reverent waiting which will curtail his wandering thoughts and offer humbly an approach for the Overself. No such offer is refused, although an alert and very discriminating sensitiveness may be necessary to discern the delicate nature of its acceptance.

To stop the flow of thoughts completely and to hold them up at will is a task which perhaps only an adept can accomplish with ease. But the student may prove for himself the nearness and the fullness and the lovingkindness of the Overself within his consciousness long before he has perfected his technique of thought control. He can rest assured that the Overself is perfectly aware of all the difficulties which beset him, and when he tries in sincerity to find the true nature of them, the Overself will meet him in ways that may surprise him.

It is a simple fact that the Overself needs only to be sought to be found. And in the sweet vibrant calm of the days when the finding begins, the student, although very likely kept busy with the affairs of life and seemingly pressed for time for the affairs of the spirit, learns efficiency. He knows he may now discount the seeming difficulties for the figures of straw which they really are. He begins to know that the art of finding intimations of the Overself is a lightly poised consistently held mood of reverent devotion. So that

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<sup>167</sup> PB himself inserted "200" at the top of the page by hand.

<sup>168</sup> The paras on this page are unnumbered.

<sup>169</sup> PB himself inserted a bracket around this para and "by PB" by hand.

<sup>170</sup> PB himself inserted a line here indicating the rest of the page along with "by N.B." by hand.

<sup>171</sup> Blank page

<sup>172</sup> PB himself inserted "201" at the top of the page by hand.

(continued from previous page) the<sup>173</sup> silent prayer of the heart is constant with him in all his activities, and when he sits down in meditation he has but to raise the prayerful mood into dominance to find his thoughts and the whole process of his life comes to heel willingly. When this is so the Overself's sweet presence slips through any chink, or around any thought. It is as though the veil between is so thin that at any moment it may be dissolved for ever.

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PRAYER  
Nora Briggs

## 2.5 Passion. Sex.

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PASSION. SEX.  
Nora Briggs  
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(119-1)<sup>176</sup> The student will find that every aspect of life when re-viewed from the calm wisdom of philosophy is seen to be much greater than is customarily assumed.

Psychologists observe sex to be one of the prime motivating forces in man. It is not surprising therefore that he makes many errors of conduct in this region of human behaviour. The student from the outset of his considerations will be neither condemnatory nor condoning. Since in matters of sex, life's deepest currents run swiftly at Nature's bidding no philosopher will be facile in judgment. Very often he may see that sex is of God and within the Divine idea of creation. There is no other way to human birth. The ascetic who, because he cannot cope with life's great forces, turns away in aversion, may find himself seeking in vain for human birth one day.

"Know Him in life, while thou livest, for in life is thy release" says Kabir. This human birth is a great gift, and to deprive others of it for lack of wise understanding and use of sex is selfishness not philosophy.

To establish a home and family within which children may be born and nurtured in understanding of the great philosophic truths is to give great service to humanity.

The student is asked to place before himself the highest possible ideal in these matters, and to ponder them from the philosophic standpoint carefully, reverently, understandingly.

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<sup>173</sup> PB himself inserted "N. B." along the left margin by hand.

<sup>174</sup> Blank page

<sup>175</sup> PB himself inserted "217" at the top of the page by hand.

<sup>176</sup> The paras on this page are unnumbered.

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PASSION. SEX.  
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PASSION. SEX.  
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(continued from previous page) It may be that Nature's purpose in man is not yet completed. His present form and manner of generation akin, as it is, to that of the animals, and carrying with it many of the animal propensities, may be capable of change to something of greater efficiency and beauty. If the student remembers in all his thinking the mentalistic nature of the universe, he will see that his [greatest]<sup>179</sup> contribution is his own thought life. The very form of man must be the result of his thought in the past. Without arrogantly assuming individual creative powers of thought he does not possess, let the student ponder the form and functions of man as evidence of the power and love of God in manifestation. Let him further try to see imaginatively that with the personal ego subdued, his task in life is so to order and use that form and all its functions as it may be the will of God in him to direct. In effect this is to offer to Nature within [himself]<sup>180</sup> a means of release from the egoistic grip on the body.

The student who ponders long in this way will come one day within the category of persons described by psychologists as "free of inhibitions." No student of philosophy will abuse this freedom. Outwardly his life will conform to the conventions of his time and country, and will be exemplary to his fellows.

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PASSION. SEX.  
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## 2.6 The "Transference" Problem

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THE "TRANSFERENCE" PROBLEM  
Nora Briggs  
[202]<sup>182</sup>

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<sup>178</sup> PB himself inserted "218" and "N.B" at the top of the page by hand.

<sup>179</sup> PB himself deleted "own" from before "greatest" by hand.

<sup>180</sup> PB himself changed "oneself" to "himself" by hand.

<sup>181</sup> Blank page

<sup>182</sup> PB himself inserted "202" at the top of the page by hand.

(123-1)<sup>183</sup> Psychology observes in man two great driving urges, self-preservation and sexual satisfaction, or rather self-preservation and race continuance. It also observes the facility with which the mind will transfer its distresses from the conditions of thought or circumstances which causes them to any other conditions or circumstances which seem to offer relief or satisfaction. So that outward behaviour may be but a mask for inner life.

The ramifications of both urges are to be observed in every department of behaviour, but whereas the instinct for self preservation may lead to very anti-social behaviour it is by current conventions more respectable than any admission by behaviour of the sexual urge, which is noted to be the stronger. Perhaps Nature regards the race more important than the individual, which indeed it is.

The whole gamut of emotions from the crudest to the noblest can be roused and involved in the sex urge.

Religion is primarily a means of seeking truth emotionally, and therefore will attract emotionally disturbed people.

It is common knowledge that in the Western world now there are more women than men. (In Germany this problem is very acute). Many women therefore are condemned to life long celibacy with the consequent thwarting of their strongest instincts.

In the church it can be noted that many a woman is trying, mostly subconsciously, to find in Christ the great lover a substitute for what she misses in human relationship. She may achieve what she seeks and find peace and poise, at long last even truth. She may blunder a great deal on the way, and the blunders may be by current standards distasteful, and may easily drag down the prestige of the church. She may quite fail to find the Christ within or without and subtly transfer her seeking to the visible human priest, the process being often subconscious. The priest who is not alert to these possibilities may quite fail to deal with them in a wise way. He is therefore warned to be alert.

A woman who does this and is possibly quite rightly held aloof by the priest may make a violent reaction and become malicious and angry and libellous. In fact anyone, man or woman who seeks to resolve distresses of any kind by joining any church or organisation and fails in the attempt may react in the same way.

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THE "TRANSFERENCE" PROBLEM

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THE "TRANSFERENCE" PROBLEM

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<sup>183</sup> The paras on this page are unnumbered. The number in the top right indicates this once followed the paras on page 117, though they may have been deliberately rearranged later.

<sup>184</sup> Blank page

(continued from previous page)

The case of the woman you mention has the appearance of an almost perfect text book instance of the same variety of this reaction, in addition to the mediumistic weaknesses you cite.

To the end that the priest should have in his own knowledge of sex no queries, he was, in the college I know most about, required to read about it, and the book most used was IDEAL MARRIAGE by T.H. VAN DE VELDE, Heinemann Medical Books Ltd. London. It is an exhaustive and well and very sympathetically written treatise for the non medical reader. For some years it was out of print but it is available again now. I gave away the first copy I had and bought another one in 1947, the 20<sup>th</sup> impression. I will send you this if you wish.

I do not know of any specific ways in which a priest was taught to deal with difficult cases except that he was advised to seek the help of a mature and wise woman whom he could trust. I am ten years my brother's senior, and he immediately thought of me. That is how I come to be informed on the subject.

In your own lovely notes on Discipleship "transference" is reverently accepted as a basic requirement, but it is stated to be a necessary preliminary stage for some people, men and women included. The perfect safeguard is the full acknowledgement of it. The human problem is raised to the adept's level of consciousness, where it ceases to be a problem, and is seen for what it is - a karmic gift in direct sequence with all the experience which has gone before, all the effort, all the striving, all the loving, and all the blundering, which rightly used enables the disciple so to flower in heart and mind that he finds God. The church, dim witted though it be now, has at some stage seen that man cannot in his early striving look upon God in His full majesty, man cannot even imagine Him, so it has personalised and dramatised Him, and offered to man something to which he can transfer his love and longing. This used with understanding as perhaps it has been sometimes leads to part realisation, but unallied with philosophic understanding it seems unlikely it could lead to more.

In your notes on Karma and The Surrender of the Ego you observe that the sufferings of life, sex frustration and all included, offer incentives to the soul to seek for God and surrender itself. You observe also the multifarious shifts and masquerades the ego will make in its efforts to evade surrender.

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THE "TRANSFERENCE" PROBLEM  
Nora Briggs

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<sup>185</sup> PB himself inserted "203" at the top of the page by hand.

<sup>186</sup> Blank page

(continued from previous page)

Psychology in its non inclusion of the factors of Karma and reincarnation limits itself in its understanding of the basic causes of the conditions in relation to which behaviour arises. It only studies the structure of behaviour, and its findings therefore are never solutions of any problem.

You have seen and dealt with the whole problem from a far higher angle, and with a far greater understanding.

But, by the very nature of your work, people out at the periphery of understanding it may make all the blunders that I have mentioned.

It is sometimes possible to tell by the pattern of the attack made the underlying distress.

For the term physician – read, clergyman, teacher, or anyone to whom a neurotic may turn, and you will see how some knowledge of the correct psycho-analytical method is desirable.

Primarily it seems to be:

1. Giving assistance only to the end that the patient solves his conflicts from within himself.

2. Imposing no advice, or suggestions or discipline.

3. Recognising a neurotic and refusing to accept the role of transference when it is clear that no good can come of it.

4. When, as may happen to a clergyman or teacher, nothing is recognised of the transference until it has gone into reverse and become hate, seeking outside help at once and trying to deal with it alone.

It is still clear to me that the true discipleship relationship although using this mechanism in part, is of an order and on a rhythm of consciousness where errors are unlikely to occur.

True love still defies analysis by Freud or anyone else.

## 2.7 Healing

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<sup>187</sup> PB himself inserted "204" at the top of the page by hand.



(129-1)<sup>189</sup> This is the dream, and as I have said it bears no relation to any thing in my reading or experience.

(129-2) No patient to receive more than ten treatments of one hour's duration each, except the first which should be of two hours and consist entirely of the patient's talking about himself. From this talk the HEALER must note the character, thought, habit, tendencies and relate treatment to any lacuna seen.

Relaxation should be taught thoroughly to all patients as a first principle in all natural healing.

All ideas of a healing imposed or given to the patient from without himself should be vigorously discouraged, and he should be convinced that he and he only is healing himself under instruction.

Hypnotism is to be used for relief of pain and eventually in conjunction with medicine proper in place of anaesthesia.

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HEALING  
Nora Briggs

## 2.8 Our Use of the Name "Philosophy"

131  
OUR USE OF THE NAME "PHILOSOPHY"  
Nora Briggs  
[207]<sup>190</sup>

(131-1)<sup>191</sup> I am not quite happy about the use of the word "philosophy" throughout the notes, although I cannot suggest an alternative.

Philosophy - Shorter Oxford Dictionary: Love of wisdom or knowledge, especially that which deals with ultimate reality, or with the most general causes and principles of things.

Natural Philosophy: Study of natural object and phenomena.

MORAL PHILOSOPHY: Study of principles of human action or conduct.

PHILOSOPHY - Webster's Dictionary: Literally the love of wisdom: in actual usage the knowledge of phenomena as explained by and resolved into causes and reason, powers and laws.

(A) {Paraphrased from The Chiropractic Textbook, by RW Stephenson}<sup>192</sup>  
Philosophy conceived as a branch of learning is in the narrowest sense nearly

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<sup>188</sup> PB himself inserted "Briggs" at the top of the page by hand.

<sup>189</sup> The paras on this page are unnumbered. They were entirely handwritten by Nora Briggs.

<sup>190</sup> PB himself inserted "207" at the top of the page by hand.

<sup>191</sup> The paras on this page are unnumbered.

equivalent to metaphysics (Aristotle's first-philosophy) but usually is understood as including all the mental and moral sciences, logic, psychology, ethics, etc. In the broad medical usage it included all the liberal arts and sciences and hence comes the name of the degree of Doctor of Philosophy granted for proficiency in any one of these. Philosophy was also used as equivalent to certain specific branches as theology and alchemy although these uses are obsolete. Physics or natural philosophy is still some times called Philosophy.

(B) In more general application and usually with the (A) Philosophy denotes a systematic body of general conceptions ordinarily with the implication of their practical application. Thus we speak of the philosophy of Art, or of a philosophy of conduct. Again usually in reference to natural Philosophy. The explanation of any phenomenon or device is called its philosophy. In the broadest scope any attempt to present or conceive a systematic view of all things is a philosophy: the theory and practice of magic for example, is a primitive philosophy;<sup>193</sup> an attempt to present all or many sciences in their natural relations is usually a system of philosophy.

"There are more things in heaven or  
Earth Horatio  
Than are dreamt of in your  
Philosophy."  
— Shakespeare.

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OUR USE OF THE NAME "PHILOSOPHY"  
Nora Briggs

133  
OUR USE OF THE NAME "PHILOSOPHY"  
Nora Briggs  
[208]<sup>195</sup>

(continued from previous page)

Therefore I feel that to use the word as we are doing is not quite accurate. Should it not have some qualifying adjective - true philosophy, or the Philosophy of Mysticism, or even Meta-physical philosophy (clumsy though it sounds) or "Our Philosophy."

At least should it not be introduced with some qualifying adjective or phrase. The Shorter Oxford definition of the word for example. This is really the sense in which

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<sup>192</sup> We have inserted this reference for clarity. PB has inserted a few phrases into this 1927 text, but has not substantively altered the original author's intent. — TJS '20

<sup>193</sup> comma in the original, but grammar requires a semicolon here.

<sup>194</sup> Blank page

<sup>195</sup> PB himself inserted "208" at the top of the page by hand.

the word is being used throughout; but it still is not quite right semantically to ignore the other connotations which have grown up around the word, and to claim it exclusively for one usage only without explanation.

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OUR USE OF THE NAME "PHILOSOPHY"

Nora Briggs

## 2.9 The Checks on Mystical Intuition

135

THE CHECKS ON MYSTICAL INTUITION

Nora [Briggs]<sup>197</sup>

(135-1)<sup>198</sup> I would say to any aspirant who is beginning to receive revelations or whose subconscious mind is being stirred by his questing surface mind, - accept these with gratitude for what they are, indications that something within you is moving and responding, and be as simple and as open towards this responding as a little child towards life. At the same time, unless you have a personal guide, remain utterly silent about them. Remember that what you have stirred up is the other end of the stick to what the mentally unstable often stir up. The truth appears to be that most men live so wholly in their surface mind that any rising of the deeper layers of consciousness is to the average man nowadays "abnormal." The aim of mysticism is not as so many people believe, to turn away from objective things. It is an absolutely natural growth both in objective and in subjective mental understanding. Therefore a balanced and integrated mystic is much more efficient in his objective thinking because of the increased depth of his subjective understanding. A practising mystic can check himself from time to time in many ways. Is fear falling from him, is he becoming so much in command of himself that the multitude of little irritations which modern life presents to him interest but do not disturb him. Can he feel deep emotion and at the same time apply his intellectual understanding to it without impairing his capacity for emotion or lowering his intellectual integrity. The mystics way is hard but it is full of interest. It is an adding to life and not a denigrating of any part of it.

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THE CHECKS ON MYSTICAL INTUITION

Nora Briggs

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<sup>196</sup> Blank page

<sup>197</sup> PB himself inserted "The Checks on Mystical Intuition by Nora Briggs" at the top of the page by hand.

<sup>198</sup> The paras on this page are unnumbered.

<sup>199</sup> Blank page

## 2.10 Letter Excerpts

137

LETTER EXCERPTS

Nora Briggs

[210]<sup>200</sup>

(137-1)<sup>201</sup> I write these words with a full heart, and in great sympathy. I beg you not to think I am merely sermonising. You have seen me in this quiet house, at peace and untroubled. You saw PB in his quiet rooms, far more at peace. In my back water I am relatively free from the world's ignorant censure of my unorthodoxy. Do you suppose PB is free from it. Do you suppose he does not know the pain of the misunderstanding, from both friend and foe, the continual irk of living under uncongenial conditions, the weariness of beginning the quest all over again with each new student, the loneliness of living so far in advance of the average of his time? Yet he is at peace, and I have known him call it, "resigned peace."

(137-2) Yes, I thought the old activities would lose their savour. You will be glad of that one day.

(137-3) I should think it is very likely that your inner feeling about him may presage changes. I am quite sure PB would say that when anyone deeply seeks for the real enlightenment, and my experience is that very few people do, help will come at the right time.

(137-4) I am also sure he would counsel the continuance of the inner seeking in patience and perseverance. My observations are that it is very easy to seek for relief from trouble or from ennui, or from unsatisfactory circumstances without necessarily seeking for the realisation of truth. Most people that I know are far from convinced that there is such a state of being as realisation, and since the way to it is a veritable razor's edge of a path, there is no wonder they scramble about the scree and find nothing. Often when I have talked to people who are like this, I have had to sit down in silence and recollection myself to regain my own foothold, if you will pardon the mixed metaphor.

(137-5) If my evidence is of any value to you, let me say that so far as my own inner experience and knowledge goes, I can underline PB's teaching.

(137-6) People tell me that when she is free from the mental confusion she is brightly alert in mind, but the recurring attacks have made her easily subject to mental fatigue.

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<sup>200</sup> PB himself changed "206" to "210" by hand.

<sup>201</sup> The paras on this page are numbered 5 through 9; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

138<sup>202</sup>  
LETTER EXCERPTS  
Nora Briggs

139  
LETTER EXCERPTS  
Nora Briggs  
[211]<sup>203</sup>

(139-1)<sup>204</sup> I am so sorry to hear of the pressure of troubles upon you. Perhaps it is the most grievous of all ills watching the suffering of loved ones; But birth is inseparable from death, and the brightness of youth from the decay of age. How platitudinous that reads – just because we put up such resistance against accepting it, I suppose. No thought about it makes it any the more acceptable, and so we push it from us. What ever answer there is then clearly lies beyond thinking, even beyond expression in words. It must lie in the heart's experience of its own deep layer of consciousness. It must be within the knowledge born of experience that all life is ideational –

My own experience is that all life's happenings offer a great variety of ways in which one can react: what is often unnoticed is how subject we all are to the pressure of the average human consciousness around us, the average mental and emotional atmosphere of the age. You know how Samuel Butler tried to break this – he suggested many ways of doing this in his book EREWON. I do not know that he was necessarily always right, but he made some good shots. If for one moment you could look upon the illness of your mother with all its train of problems for you with complete detachment, the world would regard you as a most unfeeling daughter and probably say so loudly, but is the world right? You might be a much more efficiently helpful daughter.

(139-2) I feel sure PB would say that to hold the memory of moments of peace is a wise and good exercise. If at the same time you can remember that it was not alien to you, not just PB's peace it was the impact of his great achievement which made you for the moment aware of the depths in yourself. At least that is what I think happened to me. To seek to live in the peace during times of stress need not be escape, it can be the surrender of the ego, the saying "Thy will, not mine be done" --

140<sup>205</sup>  
LETTER EXCERPTS  
Nora Briggs

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<sup>202</sup> Blank page

<sup>203</sup> PB himself changed "206" to "211" by hand.

<sup>204</sup> The paras on this page are unnumbered.

<sup>205</sup> Blank page

## 2.11 On Fallacies

141  
ON FALLACIES  
Nora Briggs  
[212]<sup>206</sup>

(141-1)<sup>207</sup> Whoever dreams that he can attain unalloyed pleasure deludes himself. Only when repeated disappointment has educated him, will he rise to the higher view and attain what is really possible, – unalloyed peace.

It is not possible to bring the circumstances of life into an impeccable adjustment so long as ignorant or evil persons exist to create disorder. But from the very pain and chaos which they create it is possible to learn the inexorable lessons of the interdependence of all mankind and the inevitability of ultimate unity. It is possible also by the way of the philosophic discipline to recognise and then to eradicate the causes within oneself which contribute to the suffering and disturbance in the world, and so to add one's mite towards tipping the balance towards serenity and peaceful living.

Out at the periphery of understanding of the philosophic teaching many foolish people become cranks and develop cults based on false doctrines. We will hold no truck with such people. They are incurable by reason and amenable only to the hardest blows of karma, victims of their own irrational dogmas, slaves to their own emotional complexes. Philosophy does not dispense with the necessity for clear thinking, it depends upon it, and carries it to the farthest and finest point possible to humanity now. That it admits of knowledge a-rationally possible, gives no credence to folly and irrationality.

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ON FALLACIES  
Nora Briggs

## 2.12 The Personal Ego

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THE PERSONAL EGO  
Nora Briggs  
[213]<sup>209</sup>

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<sup>206</sup> PB himself inserted "212" at the top of the page by hand. This page is also labelled "VI." In the original.

<sup>207</sup> The paras on this page are unnumbered.

<sup>208</sup> Blank page

<sup>209</sup> PB himself inserted "213" at the top of the page by hand.

(143-1)<sup>210</sup> The dictum that there is nothing to recognise except the personal ego is, at first sight, a hard and disturbing one. But common observation establishes the fact of the existence of this personal ego in multiplicity, and the existence of language in humankind gives the possibility of discussion and comparison of experience. At the lowest level the existence of similar needs, likes and dislikes is easily established. For instance my personal ego likes the body through which it functions to be comfortably warm and reasonably fed. The diversity of egoic experience lies in the interpretation put upon those simple and common human needs. And so it continues throughout the whole range of human experience. Philosophic analysis reveals this experience to be of and within the mind, and the very similarity of likeness recorded ego by ego establishes a unity at the mental level, as well as a vast interdependence in the achieving and securing of physical conditions at all.

Therefore the dictum is seen to mean that each man is limited in experience to the focus point in it of his own personal ego, and much if not most of human activity is seen to be towards enlarging and expanding that experience. Philosophy by its revealing of the mental qualities of experience points to mental expansion of experience until the focus is withdrawn from the purely personal and the universal is reached.

144<sup>211</sup>

MYSTICAL INTUTION

Nora Briggs

## 2.13 The Need of Mystical Knowledge

145

THE NEED OF MYSTICAL KNOWLEDGE

Nora Briggs

[214]<sup>212</sup>

(145-1)<sup>213</sup> The greatest difficulty which the average Western person has in the way of accepting mystical experience is his deeply etched belief that nothing can have meaning or validity unless a rational explanation is immediately available. A very little reflection will bring to view the fact that there is an element of a-rationality in all experience. Our knowledge of the world and of our awareness of it and the relation between the two, if two there be, is slight and incomplete in the commonly accepted academic sense of knowing. To lay aside temporarily the questioning attitude of the surface mind and to observe with a still mind the flow of inner experience is then the height of rationality, in that it is the scientific approach, the testing of the mind by the

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<sup>210</sup> The paras on this page are unnumbered.

<sup>211</sup> Blank page

<sup>212</sup> PB himself inserted "214" at the top of the page by hand.

<sup>213</sup> The paras on this page are unnumbered.

mind with a little understood technique. The possibly resulting experience of knowing the nature of a thing centrally

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THE NEED OF MYSTICAL KNOWLEDGE

Nora Briggs

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THE NEED OF MYSTICAL KNOWLEDGE

Nora Briggs

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(continued from previous page) by identification with it in a wholeness of mind and heart quite unreached by the surface mind in its ordinary workings, may still leave the surface mind without the kind of knowledge it seeks. The mystic then has the philosophic task of making interchangeable one kind of knowing with another, and who shall say how many levels of such there are.

If it is accepted, as we<sup>216</sup> stated in earlier books, that the all of everything is ideational, mentally constructed, and in the last analysis mentally known, then it would seem that the proper activity of man is mental, and that his preoccupation with one aspect only – the outward and practical – means he lives but half his possible life, or rather he lives at half his possible intensity. To add to the outward and practical the inward and abstracted makes for completeness and integration. And in

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THE NEED OF MYSTICAL KNOWLEDGE

Nora Briggs

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THE NEED OF MYSTICAL KNOWLEDGE

Nora Briggs

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(continued from previous page) the lives of the really great mystics of history, we see this clearly exemplified.

There is then nothing whatever to fear in true mysticism, and if man is to avoid disaster he must add to his present knowledge and attitudes of mind the more

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<sup>214</sup> Blank page

<sup>215</sup> PB himself inserted “215” at the top of the page by hand.

<sup>216</sup> this suggests that this essay was written by PB. – TJS

<sup>217</sup> Blank page

<sup>218</sup> PB himself inserted “216” at the top of the page by hand.



immediate apprehension of things and values gained by the intelligent and reverent mystical practices of meditation, reflection and inner prayer.

Only then in wholeness of mind can he see that many of his present dilemmas are tangles created by his mind in its separate parts, and relative only to the levels of consciousness of those parts. Plan and scheme as he may on those levels the knots merely move about, final unravelling will occur only when human consciousness climbs to higher levels.

[–N. Briggs.]<sup>219</sup>

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THE NEED OF MYSTICAL KNOWLEDGE

Nora Briggs

## 2.14 Non-Egoism

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NON-EGOISM

Nora Briggs

[219]<sup>221</sup>

(151-1)<sup>222</sup> The movement from the egoistic attitude of mind to the non-egoistic one can be seen to be in line with Nature's evolutionary urge. First Life in its outward running seeks to establish itself in multiplicity of individuals, when this is done then the individuals to carry on Life's task still further, and no man can measure how far this may go eventually, must relinquish their separate self seeking interests, and in the realisation of the greater interests of Life in its wholeness, seek these within every one of their activities. Man in the non egoistic state is no less man, and no less an individual. It can be said that he is now at last a whole man, integrated, free, and strong in his individuality. Life has accomplished in him a complete extension of Itself. The second birth only comes after many experiences of the first birth. The first birth is being born a human being, the second is being born a spiritual being. As the first birth carries with it many responsibilities, many duties, many privileges relative to the kingdoms below, so the second birth will carry with it many more relative to the human kingdom.

These movements of consciousness are so subtle and paradoxical, and can be viewed from so many angles that no one way of stating them exhausts the possibilities.

But until now in the history of man the shift from ego to non-ego has been held before him as a far distant but greatly to be desired goal. It has been clothed in the language of mysticism, dressed in the ritual of religion, extolled in the language of

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<sup>219</sup> signed by N. Briggs, but since she didn't write any books, it would seem to be at least partly PB's thought.

<sup>220</sup> Blank page

<sup>221</sup> PB himself inserted "219" at the top of the page by hand.

<sup>222</sup> The paras on this page are unnumbered.

poetry, and depicted in the language of painting and sculpture. To the ordinary man it has seemed to have little bearing

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NON-EGOISM

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NON-EGOISM

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(continued from previous page) on the everyday conduct of his life. He has not seen that in essence every moment of life is of equal significance. There is no essential difference between the spiritual life and the active life, the latter is the former's expression. But so important has been the active side of man's life in establishing himself as an individual that he has regarded the spiritual inward part of his nature as of little value. The nurture of the spiritual part by organised religion has tended to make an unreal duality.

The non-egoistic man knows there is no such separation in his life. Nothing is to him useless, or common, or unclean. Nothing is more to be revered than anything else, nothing to be abased, and nothing to be feared. He is as God has made him, and he regards every event large or small as a task of equal value, or an opportunity of equal significance in the service of God and All.

It can thus be seen that the world's crisis is the crisis of the individual man, and as men move one by one over into non-egoistic life so, and only so,<sup>225</sup> is the world's crisis eased.

One may weep with joy at the prospect of loveliness and serenity lying like the "promised land" before men of selfless life. One may see with calm reason that such life is the inevitable and inexorable dictate of Nature. Man is being compelled by Nature through his own discoveries and explorations of her latent forces to the point where if he uses them for the All,<sup>226</sup> life for him reopens into a Golden Age, but used in the egoistic way whether by individuals of nations, he will [incur]<sup>227</sup>

154<sup>228</sup>

NON-EGOISM

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<sup>223</sup> Blank page

<sup>224</sup> PB himself inserted "220" at the top of the page by hand.

<sup>225</sup> PB himself inserted comma by hand.

<sup>226</sup> We have inserted a comma for clarity.

<sup>227</sup> PB himself inserted "incur" by hand.

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(continued from previous page) untold suffering and retardation, until once more the cycle is repeated.

Men of science with their strict impartiality in the search for truth are already on the way to seeing the conscious state of non-egoism as being in direct evolutionary line with Nature's previous urges.

Religionists mazed in their thinking by out worn creeds and dogmas, are often farther away.

But those whose minds have been cleared and strengthened by the study of the essence of religions and philosophies, both of the East and of the West, especially as restated in the writings of P.B. are in a position both of privilege and responsibility. They of all men can, if they will, make the move within their own hearts, and in steadiness of practice maintain it. It is for them then to become articulate about what they find, and about the new outlook which will bit by bit arise within them on day to day living in current affairs.

If it be asked what would be a specific non-egoistic attitude in world affairs now, and what effect would it have, look for a moment at the economic difficulties. It is assumed that the present financial system, with its separate currencies for each nation, and the consequent intricacies of international trade and banking are irrevocable. But are they? Separate currencies for separate nations necessitate the trade controls of entrance and exit tariffs. One part of the world may be short of necessities which are wasting elsewhere because of lack of freedom of trade and cooperation of effort. This state of affairs can even occur within a country like France with its strongly

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NON-EGOISM

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<sup>229</sup> PB himself inserted "221" at the top of the page by hand.

<sup>230</sup> Blank page

<sup>231</sup> PB himself inserted "222" at the top of the page by hand.

(continued from previous page) individualistic and medieval farming in the South, and its industrial squalor in the North, with but little cooperation between them, where the questions of currency and tariffs do not arise. How much more aggravated such a situation becomes between distant countries with fiercely individualistic governments composed of fiercely individualistic men, and how quickly soluble it is seen to be under a World Government of non-egoistic men with all the power at their disposal now latent in separate hidden national laboratories and workshops.

In this highly condensed statement is seen some of the work and thinking to be done in the future by self surrendered men if and when they arise in sufficient numbers to alter the balance of thought of humanity as a whole.

Let anyone who reads these notes and doubts these statements walk the bomb scarred streets of London and ponder his own impotence to prevent even greater damage except by this surrender of self in completeness. If, as was the writer, he [was]<sup>232</sup> required to try to give help and comfort to a thousand bewildered people driven from home by bombing his heart will tell him a thousand times that there lies before him no other way.

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NON-EGOISM

Nora Briggs

## 2.15 The Intellect

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THE INTELLECT

Nora Briggs

[223]<sup>234</sup>

(159-1)<sup>235</sup> Sharp clear thinking is necessary at all stages of the quest. In no way is the quest a means of escape from the responsibilities of life, and in no way does it belittle intellectual achievement. It will be seen when mysticism merges into metaphysics, and the attempt has to be made to understand the profound philosophy of the old traditions and align it with modern philosophy and psychology under modern conditions of life that the highest possible intelligence and the greatest possible clarity of thought is needed. It can be said with truth but without condemnation that many, very many mystics remain mystics because it is easier to be a mystic than it is to be a philosopher.

The maxim "The mind is the slayer of the real" has been only partially understood by the majority of mystics, and generally used as an excuse for making no mental effort. But only those who are intelligently courageous enough to bring

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<sup>232</sup> PB himself changed "is" to "was" by hand.

<sup>233</sup> Blank page

<sup>234</sup> PB himself inserted "223" at the top of the page by hand.

<sup>235</sup> The paras on this page are unnumbered.

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(continued from previous page) intellect sharpened to its finest possible point to bear on their understanding of the quest will one day have the courage to overstep the intellectual analysis into a synthesis of true insight. The mind cannot become the slayer of the real until it is strong enough to face the real and to fight all the issues involved. The quest is essentially an inner one, and to evade doubt and misunderstanding by taking shelter in emotional regard is permissible only until the seeker gains the strength to come out into the relative bleakness of mental fight. When the keen piercing mind has asked all its questions of the real, and has seen in perfect clarity that valid as its questions are they presuppose by their very nature answers which God alone can give, only then can it safely lay aside temporarily its analytical clamour, and enter into its own stillness, which is of God. When within that stillness at long last the mind perceives the might and majesty of the whole in which it is sustained, it ceases to strive for self sufficiency, and paradoxically attains it.

This statement, terse and highly condensed, must not be held to apply to any hurried short term programme of thought or discipline. The traditional philosophy affirms that all stages of the quest must be experienced and mastered, and none but an adept can see where the seeker stands.

It is made here to emphasise the value to the earnest seeker of the qualities of fine intelligence. By these he graduates from stage to stage in his inner life until finally in full surrender he lays his all before God. Then he finds that every talent of mind and emotion, of hand and brain so assiduously gained

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<sup>236</sup> Blank page

<sup>237</sup> PB himself inserted "224" at the top of the page by hand.

(continued from previous page) for self down the ages is returned to him with the injunction to use them for the Self.

## 2.16 Practical Value of Philosophy

(163-1)<sup>239</sup> And<sup>240</sup> so the philosopher finds himself back in the world of men far better equipped for the fight than the average man. His fine intelligence is now brought to bear on contemporary life. He perceives that change is inherent in all life, therefore he wastes no effort in resistance to change. He perceives that all men in all their efforts are engaged on the quest, and his own efforts whether of thought or activity are pointed to encouragement where this seems to be needed, or to discouragement if such he sees to be his task. He makes no home in any cult or group or community, although he may give help to any when it seems to him good to do so. Of all independents he is the most independent, but he wears no label. He wears his nationality lightly, has no class or racial prejudice, he can live with equal pleasure in affluence or poverty, and meet on equal terms king or scullion, judge or criminal.

Critics may say "Of what practical use is such a man in the world today, when humankind is rapidly dividing itself into two different ideological groups, just when the great discoveries of science have made available atomic bombs and bacteriological warfare?" They may go on to point out that very soon every man may be compelled to take sides.

It would require a long treatise upon the quest and its vast and to the average man, almost unimaginable implications to answer at all fully. But a few short answers may give some indications for further thinking.

Whichever side of the so called iron curtain the philosopher finds himself is

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<sup>238</sup> PB himself inserted "225" at the top of the page by hand.

<sup>239</sup> The paras on this page are unnumbered.

<sup>240</sup> This is a new paragraph which was originally continuous with the previous one, but PB has inserted a new title in between, thus making this a new topic & para.

<sup>241</sup> PB himself inserted "226" at the top of the page by hand.

(continued from previous page) immaterial to him. Also it is immaterial to the world and to the final issue between the two groups. In his heart the philosopher can never take sides, because God is on all sides. Let the student who reads these lines remember this well, it may help him in times of stress to listen with unprejudiced ears to things said on both sides, and in so doing to assess their value more correctly.

Do not expect to find the philosopher always on a pinnacle of esteem leading the most popular group. Do not rule out the possibility of hearing his voice amongst those called enemies.

Many unpredictable and apparently uncontrollable factors may decide for the student where he is and what he does in the world in both times of peace and times of war. The nearer he draws to true insight within his own being the less will these seeming vagaries of fortune influence him. In some measure he will experience the "peace at the centre of the storm" consciousness where the philosopher lives in permanence, and from where he can work anywhere in the world, at any job. Even a little of this experience will give a better answer to the questions asked by critics than volumes of words can do.

To the critics directly it can be said "If you could lay down every prejudice, and every self interest in the issues now ranged before you, do you not think you could judge them more fairly?" If in honesty the answer given is that it is impossible to do this, then we say "Then there is no other way for you than to take sides and fight, thereby making a violent change of conditions in the world wherein it may be possible eventually for you to do so." This is not an over simplification of the present world condition, it is only reducing to a

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(continued from previous page) dialogue the cacophony of voices.

God in the multiplicity of manifestation is flux and change unceasing which can be the "music of the spheres" or the "flames of hell," or any state in between depending on the viewpoint of the majority of human consciousness actively in the world at any time. As in the age long inner history of an individual so in the age long collective history of humankind the quest is ever engaged upon. An individual may far outstrip his fellows on this quest, and a philosopher in the world today is such a man. For the

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<sup>242</sup> Blank page

<sup>243</sup> PB himself inserted "227" at the top of the page by hand.

most part the world will not listen to him because it has not yet gained the means of understanding him.

But his practical value is immense. During the storm he is a centre of calm and a haven of refuge to the circle around him. To those who will listen he will continue to reiterate the tenets of the quest, and to live them in whatever job is his. Long after the storm has died down his voice will be heard quietly saying the same things. And when the phase of change by cataclysm and catastrophe is discarded by man for a gentler phase the philosopher will be called into the councils of rulers.

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## 2.17 God / The Absolute

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GOD/THE ABSOLUTE

Nora Briggs<sup>244</sup>

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(169-1)<sup>246</sup> At every point of the universe God is, and the eternal existence interpenetrates the temporary existence of every living thing.

If we say "God is a Mind," we err greatly. If we say "God is Mind" we speak more rightly. The introduction of this shortest of short words falsifies our idea of God because it separates, personalises, and differentiates the Absolute.

To think of God as a person is to think of a finite and imperfect being. God is a principle of being.

This does not exclude love and light.

God is not the frozen Absolute of Shankara<sup>247</sup> nor the logic splitting one of Hegel.

God is Love and Justice, Wisdom and Truth and Law, attributes which have been worshipped by man from ancient times.

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<sup>244</sup> "X11I, 2. (228)

GOD: The Absolute" is written across the top. This is the same stationary as the previous pages, so I assume it is Nora Briggs, even though it's not so noted in the left margin. "An Affirmation" was crossed out by PB and the title "The Absolute" was circled at the bottom of this page (see accompanying note) and an arrow drawn from thence to here.

I believe that the 2 refers to a subsection of class XIII, but it could mean that there was another intervening page, clearly lost prior to the hand-numbering of 227, 228 &c.

<sup>245</sup> PB himself inserted "228" at the top of the page by hand.

<sup>246</sup> The paras on this page are unnumbered.

<sup>247</sup> "Sankar" in the original.



No pilgrimage is necessary to any man or any place to find God, nor is it necessary to wait for any future time to develop apprehension of God. Divinity is here within our own very self, and abides with us now at this very moment.

World<sup>248</sup> Mind imagines and objectifies things and happenings, and man is within this space-time net. God is within the universe but unbound by its limitations. God is free in a sense in which no human being is free. For the conflict of motives which precedes every act of human freedom is entirely absent from the acts of God, which are truly spontaneous.

Mind can project itself into a myriad different patterns, which seem to be foreign to its own nature and unrelated to each other.

Mind is not the final Reality, but a basic aspect of it. Will is another.

It is more correct to speak of Mind as the

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GOD/THE ABSOLUTE

Nora Briggs

## 2.18 The World Mind

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THE WORLD MIND

Nora Briggs<sup>250</sup>

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(continued from previous page) All-conscious than as the unconscious. What we may rightly say is that viewed from the side which alone is known to us, a certain phase of it appears to be unconscious. The higher teachings state that all the phases of Mind are conscious ones.

The old view of mind was that it was something which emerged on the surface of the world process here and there. The new and better view will be that it is something which is present everywhere in all the four kingdoms of Nature.

The<sup>252</sup> question why the World Mind enters into manifestation transcends the power of man's finite mind to answer. The Very Reverend W.R. Inge, late Dean of St. Paul's Cathedral writes "My own opinion is that no rational explanation of the existence of the world is possible; it is a given fact which we must accept as an ultimate." In the biblical phraseology "No man can see God and live."

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<sup>248</sup> "The Absolute" was typed here as a title, but has been boxed and moved to the top of the page.

<sup>249</sup> Blank page

<sup>250</sup> "XIII" was typed at the top of the page in the original.

<sup>251</sup> PB himself inserted "229" at the top of the page by hand.

<sup>252</sup> PB himself deleted "Questions" by hand. Apparently this was to be the subtitle of this section. The double spacing here and later on the page reflects the original spacing.

Yet how many reams of paper, how many bottles of ink have been wasted in argument about that which transcends all argument.

When we seek comprehension of that aspect of the Overself where there is no universe at all, no activity, no ideation, we seem to enter a great void, an utter nothingness. The "I" cannot breathe in this rarefied atmosphere. And yet it would be the supreme illusion in a world of illusions to regard this void as the abode of unreality.

No object in the universe corresponds to the Overself; therefore we are forced to

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Nora Briggs<sup>253</sup>  
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(continued from previous page) term it "The Void," but the existence of all objects is only explained by its own.

We may fittingly compare the Overself with any catalytic agent of chemistry which, inert itself, activates other substances by its presence. We may carry the comparison further and point out that just as the catalyst is ultimately a product of the same primal stuff as these substances, however different they appear to be, so the thoughts and things whose play constitutes the universe are ultimately of the same primal essence as the Overself.

[Each]<sup>255</sup> time-tied and space-tied object requires some other thing to maintain its existence and is therefore dependent and relative, and hence imperfect in itself.

Everything changes its form and nothing keeps it permanently. It is the essence of things which is changeless and indestructible.

The universe is beginningless and endless, it is its appearance which is intermittent and temporary. It cannot be said to have been created or to have needed a creator. That which has always been in existence, though intermittently in manifestation as man sees it, which has had no known beginning or end requires no Creator. There is nothing for him to create.

The world Mind is common to all human minds and is the field of their interaction, and the notion that A. and B. are independent and

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<sup>253</sup> "XIII" was typed at the top of the page in the original.

<sup>254</sup> PB himself inserted "230" by hand.

<sup>255</sup> An entire paragraph was cut out of the page before "Each."

<sup>256</sup> Blank page

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Nora Briggs<sup>257</sup>  
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(continued from previous page) isolated minds is superficially correct but fundamentally fallacious. There is a common ground of mind, a hidden linkage, and the ideas of one can be transmitted to the other, albeit often unconsciously.

To know this man has to cease his excessive preoccupation with his person and achieve the standpoint of the witness. Theoretically the way to succeed in this would be to strip off all ideas until the mind essence is exposed, to eliminate all experiences until the ultimate experiencing self is discovered.

When we look at a thing we should not forget the Self which is the principle enabling us to perform the act. We should not overlook the Seer within whose consciousness space and time exist as ideas, but who is not within the limitations of either.

[It]<sup>259</sup> is a fundamental error to turn the pure mind into an object of experience in an attempt to reach comprehension. Mind can know everything else and is the inescapable condition of every experience, for by its

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(continued from previous page) light every object and every event is revealed, but it cannot itself be known in the same way that we know everything else. Ordinarily there is a knower and a known, and mind would have to transcend such a relation were it to become aware of itself, which means that it would have to transcend thinking itself.

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<sup>257</sup> "XIII" was typed at the top of the page in the original.

<sup>258</sup> PB himself inserted "231" at the top of the page by hand.

<sup>259</sup> An entire paragraph was cut out of the page before "It" by hand. "Comprehension" was originally typed as a subtitle and then deleted by hand.

<sup>260</sup> Blank page

<sup>261</sup> PB himself inserted "232" at the top of the page by hand. "XIII" was typed at the top of the page in the original.

Mind itself produces the categories of time, space and cause which make world experience possible and knowable, i.e. thinkable, which is why it cannot be grasped in the same way. The nature of mind is unique, and before its sublime verity speech trembles into silence.

Within the Overself, the infinite absolute principle of mind there arises the idea of the cosmos, and from this original idea proceed all other mental constructions that constitute a universe. Because the Overself is formless and unindividuated we have to picture it under the glyph of darkness. The cosmic idea will then appear as a primordial germ of light, called by the Hindus Hiranyagarbha (the golden embryo). The entire panoply of suns and stars and creatures are contained latently within this point of light. This first-born God is the primal idea.

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THE WORLD MIND

Nora Briggs

### 3. Paul Brunton's Writings - Idea Series & Related Topics

#### 3.1 PB: Progressive Stages of the Quest

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PROGRESSIVE STAGES OF THE QUEST (PB)<sup>263</sup>

(179-1)<sup>264</sup> [INDEX]<sup>265</sup>

1. Glimpses and Flashes of Insight.
2. Surrender of the Ego.
3. Lonely nature of the path.
4. Preparation tests.

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PROGRESSIVE STAGES OF THE QUEST (PB)

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PROGRESSIVE STAGES OF THE QUEST (PB)

Glimpses and Flashes of Insight

(181-1)<sup>267</sup> Consciousness is the unique element in every experience.

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<sup>262</sup> Blank page

<sup>263</sup> "IV. PROGRESSIVE STAGES OF THE QUEST" in the original. "IV" presumably refers to the old category system.

<sup>264</sup> The paras on this page are unnumbered.

<sup>265</sup> PB himself inserted "INDEX" by hand.

<sup>266</sup> Blank page

Once we learn the secret of our true nature we begin to perceive.

A ray from the Overself will shine upon our normal mind and transform and transfigure it. But moments of spiritual ecstasy are heralds of the high state which is yet to come when the Overself is taken fully into our councils and we have let go of the terrestrial ego with its dwarfed personal viewpoint.

## SURRENDER OF THE EGO

(181-2) Personal bias is often quite unconscious and constitutes a hindrance on the path to truth.

Jesus said "Except ye become as little children ye cannot enter the kingdom of Heaven" What did he mean? Consider the mind of children in whom the ego is but little developed. How ego-less they are. How spontaneous and immediate is their knowledge of the world around them.

The giving up of thoughts leads to the giving up of the personal self.

In his quietest moments a man hears in the depths of his being a voice which tells him that he comes from a country to which one day he must return.

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## PROGRESSIVE STAGES OF THE QUEST (PB) Surrender of the Ego

183

## PROGRESSIVE STAGES OF THE QUEST (PB) The Lonely Nature of the Path

(183-1)<sup>268</sup> Some complain that this quest makes them feel inwardly lonely and isolated. That is true. In one sense the study of philosophy will condemn the student to a forlorn solitude, for he will find few that care for it and many who despise it. But the loneliness is to help [him]<sup>269</sup> to find and feel the presence of the best companion, the Overself. This brings [him]<sup>270</sup> into sympathetic touch with all mankind through its revelation of unity. The feeling of isolation is only the inevitable differentiation from the self-deceived, the superficial and the intuitionally backward.

## PREPARATION TESTS

(183-2) Preparation must precede enquiry. No student can profitably undertake Vedantic enquiry who skips through this earlier stage. His enquiries will always be

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<sup>267</sup> The paras on this page are unnumbered.

<sup>268</sup> The paras on this page are unnumbered.

<sup>269</sup> "them" was changed to "him" with a typewriter.

<sup>270</sup> "them" was changed to "him" with a typewriter.

limited in depth and scope as well as ineffective in final result if he lacks the sound training of intelligence which should come first.

Do not be impatient. For you are learning the alphabet of a higher life. When you have mastered that you will begin to form words, and later sentences, and in time whole paragraphs. You must prolong through years, if needs be, this disciplining of mind and mood.

Teak, which is probably that hardest wood in the world, is cut from what is one of the slowest growing trees in the world.

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PROGRESSIVE STAGES OF THE QUEST (PB)  
Preparation Tests

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PROGRESSIVE STAGES OF THE QUEST (PB)  
Preparation Tests

(continued from previous page) Perhaps the teak tree which we have seen growing in the Far East and nowhere else has picked up something of the Buddhistic atmosphere of those lands, with their wonderful patience, as befits a faith which perceives life to be beginningless and endless; we do not know. Anyway the moral is that the higher the goal the longer it takes to reach, and that the better the goal the more patient the aspirant must be in his struggles to reach it.

An authoritative Tibetan text says "The best sign of spiritual progress is the gradual lessening of passions and selfishness." But the emphasis here should be laid on the word 'gradual'. The student, like most earthborn mortals, may suffer from sporadic outbursts of sudden passion or shameful anger. But this is insufficient reason for abandoning the quest. The sincere student will always be conscious that the path must be followed despite the grey hours of despondency and failure. It will always call him back with such insistency that he will now know life will grant him rest only when the goal is attained.

We may well feel that we fall far short of that standard which should be attained by enlightened people, but this does not mean that the quest is too difficult for us. It means rather that we must patiently pursue our way unfettered by failure, knowing that what is not achieved during the present incarnation will surely if gradually be achieved during coming incarnations. It means that we are never to permit hope to desert us but only to temper it with understanding.

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## PROGRESSIVE STAGES OF THE QUEST (PB)

(continued from previous page) Most of us cannot help being mistaken at times, but all of us can help being stubborn after our mistakes have been pointed out to us, either by our own experiences or by another human being.

We<sup>273</sup> start with psychology, proceed to epistemology, and end with ontology. In other words, we start with what is given to consciousness, we proceed to what is really known, and we discover that knowing must end in being.

Realisation is not a mere feeling because feeling is sub-rational. It is not a mere concept because concepts are finite. Yet it fulfils the demands of both feeling and reason inasmuch as it contains both categories. Paradoxically, however, it also transcends them. The flux of life is transformed into diviner shapes.

## PROGRESSIVE STAGES OF THE QUEST (PB)

## PROGRESSIVE STAGES OF THE QUEST (PB)

(189-1)<sup>276</sup> To give up the "I" is very hard, yet that is our one and only task. The right attitude eclipses the ego and brings peace, whereas the wrong attitude enhances the ego and brings pain.

Habitually if unconsciously we split all experience into the world that is known and the I that knows it, into the "not I" and the "I."

Consider what happens when we become intensely interested in a story unfolding itself on a cinema screen. What happens during the deepest points of such concentration? For the time being we actually forget ourselves, and we drop the whole burden of personal memories, relations, desires, anxieties and pettinesses which constitute the ego. Temporarily the "I" is transcended. The attainment of the Overself is nothing more than the ability to detach, not destroy, the ego at will.

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<sup>273</sup> This statement makes me pretty sure that this is Nora Biggs and not PB's writing. He would 'start' with mentalism. – TJS

<sup>274</sup> Blank page

<sup>275</sup> PB himself inserted "By P.B." at the top of the page by hand.

<sup>276</sup> The paras on this page are unnumbered.

Our sufferings arise out of our own failings, out of our inability to pass tests unconsciously invoked by our entry into the orbit of this quest. But even those sufferings, like all which come out of such contacts, carry tremendous spiritual lessons, and we can if we will turn them to great profit and inner progress. For what is progress after all? It is from the standpoint of the ego to that of the non-ego, the Overself.

The personality is but a transient shadow; a shadow presupposes a light; the light of the real self exists; renounce living in the shadow and move over to the light.

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PROGRESSIVE STAGES OF THE QUEST (PB)  
Surrender of the Ego

### 3.2 PB: V. Practical Philosophy

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V. V. PRACTICAL PHILOSOPHY (PB)

(191-1)<sup>278</sup> PRACTICAL PHILOSOPHY

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V. PRACTICAL PHILOSOPHY (PB)

193

V. PRACTICAL PHILOSOPHY (PB)

(193-1)<sup>279</sup> Bradley defined philosophy as the finding of bad reasons for what one believes by instinct but Aldous Huxley has endeavoured to improve on this. He says "finding bad reasons for what one believes for other bad reasons – that's philosophy."

In India popular ignorance gradually identified philosophy with those monks and anchorites who had fled from the world and its woes to monasteries or mountains.

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<sup>277</sup> Blank page

<sup>278</sup> The paras on this page are unnumbered.

<sup>279</sup> The paras on this page are unnumbered.



It was once the fashion of many people to sneer at philosophy and to regard philosophers as a ridiculous compound of foolishness and fatuity, but time has begun to change all that.

The notion that there is something futile about philosophy is quite correct when applied to what passes under that name very often, but quite incorrect when applied to genuine philosophy, and it is genuine philosophy which is here presented.

The value of knowing truth lies in its potency for making clear the art of fine living. A philosophy which is not strong enough to vivify personal life is no more than a dry and dusty intellectualism, and when philosophy becomes a mode of intellectual wrestling and contributes little or nothing to action it falls rightly into neglect. Its proper business is to rescue man from mechanical and unintelligent activity and put him on the path to a deliberately wise existence. It should be an insurance against making ethical errors or undertaking stupid enterprises, and its study is the premium to be paid for this valuable insurance.

Here then is a teaching, very old and very wise, which summarises all human knowledge, actual and possible, and which shows man how best to shape his personal and practical life. I am not its originator. I can but try to re-present

194<sup>280</sup>

V. PRACTICAL PHILOSOPHY (PB)

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(continued from previous page) it to a troubled, broken and blinded world which waits for this knowledge in modern form, as a benighted traveller waits for the dawn.

This philosophy rightly understood and rightly used will make men who make history. It calls for people who are ready and able to raise it above the status of a tea table topic, and to devote to its study and practice not merely an occasional free evening, but their whole lives; and who will not only understand these great truths intellectually, but feel their transforming power in their hearts, and courageously live them in every day life. For whoever masters this philosophy will soon feel its invigorating influence in every sphere of his activity, and in its light he will walk life's ways with calm assurance.

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<sup>280</sup> Blank page

<sup>281</sup> Blank page

(197-1)<sup>282</sup> Once I stood on the wide pavement of Broadway. All around flashed and re flashed the electric advertising signs of "The Great White Way." A ragged young man bearing a bundle of newspapers came up to me, thrust a paper close to my face and shouted raucously "Man and woman shot." The never ending roar of motor traffic dinned in my ears. Crowds of people pressed by me; expectant faces intent on snatching an evening's pleasure, tired faces eager to get home after a day's toil, painted faces striving to retain a semblance of beauty, hard ominous faces emerging from New York's underworld with sinister intent. There was the stir of exultant activity. I looked around at the crowd which jostled me, and peered questioningly into the faces which moved like a cinema film before my eyes. Which one seemed to express the attainment of inward happiness? Which one revealed a serene detachment from its destructive environment? I turned away, sadly disappointed in my quest. Nearly all had been suborned by the temptations that form such an alluring accompaniment to modern existence. They did not understand that the transitory is true but trivial; the eternal is true and great. They did not understand that baronets cannot escape broken hearts, nor millionaires the miseries of disappointment. They did not know that once a man has taken measure of the suffering which is inherent in life, the wrinkled demon of reflection will pursue him into the very haunts of revelry. He may view with pleasure a hundred happy figures dancing in gay abandon, when lo! its sneer sounds abruptly in his ear, "and even these are but dream figures dancing towards their silent graves." And so they wander through the years alternating between the red flames of passion and grey coolness of

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V. PRACTICAL PHILOSOPHY (PB)  
The Need

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The Need

(continued from previous page) calculation, until the little candles of their lives have guttered out.

They who think that the purpose of human incarnation is to increase pleasures and accumulate property have learnt nothing from the instability of life and insecurity of possessions which has marked the period now passing.

The greatest evils of our age are not in its outward materialism but in its inward ignorance, and not in its practical inventiveness, but in its mental unbalance.

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<sup>282</sup> The paras on this page are unnumbered.

<sup>283</sup> Blank page

When we mistake transient sense gratifications for true happiness we suffer later for our error. When we fail to discriminate between what is perishable in our lives and what is truly enduring we rely upon illusory values. The future tempts or torments us; the past keeps us half buried in its memories; while the truth which could lift us into a region that liberates us from all temporal tyrannies is disdained. Yet peace, sublime and ego free, can exist for us only when we learn to live, as it were, upon the pin point of a moment where all hopes for the future are not allowed to imprison us, and where equally all memories of the past are merely held and do not hold us.

We attain peace, as Buddha pointed out, when we are free from all desires.

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V. PRACTICAL PHILOSOPHY (PB)  
The Need

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V. PRACTICAL PHILOSOPHY (PB)  
Inspired Action<sup>285</sup>

(201-1)<sup>286</sup> Inspired action is the means of reconciliation between seclusion and society, the service of the noisy crowd with the silence of lofty thought. Spirituality ceases to be a monopoly of the cloister, comes out of the confinement of church, temple, monastery or mosque, and walks in the marketplace among busy men.

For philosophy teaches us that there is no sharp division between the world of surrounding things and the world of internal aspirations, that both are of the same ultimate essence of mind. Therefore the philosopher will despise nothing because it is supposed to be material just as he will discard nothing because it is supposed to be anti-spiritual. He has glimpsed the great mystery of all existence, and knows that all things are within and participate in the Overself. Philosophy is identical with action and not with inertia. To make it anything less is to abuse words, for as the "love of wisdom" it must include the application of wisdom.

"Love cannot be idle," says Ruysbroeck.

"I preach you the truth, O monks, for deliverance and not for keeping idle," says Buddha.

The hidden teaching affirms that the universal manifested existence is a Becoming, a change from one condition to another. It is absurd to suggest that a truly spiritual life must be a static one. A static human existence is impossible, and whoever seeks one seeks in vain.

The ideal of the philosopher is to reach and retain a transcendental state of mind and remain fully aware and active in the common human state.

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<sup>284</sup> Blank page

<sup>285</sup> "(V) Inspired Action." was typed across the top of the page.

<sup>286</sup> The paras on this page are unnumbered.

Life in the active world is simply expression, and the divine life can be lived everywhere.

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V. PRACTICAL PHILOSOPHY (PB)  
Inspired Action

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V. PRACTICAL PHILOSOPHY (PB)  
Inspired Action<sup>288</sup>

(continued from previous page)

No defence need be made to the fanatics who decry and denounce our desire to get some comfort and convenience from the earth's resources. Western civilisation so condemned by Oriental critics possesses much that is admirable, despite its obvious faults.

Man is not called upon to renounce his great discoveries and works, but to renounce selfish usage of them.

There can be no salvation in the attitude of mind which denounces the West as wicked and material Occidentalism and upholds an ascetic disdain of material things.

The God Who is to be found within ourselves must also exist equally outside ourselves in the phenomenal universe, else how would He be Infinite.

No, we must rebut the accusation of materialism as stupid, and point out that a better name would be realism. Life in activity is as real as live in repose; expression is no less divine than meditation; and they who have discovered the divinity within themselves will forthwith recognise it throughout the universe.

The balanced life.

We need to achieve a balanced life with a wise alternation between action and repose, work and meditation, being positive and being passive.

Only the philosopher has the orientation of outlook which enables a man to take his political, social and economic bearings correctly.

It may not be often that the floors of city offices are trodden by the feet of they who also wander in the caves of mystic contemplation; nor the hubbub of the stock exchange heard by they who also hear the sweet silence of the inner self. The combination in one personality of the two

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V. PRACTICAL PHILOSOPHY (PB)  
Inspired Action

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<sup>287</sup> Blank page

<sup>288</sup> "(V) Inspired Action." was typed across the top of the page.

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(continued from previous page) opposite characteristics of meditation and action may be infrequent, but there are men who have achieved it, and who realise that work is not only to make a living, but a life.

When there are more such men in towns and cities, when they walk in the hard metropolitan streets and the busy bartering places revealing a serene state of mind which is held and maintained no less among crowds than in solitary places, the soulless character of so much of modern life will be redeemed. The philosophy of inspired action of such men brings blessing on mankind. Such men have accepted their lot in worldly life and seek to do their duty; they turn occasion into opportunity and bring the sense of sublimity into their prosaic hours. Their own diviner peace and spiritual poise is blessing to their neighbours like fresh dew on a parched land.

Another name for inspired action is unselfish work. The spiritual man will work no less hard than the average man; his work will be well done, with understanding, calmly, with detachment. His aspiration is towards Perfection, the Supreme Divinity, and this attitude will be seen in all his work, even in the meanest task. He works without the fever of ambition or greed, and he does not allow any pains or pleasure, difficulties or problems to move him from the ideal he has set before him. With calm and equable spirit he does his best. More he cannot do.

A man who is attuned to cosmic harmonies cannot fail to express harmony in all his worldly activities.

This is a quest to be undertaken by those who have suffered and smiled and are still ardently alive, not for those heavy humourless

(continued from previous page) persons who are ascetically dead. Therefore let those of us who are condemned to toil for our daily bread not forget to toil for the spiritual Bread of Life. The notion that a spiritual man may not work vigorously in the world of

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<sup>290</sup> "(V) Inspired Action." was typed across the top of the page.

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business and industry is as nonsensical as the notion that a man who can compose perfect music may not eat a hearty dinner.

There is nothing to prevent the sage from being a successful businessman, and nothing wrong in practical activities, for the simple reason that he will not cease being a sage nor lose himself in his activities, and he will remain rooted in Reality amid the world of thoughts and things.

Voltaire wrote of Marlborough that he had a calmness in the midst of tumult and danger "which is the greatest gift of nature for command." Thus even a soldier can derive great benefit from yoga.

Daily meditation will overcome the materialising effect of constant contact with worldly influences, by bringing together the inner and outer selves in communion with each other, one giving strength and light to the other, and the latter expressing this inspiration in active life.

We are able to live a complete and creative existence only after we have arrived at a true attitude towards life through spiritual unfoldment. Only then can we walk the world's ways in safety.

In the end we may learn whether our feelings were wise or deceptive, our thinking sound or unsound, by the experience which comes from our consequent acts. Dreamers, escapists, and ascetics who shy away from activity deprive themselves of this valuable test.

We shall find we must have the strength

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Inspired Action

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V. PRACTICAL PHILOSOPHY (PB)  
Inspired Action

(continued from previous page) to say "No" to a thing before we have the inner right to take it. We must learn how to renounce a thing before we can possess it.

We must learn to remain ultramystically aware always, even while we are externally preoccupied with any matter in hand. Our work will not suffer, but be all the better for the poised emotion and peaceful mind which this brings.

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### 3.3 PB: XX. Philosophic Mysticism

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XX. XX. PHILOSOPHIC MYSTICISM (PB)

(211-1) XX. PHILOSOPHIC MYSTICISM.

1. Introductory.
2. The need for a modern exposition.
3. Its superiority over unreflective mysticism.
4. Quietism and escape from action is not the way.
5. Visions and experiences.
6. Meditational practices.
7. The World Idea.
8. Seeking the mind in itself.
9. Advanced philosophy. The Goal.

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XX. PHILOSOPHIC MYSTICISM (PB)

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XX. PHILOSOPHIC MYSTICISM (PB)

Introductory

(213-1)<sup>295</sup> We begin to tread this ultimate path by liberating the mind from trite and stereotyped ideas, by unloading our learned lumber.

The elements of truth contained in this doctrine will not be plain to all, it is too alien to the mind of the modern world to be of much immediate practical help, nevertheless I hope it will shine down a few rays upon those who deny all light except from the stars of materialism.

It is when philosophy is fully carried into life that its value becomes clear, for nothing is so fortifying against the struggles of life as the philosophy of truth.

How many have wandered through the different festive halls of metaphysics and flirted with the first and last systems, only to emerge with a heart as hungry as ever. The head may help us to know but the wars of life must be fought and won in the heart.

The study of philosophy performs a double service, it both calms the mind and also sharpens it.

But true culture is not compartmental, and true philosophy embraces the whole of life in all its aspects.

When a metaphysical criterion is so deadly dull and tropic dry as to fail to satisfy the finer emotions; when it would reduce life to mere intellection, and man to a being inescapably enmeshed in a logic machine; when it would deaden all appreciation of

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<sup>294</sup> Blank page

<sup>295</sup> The paras on this page are unnumbered.

beauty, suppress all warmth of emotion, and paralyse all vigour of action it becomes of little use to living men. When it turns away from the claims of beauty, humour, joy and love as though they were opposed to reason, and

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Introductory

(continued from previous page) when it confuses the a-logical with the illogical by raising prejudice based on logical reasoning alone against mysticism, ignoring the historical facts of man's mystical experience in every age; when it can only criticize and never create, then this metaphysical criterion must itself be modified to include the whole man, and not only the half man which is intellect. A metaphysical view of life which is limited to interpretation by reason alone is incomplete.

Metaphysics may begin as a meditation on death but it cannot end there.

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PHILOSOPHIC MYSTICISM  
Introductory

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XX. PHILOSOPHIC MYSTICISM (PB)  
Visions and Experiences

(217-1)<sup>298</sup> The mystic has everything to gain and nothing except illusions to lose, if he learns at the philosophic level just what it is that he is doing, and what lies behind his experiences and intuitions. Such knowledge puts him in a strong position. It is they who come to the mystical experience with insufficiently prepared and informed minds, and with inadequately balanced character who misinterpret and misunderstand.

Philosophy would rescue mysticism from the temperamental neurotics who largely favour it, and identify it with sane well adjusted men and women.

Whistler, whose genius in painting is undeniable, gave valuable advice to young artists which could apply just as well to mystics both young and old. He wrote "Distrust everything you have done without understanding it. It is not sufficient to achieve a fine piece of painting. You must know how you did it, so that the next time

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you can do it again...Remember which of the colours you most employed, how you turned the shadow into light etc., and if you do not remember do your work all over again, for one fact is worth a thousand misty imaginings."

In the mystical experiences, whether phenomenal or intuitional, of unphilosophical persons, there are two elements. There is the actual phenomenon or intuition itself, and there is something which is unconsciously added to it by imagination.

The mystic really, if subconsciously, conjures up some or all of the visual and audible parts of these phenomena out of his own imagination. The dream mind works in precisely the same way, it takes a frame of genuine wakeful experience and spins it out by creative imagination into something which hardly resembles it at all.

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Visions and Experiences

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Visions and Experiences<sup>300</sup>

(continued from previous page) The mystic's phenomena is often symbolic, and should not be accepted literally, but intelligently examined for what lies behind the symbol.

To the extent that the indiscriminated predilections and suggestions enter into his comprehension of the real, to that extent such comprehension is unreliable.

These explanations do not mean that the visions of a disciple who has a living contemporary spiritual guide are entirely self-constructed. On the same principle whereby the Overself makes token responses in the same mental form wherein it is worshipped, so it gives him constant visions of his living guide as being the most helpful.

Moreover this same power may operate when the mind of anyone is unconsciously linked up with a living adept by intently and sympathetically reading one of his writings. Ideas may be transmitted from one brain to another without any visible medium of exchange.

The reader may awake one memorable morning with a new light in his mind, a new idea, or an inspiration unknown before. The material thus communicated to and through him may be new to his conscious mentality, superior to his ordinary knowledge. It may, in short, be a revelation.

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<sup>300</sup> "XX." Was typed across the top of the page.

In this way it is possible for an adept to preach to men and persuade their minds without uttering a single word that is physically heard. But there must be some linkage for his mental force, be it his printed words, a written letter or a personal photograph.

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Visions and Experiences

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XX. PHILOSOPHIC MYSTICISM (PB)  
Its Superiority over Unreflective Mysticism

(221-1)<sup>302</sup> Mysticism reaches its highest value when it becomes philosophic mysticism. Philosophy is part of the last stage of the pilgrim's journey. He moves through the ascending order of religion, mysticism and philosophy, each stage being more difficult and more complex than the previous one.

There comes a time when the mystic has need to analyse his mystic experiences and to rationalise his mystic intuitions, and then he must turn to philosophy to make explicit the human, the intellectual and the emotional parts of the mystical experience, and to convert what he vaguely knows of the Divine into direct insight.

It is only when mysticism has firm roots in philosophic understanding that it is free from doubt, delusion and fantasy.

The unphilosophic mystic will get himself entangled in his own pet ideas and images and with every meditation tie more firmly the knots which keep him ignorant.

The wise mystic will concentrate on a particular form, whether it be his God or his teacher, during meditation only that in the end he may succeed in getting rid of all forms. Nothing is especially venerable to him but everything may at best be an aid to concentration because it most appeals to him. His ultimate aim is not to enslave himself to the mental picture of Jesus or his master, but to free himself from all mental pictures.

For he who has the sharpness to comprehend these words and the courage to follow them the moment will dawn when he will pass beyond this limited and finite existence and attain the beatitude of realisation. He who lacks both will remain a mere mystic - nothing more.

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Its Superiority over Unreflective Mysticism

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XX. PHILOSOPHIC MYSTICISM (PB)  
Its Superiority over Unreflective Mysticism

(continued from previous page) It can therefore be said that in the hands of a philosopher yoga becomes an instrument for effecting release, whereas in the hands of a fool it becomes an instrument for effecting bondage.

Mysticism is an essential part of philosophy, and there can be no philosophic insight without mystical experience, but the mysticism must be enriched and informed by philosophy.

The mystic wants to banish thinking altogether, philosophy would deepen and control it.

The mystic knows only vague seekings for truth, philosophy puts these into clear formulations for him.

Philosophy sets the mystic on the way to better understanding of himself and of truth. It rescues him from the error of accepting ego inspired teaching for the Overself's guidance.

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XX. PHILOSOPHIC MYSTICISM (PB)  
Its Superiority over Unreflective Mysticism

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XX. PHILOSOPHIC MYSTICISM (PB)  
Seeking the Mind in Itself

(225-1)<sup>305</sup> The first step in this quest is to learn to concentrate thought, the second is to learn to efface thought, and the third is to learn to use thought and to drop it at will.

The practice of mental concentration must precede the study of metaphysics and [be]<sup>306</sup> put to its fullest use in that study. Metaphysical study must precede, and then in its fullness serve the still more subtle learning of mind turned objectless on itself. Therefore the first task is so to discipline the mind that sustained and prolonged concentration on one point can be maintained undisturbed by any distractions. The second task is purely philosophic, and is the [using]<sup>307</sup> of thought to its utmost limit. The third is the practice of meditation-trance-reverie, when the entire world idea is brought within the self, and the Seeker, deeply imbued with metaphysical knowledge and with all his powers fully alert though in controlled abeyance, sits self-absorbed.

Seeking to know the pure self directly – this is contemplative self enquiry.

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<sup>305</sup> The paras on this page are unnumbered.

<sup>306</sup> PB himself inserted "be" by hand.

<sup>307</sup> PB himself changed "use" to "using" by hand.

The period of cessation of thought which flickers like lightning between two thoughts is the period when one is in the self.

Pure consciousness is that which is beyond the observer-observed state. Unconsciousness is that which is experienced in sleep.

Thinking is an indirect method of knowing. Our senses also are indirect means of knowledge.

Without the senses we should not know the world existence. Without the mental faculty we should not know (be aware of) thoughts.

When we shut our eyes the table does not exist for us. Similarly if we shut the thinking mind thoughts do not exist for us.

Contemplative self-enquiry gives knowledge of the pure Self which is direct cognition without an intermediary.

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Seeking the Mind in Itself

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XX. PHILOSOPHIC MYSTICISM (PB)  
The World Idea

(227-1)<sup>308</sup> In dreaming we see the world as outside our mind and body and do not discover that it was really inside until we awake, and then the world seems outside our mind and body and we do not discover that it was really inside until we reverse and enter the conscious dream condition of meditation-trance-reverie.

The yogi reduces the world to dream idea

by samadhi savikalpa

and to dreamless sleep by

nirvikalpa samadhi,

just as the metaphysician reduces it by reasoning. The yogi stops there, but the metaphysician knows he must go further.

Being is outside ordinary consciousness and impenetrable to ordinary, i.e., intellectual thought. The ordinary faculties of man move in a vicious cycle when they endeavour to reach what transcends them, and to apprehend a super-intellectual truth. But these faculties are far from useless in such a quest, they can lead man to the right gate even if they cannot carry him through it, and with the slow dropping out of the ordinary intellectual self centred absorption a more profound enquiry arises within the mind. It no longer asks "Who am I," but "What is the world."

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<sup>308</sup> The paras on this page are unnumbered.

XX. PHILOSOPHIC MYSTICISM (PB)  
The Need for a Modern Exposition

(229-1)<sup>309</sup> We who live today have witnessed the dreadful condition to which materialists have brought mankind, and the neglect or inability of mystics to mend it, and we see that neither mysticism nor materialism is enough. Something is needed which combines the outward turned active realism of materialism, the inward turned thought centring of mysticism and a still higher view, which, while equilibrating and synthesising the other two, strives to comprehend and fulfil the total evolutionary purpose of Nature. Only philosophy satisfies this need.

The 20<sup>th</sup> century faith must combine reason with emotion, talk with doing, ancient truths with modern needs. It must be delivered in language intelligible to the modern mind. It must rest upon a sound intellectual basis.

The need today is not to resurrect the corpse of medieval religion and mysticism, still less of antique mysticism, and dress it in modern scientific clothes. It is to translate the ancient wisdom into contemporary psychological and common terminology, and to rewrite the antique and often obscure texts into plain expositions of modern literature, however much the pundits and priests may object to fresh and unconventional interpretations of their old literature.

However wise the ancients were, the fact remains that we have more knowledge today, and greater understanding.

Ancient ways of living and thinking were so different from what they are today, that strict obedience to the old mystic writings and techniques is often quite impracticable now, and sometimes even undesirable.

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The Need for a Modern Exposition

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The Need for a Modern Exposition

(continued from previous page) A modern spiritual message must not be severed from the cultural and economic realities of its time. It must be flexible or its power to influence men will become little or nothing.

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<sup>309</sup> The paras on this page are unnumbered.

It must depend less on priests and teachers for its realisation and more on self effort and self determination. Man must be taught to turn inwards and tap his own resources for the winning of his own salvation.

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The Need for a Modern Exposition

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XX. PHILOSOPHIC MYSTICISM (PB)  
Advanced Philosophy - The Goal

(232-1)<sup>311</sup> When the mystic has arrived at self knowledge he has found the key to true knowledge of the universe, for man contains within himself all the elements of the universe. Nevertheless it is still but a key and until it is inserted in the lock and applied, knowledge of truth in its ultimate fullness eludes him.

The gnosis of the universe is necessary to consummate and complete the gnosis of man.

My friend, Swami Ramdas, who is an advanced and deservedly respected Indian mystic writes in his commentary "Gita Sandesh" in Chapter VII Bhagavad<sup>312</sup> Gita "It is clear that realisation of the [Overself] is not everything. A full knowledge and attainment of God in his all-inclusive and all-comprehensive totality is the goal... This grand Yoga is not easy to obtain. Among thousands of people there would be hardly one who would strive for this Yoga." This is a significant admission, for the Swami is usually disdainful of metaphysics.

The mind having passed beyond the bondage of nature shines forth in its pure intelligence. It is in the mysterious nothingness where there exists neither the vision of God in any form, nor even the thought of God as apart from oneself, and where the universal activity is stilled and silenced that our strivings for reality and truth find their final satisfaction.

In that stillness no thoughts are held at all, and the whole thought-series however steady it be, is dispelled and replaced by awareness of pure Thought itself.

This is not a pleasant torpor, but a state of pure intelligence, an intensely dynamic state of mind and being.

Bliss or happiness does not belong to this state but to lower ones.

"How can there be bliss where there is no

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<sup>311</sup> The paras on this page are unnumbered.

<sup>312</sup> "Bhagavat" in the original, which is an alternate spelling.

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Advanced Philosophy - The Goal

(continued from previous page) sensation?" an enquirer asks of Shariputra.<sup>313</sup> Shariputra replies "This precisely O friend is bliss, that here there is no sensation."

The notion that by Yoga unlimited bliss is gained is absurd.

The philosopher seeks only noble peace.

"There is no higher happiness than the peace of Nirvana" announced the Buddha.

The finite individual self can by purification become cosmic consciousness, hence God consciousness, but it cannot become omnipotent, which is a property of God alone. Only God can create worlds.

When a man is divinised it does not mean that he is Divinity.

This is not monism. For monism may teach that the universe is one, but it may also teach that there is a Being or Power which emanates, contains or creates that universe, thus setting up what is really a duality. Philosophy admits of no such possibility, and subscribes to non duality only.

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Advanced Philosophy - The Goal

XX. PHILOSOPHIC MYSTICISM (PB)  
Quietism and Escape from Action is Not the Way

(237-1)<sup>315</sup> To be content with merely establishing quietism of mind is an inferior attitude to that to which philosophy points, which is to establish an equilibrium of all the forces of man's higher and lower selves.

The early Buddhism praised Quietism not as an end in itself but as a prelude to sustained efforts of mental concentration, and as a consequence of mental toil, for peace is not won as easily as emotionalists sometimes think. It is won only after tremendous struggles.

W.R. Inge writes "It is a common criticism brought against mysticism of the Indian type, that it ends in metaphysical nihilism. The mystic who tries to apprehend the infinite grasps only zero. {...} But the danger certainly exists, and the best writers on

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<sup>313</sup> Original has "Sariputta," which I think is the Pali version. —TJS

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<sup>315</sup> The paras on this page are unnumbered.

mysticism have fully admitted it, that we may grasp at a premature synthesis and simplification of experience and so lose the rich content of spiritual life. The vacuity, passing almost into idiocy, of many contemplatives is an object lesson in the consequences of this error. But no disciple of Plotinus is likely to fall into it; he teaches that we must gain our soul first, and surrender it afterwards, there are no short cuts to the beatific vision. ... .. A lower type of mystics {...}<sup>316</sup> who make the tragic mistake of imagining that they are what they only dream about, and who in consequence miss that creative activity in the outer world without which the soul cannot gain its freedom or perform its task."<sup>317</sup>

The popular belief that sages are to be found in far off mountain retreats or monastic ashrams is an erroneous one. There are only would-be sages in such places, those who have fled the world because their minds are

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XX. PHILOSOPHIC MYSTICISM (PB)

Quietism and Escape from Action is Not the Way

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XX. PHILOSOPHIC MYSTICISM (PB)

Quietism and Escape from Action is Not the Way

(continued from previous page) affected by its disturbances and distractions. Or they are egoistic self centred recluses who suffer from maladjustment to the hard problems of marriage or earning a living.

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<sup>316</sup> Part one of this quote is from page 117 of Dean Inge's *The Philosophy of Plotinus*, the Gifford Lectures at St. Andrews. Underlines show parts used and ellipses mark the beginning and end. The original reads: "It is a common criticism, brought against mysticism of the Indian type, that it ends in metaphysical nihilism. The mystic who tries to apprehend the infinite grasps only zero. As applied to the actual teaching of Indian thinkers, the criticism is based largely on Western misunderstanding of Eastern thought. Nirvana is not what Europeans have agreed to paint it. But the danger certainly exists – and the best writers on mysticism have fully admitted it – that we may grasp at a premature synthesis and simplification of experience, and so lose the rich content of spiritual life. The vacuity, passing almost into idiocy, of many contemplatives is an object-lesson in the consequence of this error. But no disciple of Plotinus is likely to fall into it. He teaches us that we must gain our soul first, and surrender it afterwards; there are no short cuts to the beatific vision."

<sup>317</sup> This quote is from page 192 of the same lecture, "The Philosophy of Plotinus, the Gifford lectures at St. Andrews Vol. 2;" the underlines show the parts used. "It is only in a lower type of mystics that it is dangerous – in that class of aspirants to heavenly wisdom who make the tragic mistake of imagining that they are what they only dream about, and who in consequence miss that creative activity in the outer world without which the Soul cannot gain its freedom or perform its task."

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We are told by some organisations that the Masters live hidden in retreats far from the haunts of men, rapt continually in ecstatic thought. But this cannot be the ultimate goal. The philosophic ideal is much broader than this attitude.

The philosopher who has attained such fixity of soul that the mind never slips from awareness of its own essence, and makes no radical reaction to the thoughts or senses, has nothing to gain by renouncing the world and living in the apathy of a cave or monastery, and everything to give by staying in it and helping his fellow men to gain a similar enlightenment.

It can be but a sham peace which is reached and held only by indifference to the sufferings and errors of human hearts and minds, and not an indication of perfection.

If he stays the course the mystic will find as we have found, that mysticism and contemplation are preparations for higher realisation and for wiser and wider action. The efforts both of metaphysics and mysticism must be transformed into living being by the addition of action and ultra mystic contemplation.

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XX. PHILOSOPHIC MYSTICISM (PB)  
Quietism and Escape from Action is Not the Way

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XX. PHILOSOPHIC MYSTICISM (PB)  
Meditational Practices<sup>320</sup>

(241-1)<sup>321</sup> The meditational exercises given in earlier books are not now displaced, but should be regarded as leading up to the present ones and finding fulfilment in them.

A university label of being a graduate in academic philosophy is less important on this quest than an invisible label of being a graduate in ultra mystic experience.

There is every reason in these days why the metaphysical and mystic exercises should be carried out side by side.

These exercises attain the goal through achieving the same psychological condition but by different methods. They bring all thinking and imagining to an end, not through poverty of thought or incapacity of imagination, but through the fullest development of both.

If the results are unsatisfactory, if the Overself remains as elusive as ever, this should warn us to look for the causes. And we ought to look first in the man himself, and second in the technique he uses.

It is an error to ignore ultimate truth, philosophy, merely because it may not produce results that impress us with immediate tangibility. There is a consciousness

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<sup>320</sup> "XX. PHILOSOPHIC MYSTICISM" was typed across the top of the page.

<sup>321</sup> The paras on this page are unnumbered.

behind the thought current. He who watches his thoughts in search of this consciousness will discover that the latter is the real eternal present.

The fallacy of the notion that wisdom is attained by a meditation which merely cuts off the sensations may be demonstrated by considering the case of a man born deaf and blind. He will receive far fewer sensations than the normal man. He should, by this notion, be far wiser than normal men. But the case histories of institutions devoted

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Meditational Practices

(continued from previous page) to the care of these unfortunate persons does not verify such an assertion. No, meditation must cut off sense stimuli only the better to master them, not to gain wisdom from self mutilation.

The apathetic ascetic who would mutilate his feelings may do so, but the wise student will not wish to do so.

The ascetic who can live for years in a trance, assuming such a feat possible, merely becomes as apathetic as a dried up mummy, and not a sage.

Here then is a system which is both scholarly and rational and yet satisfies the heart's yearnings, and which offers as its prize the immediate dawning of truth upon the mind through pure reflective analysis of experience.

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XX. PHILOSOPHIC MYSTICISM (PB)  
Meditational Practices

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XX. PHILOSOPHIC MYSTICISM (PB)  
Psycho-Analysis<sup>324</sup>

(245-1)<sup>325</sup> [Observation shows]<sup>326</sup> that the psychoanalytic method is directed wholly towards restoring a person to a normal condition of mind, when the normal condition

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<sup>324</sup> "XXVI - PSYCHO-ANALYSIS. (XXVI)" was typed across the top of the page. This section was typed on different stationary/paper, darker, cheaper than the previous many pages.

<sup>325</sup> The paras on this page are unnumbered.

<sup>326</sup> PB himself changed "My observation is" to "Observation shows" by hand.

to the patient may be without sense or meaning. The ordinary analyst points to no ideal, no goal, sees no beauty, no meaning. Having brought his patient to something approaching normality, the analyst then breaks the link with himself which the patient in the first days of treatment was encouraged by every means to form. The breaking is sometimes almost brutal. The analyst makes himself appear to be the reverse of what the patient has thought him to be. He will be rude, harsh and unkind, or anything else which occurs to him. So that the most the patient has received is a return to the point where he was defeated before, with the added incubus of a lot of dubious knowledge of the contents of his mind ill-digested and unexplained.

The patient whose analyst is also a priest is in far better hands. Jesuit Fathers are often highly skilled psychologists, and they can gently transfer the patient's dependence on them to dependence on a concept of God.

Ideally all true friendship should be of a quality which gives to those within it that sympathy and understanding, that outlet for unresolved thinking, which the analyst tries to give. The apex of such friendship is the Master-disciple relationship, rare though it be.

It is noted that in communities where "confession" is observed breakdowns are very rare.

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XX. PHILOSOPHIC MYSTICISM (PB)  
Psycho-Analysis

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XX. PHILOSOPHIC MYSTICISM (PB)  
Nature and Need of Mysticism<sup>328</sup>

(247-1)<sup>329</sup> Let it be stated clearly that mysticism is an a-rational type of experience, and in some degree common to all men.

It is an intuitive, self-evident, self-recognised knowledge which comes fitfully to man. It should not be confounded with the instinctive and immediate knowledge possessed by animals and used by them in their adaptations to environment.

The average man seldom pays enough attention to his slight mystical experiences to profit by or learn from them. Yet his need for them is evidenced by his incessant seeking for the thrills, sensations, uplifts, etc., which he organizes for himself in so many ways, the religious way being only one of them. In fact the failure of religion in the West, at any rate, to teach true mysticism, and [its overlaying]<sup>330</sup> the

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<sup>327</sup> Blank page

<sup>328</sup> "1. Nature and Need of Mysticism [by PB]" typed and handwritten across the top. This is on similar paper to the earlier sections, but not the most recent one.

<sup>329</sup> The paras on this page are unnumbered.

<sup>330</sup> PB himself changed "to overlay" to "its overlaying" by hand.

deeply mystic nature of its teachings with a pseudo-rationalism and an unsound historicity may be the root cause for driving people to seek for things greater than they feel their individual selves to be in the many sensation-giving activities in the world today.

248<sup>331</sup>

XX. PHILOSOPHIC MYSTICISM (PB)  
Nature and Need of Mysticism

249

XX. PHILOSOPHIC MYSTICISM (PB)  
Nature and Need of Mysticism

(continued from previous page) Mysticism is not a by-product of imagination, or uncontrolled emotion, it is a range of knowledge and experience natural to man but not yet encompassed by his rational mind. The function of philosophy is to bring these experiences under control, and to offer ways of arriving at interpretations and explanations.

Mysticism not so controlled and interpreted is full of pitfalls, one of which is the acceptance of confusion, sentimentality, cloudiness, illusion, and aimlessness as integral qualities of the mystical life, states of mind which go far to justify opponents of mysticism in their estimate of it as foolish and superstitious.

The mystic should recognise his own limitations. He should not refuse the proffered hand of philosophy which will help his understanding and train his intuition. He should recognise that it is essential to know how to interpret the material which reaches him from his higher self, and how to receive it in all its purity.

The belief that [the neglect of]<sup>332</sup> actual life is the beginning of spiritual life, and that the failure to use clear thought is the beginning of guidance from God,<sup>333</sup> belongs to mysticism in its most rudimentary stage, and has no truth in it.

The world will come to believe in mysticism because there is no alternative, and it will do so in spite of mysticism's historical weaknesses

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XX. PHILOSOPHIC MYSTICISM (PB)  
Nature and Need of Mysticism

251

XX. PHILOSOPHIC MYSTICISM (PB)  
Nature and Need of Mysticism

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<sup>331</sup> Blank page

<sup>332</sup> PB himself changed "to neglect" to "the neglect of" by hand.

<sup>333</sup> PB himself inserted comma by hand

(continued from previous page) and intellectual defects. But how much better it would be for everyone if those weaknesses and defects were self [eliminated.]<sup>334</sup>

He has so learned the art of living that the experiences of everyday life yield up their meaning to him, and the reflections of daily meditation endow him with wisdom.

If it be asked "What is the nature of mystical experience?" the answer given very tersely is "It is experience which gives to the individual a slant on the universal, like the heart's delight in the brightness of a May morning in England, or the joy of a mother in her new born child, in the sweetness of deep friendship, in the lilt of great poetry. It is the language of the arts, which if approached only by intellectual ways yields only half its content. Whoever comes eventually to mystical experience of the reality of his own Higher self will recognise the infinite number of ways in which nature throughout life is beckoning

252<sup>335</sup>

XX. PHILOSOPHIC MYSTICISM (PB)  
Nature and Need of Mysticism

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XX. PHILOSOPHIC MYSTICISM (PB)  
Nature and Need of Mysticism

(continued from previous page) him. The higher mystical experience is not a sport of nature, a freak phenomena, it is the continuation of a sequence the beginning and end of which are as vast as the beginning and end of the great cycle of life in all the worlds. No man can measure it.

The Yoga Vasishta writes, "There are two kinds of paths leading to liberation. Now hearken to them. If one should without the least fail, follow the path laid down by a Teacher, delusion will wear away from him little by little and emancipation will result, either in the very birth of his initiation by his Guru or in some succeeding birth. The other path is where the mind, being slightly fortified with a stainless spontaneous knowledge ceaselessly meditates upon it, and there alights true Jnana in it, like fruit falling from above unexpectedly.

254<sup>336</sup>

XX. PHILOSOPHIC MYSTICISM (PB)  
Nature and Need of Mysticism

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<sup>334</sup> A paragraph was cut out of the page after "eliminated."

<sup>335</sup> Blank page

<sup>336</sup> Blank page

XX. PHILOSOPHIC MYSTICISM (PB)  
Nature and Need of Mysticism<sup>337</sup>

(255-1)<sup>338</sup> There are primary and secondary levels of mind and consequently primary and secondary products.

The former are insights, the latter are intuitions.

Sages speak from the highest level, mystics contemplate, while genius speaks, writes, paints, and composes from the secondary levels.

Primary consciousness is exalted but calm, secondary consciousness is exalted but excited. The first does not change its settled mood, but the second falls into rapture, ecstasy, and absent minded reverie.

256<sup>339</sup>

XX. PHILOSOPHIC MYSTICISM (PB)  
Nature and Need of Mysticism

### 3.4 Nora Briggs - Handwritten Note to PB

257

HANDWRITTEN NOTE TO PB  
Nora Briggs

(257-1)<sup>340</sup> This<sup>341</sup> raises the question why does the undifferentiated mind [spread]<sup>342</sup> itself into differentiation, and then draw itself again into undifferentiation? So far as the human mind can see it is because of some law of its being which as such we cannot grasp. But we can study it in microcosm. In relation to the

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HANDWRITTEN NOTE TO PB  
Nora Briggs

(continued from previous page) undifferentiated we may stand as a single cell in our own body stands to the whole body, and we know that with the going out of consciousness from the body eventually it withdraws from all the cells. (For a period

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<sup>337</sup> "1. 3." typed across the top.

NOTE: this suggests that the following, while related to the previous material, is discontinuous with it. It is the same general category--#1, but a new subhead, 3 from the previous pages. Also there is no page number here; it should be 5 if it were a real continuation. —TJS

<sup>338</sup> The paras on this page are unnumbered.

<sup>339</sup> Blank page

<sup>340</sup> The paras on this page are unnumbered.

<sup>341</sup> This entire section was handwritten by Nora Briggs

<sup>342</sup> Nora Briggs changed "split" to "spread" by hand.

some of them linger on and even function a little.) If a single cell should demand immortality what arrogance

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HANDWRITTEN NOTE TO PB

Nora Briggs

(continued from previous page) what selfishness we should exclaim. Is our own egoic clamour for immortality any other than this? And by immortality what do we mean – we really mean never ending memory – what a burden beyond bearing that could be, and how stupid to seek it. The cell will disintegrate into physical elements and return to the stuff of the earth, and it will return to organised activity and a measure of individuality

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HANDWRITTEN NOTE TO PB

Nora Briggs

(continued from previous page) in due course, and how do we know that what is sometimes one element does not pass into another and gain experience which down the long ages becomes aptitude and ability and is memory crystallised. So with our human individuality. We must be willing to take to wider and grander horizons than the never ending individual memory one. From the rejoicing in our hearts which even a glimpse of the Overself arouses we

261

HANDWRITTEN NOTE TO PB

Nora Briggs

(continued from previous page) can gain a fragmentary idea of the joy within the undifferentiated whole. Why then do we seek for the perpetuity of our not very joyful personal memory?

Long ago a poet wrote "Touching the Almighty, We cannot find him out."<sup>343</sup>

N. Briggs for PB

262<sup>344</sup>

HANDWRITTEN NOTE TO PB

Nora Briggs

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<sup>343</sup> This is a quote from the King James bible, Job 37:23/ In the original it is written "as touching &c."

<sup>344</sup> Blank page

### 3.5 Quotes (not PB)

263  
QUOTES<sup>345</sup>

(263-1)<sup>346</sup> St. John of the Cross: There is one thing in our day that ought to make us afraid: persons who have hardly begun to make their meditations, if they seem to hear anything in a brief recollection, pronounce it to have come from God; and so imagine, saying God has spoken or I have had an answer from God, and it is not so: these persons have been speaking to themselves, out of a longing for such communications.

(263-2) Baba Kuhi: [but]<sup>347</sup> when I looked with God's eyes, only God I saw.  
I passed away into nothingness, I vanished,  
And lo, I was the All-living – only God I saw.  
Myself with mine own eyes, I saw most clearly,

(263-3) St. Teresa: The highest perfection does not consist in interior joys, nor in sublime raptures., nor in visions, nor in the gift of prophecy, but in bringing our own will into conformity with the will<sup>348</sup> of God, that whatever we know He desires, that also shall we desire.

(263-4) Kierkegaard: Christianity at once teaches the shortest way to find the supreme good: 'Shut thy door and pray to God.'<sup>349</sup> And if a man will go out into the world, then he may perhaps go far – and go in vain, travel around the world – and in vain, in order to find the Beloved or the Friend. But Christianity never suffers a man to take even a single step in vain; for the door you closed in order to pray to God, when you open it again and go out, then the first man you meet is your neighbour whom you must [love.]<sup>350</sup>

264  
QUOTES

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<sup>345</sup> "Electric Retyping" was handwritten in black ink at the top of this page; then this quote was typed around it! (in red ink, which PB used when the black part of the ribbon was too faded). – Timothy Smith

<sup>346</sup> The paras on this page are unnumbered.

<sup>347</sup> "But" was typed below this line; I think that it was meant to be circled and placed in front of the "when" of the first line; a typing habit common in these pages. – TJS

<sup>348</sup> the word "CHAPTERS" was typed in black ink here; I believe that this piece of paper was once intended as a title page but was repurposed by PB. – TJS

<sup>349</sup> This is a paraphrase of Mathew 6:6. – TJS

<sup>350</sup> "2153 Sacramento Street

San Francisco 9, Calif." was typed in black ink and then deleted from after "love" by hand.



(264-1)<sup>352</sup> ESSAYETTES  
 THEOSOPHY  
 LITERARY  
 INSIGHT  
 TRAVEL  
 NAPOLEON  
 SOCIAL CRISIS

### 3.6 PB: Insight

265  
 INSIGHT (PB)

(265-1)<sup>353</sup> There is something higher than intellectual understanding, something endowed with a swiftness and certitude which it does not possess. It is different in its working because it is revelatory rather than reasoned.

(265-2) Out of the amalgamation of reason, intuition, and mystic experience there flashes forth this remarkable new faculty of insight.

(265-3) Insight possesses for the sage the highest degree of that instantaneous certainty of their own existence possessed by other men.

(265-4) The various sources of knowledge which I reviewed in "The Hidden Teaching" inform us about the manifested world only but not about That out of which it was manifested. The ultimate reality can be known only by one's own transcendent insight. Nothing else can touch it.

(265-5) The term "insight" has a special application in philosophy. Its results are stamped with a certitude beyond mere belief, better than logical demonstration, superior to limited sense observation.

(265-6) He whose insight can penetrate directly to the Divine Being, does not need to waste his time amid the uncertainties of intellectual speculation about it.

(265-7) Insight always remains with its possessor whereas intuition only comes and goes. Insight deals solely with the Real whereas intuition deals with the phenomenal.

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<sup>351</sup> "12" was crossed out and changed to "18" by hand.

<sup>352</sup> The paras on this page are unnumbered.

<sup>353</sup> The paras on this page are numbered 1 through 12a, making them consecutive with the previous page.

Amid all this variegated world-activity the Real remains unchanged and unchangeable just as the dream-world which is emanated from the mind of a dreamer leaves his mind unaffected and unaltered. It never changes. Hence the first characteristic of insight – that faculty in man which can perceive this reality – is likewise that it never changes.

(265-8) Intuition knows earthly truth without the intervention of reasoning, while insight knows divine truth in the same direct way.

(265-9) On the highest plane all insights are one.

(265-10) We wait upon such revelations with awe and reverence.

(265-11) Because they come to an unprepared and unpurified man these transient glimpses are not adequate, full and clear. Insight, however, possesses all these qualities.

(265-12) The presence of the personal ego in the dream state accounts for the presence of joys and sorrows in that state too. Its absence from deep sleep accounts for the latter's satisfying tranquillity.

(265-12a) Cf. Ch. 55 of Lao-Tzu<sup>354</sup> where he defines "insight." Also Ch 16: "To know the Eternal is called Insight."

266<sup>355</sup>  
INSIGHT (PB)

267  
INSIGHT (PB)

(267-1)<sup>356</sup> It is the presence of the physical ego in the wakeful state that paralyzes all spiritual awareness therein. It is the absence of the personal and physical ego in the deep sleep state that paralyzes all material awareness therein, too. By keeping it out and yet keeping in wakefulness, the transcendental consciousness is able to provide the requisite condition for an unbroken spiritual awareness that is not only superior to the three states but continues its own existence behind theirs.

(267-2) The infinite cannot be set against the finite as though they were a pair of opposites. Only things which are on the same level can be opposed to one another. These are not. The Infinite includes and contains within itself all possible finites. The

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<sup>354</sup> "Lao Tse" in the original.

<sup>355</sup> Blank page

<sup>356</sup> The paras on this page are numbered 13 through 20, making them consecutive with the previous page.

practical import of this truth is that Mind cannot only be experienced in the Void but also in the world. The Reality is not only to be discovered as it is but also beneath its phenomenal disguises.

(267-3) Just as the sun can be seen only by its own light, so truth can be discerned only by its own self-revelation in the mind. That is, only by grace leading to insight. There is no other way.

(267-4) When contact between the light and the eye is established, the resultant act of seeing is an instantaneous affair. When contact between the Real and the insight is established, the resultant enlargement of consciousness is equally immediate.

(267-5) Just as the stereoscope produces a [third-dimensional]<sup>357</sup> depth out of a combination of two-dimensional pictures, so the synthesis of these four elements produces a fifth – insight.

(267-6) To say that the ultimate Reality is utterly unknowable is quite correct from the standpoint of the actual human situation involving ordinary and familiar instruments of knowledge, namely, the body's senses and the mind's reasonings. But it is not quite correct from the standpoint of possible human attainment. What neither sense nor intellect can find, a third and higher faculty, now latent, may find. This is the faculty of insight.

(267-7) It flashes forth out of the darkness and must be seen. Whereas a book containing new and tremendous revelations of truth may be read but its meanings not seen because not understood, here, on the contrary, to see is to understand. Why?<sup>358</sup> Because it is also to be.

(267-8) But if the Ultimate is forever beyond human grasp, some suggestion about its nature is not beyond the grasp of human intuition. He who has developed himself sufficiently to receive unhindered such a suggestion, is a man of insight.

268<sup>359</sup>

INSIGHT (PB)

269

INSIGHT (PB)

(continued from previous page)

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<sup>357</sup> PB himself changed "dimension" to "dimensional" by hand.

<sup>358</sup> "Who" in the original

<sup>359</sup> Blank page

(269-1)<sup>360</sup> Insight may apparently be born suddenly, but it is really the culminating stage of a long previous development.

(269-2) Insight does not come from any one of these elements alone. It is generated by a many-sided endeavour.

(269-3) The life of sense and thought veils the life of the soul from the non-mystical extroverted person. The rapture of ecstatic trance veils the external world from the mystical person. Neither man's condition is full, perfect and complete. The mystic's is higher, but he needs to advance still farther to a continuous balanced state where the activity of sense and thought does not veil the soul and where the soul's stillness does not veil the external world from him, but where both are felt as different phases of one divine reality and seen as the same experience from two different points of view. Such is the philosophic achievement. Although it contains the ordinary state it is not limited to it, and although it experiences mystical union it does not need to enter into an abnormal condition like trance to do so. Thus whether the physical world and the thinking intellect reveal or conceal this reality depends upon whether or not the philosophic insight is brought to bear upon them.

(269-4) With the feeling of the ego's displacement, all feelings of devotional worship or mystical communion also come to an end. For they presuppose duality - a relation which vanishes where there is only the consciousness of a single entity - the Overself.

(269-5) It is not only possible to attain these brief glimpses of the Overself, but also to attain a durable lasting consciousness of it. No change of this state can then happen. The adept discovers that its future is no different from but quite the same as its past. This is the sacred Eternal Now. Only by this abiding light is it possible to see how mixed and imperfect are all earlier and transient experiences.

(269-6) Just as the dreamer's mind appears to split itself up into the various figures and persons of his dream, so the One has never really split itself up into the many, but it has appeared to do so.

(269-7) It is out of the balanced total of all these elements that insight is born. Each requires the other three to complement it.

(269-8) This is a remarkable and little-known power of abstract reflection - that, just as one thorn may be used to pick out a second from the skin, so a line of thinking can be so used as to being all thinking to an end.

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<sup>360</sup> The paras on this page are numbered 21 through 28, making them consecutive with the previous page.

(271-1)<sup>362</sup> The understanding that everything is illusive is not the final one. It is an essential stage but only a stage. Ultimately you will understand that it is the form and separateness of a thing which is illusory, but the thing-in-itself is not. That out of which these forms appear is not different from them, hence Reality is one and the same in all things. This is the paradox of life and needs a sharp mind to perceive. However, to bring beginners out of their earthly attachments we have to teach first the illusoriness of the world, and then raise them to a higher level of understanding and show that the world is not apart from the Real. That Thou Art unifies everything in essence. But this final realisation cannot be got by stilling the mind, only by awakening it into full vigour again after yogic peace has been attained and then letting its activity cease of its own accord when thought merges voluntarily into insight. [When that is done you know the limitations of both yoga and enquiry as successive stages.]<sup>363</sup> Whoever realises this truth does not divorce from matter – as most yogis do – but realises non-difference from it. Hence we call this highest path “Yoga of Non-Duality.” But to reach it one has to pass through the “yoga of philosophical knowledge.” Christian Science caught glimpses of the higher truth but Mrs. Eddy got her facts and fancies confused together.

(271-2) It is all like a gigantic dream, with every human inserting his own private dream inside the public one. A double spell has to be broken before reality can be glimpsed – the spell which the world lays upon us and that which self lays upon us. The man who has completely awakened from this spell is the man who has gained complete insight. This faculty is nothing other than such full wakefulness. It is immensely difficult to attain, which is why so few of the dreamers ever wake up at all and why so many will not even listen to the revelations of all the awakened ones. However, Nature teaches us here as elsewhere not to let patience break down. There is plenty of time in her bag. Life is an evolutionary process. Men will begin to stir in their sleep erratically but increasingly.

(271-3) Out of these intense struggles with his thoughts and emotions, these repeated meditations and altruistic actions, these constant self-analyses and ardent yearnings, he

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<sup>361</sup> Blank page

<sup>362</sup> The paras on this page are numbered 29 through 33, making them consecutive with the previous page.

<sup>363</sup> “When that is done you know the limitations of both yoga and enquiry as successive stages” was typed along the margin and inserted with a caret.

will eventually get something which words can hardly describe. It will be a new sense of sacredness, an enlightened awareness of a deeper self, a blessed loving serenity.

(271-4) Although an insight may transcend our reason it ought not contradict our reason.

(271-5) When thought is thus strained to its uttermost point and when it is etherealised by dwelling on the most abstract topic, it leaps out of itself, as it were, transcends and transforms itself and becomes intuition.

272<sup>364</sup>  
INSIGHT (PB)

### 3.7 PB: Chapter XVI

273  
CHAPTER XVI (PB)

(273-1)<sup>365</sup> Men like Maeterlinck, Fabre, Thoreau, and Burroughs have given the most painstaking and careful attention to the life and psychology of ants, spiders, beavers, horses, dogs, and even birds. What is the sum of their discoveries? They have found that these creatures of the animal kingdom, although unable to think and reason as creatures of the human kingdom do, nevertheless exercise an unerring intelligence, seemingly automatic and hereditary though it be, an intelligence which we call instinct.

Ants and termites closely organize themselves into a wonderful society where each has his appointed task and where all work individually with soldierly discipline and indefatigable industry for the common benefit, as is demonstrated by the way they store food for future communal use and the expert way in which they practise the art of warfare. Beavers build their dams across streams with the accuracy and ingenuity of skilled engineers. Large flocks of birds migrate with unfailing regularity to the same spot in the same distant country every year, often covering thousands of miles, during their journey but never losing their correct direction. A wild creature roaming the jungles will not touch poisonous plants, however hungry it be. A spider spins a web for its prey with the calculated accuracy of a mathematician and the refined grace of an artist.

Nobody dare deny that some kind of intelligence, some activity of mind guides and directs multitudes of creatures all over the world and shows them how to feed and support themselves and their young, how and when to store food for the winter months, how to cure themselves when ill, what are the nourishing foods for them to take, and so on.

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<sup>364</sup> Blank page

<sup>365</sup> The para on this page is numbered 51; it is not consecutive with the previous page.

When however we ask in what way this animal mind compares with that of human beings, we soon observe one important difference. Science has ascertained that Nature invariably involves a new bodily organ to perform a needed physical function: thus there was a time in the misty past when all creatures had no ears but grew them as the necessity of hearing sounds became more and more urgent. It was Nature's adaptation to inner need. There is one function which animals do not share in common with human beings and that is speech. They do not possess that delicate and intricate organ, the larynx. This is quite clearly because they do not feel the need of it.

Even our primitive ancestors were once at the stage when they too were larynxless. Now language is the product of speech and came into belated being after men wished to communicate with other men. What is speech but uttered thoughts? And what are thoughts but the product of the working of intellect? And what is intellect but, to take the definition given in our first volume, "the activity of logical thinking?" But logical thinking cannot be performed without using words. And<sup>366</sup>

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CHAPTER XVI (PB)

(continued from previous page) words cannot be spoken without the possession of a larynx. If therefore Nature has failed to make the physical gesture of growing a larynx it is because the mental needs of logical thinking have not compelled it, i.e. such thinking is absent.<sup>367</sup>

Many animals can see smell hear and taste with much greater acuteness than humans but none of them can utter those magical words which will make a logically constructed thought known to another animal; none can frame words into phrases and then formulate the latter into sentences. The absence of spoken language among animals is itself a proof that they are not the ratiocinative creatures which human beings are. The splendid but limited intelligence they show and the remarkable perception of how and when to act which they possess are sufficiently remarkable to impress observers but they are not the results of the same logical faculty which man uses; they are the results of a subconscious instinctive mental working. We admit this when we refer to it as 'instinct.' An animal submits to the guidance of this subconscious mind and does not balance up the pros and cons of a matter requiring decision, as the human's logical mind does. Some higher animals, like the elephant, the lemur, and the ape, may not conform to this description. But this is merely because they mark a transitional stage in evolution and are close enough to the human kingdom to exhibit exceptional traits. They have begun to manifest special characteristics of their own, to break away from the herd imprint, and thus to show that individuality which is a mark of man. This individual self-consciousness which man alone possesses in its fullness is the fruit of his possession of self-conscious intellectual processes.

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<sup>366</sup> PB himself inserted "over" in green ink at the bottom of the page.

<sup>367</sup> PB himself deleted "quite" from before "absent" by hand.

(274-1)<sup>368</sup> The old [dictionary]<sup>369</sup> definition of mind was “the seat of consciousness, of sensations emotions volitions and thoughts.” This was very materialistic. It was a definition of ‘brain’ if you like, but not of mind. There can be no question of position in mind for it is positionless. It cannot have a seat.

(274-2)<sup>370</sup> The life which is everywhere apparent, the forms in which it is constantly embodying itself are the effects of this mysterious movement which is the kinetic aspect of the Overself.

(274-3) This deep unknown basis of mind determines its surface life and is the key to its conscious trends; therefore it should become a chief object of study.

(274-4) This enquiry into Reality is not so remote and unimportant an affair as it sounds. For on its final results depends the answer to such questions as: “Does this earthly life exhaust all possibilities of human life? Is there anything more than death for man to expect as the final experience life offers him?”

275<sup>371</sup>

CHAPTER XVI (PB)

276<sup>372</sup>

CHAPTER XVI (PB)

#### **4. Paul Brunton: Napoleon**

277

NAPOLEON

PB

(277-1)<sup>373</sup> NAPOLEON: One of the first acts of the young General Bonaparte after he had established his grip on Cairo was to publish a decree ordering the creation within

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<sup>368</sup> The paras on this page are numbered 52 through 55, making them consecutive with the previous page; this and the next 3 paras have two vertical lines drawn through them, indicating that PB meant to delete them altogether.

<sup>369</sup> PB himself inserted “dictionary” by hand.

<sup>370</sup> A second note, in faint red felt tip says “Bill start here” and points to this para; the first word could be “Bell” or something else.

<sup>371</sup> Blank page. PB himself inserted “Insert in Essay on Intuition or Intellect” by hand.

<sup>372</sup> Void page.

“THE PLAZA

FIFTH AVENUE AT 59TH STREET

NEW YORK” letterhead in the original.



that city of an Institute for sciences and arts, which “should occupy itself principally with the progress of the “Egypte” – with research, study and publication. Bonaparte took an active interest in the work of the Institute which he had created and constituted himself as Vice President. For it had been a fortunate and inspired idea of his to bring a group of no less than 175 learned French Savants, archaeologists, artists, scientists, scholars and men of learning to accompany his military expedition and to set them at work amid the noise of guns, the dangers of war, the epidemics and diseases of Oriental countries, and the hazards of moving in a foreign land.

(277-2) Strange is it to meditate on the fact that Napoleon’s coming to Egypt was the herald of a resurrection of ancient Egyptian learning, and that his little corps of savants and scholars formed the vanguard of that greater corps of Egyptologists which has since arisen. N. was an instrument of providence, used for many objects, and one [of them]<sup>374</sup> was this.

(277-3) Napoleon is the man who said that “God is on the side of the heaviest artillery,” and who declared “What I marvel at most in the world is the impotence of force to organise anything. There are only two powers in the world, the sabre and the intellect, and in the long run the sabre is always beaten by the intellect.”

(277-4) “In Egypt alone did I feel free from the trammels of civilisation. I pictured myself on the road to Asia, the founder of a new religion, mounted on an elephant, wearing a turban, and holding a new Koran which contained my own message,” declared Napoleon. Even as a lad of 16, Napoleon had many several notes upon Egypt in his notebooks. He had set down the measurements of the Pyramid, but especially he had copied from Raynal<sup>375</sup> the reasons why Alexander the Great selected Egypt as the centre of his Empire as a point of union between his conquests in Asia, Africa and Europe.

(277-5) Napoleon’s fame was built upon a multitude of corpses; and the light of a new epoch shone strangely upon the pale lips of the dead.

(277-6) We read much of Napoleon’s dazzling progress across the stage boards of European history, making

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<sup>373</sup> The paras on this page are numbered 1 through 6, making them consecutive with the previous page.

<sup>374</sup> PB himself inserted “of them” by hand.

<sup>375</sup> Referring to Guillaume Raynal, likely specifically to a passage from *Histoire philosophique des deux Indes*.

<sup>376</sup> Blank page

(continued from previous page) the eyes of his audience blink, but we do not hear much about his miserable early struggles. Napoleon said in his youth that he would set his name above those of his day – and he did. But at the age of sixteen his income, after paying for the bare necessities of life in very humble lodgings, left about seven shillings a week for clothes and pocket money on which to maintain the dignity of a lieutenant in the French Army. At the age of twenty-five the lack of nourishing food emaciated his frame, while anxiety about the future was strongly stamped on his haggard face. His personal and family affairs were apparently hopeless. “I lived in the streets of Paris without employment,” said Napoleon himself, speaking of those early days. All Pleasures, save the one last pleasure of hope, were banished from his life. His elder brother Louis pinched and scraped to pay the younger’s board, and supped often on a piece of dry bread. But, to quote the great Emperor’s own words, “Great events ever depend on a single hair. The adroit man profits by everything, neglects nothing.” Napoleon emerged from his obscurity and seized his chance at Toulon. The British were besieging the port. The young and unknown artillery officer happened to be present. With the glance of genius he saw how a battery could be more effectively placed. He did not stop to ask the others for permission in that critical time; his dominating personality awoke to life, expressing the mighty authority of his innate ability. He got the battery moved and the English fled forthwith.

Ten years after that day when, with hunger attacking him in the face, his position was described as hopeless, the crown of France was placed upon his head. But success did not come to him as a gift from the skies. Young men dream of a dramatic opportunity which will come to them and change their lives. They believe they need only their Toulons to become Napoleons, but what of the years of preparation before Toulon? No man has any right to hope that a battle of life will be his Toulon till he has prepared himself for it as Napoleon did. Fit yourself for an opportunity then when it comes it will prove the ardour and ability within you. Success does not descend upon a man suddenly; it only appears to do so.

(279-1)<sup>377</sup> From Abbot’s ‘Life of Napoleon:’

“When the whole city of Pavia was in consternation,

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<sup>377</sup> The para on this page is numbered 7, making it consecutive with the previous page.

<sup>378</sup> Blank page

(continued from previous page) Napoleon entered the celebrated university; he moved from class to class, asking questions with such rapidity that the professors could hardly find time or breath to answer him. "What class is this?" he inquired, as he entered the first recitation room.

"The class of metaphysics" was the reply. Napoleon inquired, "What is the difference between sleep and death?," and hastened to another room.

(281-1)<sup>379</sup> Napoleon would habitually sit silent, absorbed his head sunk on his breast, unconscious of those around him. He was indeed a Yogi!

(281-2) Napoleon came roaring down on the sleepy old feudalism of his day. He came to fulfil that democratic destiny of Europe of which Voltaire and his friends had been the annunciators. And such a democracy necessarily involved the destruction of priestly power, the disintegration of the old churches, since the latter had hitherto been intimately bound body and soul to the rulers of the old States.

(281-3) "Always alone, though in the midst of men, I go back home that I may give myself up to my lonely dreams," said young Lieut. Bonaparte.

(281-3) "That devil of a man," said Vandamme<sup>380</sup> of Napoleon, "exercises such a fascination on me that I can not explain even to myself, and in such degree that though I fear neither God nor devil, when I am in his presence I am ready to tremble like a child." Had he succeeded in establishing the United States of Europe; which was the crown and crest of his goal, the War of 1914 would have been avoided. He also inaugurated the era of popular education, and gave the impetus to the birth of democratic rule.

(281-3) "Great was my material power, but my spiritual power was infinitely greater: it bordered on magic!" - The Emperor Napoleon.

(281-3) Every man may say with Napoleon: "I have two men within me, the man of the head and the man of the heart."

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<sup>379</sup> The paras on this page are numbered 8 through 10f, making them consecutive with the previous page.

<sup>380</sup> Referring to "Dominique Vandamme."

(281-3) This man of great genius, born obscure, who climbed to his fated niche in the European Pantheon.

(281-3) This big man of small stature strides across the stage of history: he holds our attention the while we hold our breath in reading of his astonishing exploits.

(281-3) He plucked trembling kings from their ancient dynastic thrones. Before the grave was ready to receive him, he remade the continent of Europe.

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(283-1)<sup>382</sup> Napoleon's secret was his Invincible self-confidence, of being Destiny's hand. Amid the thunderous crash of arms, this short, stocky person strides into view. He becomes the Master of Europe, the Iconoclast who gave the final death-blow to the feudal epoch, the Inaugurator of the age of universal democracy. Men marvel at him, love him, worship him. He is truly a Man of destiny and never forgets it. Even in his earlier days, when his career has yet to be made, his certainty in the brilliant prospects that the future holds for him is impregnable. Before marriage his wife Josephine writes to a woman friend: "I feel lukewarm towards this matter, with such poor prospects in view." But once united with him, and under the sway of his magnetic personality, how different are her words: "Sometimes his unshakable faith affects me so that I am led to believe everything possible which this wonderful person would have me believe."

(283-2) The genius of Bonaparte as Wilfred Scawen Blunt rightly points out: "It is not, I believe, sufficiently understood how vast a scheme was overthrown by the battle of the Nile. Napoleon's mind was formed for dominion in the East, and where he failed in Europe he would have infallibly succeeded in Asia. It is not beyond the bounds of possibility that Napoleon dreamed of a united Islam with himself as a Caliph, arguing that if the Muslim world could accept a Selim in 1519, it might be possible for Bonaparte in 1799." Without doubt he founded in the minds of the French people the dream of a vast Empire carved out of the lands of Islam. We see today the French astride Northern Africa, and they almost succeeded in holding Egypt also. Down into Equatorial Africa

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<sup>381</sup> Blank page

<sup>382</sup> The paras on this page are numbered 11 through 15, making them consecutive with the previous page.

their possessions extend, and it should not escape our notice that the extension of French rule has, to some extent, paved the way for the adoption of Islam by the animists and pagans of Central Africa. Morocco, Algeria and Tunis are under their sway, and provide France with millions of trained soldiers.

(283-3) Napoleon was superstitious about associating with failures. He would never have anything to do with an unlucky man. The only fear he ever had was this fear of people who had always been unsuccessful and had constantly failed in their undertakings. He believed their influence was infectious, that they brought bad luck to others.

(283-4) And he was forced to stand with gloomy brow upon the smooth planks of the Bellerophon.

(283-5) Egypt suffered much under the Mamluk<sup>383</sup> rule, and Napoleon's descent on the country with 70,000 soldiers brought the first wind of liberation to its oppressed people. [He deserted]<sup>384</sup> his task, and for the sake of personal aggrandisement [flung away the soul-imprinted plan of the gods.]<sup>385</sup> When he remembered the democratic ideal which had brought him to birth, he tore victoriously through Europe; but when he began to play the potentate, he was doomed.

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(285-1)<sup>387</sup> "We must turn back to his conversations with his companions at St. Helena for his real sentiments on religion. By that time the cloak of policy and reserve had fallen away from him and to General Gourgaud who was a devout Roman Catholic, he often unburdened himself with singular frankness. Gourgaud upheld the cause of religion against the sceptical Bertrand, Iacasas, and Montholon. Gourgaud talked of the "Stars in the firmament and their Creator." But the Emperor always snubbed him. Briefly, Napoleon's real leaning at times seems to be towards Mohammedanism: his

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<sup>383</sup> "Mamaluke" in the original.

<sup>384</sup> PB himself changed "It was because he himself deserted" to "He deserted" by hand.

<sup>385</sup> PB himself moved "flung away the soul-imprinted plan of the gods" from after "task, and..." by hand.

<sup>386</sup> Blank page

<sup>387</sup> The paras on this page are numbered 17 through 19, making them consecutive with the previous page. This is either a mistake, or para 16 is missing.

objection to Christianity was that it is not sufficiently ancient. "Had it existed," he says "since the beginning of the world, he could believe it." "But it had not: nor can he accept the form of Religion which would damn Socrates and Plato."

"Mohammedanism, on the other hand, appeared to him far more simple and, he characteristically added, [superior]<sup>388</sup> to Christianity in that it conquered half the world in ten years, while Christianity took 300 years to establish itself. Another time he declared Mohammedanism to be "the most beautiful of all religions."

And once he even said to Gourgaud - "We Mohammedans." The devout Gourgaud, we read, "fell into a faint."<sup>389</sup>

(285-2) Napoleon's liberating armies broke down antiquated feudalism wherever they marched. They smashed the prison bars which kept the Jews confined to filthy Ghettos. They caused tyrannical kings to tremble in their shoes.

(285-3) Even Napoleon early realised the value of concentration when reading. His studious habits while at school made him unpopular with his schoolfellows; at the Military college in Paris he was treated with contempt by the aristocratic students whose laziness and extravagance were in marked contrast with his own efforts. And all the time he had to face poverty. So great was his thirst for knowledge that his mother let him have the exclusive use of a rough shed in the rear of their home as a refuge from the disturbing noise of the family, and so that he could concentrate properly.

(285-4) Napoleon nearly conquered Europe but his own ambition finally conquered him. He over-reached himself and was crushed [defeated and [dethroned.]]<sup>390</sup> Success turned his clever head and Nemesis turned him from his upward course.

(285-5) He discarded his wife in order to marry the daughter of the Austro-Hungarian Emperor and thus play the role of Emperor himself. Although he created some good laws for the people's benefit such as the "Code Napoleon" the slaughter and mutilation of so many

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(continued from previous page) soldiers must be debited against his account. Through this selfishness and failure the misery that he brought down on millions of human and

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<sup>388</sup> PB himself deleted "is" from before "superior" by hand.

<sup>389</sup> This quotation was more or less taken from "Napoleon, The Last Phase by Lord Rosebery"  
HARPER AND BROTHERS  
NEW YORK & LONDON 1903. - TJS

<sup>390</sup> PB himself inserted "dethroned" by hand.

animal creatures is only partly balanced by the freshness and reform he brought into stubborn decaying societies.

## 5. Paul Brunton: Theosophy

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(287-1)<sup>391</sup> I believe that the Mahatmas withdrew from the Theosophical Society over thirty years ago and left it to its fate. It carries on by reason of the original impetus they gave it, not by reason of their force behind it.

(287-2) Were theosophists more flexibly minded, they might see that I am trying to carry forward H.P.B.'s work to the next higher level, but to carry it forward in my own way for she made many mistakes.

(287-3) Vivartavada represents the highest esoteric teaching about evolution, for it deals with light and its transformation into matter, but remember that all evolution or creation theories do not belong to the ultimate view which is not monism but non-duality. The whole of universal evolution is dream-like and therefore unreal, a super-imposed hypnotic state which operates only so long as we do not inquire into its reality. This enquiry constitutes the ultimate path and leads to de-hypnotisation. Blavatsky's "Secret Doctrine" went as far as the Vivartavada doctrine but not the latter. She hints somewhere in "Isis Unveiled" that she has turned three or four keys only and that seven keys in all must be turned.

(287-4) Blavatsky made a great mistake in pandering to popular taste for miracles and marvels; for teaching the principles behind them as well as for their actual performance. Many of the troubles she had to endure arose out of this error; much of the failure of the Theosophical Society must also be attributed to it. It brought the wrong kind of people around her and sooner or later against her. The straight and narrow path of pure mysticism for the less evolved and pure philosophy for the more evolved is the only safe one. Therefore it is ours. Let us not repeat H.P.B.'s mistake. During the last few years of her life she saw this quite clearly and bitterly regretted that she had done wrong. It was too late. The seeds of the downfall of the Theosophical Society were sown in her lifetime and matured after her death.

(287-5) H.P.B. occupies a position relative to all other theosophical leaders which is similar to that occupied by Vivekananda to the other Indian Swamis. So far as she had been initiated (and she never claimed to be more than a chela) she was a genuine,

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<sup>391</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

unselfish and well-informed soul. The work she did was of immense value to the West in her time. However, her scientific knowledge [is now]<sup>392</sup> hopelessly out of date. [Were]<sup>393</sup> she to be reborn today she would have a much better chance of vindicating her teachings.

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(continued from previous page) Nevertheless the fact remains that the West was not ready during her time for the final esoteric doctrine of India and so her teaching is not the ultimate. The development of the leading minds in Europe and America and the important scientific discoveries which have been made since H.P.B.'s death are such that it will soon be possible to present the pure ultimate esoteric doctrine in plain language and free from all symbolism, and in a modern form such as has never before been attempted. It is that task which I have lately undertaken, and you will see how this doctrine, as it will be presented in my next book, is indeed a much higher octave of theosophy.

(289-1)<sup>395</sup> For all practical purposes the history of the Theosophical movement reveals that, on its own admissions, the theosophical Mahatmas are entirely inaccessible to and utterly unapproachable by 99 percent of aspirants, nor have I during my world-wide experience met with a single proven case of authentic living discipleship of these remote Mahatmas. Students who struggle and call for personal help can therefore hope for nothing more than to be told to go on struggling! That these Mahatmas helped Blavatsky I do not doubt, but that they have helped anyone since her time I gravely doubt. For us they might as well be non-existent. The reasons for this lie embedded in their own austere teachings. The plain fact is that today theosophy cannot produce its Mahatmas. I do not want to disparage it but it would be dishonest to hide such an important datum.

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<sup>392</sup> PB himself changed "was as" to "is now" by hand

<sup>393</sup> PB himself changed "date that were she" to "date. Were" by hand.

<sup>394</sup> Blank page

<sup>395</sup> The paras on this page are numbered 6 through 10, making them consecutive with the previous page.



(289-2) "Let us compare all things and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis." ...H.P.B.

(289-3) I regarded and still regard the Theosophical Society as being the outstanding and most important effort of the modern age to unveil modern wisdom. Consequently I deplored and still deplore its internal decay and external failure to achieve success for its mission.

(289-4) In this article I propose to point out first those doctrines wherein we are in agreement with theosophy and hold parallel ideas, and then only, to point out where we disagree and where the hidden teaching follows a different line.

(289-5) Blavatsky was accused of not believing in reincarnation until later as she omitted it from "Isis." (See Preface to "Isis" re details and point out absurdity of this in case like H.P.B., who had spent several years in Asia

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(continued from previous page) absorbing as a devotee the Asiatic thought of which reincarnation is so familiar an item that the child in the street knows it. Liken this to my own position re not teaching ultimate doctrine in my earlier books. H.P.B. kept back rebirth because she wanted to gain the ear of the West by degrees. Similarly I kept back ultimate doctrine partly for the same cause and partly because my own understanding of it was still developing at the time.)

(291-1)<sup>397</sup> The Theosophical movement fulfilled a most valuable office for half a century in introducing eastern thought to Westerners quite unacquainted with it; in making this thought accessible and understandable to those who have neither the time nor equipment to bore through its alien surface, and in propagating idealistic doctrines at a time when materialism was gripping educated minds. For this admirable achievement the pioneer theosophical workers like H.P.B., Besant, Judge Olcott and others, deserve gratitude for their untiring life-spending efforts. This said, however, do not make the

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<sup>396</sup> Blank page

<sup>397</sup> The paras on this page are numbered 11 through 14, making them consecutive with the previous page.

mistake of believing that the historical movement has escaped the fate of almost all organised efforts. It has failed lamentably to continue its early promise and it is now (quote from my Mogul<sup>398</sup> "cults" criticisms).

(291-2) Why have we directed our writing to the scientifically minded (not, please remember, to the scientists but to lay folk who take an intelligent interest in the findings and progress of science)? It is because such folk constitute the bulk of the educated classes in the modern age and because we are following a trail taken earlier by H.P.B. herself. She wrote: "We aim at raising the educated classes because through them the masses will be raised too."

(291-3) The soul of the Theosophical Society died out along with the nineteenth century, and all its publications after that time must be read with discrimination and even critical analysis. For it had lost the contact with those inspirers who were responsible for its founding.

(291-4) In one of the books issued by the Theosophical Publishing House, it is stated: "The deep occult knowledge which the late T. Subba Row possessed is attested again and again by H.P.B. She considered him as having more occult knowledge than herself, and the first draft of "The Secret Doctrine" was sent to him by her for correction and revision. T. Subba Row himself, in a published letter to H.P.B. wrote: "It is now very difficult to say what was the real ancient Aryan doctrine. If an enquirer

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(continued from previous page) were to attempt to answer it by an analysis and comparison of all the various systems of esotericism prevailing in India, he will soon be lost in a maze of obscurity and uncertainty."

(293-1)<sup>400</sup> In 1888 H.P.B. herself wrote: "On the day when Theosophy will have accomplished its most holy and important mission - namely, to unite firmly a body of

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<sup>398</sup> Perhaps "Mongol" was intended? In any case, it is clear that additional text is needed to complete the sentence.

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<sup>400</sup> The paras on this page are numbered 15 through 20, making them consecutive with the previous page.

men of all nations in brotherly love and bent on a pure altruistic work – not on a labour with selfish motives – on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realisation of which humanity [has been]<sup>401</sup> vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish.” The last few words are highly significant. Do they not hint that H.P.B. was well prepared for the failure of the Theosophical Society itself?

(293-2) The Theosophical Society has been an empty spiritless society these twenty years. The proof of this lies not alone in its present condition, but in the definite declaration of the Masters who caused it to be born. A Mahatma letter which was kept for many years in Dr. Besant’s safe at Adyar, but has since been published, contained this strikingly prophetic paragraph written six years before H.P.B. died: “The Society has liberated itself from our grasp and influence and we have to let it go. We make no unwilling slaves. He (Olcott) says he has saved it. He saved its body, but he allowed, through sheer fear, its soul to escape, and now it is a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone.”

(293-3) “(He) gave all his thoughts to the spiritual immortal portion in himself, regarding the terrestrial as a mere illusion, an evanescent dream – which it is.” – The Secret Doctrine.

(293-4) Modern theosophists have developed a curious reading of the word “intuition.” That which is merely blind belief in other people becomes dignified with the name of intuition when it appears among neo-theosophists.

(293-5) Bishop Leadbeater’s name, for instance, carried pontifical authority to one section of the Theosophists while being almost anathema to another. The onlooker must perforce smile.

(293-6) Theosophy has not yet fulfilled the great promise it first gave.

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<sup>401</sup> “is” was crossed out and “has been” was typed above the line and inserted with a caret.

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(295-1)<sup>403</sup> Extracts from H.P.B.'s "Voice of the Silence" to confirm our teaching:

1. On sages must serve, not hide in ashrams: (a) "If thou art told that to gain liberation thou hast to ...disregard thy son...tell them their tongue is false." (b) "If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err." (c) "Both action and inaction may find root in thee; thy body agitated, thy mind tranquil." (d) "Believe thou not that sitting in dark forests, in proud seclusion and apart from men...will lead thee to the goal of final liberation." (e) "Inaction in a deed of mercy becomes an action in a deadly sin. Shalt thou abstain from action? Not so shall gain thy soul her freedom." (f) "Alas! Shall selves be sacrificed to Self; mankind, unto the weal of units? Know, O beginner, this is the Open path, the way to selfish bliss, shunned by the Bodhisattvas, the Buddhas of Compassion...to forego eternal bliss for self, to help on man's salvation. To reach Nirvana's bliss but to renounce it, is the supreme, the final step - the highest...Know, O disciple, this is the Secret Path, selected by the Buddhas of Perfection, who sacrificed the Self to weaker selves." (g) "Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom without a Teacher, hope or consolation, and - let him hear the Law."

2. Sages Have Disappeared: (h) "Arhats<sup>404</sup> and Sages of the boundless Vision are rare as is the blossom of the Udumbara tree."

3. Truth teaching is the highest of all values: (i) "Canst thou destroy divine Compassion? Compassion is not attribute. It is the Law of Laws - eternal Harmony...The more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute...Compassion speaks and saith: 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?'" (j) "To perish doomed is he who out of fear of Mara refrains from helping man, lest he should act for self."

(295-2) Since that noteworthy year when Mr. A.P. Sinnett wrote in India and published in England Esoteric Buddhism, a book which took the theological and scientific world by storm and brought theosophy into prominent notice for the first time...

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<sup>403</sup> The paras on this page are numbered 21 and 22, making them consecutive with the previous page.

<sup>404</sup> "Arhans" in the original, but I believe "Arhats" is meant

<sup>405</sup> Blank page

<sup>406</sup> "THEOSOPHY - VOICE OF THE SILENCE EXCERPTS" in the original.

(297-1)<sup>407</sup> Why did H.P.B. esteem T. Subba Row above all other Indian theosophists? Why did she send the script of the Secret Doctrine to him for corrections – he a young man who was only thirty-three when he died! The answer lies in the fact that he was the one member of the Society with the greatest innate knowledge of metaphysics and of Indian philosophy. He was a philosopher and a metaphysician primarily, as his two published books completely evidence. H.P.B. did not fail to stress the importance of metaphysics, as witness this fact! (From an announcement of the Theosophical Publishing House, Adyar.) “Swami T. Subba Row was the only one among H.P.B.’s circle whom she considered her equal in occult knowledge. In the first announcement of “The Secret Doctrine,” on the specimen title page of the work, after her name as author, she printed: ‘Assisted by T. Subba Row Guru.’<sup>408</sup> In a letter to Colonel Olcott, when sending the first draft to Mr. Subba Row for his judgment, she wrote: ‘Let S.R. do what he likes. I give him carte blanche. I trust in his wisdom far more than in mine.’” After his death, the Theosophical Society instituted the “T. Subba Row Medal,” to be given to such authors as make unusually brilliant contributions to Theosophical literature.

(297-2) Theosophy has attracted numerous curiosity-seekers, several emotionally unbalanced adherents, many occult power hunters, but also a few genuine aspirants after the highest truth. Some among the latter have asked me from time to time to state my views on theosophy and theosophists which I have declined to do in theosophically-labeled terms just as I decline to state my views upon the tenets of any other cult religion or living leader of any group when they are named as such. It has struck me, however, that if I were to point out what is true and admirable in theosophy and disregard the rest, I could not only satisfy my personal scruples in touching distasteful controversy but might be able to help these few truth seekers to a better understanding of what is most worthwhile in theosophy. To them alone therefore the following words are addressed – to convinced believers in theosophy who are followers of it because they seek nothing short of the ultimate Truth.

First, I would draw their attention to the great tenet of mentalism. That this was held by H.P.B. is revealed in the teaching of her personal disciple and fellow-worker, W.Q. Judge. He writes in an article in “The Path,” February 1894: “They raise an issue as to whether the world be physical and mechanical or whether it is feeling and a form of consciousness existing because of thought and dominated

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<sup>407</sup> The paras on this page are numbered 23 through 25, making them consecutive with the previous page.

<sup>408</sup> “Garu” in the original.

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(continued from previous page) by thought altogether, as the theosophists modern and ancient always held." In the same article he also states: "Man is a soul who lives on thoughts and perceives only thoughts. Every object or subject comes to him as a thought, no matter what the channel or instrument, whether organ of sense or mental centre, by which it comes before him." Finally we quote from his reply to a correspondent, published only in January 1896 in the Theosophical Forum. He says: "Man is a thinker only and sees nothing but ideas."

(299-1)<sup>410</sup> The late Mrs. Alice Cleather, who was a member of H.P.B.'s Esoteric Section and a personal pupil of hers, observes, in her notes to H.P.B.'s "Voice of the Silence," that "H.P.B. impressed on her pupils to 'reduce everything to terms of consciousness.'" (p. 110 Mrs. Cleather's own edition of the "Voice," 1927)

(299-2) But all this does not detract from the greatness of the service which Theosophy has rendered to the West in bringing forward the ideas of rebirth and karma.

(299-3) The spiritual soul of the Theosophical Society did not live long after its founder's life had ceased here; its departure began the same day that H.P. Blavatsky's breathless body was taken to Golders Green Crematorium and turned to ash. Its intellectual soul endured and endures, communicating mental concepts but unable to communicate more. The stream of divine vitality stopped.

(299-4) H.P. Blavatsky herself predicted the grave risk of failure in achieving its spiritual purpose that would follow the Theosophical Society before the century was out.

(299-5) Count Keyserling actually predicted that the T.S. would be relegated to a back seat unless it evolves a new proposal for the redemption of the world, as it once had done. This strengthens my assertion that the life-wave of spiritual force which was sent out into the world by the Masters fifty years ago has now spent its force. The T.S. exists merely to play with intellectual ideas.

(299-6) It is worth adding to the above some sentences from a frank article in the September number, 1930, of "Theosophy in India," by Dr. Van der Leeuw, one of the

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<sup>410</sup> The paras on this page are numbered 26 through 31, making them consecutive with the previous page.

best known loyal officials of the T.S. He writes: "Of late very serious doubt has arisen in the minds of many about the future of the Theosophical Society. The world at large is no longer interested and considers the movement as belonging to the past rather than to the future. More serious even is the conflict within the movement...This conflict has become acute since 1925...The faith of many has been shaken, and a process of disintegration has taken place."

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(301-1)<sup>412</sup> Interview with Prof. Ernest Wood: 1. Mrs. Besant was convinced towards the end of her life that she had no occult powers of her own. She had relied on others for the revelations which she published, and particularly [on]<sup>413</sup> Mr Leadbeater. 2. I attribute the downfall of the Theosophical Society to Leadbeater and others. It is not worth trying to save the T.S., as the best theosophists have left it and a new generation has come in who are entirely under the influence of Arundale, who is a mere mouther of meaningless words and is also responsible for the degradation of the society. I have never had any personal evidence of the existence of the two Tibetan Mahatmas other than the vision which I experienced years ago in common with many other theosophists, but which I now treat with grave suspicion as being created by my own sub-conscious mind. 3. I have now come to the conclusion that the truth lies in the teachings of Sri Shankara,<sup>414</sup> especially as laid down by him in his commentary on the Brahma Sutras.

(301-2) The present efforts at rehabilitating the T.S. and every spiritual organisation, every cult and church, are like trying to raise the dead. Can you pump new life into a corpse? All such endeavours, however well-meant, however well thought-out, will and must fail. They represent what one of the T.S. Mahatmas once called "Misapplied kindness."

(301-3) The idea of a Central Committee of Theosophical Mahatmas sitting in secret conclave on the roof of the world is something that appeals to one's imagination but not

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<sup>412</sup> The paras on this page are numbered 32 through 35, making them consecutive with the previous page.

<sup>413</sup> PB himself changed "to" to "on" by hand.

<sup>414</sup> "Sankara" in the original

to one's sense of probabilities. The doctrine is so attractive that it naturally draws our sympathies, but the question must be faced: "Is it true?" "Is there a central hierarchy of supermen, a central source of authority before which kings and dictators must perform, although unconsciously, bow their heads in allegiance and obedience?" The problem demands a straightforward answer; there is no way over or around it. Either these adepts do exist and can be found, or they are nothing more than figments of Madame Blavatsky's imagination.

(301-4) H.P.B. states that the Tibetan esoteric books declare that Tsong-Kha-Pa was a reincarnation of Gautama the Buddha. What is historically certain, anyway, is that this great man, who lived in the 14<sup>th</sup> century, purified Buddhist doctrine of the sorcery and superstition into which it had fallen and reformed the Buddhist Lama Order along purer and stricter lines. And in a book of rules, the "Lamrin Chembo," he explained that the teachings were to be delivered in three grades: (1) simple beliefs and tangible devotional objects for the toiling masses (2) mystical practices for those of better intelligence (3) abstract philosophical and higher mystical practices for those of superior intellectual capacity.

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(303-1)<sup>416</sup> The mutual recriminations and miserable quarrels made ridiculous the claim to "universal brotherhood."

(303-2) In A.P. Sinnett's "Esoteric Buddhism" there is a reference to Gaudapada and Shankara<sup>417</sup> as being initiates. See Chapter IX p. 181.

(303-3) "Regard only moral asceticism as necessary. It is as a means to an end." H.P.B. in "Key to Theosophy."

(303-4) "Esoteric philosophy, teaching an objective Idealism - though it regards the objective Universe and all in it as Maya, temporary illusion." H.P.B. in Secret Doctrine, Vol. 1 p. 631.

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<sup>416</sup> The paras on this page are numbered 36 through 42, making them consecutive with the previous page.

<sup>417</sup> "Sankara" in the original



(303-5) Blavatsky was well acquainted with mentalism. Indeed how could she not be so, seeing she had studied in the best esoteric school in Tibet, the Yogacharya, who make mentalism an essential tenet of their doctrine? And it is therefore not surprising that [with]<sup>418</sup> her fresh eager original and unacademic genius she perceived its truth. Yet she did not think the time ripe to advocate it publicly, for her task was to lead mid-Victorian science to its next forward step. This was to be not a sudden plunge into mentalism but an acknowledgment that behind matter was an independent life force. She told her personal students, when they came to her with their difficulties about understanding the different “planes” of her theosophical cosmology: “Reduce all these planes to planes of consciousness and think of them in these terms.” If she did not mention mentalism in her public teaching, it was because materialistic science had, as a first step, to be led from belief in matter to belief in energy. Yet sometimes she ventured to give brief but highly thought-provoking hints to any reader who could take them up. Thus in “The Secret Doctrine,” 3<sup>rd</sup> edition, 1893, vol 1, pg. 583, she writes: “No modern philosopher has asked himself how these (five) senses could exist, i.e. be perceived and used in a self-conscious way, unless there were the sixth sense, mental perception, to register and record them.”

(303-6) Death haunts the air of the Theosophical Society. Feverish maladies alternate with creeping paralysis as slow falling membership and sudden historic crises destroy the once fair body created by H.P.B. with so much effort and tribulation. It is not for me to take the count of its decay, for illuminating instances may everywhere be found.

(303-7) Theosophy’s virtue is the creation of more tolerance between existing religions; its defect is the inability to perceive that an Irish stew of the old religions will not nourish the new age.

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(305-1)<sup>420</sup> The entire movement is a structure reared [on]<sup>421</sup> H.P.B.’s teachings. Yet anyone who has sufficiently investigated contemporary Indian Yoga and Tibetan

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<sup>418</sup> “with” was typed above the line and inserted with a caret.

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<sup>420</sup> The paras on this page are numbered 43 through 45, making them consecutive with the previous page.

Buddhism, knows her teaching to contain exaggeration of truth and confusion of fact with fantasy. For instance, the notion of a Tibetan "White Lodge" or "Great White Brotherhood," to which she gave birth, is a romantic fiction. Masters do not live together. This is because they do not need or have to do so.

(305-2) H.P. Blavatsky was and remains the riddle of the nineteenth century. I have much admiration for her exceptional intelligence and extraordinary literary gifts, much affection for her brave generous personality, much respect for her altruistic efforts to enlighten humanity, much faith in her undeniable occult powers. The larger world has yet to do her justice and recognize that she was a genius. And it ought to be far more charitable towards her than it has so far been. Notwithstanding this, I must also regret the faults in her character, the exaggerations in her writings and the lack of supporting evidence for her claims. She had been a medium and became a mystic, but never quite got rid of the defects which belong to these two temperaments. The God-like faculties with which she endowed her Mahatmas at one time, but greatly limited at another, find no warrant outside mythology. The history of the Theosophical Society took an erratic course, which was exactly what might be expected where the pilot herself was not well balanced. Where such an element of uncertainty is present both in the labyrinthine theosophical system and its puzzling source, owing to incontestable truth being mixed up with unprovable statements, the wise seeker will use a careful discrimination when examining theosophy and considering its personalities.

(305-3) The historical fact is that these theosophical Mahatmas are as undiscoverable as the secret of perpetual motion. But even if they were, what have they done to uplift the people amidst whom they dwell, the Tibetans? What have they done to expel the filth and vermin, the ignorance and superstition, the hunger and banditry which infest their country and have come to be fatalistically accepted as natural and unavoidable conditions? What have they done to reduce, let alone to stop, the endless exploitation of their unfortunate people by rapacious lamas, or the constant pilfering of them by greedy officials? And - to put the percentage in the most tactful way - why is immorality so widespread that there is at least as much venereal disease in Tibet as in the most afflicted Western country? Why, with such in-

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<sup>421</sup> PB himself inserted "on" by hand.

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(continued from previous page) spirers present among them, are the modern Tibetans so lacking in a creative culture, in original contemporary art literature and invention? This is a fair test of the claim that they are engaged in uplifting the whole world. If they cannot uplift those who are so visible and so near at hand, why should we believe that they can uplift those who are so invisible and so much farther away?

(307-1)<sup>423</sup> The attempt to form a universal brotherhood, or even the mere nucleus of one, is vain and futile. It will only be an external affair without internal reality. Even if any other demonstration of this were not available, the quarrelsome history of the Theosophical Society itself would alone be a sufficient one. It could not live up even to its own professed ideal of mutual tolerance. How then could it hope to live up to the loftier ideal of brotherly love? And most ashrams, however materially successful, are fraternal failures. Most religio-social experiments in harmonious living end in neurotic disharmony. How can there be any real unity where there is an internal divergence, a moral conflict? Moreover, what is the practical use of a society with an external facade of unity but an internal reality of discord, of a group unity which is mostly artificial unity? How long can it hold the members together? But in any case an artificial unity is today as undesirable among the mystical movements of our time as a natural unity is unattainable. For humanity stands at a critical turning-point where it must either go forwards into new paths or fall backward into chaos if it clings to old ones. The result is that the mystical movement as a whole will necessarily continue to be split up, for it cannot hold within one and the same vessel the creative forces of the future and the decaying tendencies of the past. It can no longer remain a confused amorphous mass but must become clearly differentiated now that it is confronted by the vital issues of our epoch.

(307-2) It was not an outsider gazing from afar off but one who had the fullest inside knowledge – one who for twenty years had been Official Secretary of the T.S., living and working at Adyar headquarters – who said to me one day: “The T.S. is dead. It has no future.” These words were uttered by Prof. Ernest Wood in 1940 and repeated to me again in 1945.

(307-3) Blavatsky was a great illuminator of the 19<sup>th</sup> century. But her successors have failed to rise to the spirit of her work.

(307-4) Those who have come into the present teaching from theosophical circles may take it as an advance on theosophy, although our neo-theosophists would probably call it a degeneration of it.

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<sup>423</sup> The paras on this page are numbered 46 through 49, making them consecutive with the previous page.

(309-1)<sup>425</sup> The Theosophical Society has ceased to bear any relation to its name. It lacks both divinity and wisdom.

(309-2) The work H.P.B. began so well ended so badly when it fell into other hands.

(309-3) John M. Watkins, in March 1932, said to us: "I was intimately associated with H.P.B. In those days the Theosophical Society was quite different from now. It had something - a spiritual vitality - which now seems lacking. When we were alone, H.P.B. would remain silent and I was conscious of a genuine spiritual emanation from her. I know Annie Besant and Leadbeater well, but do not find it in them. There is not the slightest doubt in my mind from personal knowledge that H.P.B. could give true spiritual initiation, though also she could fly into rages. But the latter was often assumed. The T.S. now does not seem to carry the same spiritual current, except the group in New York who publish 'Theosophical Quarterly.'"

(309-4) In its early years, Theosophy was not only the faith of an earnest few, but also the plaything of a superficial "set." The marvels ceased and society grew tired of its toy.

(309-5) The Theosophical movement has its divided and even antagonistic sects. And this is the movement which was to be, above all sectarianism, to unite men into a brotherhood!

(309-6) In so far as they believe they are "advanced," they deceive themselves. What they have actually done is to regress to an early and outmoded superstition.

(309-7) H.P.B. What other woman in the nineteenth century did what she did? What other circumscribed the globe in quest of truth and wandered into deserts, jungles, wildernesses and mountains where men trod with fear?

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<sup>425</sup> The paras on this page are numbered 50 through 58, making them consecutive with the previous page.

(309-8) To those theosophists who would take exception to our statement that just as Homer nodded so even H.P.B. made mistakes, we would answer, not with our own argument, but with H.P.B.'s herself. In vol. 3 of the magazine "Lucifer" page 250, she wrote, "Why should any of us - aye, even the most learned in occult lore among theosophists - pose for infallibility? Let us humbly admit with Socrates that "'all we know if that we know nothing'" in comparison to what we have still to learn."

(309-9) By critical enquiry, by comparative study, and by historical research it is possible to learn something of the true theosophy as it has appeared in various lands and at various times. The conclusions then likely to be formed will be that our 20<sup>th</sup> century brand of theosophy is but a hollow masquerade, and a regrettable abasement of that immortal name.

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(311-1)<sup>427</sup> We dislike occultism because we dislike darkness. We turn from it because we always turn from obscurantism. A study that depends on [facts]<sup>428</sup> which are enveloped in a cloudy atmosphere of charlatanry and self-delusion, is one we prefer to leave to others.

(311-2) The present atmosphere of conflicting claims to succession is a pitiful epitaph. But if the T.S. is "finished" it has done a work which was worth doing. It popularized the thought of the East.

(311-3) As Mr. Ernest Wood, for many years Secretary of the T.S. once remarked to me, Blavatsky's scientific facts are completely out of date, while the spiritual path she taught - excellent in itself and for Tibetans - is unsuited to the Western mentality. The high percentage of failures which she herself admitted amongst students (over 95 percent) is one proof of its unsuitability. Nevertheless we have a high personal regard and affection for "the old lady" just as we have for the Maharishi, but that is no reason for confusing issues.

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<sup>427</sup> The paras on this page are numbered 59 through 67, making them consecutive with the previous page.

<sup>428</sup> PB himself changed "faculties" to "facts" by hand.

(311-4) There is a constructive motive and a loving regard behind all our criticism, and if we indicate the weak places in the theosophic writing, it is only that we might show how to strengthen them.

(311-5) The wagon of modern theosophy carries a strangely assorted group of passengers, pure mystics and discredited charlatans, noble idealists and ignoble...

(311-6) The world of modern occultism is stagnant; the Theosophical movement is splitting to pieces, while the apathetic attitude -

(311-7) They are trying bravely to kindle the flickering flame of the theosophic tradition.

(311-8) The Theosophical movement has slowly decayed throughout the world, but we need not be surprised at this; its best members withdrew and left it to its doom many years ago. Its lion-hearted leader, H.P. Blavatsky herself, doubted whether it would survive her century as a spiritual force, and her doubt proved sadly true. The Theosophists are hopelessly divided on the questions of leadership and doctrine.

(311-9) Quote from my ULT pamphlet by H.P.B. on Origin of Evil, reprinted from "Lucifer," top of page 8 where she says that the metaphysical belongs entirely to the spiritual part of man, and add following comment by me: This shows that she means the metaphysics of mere speculation and that she regards the metaphysical as more real than the physical. This can only be the case because it deals with the realm of

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(continued from previous page) root-ideas, which are naturally supremely powerful in a mentalistic universe. Ordinary metaphysics is speculative. It is based on intellect. It can never arrive at an end of its pros and cons. Quote clearly H.P.B. meant the metaphysics of truth, on the other hand, is experiential. It is based on insight. It arrives at certitude.

The key to understanding Blavatsky's "Secret Doctrine" from our mentalist's standpoint is to realise that her root-matter is simply the objective phase of Mind, the "other" which it sets up for and out of itself.

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Many metaphysical statements corroborating mentalistic teaching are made by H.P.B. in the booklet "Transactions of the Blavatsky Lodge of the T.S." London. (bound in with my third volume Secret Doctrine)

"It has been said that 'thoughts are things', an assertion with which I am prepared to agree entirely; and I also firmly believe that the time is not far off when their substantiality will be recognised and understood by science more fully than at present." Wm. Q. Judge, in "Theosophical Forum" Feb. 1894

When the history of the Theosophical Society is itself like the history of quarrelling Kilkenny cats, how fantastic must seem its object of establishing a universal brotherhood among the millions of less advanced mankind!

H.P.B. in "Voice of the Silence": "Thou hast to feel thyself All-Thought, and yet exile all thoughts from out thy soul."

Madame Alexandra David-Neel's books and articles on Tibetan Buddhism, along with those of Dr. Evans Wentz, are the only reliable ones by contemporary living Westerners because the only ones based both on genuine first-hand knowledge and on cultural competence to understand the subject. Madame Neel has repeatedly stated in her publications that "this world is considered by the Tibetan philosophers as a dream that the Mind itself creates." When we remember that H.P.B. drew her knowledge primarily from Tibet, we can correlate the two as a vindication of mentalism being truly theosophical.

In the Aryan Path magazine, March 1937, there is a quotation from a Mahatma (K.H.) letter: "Occult Science - i.e. reason elevated to supersensuous Wisdom - can alone furnish the key."

H.P.B. writes in the preface to her "Voice of the Silence" "The following pages are derived from 'The Book of the Golden Precepts', one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many

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(continued from previous page) Theosophists...The original Precepts are engraved on thin oblong squares; copies very often on discs. These discs or plates are generally preserved on the altars of the temples attached to centres where the so-called 'contemplative' or Mahayana (Yogacharya) schools are established." To H.P.B.'s words

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I add the comment that every Orientalist knows that the Yogacharya School teaches pure idealism.

This remarkable woman, Blavatsky, who suddenly appeared like a meteor to astonish a century when women were still supposed to be unintelligent, backward, timid and mere appurtenances belonging to their opposite numbers, this great soul was unfairly maligned and martyred by shallow critics, and unhappily betrayed by narrow followers.

W.Q. Judge suffered from the emotional and psychic mistakes usually made by mystics, but he never suffered from the mistake of losing either his intellectual alertness or his everyday practicality.

Those theosophists who are wedded to orthodoxy will not like such an interpretation. How can they when their unconscious driving complex is to uphold a mundane organisation, not a trans-mundane truth. Hence we do not write for them.

(315-1)<sup>431</sup> The momentum which H.P.B. imparted to the Theosophical movement has dwindled away. The T.S. itself is now but a very much minor sect, with all the limitations that sectarianism implies.

(315-2) Professor Ernest Wood said privately: "C.W. Leadbeater – he was a Jesuit in his methods and published untruths on the plea that they would do good. He was something of a dictator. He never had any genuine out-of-body astral sleep experiences as he claimed. Nevertheless, like Annie Besant, he was completely devoted to the service of humanity. Annie Besant relied on him for many statements. She was credulous."

(315-3) The Theosophical Society, which was to emancipate mankind from all narrow sects, has itself become one of the narrowest of sects. The movement which was to acknowledge no Papacy itself possesses one of the strictest Papacies in the religious world.

(315-4) From a statement published by Herbert Burrows in 1895: (British Pioneer) "During the past few years I have publicly advocated Theosophy in connection with the Theosophical Society. Will you allow me to say as publicly, through your columns, that I have felt compelled to resign my membership of that body. The recent disclosures of fraud which have split the Society led me to further investigations impossible before, which have thoroughly convinced me that for years deception in the Society has been

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<sup>431</sup> The paras on this page are numbered 68 through 71, making them consecutive with the previous page.

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(continued from previous page) rampant – deception to which Madame Blavatsky was sometimes a party. Both Colonel Olcott, the President of the Society, and Mr. Sinnett, the vice-President, believe her to have been partially fraudulent. To the charges of fraud brought by Mrs. Besant against Mr. Judge, the late vice-President, may be added the accusations....against Colonel Olcott, laid before him by Mrs. Besant and Mr. Judge, and in consequence of which the Colonel resigned his presidency.

To this organisation, in which these and other questionable things take place, I can no longer give my recognition and support, and although I do not in any way give up the essential ideas of Theosophy, I leave the Society, for as it now exists I believe it to be a standing danger to honesty and truth, and a perpetual open door to superstition, delusion and fraud.”

(317-1)<sup>433</sup> I have carefully analyzed the principal episodes in order to detect the mistakes which were made and the sins which were committed by all those concerned, from H.P.B. downwards, and that is one reason why I am firmly against starting a cult, organisation, or establishing an ashram-like institution. But the thing which interests me most about the whole sorry business is the failure of the average theosophist to make any marked contribution to the betterment of world conditions. As you know, such a person is usually a futile dreamer who lives either in the dead past or an unreachable future; who undervalues ambition, practicality, efficiency, attention to precise detail, and all those things which are needed to get anything worthwhile done and done successfully. It is my belief that H.P.B. (we shall not talk of her Masters here because that is a controversial matter which has nothing to do with the point I am trying to establish) had over-idealised the ascetic tradition of the East which always regarded and still regards the monk (Sannyasi) as being the highest type of humanity. However this must have been true in former times, everybody who knows his East and his monks knows that it is untrue today. In any case it is a wholly impracticable ideal for almost all Westerners. The teaching today must be something which has a successful future before it, not something which in practice is doomed to failure as H.P.B.’s attempt to manufacture real theosophists has ended in virtual failure. But such failure was only partially due to the fact that she set up the ascetic ideal in a world where external renunciation is quite out of tune. The other cause of her failure, as I now see it, is that in releasing the mystical portion of

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<sup>433</sup> The para on this page is numbered 72, making it consecutive with the paras on the previous page.

(continued from previous page) the Secret Doctrine without the metaphysical, the theosophical path tended to produce unbalanced, over-psychic emotionalists. For the metaphysical discipline, with its stress on reason and fact, would have checked, corrected and balanced such unhealthy tendencies, while with its revelation of the unity which subsists between so-called spirit and so-called matter, the unhealthy cramped attitude of being negligent, disdainful or slipshod regarding practical life would have been avoided. I wish to ask you what is your opinion upon these two points. Am I correct in saying that, considering the super-knowledge which they claim to possess and the super-ideals which they mouth so frequently, the theosophists (and all other mystical cults) have failed to justify both claims and have failed to make any notable contribution to the practical welfare of mankind?

(319-1)<sup>435</sup> By translating the Vedantic and theosophic names into terms of consciousness, we may begin to make some sense of what seems otherwise hopelessly unintelligible.

(319-2) H.P.B. was well aware of Mentalism and had even published stray hints affirming it which I shall collect together and publish as an article if and when we get our magazine started, but she had to consider the intellectual climate of her time and start from the stand-point of mid-Victorian science completely wedded to the belief in gross matter. She therefore took an intermediate stand-point which was that the ultimate reality was force or energy, and as you know science has now universally accepted that standpoint, having lost its matter. H.P.B.'s cosmology is entirely based on this intermediate standpoint which is quite sound so far as it goes. So I am afraid you are for it and will have to wander through space for billions and trillions of years unless indeed you can arrive one day at the ultimate standpoint, when you will be able to show Time the back door and live independent of clocks, planetary revolutions, etc.

(319-3) I have been asked why it is that H.P.B. devoted very little space to metaphysics, and why it is that she does not seem to mention the doctrine of mentalism at all. The answer to the first question is that it is true in all H.P.B.'s writings she did not even give

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<sup>435</sup> The paras on this page are numbered 73 through 75, making them consecutive with the previous page.

one-tenth of her space to the “Metaphysics of Truth” even though she had been initiated into it, but you will find that she plainly hints that the teaching given out is only a fragment. This was because her fundamental task in the 19<sup>th</sup> century was best approached through the science of her time which, as you know, was almost wholly materialistic and physical.

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(continued from previous page) In this century the position of science has changed. It is now on the very threshold of metaphysics. Its crude physical materialism is dead. Consequently the teaching this time can allow itself to indulge in the intellectual luxury of expressing itself metaphysically. H.P.B. gave out the truth all the same, only it was truth seen from the lower standpoint, viz. that which splits the world into two co-existing realities, spirit and matter. This standpoint is called Samkhya<sup>437</sup> here in India. The next higher standpoint (which I have taken) annihilates the division of spirit and matter by uniting both in Mind, the essence of which, when investigated in the second volume, will be shown to be the Overself.

The second question is answered in part by the foregoing. Nevertheless, H.P.B. did throw out certain hints which clearly point towards mentalism: (a) “It is on the doctrine of the illusive nature of matter...that the whole science of Occultism is built.” ...The Secret Doctrine 1,520. (b) “Infinite divisibility of atoms resolves matter into simple centres of force, i.e. ...precludes the possibility of conceiving matter as an objective substance. “...Secret Doctrine, 1,519. (c)<sup>438</sup> “..nothing which exists is in reality that which it is supposed to be.” ...Transactions, p. 57. (see page 57 my Golden Jubilee edition of “Voice of the Silence,” re mentalism also)

(321-1)<sup>439</sup> It was the most valuable teaching given to mankind in the nineteenth century. The Society which arose to express it, had noble aims but ended in ignoble failure. It did not succeed because it could not. The very qualities which made the teaching so rare and precious, were precisely the ones which made it needful to restrict the Society

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<sup>437</sup> “Sankhya” in the original.

<sup>438</sup> “(3)” in the original, but the previous numbers were changed to “a” and “b” by hand, so I changed this one to maintain consistency.

<sup>439</sup> The paras on this page are numbered 76 through 78, making them consecutive with the previous page.

to a qualified few. Instead the gates were opened wide, a mass of heterogeneous individuals poured in, psychism became as much sought after as spirituality, the struggle for power over the members developed among their leaders, these latter went astray from the true path, and in the end the whole caravan lost itself in the wilderness.

(321-2) Although one may accept much in the theosophic views this is not to say that one must also swallow blindly the mass of ridiculous and unprovable statements contained in Neo-Theosophy.

(321-3) If we judge it by the standard it set itself of forming the nucleus of a universal brotherhood, then the movement was a complete failure. There was certainly not<sup>440</sup>

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(continued from previous page)<sup>442</sup> one whit more brotherly love inside its ranks than outside them. The dissensions and schisms show that there may have been even less. But if we judge it by the intellectual spreading of a somewhat adulterated truth, then it was a fair success and helped many a bewildered seeker. But now it belongs to the past.

(323-1)<sup>443</sup> The work of Blavatsky deserves admiration and gratitude, but if our appreciation of it is to be a justly balanced one, two serious defects in it should be noted. First, H.P.B. went to such extremes of mystery-mongering as to bewilder her students. She was so obsessed by ancient cautions brought over from earlier births, that her work was full of what she called blinds and veils, with the result that the earnest student, who sought for a revelation of facts, found only a revelation of words. The more of these words he absorbed, the more confused his mind became and the more tantalised he felt. Secondly, she went to extremes in her pre-occupation with the existence of dark forces, black brotherhoods, black magicians and brothers of the

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<sup>440</sup> PB himself inserted "(cont)" at the bottom of the page by hand.

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<sup>442</sup> this section was typed below the first para on this page, but marked (con't of 78), meaning the last para of the previous page. I've put it first here for readability. –TJS

<sup>443</sup> The paras on this page are numbered 79, 78, and 80 , making them consecutive with the previous page.

shadows. The result was to terrify other readers and to frighten many of them away either from the Quest itself or from the practice of meditation.<sup>444</sup>

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## 5.1 Alice Cleather: H. P. Blavatsky and Theosophical Society

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H. P. BLAVATSKY AND THEOSOPHICAL SOCIETY<sup>446</sup>

Alice Cleather

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(325-1)<sup>447</sup> H. P. BLAVATSKY AND THEOSOPHICAL SOCIETY by ALICE CLEATHER<sup>448</sup> (From the Mahabodhi Journal, Calcutta, 1922, and also incorporated in Mrs. Cleather's Book "H.P. Blavatsky, Her Life and Work for Humanity.")

It is evident that the T.S. no longer represents H.P.B.'s work and that the Masters have long since abandoned it to its fate. When Indian Theosophists are better informed, they must see this and have nothing more to do with it. "Bishop" Leadbeater's Theosophy is a psychic travesty and a Roman Catholic camouflage. It is degenerating into a Christian sect with a Hindu youth as its new Jesus. Surviving members of the old T.S. who knew H.P.B. deplore the decline and final disregard of the pure morality she advocated. There are still clean-minded altruistic people in the T.S. who desire that the pure Trans-Himalayan teachings should be revived. But it would seem as if no real scholars and mystics are left in it, but only dabblers in psychism who mislead many.

I first met H.P.B., then, in 1887, and remained under her guidance and tuition until the death of her suffering, worn-out body, in 1891. I was the fifth applicant to join the "Eastern (or 'Esoteric') School of Theosophy" in 1888, and was one of the first to whom H.P.B. gave the opportunity of joining the "Inner Group" of that school in 1890. This "Inner Group" consisted of six men and six women, her personal pupils, and as we formed the council of the E.S. most things came to my knowledge concerning the inner workings of the T.S. and E.S.T.

Subsequently, in 1899, I and many others left Mrs. Tingley's Society on discovering that she was departing as far from H.P.B.'s original teachings as, on her side, Mrs. Besant was. To neither of these organisations was I, therefore, able to belong.

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<sup>444</sup> "(80)" follows this, but no para was typed - probably just the typist getting ready for more material from PB.

<sup>445</sup> Blank page

<sup>446</sup> "THEOSOPHY BOOK EXCERPTS" in the original.

<sup>447</sup> The paras on this page are unnumbered.

<sup>448</sup> I searched for this book online; it is unavailable either in print or electronically. 2/16/12 tjs

Neither of their leaders inspired me with any confidence, as both were introducing ideas completely foreign to those promulgated by H.P.B., while professing to be carrying on her work. I had, therefore, to content myself with private work and propaganda of H.P.B.'s teachings, then already relegated to the background - and with the "Secret Doctrine" to be found only on dusty bookshelves - in Mrs. Besant's Society, for she, like the Athenians, sought ever something "new," a practice which, it may be added, she shows no signs of abandoning. My students were not confined only to England, but comprised others of different nationalities.

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(continued from previous page)

H.P.B. once more raised her warning voice in the first number of the English "Vahan:" "We say today to all: If you would really help the noble cause you must do so now, for a few years more and your, as well as our efforts will be in vain...We are in the very midst of the Egyptian darkness of Kali-yuga, the 'Black Age', the first 5,000 years of which (its dreary first cycle) is preparing to close on the world between 1897 and 1898. Unless we can succeed in placing the T.S. before that date on a safe side of the spiritual current, it will be swept away irretrievably into the Deep called 'Failures' and the cold waves of oblivion will close over its devoted head. Thus will have ingloriously perished the only association whose aims and rules and original purposes answer in every particular and detail - if strictly carried out - to the innermost fundamental thought of every great Adept-Reformer - the beautiful dream of a Universal Brotherhood of Man."

Alas! These words proved only too tragically prophetic and the T.S. but three short years after the death of its founder was rent in twain by mutual quarrels, jealousies, and absolutely unbrotherly conduct. From that hour, and owing to this failure to carry out in practice the cardinal principle of Brotherhood, the T.S. 'failed' - failed completely as a living spiritual force in the world. Subsequent history but conclusively proves the truth of my assertion, for had the Society successfully accomplished its mission in the world, the great war would not have been possible, and the whole fate of humanity would have been changed.

But these noble and inspiring words fell on deaf ears. Inherent weakness within, combined with "the fatal influence of the Kali yug" without ("a thousand-fold more

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powerful in the West than it is in the East," as H.P.B. writes) proved too strong for the members of this pioneer Lodge. The quarrels and jealousies which soon afterward divided it were but too typical of the greater dissensions which eventually wrecked the parent Society in 1895.

We must remember that she was dealing with immature and unprogressed minds – from the occult standpoint – and had to proceed with extreme caution, giving them just so much as she saw they were capable of assimilating at the time.

After explaining how, in the first instance, she “had to identify” herself with the Spiritualists, she continues: “I had to save the situation, for I was sent from Paris to America on purpose to prove the phenomena, and their reality, and show the fallacy of the spiritualistic theory

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(continued from previous page) of spirits... I did not want people at large to know that I could produce the same thing AT WILL. I had received orders to the contrary... The world is not prepared yet {to understand...} that<sup>451</sup> there are hidden powers in man which are capable to understand the philosophy of Occult Science... and of making a god of him on earth.” (underlining H.P.B.’s)

The importance and significance of this preliminary work in America is shown in an article by H.P.B. entitled “The Cycle Moveth” (Lucifer, March 1890). She there says that the spiritualistic phenomena which began in America about 1850, and subsequently overran Europe, were “but the cyclic pioneers of pre-historic Theosophy and the Occult Gnosticism of the antediluvian Mysteries.”

This is clear and unmistakable and is in line with what a few of us always knew – that H.P.B. was sent first to the Spiritualists, who would have none of her, but became her bitterest enemies, because the occult explanation of the phenomena was unpalatable to them.

I cannot leave this part of my subject without adding a few words about Mr. W.Q. Judge, a valued personal friend, who became one of the faithful and devoted

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<sup>451</sup> This passage is taken from “Madame Blavatsky and Her Theosophy” by Arthur Lille. The full deleted passage is: “to understand the philosophy of occult science; let them first assure themselves that there are beings in an invisible world, whether ‘spirits’ of the dead or elementals; and”

workers for the Theosophical cause in America, but not until much later than this period. Mention of Mr. Judge is necessary because at the present time an attempt is being made (through the medium of their magazine "Theosophy") by a few earnest but misinformed and misguided theosophists in California, to elevate him into the impossible and indefensible position of the Masters, as her "co-messenger!" None of these people, I understand, ever saw or knew H.P.B. This must surely be the case, for this absurd claim has no shadow of justification, and to anyone who knew both H.P.B. and Mr. Judge, appears sufficiently irrational. It is so, indeed from any point of view; nor could anyone who knew Mr. Judge conceive of his making such a preposterous claim for himself - during H.P.B.'s lifetime.

"I consented to live - which in my case means to suffer physically during twelve hours of the day; mentally twelve hours of the night when I got rid of the physical shell." ...by H.P.B.

From H.P.B.'s own Preliminary Memorandum when she founded the Esoteric Section in 1888: "At this stage it is perhaps better that the applicants should learn the reason for the formation of this Section...The Theosophical Society had just entered upon the fourteenth year of its existence, and if it had accomplished great, one may almost say stupendous results on the exoteric and utilitarian plane, it had proved a dead failure on all those points which rank foremost among the objects of its original establishment -

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(continued from previous page) (i.e., the Benares Constitution). Thus as a "Universal Brotherhood" ...it had descended to the level of all those societies whose pretensions are great, but whose names are simply masks - nay, even SHAMS..."

This should be sufficiently clear, and conclusively proves my assertion, that the T.S. had "failed as a living Spiritual Force" in the world. And, as H.P.B. goes on to say: "the Masters can give but little assistance to a body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule - universal brotherly love..." It is sadly obvious that the Esoteric Section proved no more successful in this respect than the T.S., for H.P.B. was "recalled" less than three years after forming it, and after making yet one more unsuccessful attempt, the Inner Group was suspended for a short

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<sup>452</sup> Blank page



time by the Master's order, not long after its formation, for unseemly wranglings between two of its members.

"I was enabled and encouraged by the devotion of an ever-increasing number of members, to 'The Cause and to Those who guide it' (underlining mine - A.L.C.) to establish an Esoteric Section in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for theosophy and the T.S. For the future, then, it is my intention to devote my life and energy to the E.S., and to the teaching of those whose confidence I retain. It is useless I should use the little time I have before me to justify myself before those who do not feel sure because, misunderstanding me, it therefore suits them to suspect me. Any further proof and teaching I can give only to the Esoteric Section. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion or criticism, whoever it may emanate from. Thenceforth let it be clearly understood that the rest of my life is devoted only to those who believe in the Masters and are willing to work for Theosophy as They understand it." ...H.P.B.

Mr. Sinnett would have the whole world believe that he owed nothing to H.P.B. He has always posed as being in direct communication with one of the Masters right up to the day of his death in the autumn of 1921. How inaccurate and misleading was this pose - not to say downright dishonest - I have shown elsewhere (see Mrs. Laura Langford's new book on H.P.B.). His supposed "direct" communication was invariably through mediums and clairvoyants.

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(continued from previous page)

The Aryan Soul is capable, as no other, of grasping the sublime conceptions in the safe keeping of the Masters of Wisdom.

Tibet, where the Masters of Wisdom lived when H.P.B. was with us;<sup>454</sup> but she once told us that They were preparing to move even further away from the ever-encroaching foot of the Western "invader" with his materialistic civilisation.

(333-1) By Basil Crump:

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<sup>453</sup> Blank page

<sup>454</sup> as written, this semicolon makes no sense; I think that the first clause should read: Tibet was where the Masters of Wisdom lived when H.P.B. was with us;" - TJS

"This body, the United Lodge of Theosophists, has its headquarters in Los Angeles, California, and originated in a small body of students under the tutelage of the late Robert Crosbie, who was President of the Boston Lodge of the American Section of the Theosophical Society in Mr. Judge's lifetime, and remained for a time under his successor, Mrs. Tingley. He inculcated the view which they have elevated into a dogma that Mr. Judge was the occult equal of H.P.B.; and Mrs. Cleather criticized it in a note to her second article on 'Bodhidharma or the Wisdom-Religion', (M.B.J. XXX 252), as being derogatory to H.P.B.'s unique status and mission, and unjust to Judge himself, since he never made any such claim. These articles being now in book form entitled 'H.P. Blavatsky; Her Life and Work for Humanity.'

"The U.L.T. have their own private claim to "Authority" for I have heard from several reliable sources in America that they have their own Esoteric School in which they claim direct communication with Masters, not to mention the exalted occult status they assign to Judge and Crosbie. Moreover, they make it worse by 'masking' their real dogmas under anonymity and a lofty pretence of impersonality even in private correspondence. As an American correspondent who has had experience with their methods, told me: 'It is the purpose of all U.L.T. people to hide their names thereby playing safe.'

"Mrs. Cleather's statement of her opinion that Mrs. Besant and Mr. Judge were 'unfit' to carry on the Esoteric School after H.P.B.'s death is next taken.

"We believed and defended Judge when Mrs. Besant attacked him soon after, but when we found that both of them had been deceived and misled by similar influences, and ourselves learnt the nature of those influences by personal experience of them under Mr. Judge's successor, we had to unravel the problem for ourselves by the exercise of reason and common-sense. We therefore came to the conclusion, as did many of our contemporaries, that two pupils

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(continued from previous page) of H.P.B. (one of them - Mrs. Besant - quite recent) ought not to have attempted to fill a position for which she alone was fitted through special training and magnetic preparation for many years under her Masters in Tibet, and that the subsequent failure of both of them proved their 'unfitness.'

"Theosophy' cannot deny the existence in print of an E.S. Paper issued by the Council after his<sup>456</sup> death, containing extracts from his 'Occult Diary' authorising the

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<sup>455</sup> Blank page

appointment of Mrs. Tingley (then veiled under the pseudonym of 'Promise') as his 'occult heir and successor' and 'outer head' of the E.S. Mrs. Cleather was present in New York as a member of Council when Mrs. Tingley was privately introduced, and the large number of E.S. members who accepted her did so on the testimony presented by Mr. Judge himself in that Paper. Mrs. Cleather was by no means the only person who discovered by subsequent experience that Mr. Judge had been deceived and that Mrs. Tingley was in no respect what his 'Occult Diary' represented her to be.

"One thing it shows quite definitely, and that is that Judge actually believed that H.P.B. was coming back to work 'through' Mrs. Tingley. He had recourse to sensitives or psychics (it was common knowledge to his friends), of whom Mrs. Tingley was the last and exercised the most potent influence.

"I am possessed of no 'Occult powers' of any kind, so that, having no necessity to conceal my identity, I take full responsibility for what I have said, and sign my name...Basil Crump."

(335-1)<sup>457</sup> E.T. Sturdy, who was a personal disciple of HPB admitted once that "she exaggerated her portrait of the Masters."

(335-2) Miss Marvin Williams' biography of H.P. Blavatsky, entitled "Priestess of the Occult" is biased. H.P.B. was certainly not perfect, she had personal faults, fell [into]<sup>458</sup> exaggerations, and made serious mistakes; but she was not the charlatan that this author projects to her readers. What she gave to the Western world at a time when it was befogged in bleak scientific materialism and stuffy uninspirational religiosity must always be weighed against her unfortunate weaknesses. We of the West are in her debt; she even prepared some of the way for the Indian Swamis who came later and now criticize her.

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## 5.2 H. Salter: Memo for PB

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MEMO FOR PB  
H. Salter<sup>460</sup>

(337-1)<sup>461</sup> H. Salter: Memo for PB in<sup>462</sup> connection with Theosophy Article:

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<sup>456</sup> Referring to "William Quan Judge"

<sup>457</sup> The paras on this page are unnumbered.

<sup>458</sup> PB himself inserted "into" by hand.

<sup>459</sup> Blank page

<sup>460</sup> H. Salter inserted "H. Salter" by hand.

Was not Prof. Wood the author of "Is this Theosophy?" I read this book several years ago and was impressed by his sound common sense. Still - his approach was confined entirely to the "intellectual," I believe, and he was not a mystic, or what one would consider a spiritually developed person, and for this reason is it not likely that he may have missed many of the spiritual 'overtones,' so to speak, of the early days of T.S.

Re your par. 45,<sup>463</sup> I am not convinced that any possible "resident" Mahatmas in Tibet would have created changes in their immediate environment. Would it not first be necessary for them to find persons in that section sufficiently developed mentally and sufficiently sensitive spiritually to understand accept and apply their high teaching? And isn't it quite possible that such persons have never been available there in sufficient numbers to accomplish this purpose even though the Mahatmas would have liked to make the attempt?

Mrs. Cleather quotes H.P.B. as saying "the Masters can give but little assistance to a body not thoroughly united in purpose and feeling." Also she quotes H.P.B.: "They (the Masters) were preparing to move even further away from the approach of Western materialistic civilisation."

It seems to me they would have to possess the omnipotence of God Himself to bring about desirable changes of the kind you mentioned without first organising an exoteric group to take care of the details. One can hardly imagine Them as sending for a band of Western "materialists" to enforce order among the bandits, or to introduce legal protection for the natives. One can more easily imagine that They decided nothing of great spiritual importance could be accomplished in this cycle and that it would be best to wait for a more propitious time.

338<sup>464</sup>

MEMO FOR PB  
H. Salter

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MEMO FOR PB  
H. Salter

(continued from previous page) Re your par. 43,<sup>465</sup> I always understood that references to "White Lodges" or "White Brotherhoods" meant a state or point of consciousness in which highly evolved beings, - whether a group of incarnate, or a

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<sup>461</sup> The paras on this page are unnumbered.

<sup>462</sup> This page was dated "April 10th" but no year was given.

<sup>463</sup> This is now para (305-3).

<sup>464</sup> Blank page

<sup>465</sup> This is now para (305-1).

group of discarnate entities - (on the same ray and degree of vibration) could meet [on the inner plane]<sup>466</sup> for discussion, initiation, etc. I should like to know more about this.

I read with much interest several years ago "The Mahatma Letters to A.P. Sinnett" along with a lot of other theosophical writings. I could not help being impressed by the quality of thought evident in these Letters, and was particularly impressed with the rare and delightful humour in the letters signed "M" or "Morya." I suddenly wanted very much (after reading your article) to read these letters again, and went to a number of places yesterday and find [the]<sup>467</sup> book has been out of print for some years and cannot be had at this time "for love or money,"<sup>468</sup> although Mr. Cawley told<sup>469</sup> me the T.S. is re-publishing it and that it will be available once more in about two months, but will be quite expensive to buy. I left my name with him to send me a copy when it comes out, but meantime, I wondered if you might have, perhaps, more than one copy so that you might loan me one to read during your absence from the country. I would be very careful of it if you were willing to trust me with a copy for a few months.

In re the T.S., I have a great admiration and respect for Krishnamurti and would like some day to meet him, if only for a moment. [He is in India]<sup>470</sup>

I can well remember the period I spent reading theosophical literature, being caught up in the spiritual glamour of the whole teaching, and it tided me over a rather difficult period in my life. However, when I visited the New York T.S. meeting one night (at the Century Club, I think it was held) I found the psychic atmosphere of the crowd gathered there so disturbing that I never went back.

At the Vedanta Society meetings here in S.F., on the contrary, I always felt at peace and at ease.

340<sup>471</sup>

MEMO FOR PB  
H. Salter

## 6. Literary

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LITERARY

(341-1)<sup>472</sup> I am in general agreement, despite my criticisms, with the broad direction of this writing and this research. Esoteric literature needs such scholarship and will

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<sup>466</sup> H. Slater inserted "(on the inner plane)" by hand.

<sup>467</sup> H. Slater inserted "the" by hand.

<sup>468</sup> H. Slater inserted quotation marks by hand.

<sup>469</sup> there is a green ink arc on the left margin from "told" to "loan" - I think that this is PB noting the request for the book loan. - TJS

<sup>470</sup> PB himself inserted "He is in India" in the left margin by hand.

<sup>471</sup> Blank page

benefit by such style for too many books in this field fail to carry conviction because of their intellectual feebleness and literary carelessness.

(341-2) Too much contemporary journalism and art, theatre and \_\_\_\_\_<sup>473</sup> is without taste and without refinement. And there is far too great a tide of it, drowning the valuable mental capacities in triviality and vulgarity.

(341-3) To have a talent for work of this kind, it is needful to write well and to know how to blend the revelatory with the propagatory.

342<sup>474</sup>  
LITERARY

343  
LITERARY  
(a)

(343-1)<sup>475</sup> WILL DURANT: Those who have read Dr. Durant's "Story of Philosophy," which established his name and revealed his fine gifts, know that he possesses the talent of being able to make the most abstruse subjects understandable. He writes for the common man, not for the highbrow, yet his writing has authority and all the accuracy, all the dignity, and all the depth of which we are accustomed to expect from books prepared for the intellectual classes [alone.]<sup>476</sup> His other book on the history of the eastern world is a dexterous piece of condensation, for Durant gives all the salient facts and covers all the essential parts of this wide subject in a single volume. Durant is that rare creature – a scholar, a bookworm with a spark of genius. He is an ideal expositor of both history and philosophy.

(343-2) He possesses an uncanny skill at distinguishing the basic problems of philosophy.

(343-3) The author deals with the common objections to ...ism, showing its lack of logic and failure in practice.

(343-4) He is an author of notable achievement.

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<sup>472</sup> The paras on this page are unnumbered.

<sup>473</sup> 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.

<sup>474</sup> Blank page

<sup>475</sup> The paras on this page are numbered 1 through 18; they are not consecutive with the previous page.

<sup>476</sup> PB himself deleted "His writing is always beautiful and original" from after "alone" by hand.

(343-5) It is a book which I found extremely palatable to my literary palate.

(343-6) His iridescent style is most welcome. He is never dull, but always a delightful stylist.

(343-7) At last someone has been bold enough to turn this subject to literary ends.

(343-8) Mr. H raises his voice against scientific materialism with vibrant power.

(343-9) He exercises a delicate irony and wit.

(343-10) It is a masterly piece of writing.

(343-11) Truth is written into every line of this work.

(343-12) There are fine passages in this prose which vibrate like the rhythms of poetry.

(343-13) One's interest in this book is pleasantly enhanced by the numerous historical examples which the author sweeps into his pages to illustrate his thoughts.

(343-14) The pages of his faultless prose are so luminous that not a single sentence admits of any doubt as to its thought.

(343-15) This book is a product of authentic inspiration; it is the fruit of a time of high illumination.

(343-16) He says true things, and says them well.

(343-17) Disagreeing with the statements of this book, we do nevertheless pay the author the respect due to sincerity and honesty.

(343-18) [At]<sup>477</sup> the heart of all his pages there is truth, wisdom and vision.

344  
LITERARY  
(a)

345  
LITERARY  
(a)

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<sup>477</sup> PB himself deleted "He writes with a bright and flippant pen but" from before "At" by hand.

(345-1)<sup>478</sup> Is then our writing nothing more than black ink on white paper? Have we nothing to communicate that is sublime enough to survive its reading?

(345-2) His contributions to the literature of philosophy are valuable assets to any library of the subject.

(345-3) When dealing with such an author, I feel it necessary to practise the utmost restraint in criticism.

(345-4) In this book we find the spotlight turns on one of the strangest figures in history.

(345-5) The author attempts to impress the reader by indifference but succeeds only in .....

(345-6) His thoughts flow into words and sentences with the utmost ease, and I envy him.

(345-7) In these days when every celebrity is his own Boswell, autobiography like this is worth reading.

(345-8) Mr X has found a fit theme on which to employ his considerable talents.

(345-9) He began his literary career, not in the traditional garret, but in an untraditional basement.

(345-10) I like good biography because it keeps the imaginative atmosphere of the novel but is built up with the solid material of history.

(345-11) His wit savours of Whitechapel.

(345-12) His stirring sentences are a call to thought.

(345-13) The book is a brilliant performance.

(345-14) He writes with a pen which can weave webs of praise or spill acid criticisms with equal ease.

(345-15) Compared with the all-too-common prose littered with the debris of other people's thoughts, X's original sentences sparkle like stars.

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<sup>478</sup> The paras on this page are numbered 19 through 42, making them consecutive with the previous page.



(345-16) For many persons this book may prove a useful wedge with which to begin prying open the Unknown.

(345-17) Schopenhauer is among the first of philosophers for clear thinking and clearer expression.

(345-18) This book should help its readers to clarify their minds upon the subject.

(345-19) Mr. X has swept away all that is irrelevant and clogging to the subject.

(345-20) The book is a spiritual document which possesses topical importance.

(345-21) A vein of mysticism runs all through his common sense utterances.

(345-22) His instructive book is well seasoned with witty phrases.

(345-23) He writes with irrefutable logic.

(345-24) His sentences scintillate like stars in the tropical night.

346<sup>479</sup>  
LITERARY  
(a)

347  
LITERARY  
(a)

(347-1)<sup>480</sup> His book affords delightful exercise for my mind and safe guidance for my soul.

(347-2)<sup>481</sup> I have turned over these pages with a feeling of joy.

(347-3)<sup>482</sup> His pages are full of deep thought and demand close attention on the part of a reader.

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<sup>479</sup> Blank page

<sup>480</sup> The paras on this page are numbered 43 through 63, making them consecutive with the previous page.

<sup>481</sup> PB himself deleted this para by hand in the original.

<sup>482</sup> PB himself deleted this para by hand in the original.

(347-4) His theories might seem to us fantastic were not there a solid structure of facts to support them.

(347-5) Such writing brings its readers into an elevated condition of mind.

(347-6) The writer covers familiar and controversial ground.

(347-7) In an age when book writing has become a business, here is a delightful exception.

(347-8) The book expresses a standpoint refreshingly distinct from that of most theologians.

(347-9) It embodies an anthology of master thoughts from the world's best minds. Such sentences stir and inspire the reader.

(347-10) We can recommend the book to those who like elevating doctrines and highly spiritual counsel.

(347-11) There are dozens of fine sentences in this book which plead for quotation.

(347-12) Writers who dip their pen in the inkwell of life are more vivid than mere scholars.

(347-13) It will appeal to the ill-read populace.

(347-14) It is well that so difficult a subject would be treated in so easy a style.

(347-15) Competent critics have not failed to discern the merits of Mr. B's literary work.

(347-16) He makes a brave attempt to unravel the mental knots of his contemporaries.

(347-17) These chapters conjure up quite easily for one who has never met him, the distinguished figure A. B.

(347-18) He accurately analyses some of the intellectual bases upon which the doctrine is founded.

(347-19) He attempts to remove the clouds of ambiguity under which this subject has existed.

(347-20) Here is a writer whom Nature and Art have endowed with noteworthy gifts. He hands round admirable epigrams as easily as a butler hands round the wine. His

literary manner combines the arrogance of Authority with the humility of the man who knows that that no mortal may utter the last word.

348<sup>483</sup>  
LITERARY  
(a)

349  
LITERARY  
(a)

(349-1)<sup>484</sup> He probes their validity with a keen scalpel.

(349-2) It is worth more than a thick volume by someone with more theories and less knowledge.

(349-3) He has tried to put a touch of distinction into all his writing, and he has succeeded admirably.

(349-4) I like to get illumination from a mind more developed than my own and therefore I read this book with pleasure.

(349-5) This is a work of a real thinker. He packs concentrated thought into terse staccatic phrases. His writings are free from all fustian and irritating pretences.

(349-6) He writes with a positive assurance and overwhelming self-confidence. So I trust his character is sullied by no kind of taint, his mind is clouded by no error.

(349-7) With the opening sentence, the author enters into the heart of his subject.

(349-8) He writes with a winning simplicity that puts all pompous authors to shame.

(349-9) It carries the delightful freshness of a first experience of the world.

(349-10) He possesses the enviable power to reduce original thoughts to expressive language.

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<sup>483</sup> Blank page

<sup>484</sup> The paras on this page are numbered 64 through 76, making them consecutive with the previous page.

(349-11) The quaint tales and curious lore which the author has collected, are far removed from the scientific atmosphere of today. The book will be welcomed by those who have a penchant for ancient wisdom.

(349-12) The author possesses a practical and extended experience with his subject. The supreme importance of this, as compared with a merely theoretical and literary acquaintance cannot be exaggerated.

(349-13) The author clicks his verbal castanets through nearly 300 merry pages. If we come away feeling that we have learnt little, at least we have come away feeling that we have been well entertained.

350<sup>485</sup>  
LITERARY  
(a)

351  
LITERARY  
(c)

(351-1)<sup>486</sup> With this book, the ...ists announce themselves to a larger world.

(351-2) The book has been constructed so as to accentuate the evidence for x-ism and to minimize the evidence against it.

(351-3) We are enmeshed in their web of inspiration and enthralled by their charming diction. They possess a truly fine power of literary utterance.

(351-4) If you want to make them your own, you must live through the same experiences which the author underwent.

(351-5) He remained fastened to the editorial chair, surrounded by unending galley slips of printer's proofs and by the ceaseless correspondence which littered his desk in increasing piles.

(351-6) We live in an age when man proposes and the Press disposes!

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<sup>485</sup> Blank page

<sup>486</sup> The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

(351-7) The stars who coruscate daily in the public press will not shine so brilliantly when a new era will restore all things to proper proportion, and revise all our values of men and their merits.

(351-8) The freedom of an editor is hampered by watchful supervision of the proprietors who hide behind him, and by the watchful conventionality of the mass of readers who spread out before him. He may not, at the peril of losing his post, write anything to displease either.

(351-9) There are certain assertions in this book – presumably emanating from these Masters – which will startle non-members of its author’s circle of initiates, by their arrogance and bombast.

(351-10) The might of Priest and Peer has largely gone; the influence of Press and Print is filling their place.

(351-11) The finer spiritual element is largely lacking from our literature, merely because it is largely lacking from our hearts.

(351-12) A journalist is not free to think for himself. He has to think for the public.

(351-13) Newspapers are ovens in which the daily loaves of Opinion are baked to save people the trouble of making their own.

(351-14) Our stupid modern press and literature crowns the criminal.

(351-15) I heard once a Marathi proverb: “Where there is a surfeit of words there is a famine of intelligence.”

352<sup>487</sup>

LITERARY

(c)

353

LITERARY

(c)

(353-1)<sup>488</sup> Every metropolis is honeycombed with embryo story-writers and budding essayists. They all want to write, these thousands. They hunger for fame and money,

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<sup>487</sup> Blank page

<sup>488</sup> The paras on this page are numbered 16 through 24, making them consecutive with the previous page.

but most of them are doomed to remain the Great Unread. They begin with the brightest of hopes, lured on by tales of sudden rise to renown and fortune, but they end miserably, calling down anathema upon the heads of malign editors and obtuse publishers.

(353-2) He<sup>489</sup> sits up writing far into the night for he is a born Bohemian – not the type that tipples red wine as an excuse for evading hard work, mind you, or an émigré escaped from the rigid ruts of men.

(353-3) Stifled by the commonplace mindlessness around us, the journalist whose thought pries deep must either escape into the freer air of book-making or else seal his thoughts by an effort of iron will.

(353-4) How can a man turn out fine work when he is hurried by editors and harried by landlords?

(353-5) Every young man who enlists in the ranks as a journalist carries an Editor's pen in his knapsack.

(353-6) He hesitated at joining the ranks of those who, unknown in their lifetime, become lionised after their death. So I<sup>490</sup> turned philosopher instead!

(353-7) The journalist who hires his pen out to pander to sensation-crazed passions, the advertising writer who is paid to “pen copy” which is mostly half lies... these have been sold into a worse kind of slavery than the ancient helots. They have put reason and feeling into chains and can move only at the bidding of their employer.

(353-8) Life as a JOURNALIST runs at a pace which is too fast for a philosopher.

(353-9) Whenever we read a newspaper we need not expect the truth, the whole truth and nothing but the truth from a newspaper. That would be like sighing for the moon. But we may expect an absolutely partial report of any important matter, a prejudiced account of every event that does not fit the frame of that paper's attitude towards life; and a probable absence of many things that might help a man to get at the truth, because that truth is unpalatable to that paper's proprietor. His paper can well afford to expend its thirst for truth and boast of its accuracy, for these are the things that do not matter; they are abnormal in life, and make a splendid red herring for a race without a sense of proportion.

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<sup>489</sup> From other paras on this page, this “He” is likely autobiographical. – TJS '12

<sup>490</sup> I've left the shift of pronoun – this points to PB's tendency to refer to himself in the third person. – TJS '12

354<sup>491</sup>  
LITERARY  
(c)

355  
LITERARY  
(c)

(355-1)<sup>492</sup> The average paper gives us a compote of crude crimes, private and public stupidities, fleeting and ephemeral events not worth printing down. A new criminal becomes a public hero; he is therefore given half a page. But a new plan to break the back of the country's demon of unemployment is thought uninteresting and unsensational; it is therefore given only half a paragraph.

(355-2) In this striking hour of the world's fate, when civilisation itself is threatened by dark horrors, our petty-minded papers are unable to occupy themselves with anything more than the last murders, the latest swindle, today's race and tomorrow's football.

(355-3) He who was once a reputable and responsible journalist is nowadays usually a marionette moving as the hands of his proprietors move. He has given up his soul, if he is an idealist; he has cut out his heart for the sake of hire. We cannot and must not blame him. He has to live; more likely than not, others also depend on the movement of his pen for their bread and shelter.

(355-4) Plans that affect the lives of millions are held to be of less or equal importance as the ruffianly murder of an obscure shopkeeper. If not, why is more or equal space given to the latter?

(355-5) To satisfy this lust for sensational news millions of sturdy trees have been cut down and transformed into paper. Something inside me says that this is wrong but the world outside me says it is right. Forests attract rain for the farmers' crops and put health into the winds that flow over towns. They afford sanctuary to countless living creatures and bestow peace of mind upon troubled human beings. It is indeed ironical that one of Nature's great gifts to man should be destroyed to cater to his diseased curiosity. For much in the press is written to pander to the vitiated taste of an unfortunately large class of superficial readers who thrive on sensationalism and dote on cheap stunts. [Nature punishes us for this crime.]<sup>493</sup>

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<sup>491</sup> Blank page

<sup>492</sup> The paras on this page are numbered 24 through 29, making them consecutive with the previous page.

<sup>493</sup> PB himself inserted "Nature punishes us for this crime" by hand.

(355-6) If I read little nowadays it is only because I seek to turn the pages of a strange book which cannot be seen by mortal eyes.

356<sup>494</sup>  
LITERARY  
(c)

357  
LITERARY  
(b)

(357-1)<sup>495</sup> Books like these are written for the populace, not for cultivated minds.

(357-2) He has but half-apprehended this great truth.

(357-3) Quantity is not always quality. The big circulations are not always achieved by the best writers. I once found a certain popular author the finest cure for insomnia. Many years ago I suffered from this wretched malady, but from the night I kept his books by my bedside I was cured! His pages had a more soporific effect than any bottled narcotic I know.

(357-4) He writes like a volcano in eruption, spluttering his lava of burning criticism and grumbling prejudice over his unfortunate subject.

(357-5) The pages smell too much of carefully calculated paragraphs and laboriously worked-over sentences. There is a lack of simplicity, an absence of natural spontaneity, which makes them repellent.

(357-6) It is unfortunate that the author loses himself before he gets to the end of several of his long sentences.

(357-7) He wields words as a soldier wields a sword.

(357-8) Our materialistic modern press delights in playing to the gallery.

(357-9) Newspapers provide us with a bright programme that has not a dull line in it: Accidents and Actresses, Adultery and Shooting, Suicide and Swindle - our time and head are well filled! Thus is boredom kept at bay until the last enemy, worse than boredom and with grimmer face, rings at the door.

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<sup>494</sup> Blank page

<sup>495</sup> The paras on this page are numbered 1 through 16; they are not consecutive with the previous page.



(357-10) The modern journal smells of machinery oil; it has lost the individual flavour of the old-time newspapers and periodicals which were run by men; not machines.

(357-11) There is nothing new in the book. It is one of those obvious re-hashes of what others have said. The style is commonplace. Nowhere does the author show that he can write from personal experience of the subject.

(357-12) He writes with sharp dagger-thrusts, not with smooth pen-strokes.

(357-13) One would welcome some imagination to color these drab trickles of thought which the author has turned into prose.

(357-14) He has a mind which stitches thoughts together with the coldness and precision of a sewing-machine.

(357-15) Such a book is a pitiful waste of paper.<sup>496</sup>

(357-16) The obvious result of such supreme egotism will be that soon they will be unable to mention their own name without taking off their hats and bowing to themselves with great dignity.

358<sup>497</sup>

LITERARY  
(b)

359

LITERARY  
(b)

(359-1)<sup>498</sup> It is difficult to find the central idea in this book.

(359-2) What critic can hold his pen in restraint when faced by such tiresome scribblings?

(359-3) His intellectual arteries have begun to harden and his thought evidences inability to receive fresh ideas.

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<sup>496</sup> PB himself deleted this para by hand in the original.

<sup>497</sup> Blank page

<sup>498</sup> The paras on this page are numbered 17 through 33, making them consecutive with the previous page.

(359-4) The episodes and the persons of this book are not all placed in orderly sequence.

(359-5) One regrets that his style is hardly worthy of his theme.

(359-6) These sketches are far too adulatory and leave a sense of uneasiness in the reader who knows something of this world.

(359-7) They cannot write sense, but slop, to which their pens are admirably suited.

(359-8) Criticism should not indulge in ill-natured personalities. These things are not done by any man of decent manners; why should they be done in print?

(359-9) He lays his literary egg and sends it to a publisher to be hatched!

(359-10) They are fond of phrase-making.

(359-11) A copious command of language is no guide to the extent of wisdom of the one who speaks.

(359-12) The reporters who write the daily record of the foolish farce which goes on all around us cannot see how stupid their means of livelihood is. Those who do, usually abandon such work, if they can, and climb into the higher journalism or into literature.

(359-13) It is one of those hastily compiled books which necessarily contain misunderstandings and misstatements of their [subject.]<sup>499</sup>

(359-14) Such books are certainly interesting, but when we have finished them we find we have received nothing more than brilliant bubbles.

(359-15) They turn on the tap of flowing words and fill cups of shallow sentiments for their readers.

(359-16) There is hardly a single original creative idea in the whole book. Almost all these thoughts have previously been minted in some other mind. The work uses nothing more than counterfeit mental coins, copies from the genuine currency.

(359-17) He was one of those writers who forget to put down their pens when inspiration stops. In the result we are compelled to read his books with a pair of scissors in our hand, that we might cut out the monotonous passages which carry no hint of truth, beauty or strength.

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<sup>499</sup> PB himself deleted "(30) His contributions to the" from after "subject" by hand.

360<sup>500</sup>  
LITERARY  
(b)

361  
LITERARY  
(b)

(361-1)<sup>501</sup> Such authors should withhold the first green sprouts of their minds from the literary market, and wait until they have attained mental maturity! If they ever do grow up a day will come when they will avert their faces at the mere mention of these literary wild oats of theirs, sown during stupidity of youth.

(361-2) He evidently has been attempting to burgle Olympus, and the book records the results! Although the contents are so valuable, the literary style is conspicuous by its absence. Perhaps the author was in too great a hurry to set down his story before being caught and hurries away to the gallows for his sacrilegious crime.

(361-3) Such rhetoric appears like tinsel against the plain strong prose of the Bible.

(361-4) He writes like one who has become emotionally overwrought on his [subject.]<sup>502</sup>

(361-5) On this important point the author is hardly explicit.

(361-6) I am afraid that Mr. X writes with ironic intent.

(361-7) His book is rich in fine phrases.

(361-8) One can respect his conclusions though one cannot accept them.

(361-9) It is too abstruse for popular comprehension.

(361-10) The writer gives an account of the various systems. He has built a bulky rampart of statistics around his theses.

(361-11) We hardly expect to find in a book written by a convinced spiritualist such a confession of its weakness.

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<sup>500</sup> Blank page

<sup>501</sup> The paras on this page are numbered 34 through 49, making them consecutive with the previous page.

<sup>502</sup> PB himself deleted "Such writing brings its readers into an elevated condi" from after "subject" by hand.

(361-12) It would have been better had he kept his pen in his pocket and his ink in the bottle, and not transferred some of it to paper.

(361-13) His book is extremely interesting, although on account of its scrappy content, inadequate to instruct us in this science.

(361-14) Those who care for a sane and serious presentation of these high matters will resent the undignified fashion in which the writer has recorded them.

(361-15) He has spread the tentacles of his thoughts around this subject.

(361-16) Our libraries are filled with books, which are themselves filled with resounding nothings. This is one reason why we read so much but think so little.

362<sup>503</sup>  
LITERARY  
(b)

363  
LITERARY  
(b)

(363-1)<sup>504</sup> Our muddled modern sentiments make a romance of the criminal and hold him up high in glory. Contemporary cleverness exhausts its brains in thinking out devilish "plots" and ghoulish thrillers.

(363-2) It is an old phrase that some writer, "Mr X has risen into popular esteem" when it would be more correct to say of the unfortunate man, from the artistic viewpoint, that he has fallen into popular esteem.

(363-3) He has read the book like a printer's proof-reader, with a mind intent only on finding out its surface faults and completely missing its essential message all the time.

(363-4) It is time to make a protest against decadent tendencies and falsifying methods which have become so widely prevalent in contemporary poetic circles. Take the case of Mr. T.S. Eliot, who has been pilloried by Lord Alfred Douglas... "The supreme example of the contempt of form." One can only regret the young poets have been imitating such masters and producing work which not only ignores meter, rhythm and

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<sup>503</sup> Blank page

<sup>504</sup> The paras on this page are numbered 50 through 57, making them consecutive with the previous page.

rhyme, not only abuses grammar and language, but entirely misses that melodious expression of beauty and dignified communication of truth which should be the best aims of poetic endeavour.

(363-5) Earnestness seems to have nearly gone out of the modern era, if we are to judge by the state of its literature. Is it because we have suffered so much from earnest dullness in the past?

(363-6) Since most of our modern novels are likewise neurasthenic or puerile or ego-centred and as ephemeral as the day, the thoughtful reader turns their pages hastily in order to feast his eyes on the welcome word, "The End."

(363-7) One of the seven wonders of the modern world is the journalistic butterfly – sonorously-titled a "publicist" – who flits from theme to theme with superficial grace, yet whose screeds are nevertheless read by an awed public as divine mandates from heaven itself!

(363-8) The stage of literature is today crowded with shouting and gesticulating figures. Journalists turned authors, authors turned journalists and a host of outsiders who are neither, press upon the boards. The first have brought the noise and hurry of the press machine-room into the quieter domains of our craft; the last have added the ruthless methods of commercialism to the fine art of literature.

364<sup>505</sup>  
LITERARY  
(b)

365  
LITERARY  
(b)

(365-1)<sup>506</sup> C. offers us his ideas anent the subject of religion. He makes his purpose plain in the forward.

(365-2) His adjectival pages reek with fulsome adulation of the cult.

(365-3) He brings his illuminating lantern to bear on the study of occultism.

(365-4) He writes wittily and knowingly about occultism.

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<sup>505</sup> Blank page

<sup>506</sup> The paras on this page are numbered 58 through 80, making them consecutive with the previous page.

(365-5) When a man has to resort to liberal bespattering of his pages with capital letters, it is a sign that the poverty of his literary style is trying to hide its shabbiness under starched collars.

(365-6) As a thinker he deals in extremes, foregoing sane judgments for unbalanced fanaticism.

(365-7) His wit finds a congenial and convenient target in this cult.

(365-8) He jests gaily at his philosophic foes.

(365-9) He boldly thrust tradition aside and challenged the accuracy of the scriptures.

(365-10) We are doled out the gaseous platitudes and threadbare phrases of an impractical sentimentality miscalled philosophy.

(365-11) I am afraid that his writing loses some of its value through the fault of over-emphasis. A little more restraint on the part of the author would have given a little more conviction to the reader.

(365-12) He has made several efforts to convince the world that he is clever, but the world insists on regarding him as commonplace.

(365-13) He looks at life in a prosaic fashion; he has no use for mystical notions.

(365-14) He is noted for his ability to pour out a stream of witty trivialities.

(365-15) The author crosses sword with the opponents of ... ism.

(365-16) He was too prolific a writer to be a profound one.

(365-17) He is a scholar but he possesses no pedantry.

(365-18) He would be better advised to give his pen a rest.

(365-19) The book consists of a continual sputter of worn-out platitudes.

(365-20) The writer scatters his capitals over his book with an unsparing hand.

(365-21) There are few books which stimulate keen thoughts but there are many which act as heavy soporifics.

(365-22) In this book he has brought some remarkable material together.

(365-23) There are strange sentences in this book.

366<sup>507</sup>  
LITERARY  
(b)

367  
LITERARY  
(b)

(367-1)<sup>508</sup> The author is rather annoying with his easy assumption that all his readers are devoid of intelligence.

(367-2) This book is most painfully fortieth rate.

(367-3) He seeks to lend his writing additional authority by claiming that he has a Tibetan master.

(367-4) The book is long winded, dull and prosey. It bores me.

(367-5) I have no space to deal in ampler fashion with this incorrect theory.

(367-6) This is a theme which has inspired many fates to tune their lyres.

(367-7) His genius mainly consisted in an infinite capacity for drinking beer.

(367-8) I wonder how the writer managed to keep awake while he worked on it!

(367-9) His pen is uncomfortably pointed.

(367-10) It is a clever book - if brains and good prose have anything to do with the creation of a clever book. Yet who reads it today? Its ambitious plan has waned into futility; its philosophy has fallen into the ruin of neglect.

(367-11) The prose of -X- marches with the heaviness of a tramping army. There is a regularity about his pages and a disciplined connection in his paragraphs which makes

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<sup>507</sup> Blank page

<sup>508</sup> The paras on this page are numbered 81 through 95, making them consecutive with the previous page.

one sigh for the appearance of a digression into humour or for a trip over some verbal projection!

(367-12) We discover to our sorrow that the intellectual is not always the intelligible.

(367-13) It is not necessary to treat such people as important. They are not philosophers who set created thoughts down in writing, nor scientists who search slowly through laboratory records for truth, but mere book-manufacturers. It is a mistake which the superficial make to confuse these tradesmen with the genuine literary luminaries of whom Great Britain may well be proud.

(367-14) It is funnier than Fred Karno<sup>509</sup> to watch how this pseudo-philosophical rider careers his way through these thrice hundred pages, quite unimpeded by the facts and discoveries which modern psychological investigation have placed in his path. For him, they are not there, and we are back in the 17<sup>th</sup> century.

(367-15) The high import of the matter justifies the vigour of the manner; in any case we live in such a hypocritical and spiritually slothful age that strong, piercing and fearless writing is more likely to 'hit home' than feeble, timid expression of half-hearted thoughts.

368<sup>510</sup>  
LITERARY  
(b)

369  
LITERARY  
(b)

(369-1)<sup>511</sup> In a sense I, too, am a tradesman, only I deal with a Celestial Company which is quite Unlimited, and I keep a stock of starry messages upon my literary shelves.

(369-2) Such a rhapsodical account of the movement is not history. It is hysteria!

370<sup>512</sup>  
LITERARY (b)

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<sup>509</sup> Properly "Frederick John Westcott."

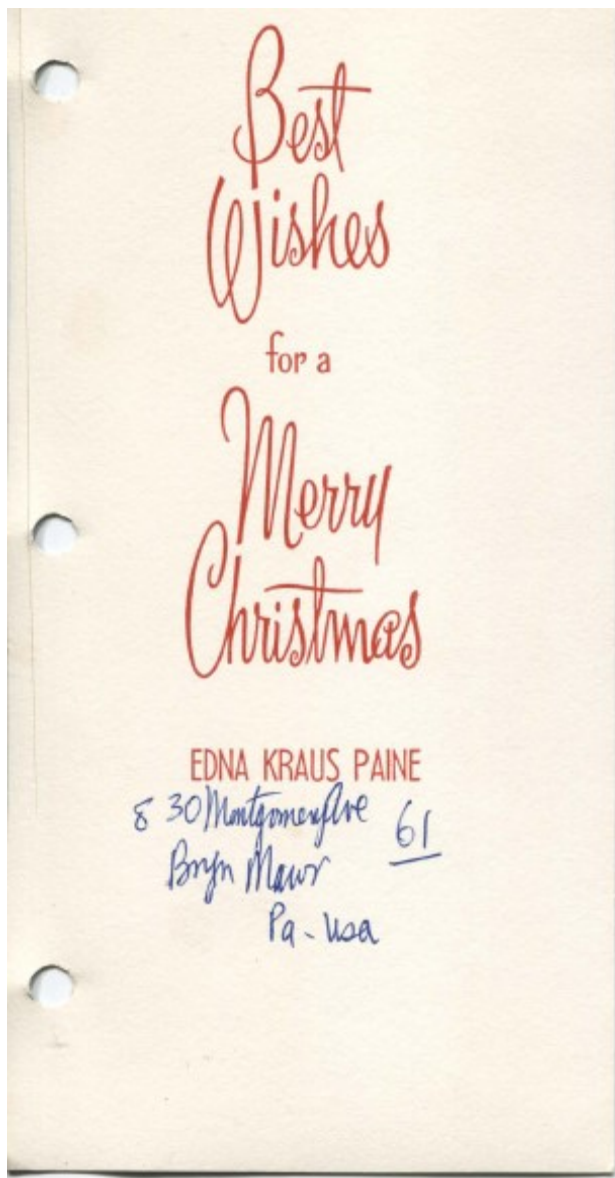
<sup>510</sup> Blank page

<sup>511</sup> The paras on this page are numbered 96 and 97, making them consecutive with the previous page.

<sup>512</sup> Blank page



371  
LITERARY  
(b)



372<sup>513</sup>  
LITERARY  
(b)