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( ) In man, Heaven and Earth unite. He is free to enjoy the one or the other. The first leads to peace of mind, the second ties him to the ego's wheel. Whoever sincerely wants access to divinity may find it, but he must ~~begin~~ make the first moves.

( ) How long can a man withstand this silent call of the god within him? As long as his hopes and desires can find some measure of satisfaction in the world; as long as frustration does not crush them, or until destiny itself overrides his indifference and compels him to heed it.

( ) He who meets for the first time the challenge ~~of what is~~ in an adept's eyes, meets his fate, did he but know it. For he is at once presented subconsciously with a choice between two courses; the one leading to a higher kind of life and aim, the other continuing on normal lines.

( ) Those who are not satisfied with the ordinary and obvious meaning which life holds, with physical survival alone, may hope.

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( ) When so much comes within mortal scope, can we — dare we — ignore so high a truth, avoid so significant an encounter?

( ) Not many ordinary persons come to this quest. In their various ways they are usually special persons.

( ) To venture so far afield from the common way and yet keep quite sane and practical, and not become a human odditiy, a social freak, is something indeed.

( ) Is it only for a chosen few?

( ) The Quest has different attractions for different people. Some find that it replaces the very ordinariness of their lives by exotic, unusual, even dramatic ideas, or even experiences. Some draw near because of its promise of help sorely needed to cover up their weaknesses. Others need its intellectual concepts to support their withdrawal from orthodoxy. Still others are delighted to get its help in the re-interpretation of orthodoxy, and in its reasonable replies to reasonable questions.

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( ) It is wrong to look upon this quest as one for semi-lunatics, emotionally disturbed/~~messed up~~ persons, or gullible, brainless miracle-hunters. It is not a place for the deposit of sicknesses, troubles, and deficiencies. Such things must be taken elsewhere for repair.

( ) Disenchanted with celebrities and disillusioned with the world, they will be more inclined to turn in the end towards the divinity within themselves, to trust its first faint leadings on Jesus' assurance that "The Kingdom of Heaven is <u>within</u> you!" Such independence is outwardly a lonely path, but with patience it will prove not less satisfying.

( ) A ripple of interest is not the same as a wave.

( ) Is the Truth only for seekers and not for the masses?

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(I) Does everyone have the right to know this truth? Yes and no. Yes—because all men must do so in the end as a part of the fulfilment of life's purpose. No—when they are as yet uninterested in it and unable or unwilling to receive it.

( ) We grip so strongly on the timed life, with its pressures and turmoils, that we do not find the secret way to utter peace of mind--perhaps do not even know of its existence.

( ) It seems too far away from common human feeling, too inaccessible to the common human capacity for thinking.

( ) If some are to be aroused to its importance they must first be given something of its meaning.

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( ) Time-backed and earth-bound as he is, it is not surprising that he often tries to evade the Quest, to ignore it in various ways, such as always keeping busy trying to fulfil increasing ambition, cultivating scepticism disguised as "practicality", or demanding instant and demonstrable proofs. But most often he

deflects the thoughts of it or changes the conversation abruptly. The very idea makes him nervous if pursued by himself or others. ~~They are~~ He is uneasy at the thought of higher laws to be obeyed. ~~They are~~ He is fearful of what he will be asked ~~from them~~ to do and of the discipline to be practised.

( ) They need first to discover that they are on the wrong road. Out of the distress or frustration following it may arise the search for a right one.

( ) Believe in the higher Self and look up to it.

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( ) Even if his quest ends in total failure (which it cannot do) the ideals and ideas it involves will have left some impress on his character, for they are faint reverberations of whispers from his higher being.

( ) These truths may come to him in bits and pieces, and years may pass before they begin to fit together properly.

( ) I know that this free, uncommitted kind of approach is quite unsuited to most persons who feel and seek and expect to find some kind of definite structured course of training or guidance. Their way is proper ~~and~~ and suited to them. ~~If~~ I can help them but little; I cannot be a <u>personal</u> guide to anyone.

( ) Those who were awakened by this reading could then look elsewhere for the personal guidance they seek.

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( ) If a seeker finds no one in his surroundings, contacts, or society, near enough to his level of spiritual interests, then he must accept his loneliness, because he has chosen to draw away from the common preoccupation. For

which means the way of the working philosopher.

write out

a man must go his own way, This needs courage, But it also needs wisdom. If his course is wrongly set, he arrives at disaster. If he lacks knowledge, intuition, intellect, — whose combination I call wisdom or intelligence — then he must seek to develop them, work for them. Meanwhile, he can take help from personal guides and superior books, ~~but still go his own way~~

higher

intuitional - feeling

meditational experience

higher & lower

( ) Since each man appears differently from other men, there need be no surprise if he thinks differently too.

( ) "So many teachers come to us with their doctrines. Who of them is right and who is wrong?" Gautama was asked. "Not because you think 'Our teacher is one to whom great deference is due', should you accept a doctrine," was the answer.

in order to be a working philosopher, a man must go his own way. This demand for individuality requires courage and l.c. Wisdom. If he lacks higher knowledge, intuitional feeling, and intellect — whose combination ~~would~~ is l.c. Wisdom — then he must seek to develop them (and the demands) work. ~~for them~~. Meanwhile, he can take help from personal guides and superior books. Without l.c. Wisdom, or at least genuine efforts to work towards it, his course could ~~can~~ be wrongly set and he could ~~can~~ arrive at disaster.

Yours very sincerely
Irene

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( ) To seek knowledge from unprejudiced sources is a ~~role~~ ~~rule?~~ rule hard to fulfill, because such sources are rare. The next best thing is to be an unprejudiced seeker, and this is the ideal I have tried to follow. Sectarianism is everywhere, because institutions and organizations are everywhere. ~~But by~~ When flying the flag of independence, there is a better chance for the truth seeker.

( ) If a man wants to pursue an independent life, to be non-conformist where conscience demands it and intelligence commands it, he must learn to be tough.

( ) The uniqueness of each person is emphasized by the differences which separate him from his fellows.

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( ) The seekers are to be found at different levels and are attracted by different approaches according to their different intellectual development, emotional temperaments, moral capacities, and intuitional sensitivity.

( ) An inner life not entirely directed by or dependent on another person is an adult one. No one is such who has to seek another's approval of his actions or shrinks from disapproval of them.

( ) If people only knew what they could do for themselves, they would not run hither and thither looking for vicarious salvation through another person.

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( ) Many will dispute this possibility, but it is certainly possible for your higher self to guide and instruct you directly — through and within yourself. ~~For~~ It is not an existence far apart from yourself.

( ) The enlightments did not draw to a close in any particular century of the past, even though they must necessarily have been comparatively few at any time. They are, even in the present century.

( ) He does not, unless he prefers, have to join any institution or get any instructor.

( ) We must be prepared in advance not to expect too much from human institutions, for the simple reason that they are administered by or composed of human beings, that neither they nor the institutions are perfect, that any claim to the contrary is a roseate dream, any belief in the affirmative is naïve, and the person holding it is inexperienced.

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( ) It is unwise to make oneself join any group or society, or force discipleship with any teacher where no affinity is felt, however much others - relatives, friends, or acquaintances - try persuasion.

( ) They want to join, also being it gives a feeling of being under groupprotection.

( ) Those who join one group and later move to several others by turns may be rounding out their knowledge and experience, making them more complete, and not merely exhibiting a flighty temperament.

( ) It would be well if young aspirants took a sufficiently long time ~~to let their attention float through~~ in a general survey ~~a~~ course in comparative religion and metaphysics before they settle down to some kind of a choice. They should first come to such a clearness.

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( ) But if he must stand aloof to live his own way, with his own free thoughts, it remains a benevolent, amiable independence. He wishes all beings well, while knowing they receive, suffer or enjoy, the results of their own physical, emotional, or mental action.

( ) Even as a seeker he keeps his freedom and never becomes a member of any group.

( ) It escapes pushing into recognisable and separate divisions, definitions, or groups.

( ) If the distant goal of this quest is the discovery of true being, this does not exclude and ought not to exclude the fullest growth of the human being, the widest realization of his best capacities, making patent what is latent.

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( ) The soul is there in every man, however much he has denied it in belief and rejected it in conduct.

( ) He must learn to look inward, which is the contrary of what he (and most persons) is likely to have inherited by birth or acquired from society.

( ) It is possible to bring this truth within the mind's sight but not within the will's reach; in this matter each man must do his own work. Whoever offers him a free redemption plays God.

( ) The Quest is a veritable re-education of the self, leading in its turn to a noble transcendence of the self.

Should "personality" be used rather than "self", since self = [illegible]

I

( ) Even if a man comes to the conclusion that the purpose of this quest is too high for him and therefore beyond his realization, he need not throw it up. For there is one triumph he may count upon as a possibility, and that is moving in the correct direction.

( ) Those who do not understand that true development is self-development will look for, even demand, a guru's "magic," as they believe it to be. This will lead them to frequent his vicinity or even live in it permanently, in order to be more or less constantly under his mesmeric influence. Thus they come to depend increasingly on an outside source--another person--and remain ~~ungrown.~~ undeveloped.

The meditational aspect of the quest, one of its most important parts, is like a spiral; it goes down deeper and deeper, circling all the while, as in a dance, from the level of "The world is maya", casting off the illusory, to "The world is Brahman, the Real." Growth accrues with each circulation and further penetration; it is a repetition of the same cycle, but on a deeper level.

( ) The Good, the True, and the Beautiful awaits us. Much time may pass before we develop the Self and learn by experience to recognize this truth, but in the end it will be done.

( ) He must find a teaching which responds to his ~~own~~ personal need or, if he wants one, a teacher with whom there is some personal affinity.

( ) **How much right, and how much wrong there is in the their statements, counsel, or leadership? It is your responsibility if you accept it.**

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( ) It is the common way to demand entry into enlightenment through someone else. This renders it needful to make clear that nobody, not even the best of gurus, can bestow final and lasting realization--a glimpse is the most he can possibly pass on, and there are not many with that capacity. Even in such cases, his disciples must work diligently and win it themselves.

( ) In so far as he lets his happiness depend on another person and loses his independence, he becomes weakened. Even if the other gives him knowledge or love or support, he should still not cease to look within as deeply as he can for the idyllic Peace.

( ) These disciples assume so much; such as, that the guru knows everything about them, what they should do in their particular and private situation, and everything about everything.

( ) The disciples exert so much pressure and encouragement on the guru to do what he cannot do for them, i.e. That they go on believing their own desires in the matter, that is their ego, rather than him. They

think he can give them total protection against risks, perils, and falls on the spiritual path. That is impossible, said Maharishee. ~~He~~ The guru is not omniscient and not almighty. He is still a limited human being. Why ~~betray~~ force him into accepting a false position?

( ) When trusting souls give themselves over to such unreliable guides they will sooner or later receive disagreeable lessons.

( ) They are dangerous to themselves and much more so to their disciples.

There are many ways to undermine the student - guru relationship?

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If the guru is put upon an unreachable pedestal, if he is turned into a god and his humanness denied, or if the guru is believed to be perfection itself. ~~and the~~ disciple is continuously aware of an inferiority complex in the guru's presence. Then the relationship between them will become an artificial one, and the end result will be a mixture of good and bad.

possibility

The ~~demand~~ for perfection in any man is a debatable point. can never become fully satisfied and can only lead to disappointment, or at least a partial disappointment.

( ) If a man has to go to India to find peace of mind, then he may lose it again when he leaves India. The same is just as true if he has to stay around a guru for the same purpose.

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( ) Some persons, deprived of their guru by a sudden change of circumstance, or by death, have found themselves bewildered, at a loss, or even (collapsed with) ~~in a~~ collapsed nervous breakdown.

( ) Let not the guru get in the way of the student when the latter is ready to try his wings, make the first flight of a grown-up, and begin to be an individual.

( ) The animal which at a certain age deserts its offspring to force them into self-reliance is like the rare guru who tells the overstayed learner it is time to leave.

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( ) The possession of such power and influence, although it is directly limited to spiritual matters, is indirectly manifested in wordly matters too; for men have to live and act in the wordl. He will gain more esteem as a teacher, and certainly as a leader, who is known to be honourable, conscious of his responsibilities, and obligations, whose character is well-balanced and whose promises are solid, whose statements are backed by facts, and whose doctrines are worthy of trust.

( ) One advantage about having a personal teacher is that, to some extent, you can watch his mind work. 105

( ) His desire to express individual views, character, and personality must be respected so long as he does not try to impose them aggressively or tyrannically on others.

II

( ) The man who sets out on this quest sets out on a total discipline, one in which body, mind, feeling, and will concur.

( ) This inner detachment from the world comes but slowly, so deep are the roots of desire. The young who value freedom to the point of rejecting home, parents, family, society, education, and tradition should enquire more deeply into what freedom is.

( ) If moral instruction and spiritual direction fail to lead a person on the right self-controlled course, then troubles, sufferings, shocks, and scares may have to do so. Sooner or later he will have to surrender himself to strict principles, the sooner the pleasanter in the end.

II

( ) The awakening of inner forces ought not be attempted without an accompanying attempt to fortify character and guard against weakness.

( ) It is not enough to search for truth. One must also possess, or acquire, the ability to find it.

( ) He should take any approach which appeals to him, if it is morally worthy, and try to use what he can of it.

( ) In purifying character and ennobling conduct, by deepening knowledge and practising detachment, we come closer to God.

( ) But is it possible by mere will, by simple command alone, to make actual what is so far only potential?

II

( ) Development can be made, consciousness refined, and thoughts brought more and more under control, by anyone who will take the trouble. The disciplinary requirements are not too stern. The measure of his success changes according to several factors. But in its fuller size, the effort must be both wider and deeper.

( ) Through this way of self-development each person will get what he—and not someone else—needs. It will be suited to his affinity, ~~suiting his~~ character, temperament, and vibration.

( ) He need not worry about the unfamiliarity, the strangeness, or ~~and~~ the seeming difficulty of all this alien area, but start from just where and as he finds himself.

( ) Even his ordinary and necessary everyday acts can either help or at least express his quest, his self-training for it.

II

( ) He must remake his life by the quest's light.

( ) It is not for futile dreamers nor neurotics seeking some guru's shoulders to lean on for the remainder of their years. There exist plenty of cults willing or eager to serve them. It is for those who understand there is real work to be done by, on, for, and within themselves.

( ) The high value of secrecy in preparation and surprise in attack is well known to those who plan military operations skilfully. But those who want to succeed with their efforts for a higher kind of life can also profitably use these two approaches.

( ) Not by ignoring unpleasant truths or by evading hard ones can be a quester's chosen course. be lived

( ) It is not enough to plead that times are different and circumstances have changed so that unwordly ways of thought, ~~and~~ action, and life are ~~out.~~ inappropriate. This is really a defense mechanism of those who want their quest made easy.

II

( ) Stagnation may be mistaken for contentment or resignation.

( ) An internal drama develops when a man seeks to be and do what one part of him is unwilling to seek and do.

( ) A deeply shaming past cannot be pushed aside, but it can be transcended by learning to live on a superior level.

( ) He should try to put himself into the future and look back on this present period.

( ) He is willing to take himself as he is; he finds at the same time that he must aim higher than he is.

( ) This dismal way of life, bare, (in the name of simplicity) of all art's offerings, does not necessarily promote spirituality.

II

( )(Long Path) The image which the ~~ordinary person~~ aspirant on the long path ~~fashions of himself~~ is usually superior to the model, but after a period on the Long Path it may become inferior to it. Why? Because he now has an ideal figure..... which ... he can't match.

( ) The Long Path people who reached this condition tend to become too self-accusatory.

( ) The long path follower takes himself too seriously.

( ) Why should he burden himself with unneeded things when experience shows that they may become troublesome burdens?

( ) The Long Path is an extended self-criticism. The Long Path cannot of itself bring him to God, but it can remove obstacles, straighten warpings.

The image of the sought after goal which the aspirant is taught to strive for may, after a certain effort in trying to attain it, require revision downward. It may need adjustment to become more in alignment with the reality of his present state of development. The most important point is to get the right direction towards a noble goal, his higher self.

28 Kents Hill Road
Thundersley
Benfleet, ESSEX
25th April 1969

Dear [illegible]

II

( ) Even if his acquirement in control of the self is not complete, it is still something well worth attaining.

( ) Those who take their studies in this furthering of consciousness too solemnly, too heavily, and too far from the common and common-sense realities of living need to make a read-justment, to return to the higher naturalness.

( ) Long Path ~~is~~ the Ladder-climbing path.
Short Path - the ~~one-leap~~ path.

( ) ~~Convert Class XVII Long Path to Yoga way, Pre-paration Path. The Short Path to (Advaitic) Philosophic practice.~~ (Let ~~it be constant~~ there be a frequent return to meditation or remembrance meditation (and return to) the ultimate, True, the Supremely important, the Ab-solute Real)

II

( ) Such needs are clearly present but their satisfaction painfully absent. He must confess his weakness, his inability to do what he ought to do.

( ) Be and behave grown-up, not childish. Understand something of yourself, your character, your strengths and weaknesses. Find and keep a balance, a common-sense and a sanity. Value good health, good diet, good manners. Develop yourself, your talents, your knowledge, your calm.

( ) These things are necessary to the preparation course which precedes the work for enlightenment, but of themselves they are not enough. They need the completion of certain other things.

II

( ) If you wish, call it self-making--this process of using one's own mental powers, one's own emotional energies, to actualize the new being that is his best self. It does not seek like a mendicant for free transformation by another person, a guru. It makes use of the highest kind of imagination, a deeply relaxed suggestive visualization. Whatever

is called for to bring on enlightenment exists within himself already, but it is latent and undeveloped. By study, exercise, and practice the aspirant ~~he~~ can be his own teacher. Sooner or later he will have to take this work into his own

hands. The notion that someone else can or will do it all for him is delusory, the belief that a guru can absolve his duty is adolescent wishful thinking. If the result is to have

II

any lasting value, it must be self-wrought, or in the end the aspirant will have to start again, use this approach and throw away the negative ~~one~~ thought that he is helpless without someone else who must be sought and found. The kind of teacher who is really useful will put

~~(continued)~~ no emphasis upon himself but upon the aspirant's own work, and then see him at intervals only. Once the materials needed are pointed out, the student should teach himself, le/ and this he can do only through self-practice.

II

( ) Again and again one hears from aspirants that in the heat of the day's activity, in the turmoil of the day's business, and under the pressure of the day's work they tend to forget the Quest. At the beginner's stage this is inevitable; he has to attend to these other matters, and if he is to attend to them properly, effectively, and efficiently they need his whole mind. This is why the practice of having withdrawal periods each day for meditation, for study, or for relaxation is so well advised. It is only when a more advanced stage of the quest is brought under consideration that the matter becomes really serious. The aspirant is then trying

II

to practise thought control as often as he can. He is trying to practise self-awareness and he is trying to practise spiritual remembrance. But still he finds that what he's doing tends to carry his mind away from all these practices so that he forgets the quest. What he has been practising has not been wasted, it will bring its fruit in due course, but it is not enough to give him the success he seeks. The reason is that all this inner activity has been taking place in the realm of thoughts; he substitutes aspirational thoughts for the worldly ones from time to time. The way out is to deepen both his knowledge of mentalism and his practice of meditation. If he does not do this, he may split his personality and become a mere dreamer.

II

( ) Those who expect a regular and continuous progression in this Quest, much less a satisfying one, expect too much.

( ) There are some periods when it is better to wait patiently for enlightenment and other periods when it is better to work for it.

( ) There are times when the long, slow, often interrupted cultivation required by the inner life makes patience necessary but other times when change appears, improvement comes, and even enlightenment shines quite swiftly.

( ) A double work goes on: the man slowly withdraws from the things which hold him, which make him theirs, while his higher aspirations attract the higher self to take over slowly the place in his heart which they filled.

II

( ) Knowledge of the higher laws, consciousness of the higher self, bring special obligations. To apply them carries new responsibilities to live according to them.

( ) Wether he collects all or renounces everything, in the end man must take possession of himself.

III

( ) The pause between the discharged breath and the intaken one is similar to the greater pause which takes place in nature between ~~nite~~ night and day at sunrise and between day and night at sunset. All these three points are important to man's inner life. But if he is ignorant and uninstructed he misses the opportunity to take the fullest advantage of them. Just as this can be done by meditating either at sunrise or at sunset, so it can be done by spiritual remembrance between the fall and the rise of two breaths.

( ) As day retreats and night falls, the opportunity enters. When measured in time it stays differently at different seasons of the year, that is, while dusk lingers.

III

( ) The birth of spring was celebrated by most ancient cults and religions; its culmination /cap in the Christian year with Easter offers a fresh chance for to each man to awaken spiritually; but it is for him to take advantage of this inner event and respond to the World-Mind. Those who can respond only with, and in, their fleshy bodies, materialistically benefit too, but link themselves with the animals.

( ) The rushing crowds in the city, surrounded by auras of tension or pressure, need to learn the secret of the way to peace.

( ) The large spread of vulgarity in the world makes a fastidious person find more enjoyment in solitude.

( ) The trivial exitements which satisfy the vulgar crowd are not for him.

( ) Those wo invade his privacy menace his peace.

III

( ) To appreciate solitude is not necessarily the same as becoming a misanthrope.

( ) Withdraw for a while, not necessarily for moral inventory and personal stock-taking, although it could well include them, but essentially for deep realization.

( ) Modern life, with its pressure and pollutions, is bringing the need for ~~of~~ relaxation from anxieties and the worth of meditation to modern Western man's attention, ~~in the West.~~ It is no longer the monk's privilege, no longer the unconcern of practical men.

( ) Most forms of ~~filling in~~ occupying leisure periods ease either the pace or stress of life by ~~doing it for~~ relaxing a part of the brain, ~~which is~~ the instrument of the thought; or ~~for~~ a part of the body, ~~for~~ those muscles and organs most used, or ~~for~~ the emotions and passional nature; but the deeper kind of meditation ~~does it for~~ brings peace to a man's whole being.

III

III

( ) Do not interrupt those wonderful moments, when all is still, by descending to trivial doings, or even necessary ones. Let them wait, let brain and body rest, let the world go, and give this fraction of time to the Timeless.

( ) Even where he is unable, like most persons, to relax the mind freely, it is not so difficult to relax the muscles of the body; the exercises are easy but must be practiced regularly.

( ) When relaxation is fully felt, ~~that is both~~ physically, ~~and~~ mentally, nervously, ~~and~~ muscularly, and emotionally, then the ego is released and the practiser is momentarily free. But this will not happen if he is stubbornly negative, if there is no belief in the higher self, and hence no wish to transcend the lesser one. Have ~~Give the~~ faith, surrender, and get the grace.

III

( ) If people keep too busy to entertain any thoughts of a higher value or to rest from thought itself, altogether they have only themselves to blame if the next great crisis in their lives finds them with weak defenses.

( ) Whether a man stays within the household and secular society or whether he enters the monastic and ascetic one, his enlightenment is neither guaranted by the second choice nor blocked by the first one. The god within him is his secret watcher, be he layman or hermit. He can defile or purify himself in either state, grasp the truth or miss the point whether active in the world (as most of us have to be) or enclosed in a religious order, ashram, or temple.

( ) It is sometimes better to live like a contented hermit, wrapped up in one's own way of considered thought and disciplined behaviour, than to live like the thoughtless and careless multitude.

III

( ) Ascetic withdrawal from the world is one thing, but withdrawal from involuntary mental images of the world is another.

( ) When his commerce with God becomes his most important activity and remembrance of God the most habitual one, solitariness grows deeply on a man. His need for friends grows less.

( ) As with most things, conditions, and attributes, there are also some negative features associated with solitude.

( ) It will not be easy to play the modern hermit. The necessity of earning a livelihood will force him to find some kind of relationship with the outer world, that is, with other human beings.

( ) It is not a matter so much of staying with the worldlings and doing their work nor of fleeing to the monks and following their disciplines, as of comprehending the mentalist secret and of keeping an inner detachment.

III

( ) The scenes of boyhood are fast vanishing - wooded, winding lanes, sheltering relaxed village refuges, and with them the quietude and dignity of a bygone era.

( ) When a sensitive man is in distress, he will often, if circumstances allow, turn to Nature, go to a wood, a forest, a meadow, a park, or even a small garden, either for a changed scene or to muse upon his situation. Why? It is an instinctive act. He needs help, hope, comforting, guidance, or peace. The instinct is a true one, a response to a lead from his higher self.

( ) There is spiritual worth in susceptibility to the visual charm of Nature's countryside.

( ) It was one of those glorious sunsets which happen on auspicious days, all crimson and gold.

( ) It was a sunset coloured like those lovely Japanese paintings all done in vermilion and orange.

III

( )Ah! those glorious evenings when sun and sky and earth combine to bring such beautiful coloured sunsets ~~beauty~~ to man.

( ) A beautiful, colourful, and paintable waning of the sun is an offer of grace to the human beings who take the trouble to pause and notice their parent - Nature.

( ) Vanishing, the sunset, now reduced to a wan light.

( ) We take nature's beauty for granted and do not adequately understand our good fortune.

( ) The mornings are often overcast here, near the lake waters and on the hill heights, but any day, any hour, the wind and sun may change the outlook for the better. One learns patience here.

( ) The Alps stand massively erect against ~~my~~ the horizon.

III

( ) The Matterhorn is not, as we are usually informed, the highest Swiss mountain. There are a few others in its vicinity which are ~~even~~ somewhat higher. But it is the central showpiece, the most striking in appearance, and the most interesting to climbers.

( ) The lake shore is bright and sunlit; moreover, it stretches far away to the other side where steep snow covered mountains slope abruptly down into the water. Thus the view is cheerful, beautiful, spacious —superb. But here, in this small wood ~~coppice~~ where old broad trees alternate with green turf, the sun does not enter, although the distance to the lake is only about fifty yards. Here the scene is shadowy, a darker tint, and enclosed. The first picture is happier, offers more beauty to the aesthetic mind. But this second one carries a deeper message; one feels a stillness which verges on the mystical. If the first charms, the second calms. The first lightens the heart, arouses hopes, gives enjoyment. The second quietens desires, kindles reverence, lessens anxiety and, above all, bequeaths a more lasting remembrance. People

III

( ) With the arrival of advent and the coming of winter, the fresh new crops of sultanas, raisins, almonds, oranges, and bananas come from abroad when our European offering ~~are~~ is only apples.

( ) The sun is God's face in the physical world.

( ) The uncertain light of sundown, ~~the~~ with objects indistinctly seen, helps a little this passing into a half mystic state, but the primal actuator is his willingness to relax from activities, ~~to~~ let his thought drift back to his aspiration, and wait in patience.

( ) This visual adventure with sunset ends in a mystical one.

( ) Witness~~ing~~ a glorious dawn or a golden sunset and let the feeling of admiration grow into adoration.

III

( ) There is a Mysterious pause of nature at sunset, sundawn, and at solstices. The Most important is winter-solstice, everywhere celebrated in the ancient world; it is Christmas for us. So the ego-thought should pause and recollect. Just as the visible sun is essential to human bodily life and existence, so the invisible sun of consciousness is essential to its mental, emotional, and spiritual life. It is our Overself and God; Give it homage.

IV

( ) Thoughts flicker across the screen of consciousness like a cinema picture. Who pauses to see what this consciousness itself is like and what it has to say for itself? Has not the time come for Western man to learn the Art of Mental Quiet?

( ) We look for loftier experiences than those the common day affords us.

( ) The layman of the West is just beginning to learn the art of mental quiet, but he has not yet penetrated deeply enough; he has far to go.

( ) Whether he kneels in the prayer of adoration or squats in the meditation on truth, his face is turned in the right direction — away from the little self — and this is of first importance.

IV

( ) Meditation is important in this Quest. It must be learnt. It helps to create a condition wherein the holy presence can be felt, where before there was nothing, and where the holy guidance can be given.

( ) **During meditation the basic aim is to free the mind from worldly concerns and personal desires, to present an empty clean receptacle for the divine in-pouring, if and when it is attracted by his preparedness for it.**

( ) Those who feel the need of outward ritual and sacramental service should satisfy it, but those who find simple meditation with nothing added more attractive may progress in their own way.

( ) **What he is really doing is looking for the way back to himself.**

IV

( ) To mark off a short part of the day or night for such thought, feeling, and aspirational exercise or, better still, two parts, is a way of life which, however uncommon, is highly important. It will prove itself in time and in various results. The self is brought under better control; the character is morally uplifted; an awareness of a link with the Universal Mind will disclose itself. But again what is here referred to is a philosophic practice, and must conform with the ideals, principles and knowledge of philosophy.

It must be properly done by qualified persons if the effects are to be beneficial and not harmful. Otherwise a preparatory study and purificatory course should first be undertaken. Right meditation can bring about changes for the good, the harmonious and constructive, in a man, but wrong or premature or ill-intentioned or totally ignorant meditation can develop the opposite.

( ) He tries to compose his thoughts, relax his nerves, forget his woes.

IV

( ) Meditation is not achieved cheaply. For one thing, it asks you to yield some measure of patience. Give it enough time to let your agitations calm down, your pressures subside, and your muscles get rested. Twenty minutes is a minimum need, half an hour would be better.

( ) You have not entered the stillness if the muscles, nerves, and sinews are taut or tense. Stress the ~~Impress~~ importance of relaxing the body first, then thoughts, and feelings. Examine the limbs, arms, legs, and hands to find out if tensed, taut, clutching, or grippng. Let it all flop down loosley. k / Do All this before meditation.

( ) Observation and experience along with theory and logic, show that the work of mastering this art of meditation needs enough time. The few who succeed quickly are exceptional persons. Here impatience is foolish and discouragement should not be accepted.

IV

( ) The mind can explore itself. But to do this properly, it must first prepare, train, and purify itself.

( ) Too often he must wait long and patiently during this initial period. If he cannot, and gives up, too often there will be melancholy regrets in later years.

( ) Sitting still and staring into outer space, supremely indifferent to the world confronting him, is no easy feat.

( ) It is highly important that in those minutes immediately following the period of meditation the person should not move too abruptly into his active everyday life, but rather ~~gently~~ gently and slowly, and certainly without any stress whatever. An ~~an~~ easy transition from the one state to the other is best.

IV

( ) If he has before practised meditation with open eyes, only then he needs to learn how to do it with closed ones, to complete the picture of his practice. When the two ways are united, he becomes a complete and finished meditator.

( ) **"For this result sometimes calls for great concentration."**

— Newspaper quote

( ) If he is unprepared for these occurrences and uncertain of their nature, the encounter may give rise to fears which cause an abrupt abandonment of these meditations.

( ) Thoughts keep the mind occupied, petty most of the time, grave some of the time.

( ) **The man who has to live with duties, ~~or~~ responsibilities, or activities under modern conditions; or has to earn his livelihood under them may have to give much effort to get his mind sufficiently concentrated. This in turn calls for much patience, because the practice must be carried on both regularily and repeatedly before satisfying results appear.**

IV

( ) What should happen during meditation, if rightly done, is a change of attention from those wordly matters and things which usually engage it. Letting them go is then proper duty.

( ) Whatever kind of meditation you choose to practice, in the end it requires you to push out of your field of awareness the ideas and pictures which move your interest away from the main subject.

( ) **The image, thought, or name of a spiritual grant gives a point of concentration and helps to settle the wandering mind.**

( ) The intellectual type tries to analyse what he does and sees in the attempt to understand it more fully. But the end result is that the transcendent part of the experience is lost; one set of thoughts succeeds only in producing another. He must be willing and ready to stop intellection at the start of the exercise. This is essential to success in meditation.

IV

( ) How beautiful is that detachment from unpleasant surroundings which the ~~strong~~ capacity to intensely concentrate bestowes. And this is only one of its rewards. Efficiency in studying a new subject is another.

( ) Whatever method blocks the wandering of thoughts or the practice of intellectualism, whether random or continuous, may be useful so long as it assists concentration and logical examination is avoided. It could be a mantrum, but not a devotional, ~~or~~ intelligible, or meaningful one. It could be a diagram, a dot on the wall, or a door-handle.

( ) The true inner use of the Koan is correct
The/le/ and laudible. Mistake is to make its practice
tr/ a cause of anxeity and stress. No. It should
develop smoothly, ~~the~~ thinking harmonpusly /i
and even logically, and thus reach the inevitable
recognition that intellect can go no futher. /r
the/ So intellect stops working, resigns itself,
and lo, acts no more.
(Wu Wei - in action.)
The man then waits patiently and peacefully
The /le/ and acceptantly. Result is no longer in his
hands. It must be now entrusted to higher power.

IV

( ) The ordinary kind of meditation seeks to escape from intellectualism at the very beginning, whereas the metaphysical kind uses it from the beginning. Even ~~But though it~~ is analytic, it does not limit itself to cerebral activity; it conjoins feeling also, since it seeks an experience as well as understanding. Therefore, in the "Who Am I?" work it moves with ~~its~~ the whole being and with all its intensity.

( ) There is a crucial time in the meditation session when the meditator goes into reverse as it were--instead of ~~pushing~~ intensifying his attention on the idea or object, imagery or sound, he lets go in surrender and rests. But it is not a rest in egocentricity. All has been handed over to the higher Self to whom he now feels close. Only at this point is he concentrated, calm, ready, and receptive to the Divinity.

IV

( ) The practice of directing mental attention and aspirational feeling towards the heart area ~~in~~ during meditation is excellent. But other forms of exercise should not be neglected and have their contributions to make also.

(~~III~~ V) A Twofold Exercise: The inhaled breath is long and deep but not strained, while the exhaled breath is shorter. This allows some of the carbon dioxide to remain so that eventually a sleepy feeling is induced. The mind begins to retire into itself, the will slackens, the body relaxes.

The other part of the exercise depends on whether you choose a chanted or whispered mantrum or a pictured form, figure, scene, or diagram. The sound must be repeated constantly but slowly, the imagery must be held intensely.

IV

( ) These image-building powers can be expanded until mere thoughts seem external things.

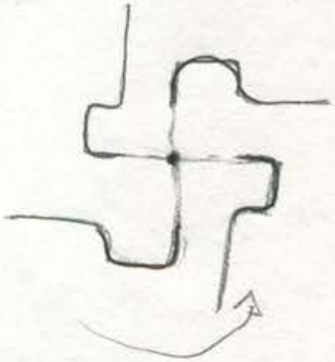
mantras or ? mantreems.

( ) Mantras are not necessarily single words or names intended to invoke power. They may contain a few words instead, and be intended to be statements of higher truth.

( ) He keeps on repeating the mantra until its effect seems, to an observer, mesmeric.

( ) The Swastika is both a meaningful symbol and a picture of what actually happens. The ever-moving vibration of the ultimate atom goes forward and right in a circle to bring a world into being and to maintain it, but it moves backward and left to deteriorate and eventually destroy it.

mirrored in big dipper too



IV

( ) **The circle is also used as a symbol of complete self-mastery.**

( ) A man may live on the surface of life or in the divine depths of being beneath his ego's sub-surface. It is for him to make the effort, dive again and again until there is contact.

( ) The first aspect of God is Light; the first contact of man with the Supreme Being is Light.

( ) It bestows a perception which is not for dreamers alone, but which can be put to constant use, thus proving itself to those who demand that kind of evidence.

( ) The cerebrum keeps up mental action like a machine. Only when the mind slows by disengaging from this activity, coming to rest by some means, does consciousness show its own treasures.

IV

( ) These are all experiences for a beginner; when they pass away he may know that the beginning phase has passed. He should be satisfied with the verifications which they have produced and know that appearances are turning into realities.

( ) The ~~Mahayakyas~~ Mahāvākyas are "Great Insights" /⊙

V

( ) Bodily hygiene has its own laws, and disregard, disobedience or breaking of them brings consequent penalties - sickness, disease, and suffering.

( ) So long as his body is present in the world, so long can no man afford to ignore it. This applies to all alike, the holy and the materialist, the saint, and the Vedantist. For it is as much a temple of spirit as a bag of filth, depending on the way the man treats it. Yes, it is a mere nothing, a void, but the full and free realisation comes after death until then it is partial.

what then is a jivanmukta?

( ) Hippocrates, one of the founders of Greek medical science and practice, which gave so much to modern allopathy, put fasting among the primary remedies. Yet how neglected has it been until lately, until the awakening of old truths reborn under new names in spiritual, psychic, and physical matters.

V

V

( ) Interior stillness may emerge ~~with~~ toward the latter part of a long fast. "Long" here must vary according to the individual - anything from 4 days to 24. A warning; the older a person is the less can he endure a long fast; it is a matter of diminished resistance, and he courts death if he ignores this warning.

Sir P. Dukes
The best diet is taken from foods which have received sunshine. However most tubes are OK. as their tops are exposed to sun, even though the rest of their body is not.

( ) Write up existing para on Alan Watts' eating habits, ham (pork) ~~e.t.c.~~ /etc. How can such gross food and sexual intercourse give necessary purity to see truth so delicatly as it is. But determination may give Truth, yet only flamed, hence distorted, blocked in parts. Make pure food a qualification for the quest. It is not merely /le a humanitarian act to abstain from eating meat.

Do you want part about Watts?

P. 77 materialism. A. Watts is disproved by Nirvikalpa Samadhi p. 78-79. .... TM PM's Tennyson /and ~~e.t.c.~~ etc.

?

V

( ) The yogi in the Bhagavad Gita is instructed to spread on the earth where he is to meditate some grass covered with a deerskin. Gautama spread (only grass) under the tree where he found final enlightenment, grass only. He had opposed the slaughter of animals and did not want to encourage or benefit by the widespread practice.

( ) It is not only that we ought to avoid the dead animals for our food, but also we ought to avoid the products of live animals for this purpose too. By accepting them for bodily nourishment ~~of our own bodies~~ we accept the influence they contribute to the forming of our nature. Body and mind are intertwined. We can well sustain our lives without milk and its derivatives, just as we can without red flesh, white flesh, fish, and eggs.

( ) I have scooped up the inside of many an avocado - an excellent food - and spread much tahini on many slices of bread.

V

( ) Dr Aschner: 1. Girdles (hence belts - PB) strangle the liver.

2. Is Dr. Alouie's MOXA equivalent to Dr. A's "blistering plaster and arterial rashes"?

3. The saline laxative I prescribe as part of an anti- /an arthritic treatment is Glaubers salt (Sodium Sulphate) which to make it more drinkable, is mixed with an effervescent powder; drink before a fast.

4. The 3- week fast gives very good results in anti-arthritic treatment, especially where fingers are in-

volved - swollen, stiff, etc. A little stale bread and a cup of prune juice is allowed per day. Heavy blankets on a sheet-wrapped body to produce perspiration are used at night.

5. Chronic indigestion through hyperacidity is treated by bitter tonic herbs - alkalizers are not enough. The best are gentian on empty stomach, vermouth, cinchona.

6. Breakfast; Fruit juices create heartburn; ban them; creals slow digestion; toast is better. Boiled rice is easiest to digest.

V

( ) How Mental strain influences the body in health and decease is one point of view only; how neurotic conditions and mental deceases can be cured by treating the body must be considered also.
2. Sweating is the most effective application of heat.

the other forms are no worthwhile effect at all on arthritis.
3. Chiropractic and osteopathy are almost identical. Both are based on manipulations of the vertebrae of the spine. Both may be useful on minor disorders. But I have never seen succesful results from them on arthritis of the spine.

( ) Query: (ask Indian) What is done with the "night soil" collected ie. human excreta from the privies? Is it disposed of in same way as Chinese and Japanese do, ie. added to compost prepared for manure? What do sacred books lay down in the matter?

( ) Soap saved: First wet hands, then rub dry soap over them.

V

( ) Hygiene: For fly nuisance It is claimed that wearing red socks will stop flies from biting one's k/ankles in summer or in warm climates.

( ) Exercises get reduced in value ~~power~~ if done only occasionally. It is better, and in the end easier, if a regular habit is formed.

( ) "Keep your chin in and head up!"

( ) The best and fullest way of relaxation is to subside with head, neck, and spine flat on the floor. Put, if needed, a clean covering underneath, such as a rug or sheet.

V c

( ) The positive dynamic effects of deep-breathing are well known. ~~But~~ this is because with the indrawing breath, the deep inhalation, the mind is set positively and affirmatively; it is then taking advantage of the natural fact that the person's life force is being drawn upon. If, however, we consider what happens when breath is

exhaled, let out, we see the process is reversed. During the interval between the exhalation and the next inhalation it is the universal life force which then flows into the man because he is then passive, whereas, when inhaling he was active. Now this universal life-force, when it expresses itself in man, acts as a link with the universal spirit and

V

demands physical existence. In other words, when the breath is let out and briefly held before it is indrawn again, there is a bridge to the higher consciousness of man. The bridge is there, but he must take advantage of it and

usually he does not. If, during those few moments of pause, he turned his mind into meditation upon his true being, he would find it easier then than at other times; or if he did the same thing after having had an unexpected glimpse, he

could retain the uplift of the glimpse for a longer period.

V

( ) The body gives us our existence in this time-spaced world but it's service does not stop there; for, it's flesh cleanced and it's breathing quieted, it lends itself to higher purpuse - no less than acting as a temple of the holy Spirit for blissful meditation.

( ) See "File" on table 2 para (written) slips pinned together re "body" insert: re we live in a body, for we live in time, inhabitants of an unreal world according to Advaita

( ) If my earlier statements on sex seem to be contradicted in the later ones, the change must be admitted. For beginning as far back as The Spiritual Crisis of Man, ~~(SPCR of Man)~~ I had stopped looking at the subject with the youthful rebellious eyes with which I had looked at conventional society and religion also. If Freud contributed to the earlier phase, it need not be thought that puritanism has done so to the later one.

V

( ) So long as the animal, with all its passions unruled, reigns over the man, so long as the body holds him captive, he will lack the strength to turn the mind away from it far enough and to concentrate ~~its~~ his attention deep enough to get his release. The animal is honourable; it has no higher duty than to be itself, its natural self. So far as man has a body too, he shares this same search for repeated but fleeting physical and pleasurable sensations. But he alone has the faculty of higher abstract and metaphysical thought, with the sensitivity to feel intuitively the presence of a divine soul. Their development is his duty too.

(~~V(III)~~) ~~The value of~~ a celibacy reached /cap through insight and not by institutional behest, or ~~of~~ an asceticism practised within marriage - in both cases as immaculate in thought as in deed - shows its value in peace and strength. But for those who cannot arrive at this admittedly difficult condition, there should be periods of temporary withdrawal from sex activity ~~in~~ ranging from a few weeks to a few years. For /cap single persons and for dedicated married ones ~~it~~ it is a voluntary inner self discipline.

V

( ) Under the urge of sexual passion men will form undesirable relationships which bring mental and emotional sufferings, or fall into unpleasant habits, or ~~they will~~ behave quite ridiculously under the delusion that they are finding happiness.

( ) Sexurge, bodily urge, physical attraction, animalurge - coverd with romantic or sentimental tinsel and called love.

( ) That most human beings make their paradise depend on the mere friction of paired bodies is something for a planetary visitor to marvel at.

( ) To gratify the desire of the moment without thought about its possible distant, but undesirable, consequence, is the act of a child. If a man wishes to become truly adult, he should cultivate the needful qualities.

V

V

=/( ) Overpopulation has increased the poverty of the underdeveloped world. Over-population is due to oversexed activity. The belief that sex is here solely for pleasure is universal. The belief that it is here solely to produce wanted children with sex thrown in as an inducement is usually rejected. But the second belief is the correct one. Man has abused his sexinstinct so that its exaggerated continued act only is considered normal and proper!

( ) The price of excess pleasure has to be paid in the end. It is paid in unwanted children, unhappy castaways, unpleasant diseases, unkept health, and premature aging.

( ) It is unfortunate for such people, — they are so numerous — but we are not here merely to be entertained, especially by sex; there are cosmic issues at play also.

VI

( ) In what way have the basic desires of people today changed from those of four, three, two, one thousand years ago? Shelter, food, sex, and clothes are still sought now as then. But the forms they have taken and the opinions or beliefs held about them have changed.

( ) A technological training is not enough. The ethics and the virtues which lift a man above the animal plane, and the spiritual intuitions which lift him to a still higher plane may not be left out of his education if he is to become a worthwhile person.

( ) To be properly educated it is not enough to be well informed and well able to think, but ~~his~~ one's potential talents and faculties should be brought out and developed. Such an education, ~~of course~~ although it begins with a school, can only continue all through a lifetime.

VI

( ) To wait ~~till~~ until you have attained perfection means that then you will be able to serve humanity perfectly. But can the imperfect do nothing until then? No — they can help, only it will be imperfect help, limited help, and mixed with some seeking.

( ) To re-create himself by himself alone is hard. He will be better advised to accept the tested counsel offered by cultures of the past and by discriminated wisdom of the present.

( ) Too many persons sin against themselves by ~~because of a~~ weak~~ly~~ following ~~of~~ the conventional herd-society.

( ) To let oneself get trapped into any commitment of the present or future whose harmful course can be easily foreseen is foolish. This is so even for a short period, much less for several years, much much less still for a lifetime.

IV

VI

( ) Regret for what has been bad in the past, if that has been clearly seen, should be displaced by resolve to do better in the future.

( ) To make amends and fast, acts as a purification after a sin.

( ) He must deny his assent to the one and affirm it to the other.

( ) He should learn to use his personality in a constructive manner.

( ) He need not pity himself for his failures, for he would have had to be a different man to have replaced them by successes.

( ) To point out certain faults in him is to offend him, even though it is done in an amiable way with the motive of giving helpful, constructive counsel.

VI

( ) The code of ethics by which he ~~sets all references of~~ judges his actions and relations is higher than most others think it to be.

( ) Self-reliance is not a quality which can be given to others. Only by providing them with your own living example can you contribute to this end.

( ) With the coming of maturity there should be an enrichment of his life, not an impoverishment of it. Yet a misunderstood asceticism, seeking to discard the offerings of civilisation, sets up the cave-man ideal because of its simplicity.

( ) All these efforts may make his temperament more finely sensitive, if it is not already so by birth.

VI

( ) He will take pleasure in cultivating positive, harmonious and nobler attitudes within himself instead of spreading negative and discordant ones among others, whether openly in speech or silently in thought.

( ) It is not enough to follow a wholesome diet and a healthy way of life. The seeker after a better existence must match with these advances his thoughts and emotions.

( ) Adolescence ended, adulthood well established, does the romantic sentimental attitude still remain as strongly as before? Statistics give a negative answer.

( ) Not to tell another person "No!" when all prudence, intelligence, foresight and experience bid us do so is simply moral and verbal cowardice.

VI

( ) The quester will try to avoid uttering the lies of conventional social life, and the half truths of political and academic life, and the evasions or concealment of business life.

( ) When detachment is overdone it becomes a cold-blood~~lessness~~edness. The man then moves and acts like a marionette.

( ) Have they pushed their aloofness, their detachment, to an undue degree?

( ) They have neither wit nor warmth, neither joy nor tolerance.

( ) It is more prudent to "sense" the emanations imprinted in the auric field surrounding a person than to trust alone to the words he utters or the claims he makes.

VI

( ) We have all heard that patience is a virtue but not many can practise it calmly.

( ) As an assistant manager said ~~he always follows from~~ that his policy in financial matters ~~to is~~ to say at least possible about his affairs, and to use reserve as regards whatever he puts in to writing in letters. Experience taught him that this caution was necessary.

( ) ~~Add to essay on speech.~~
Observe how hurt and offended one feels when he ~~anyone speaks against~~ one is denigrated. Remember too, the philosophic rule to keep away from negative thought about others and ~~to say nothing to criticize~~ criticism of them. It is also easier to be more charitable ~~to do so~~ when remembering one's own faults.

( ) The silent, taciturn, reserved man makes fewer friends but guards his present and future better. To be cautious in speech and writing - whether private or public - to day is to save trouble tomorrow. A single indiscretion may mar a lifetime's honourable reputation.

VI

( ) He who keeps a silent tongue in his head when the air is filled with anger is on the way to holding down his own wrath. But he who keeps a silent mind will conquer it ~~quicker and easier~~ more quickly and easily.

( ) When the young boy prince, who years later became the Buddha, was being taken out in his chariot, he passed a man covered with sores. The driver explained to the boy that this was the consequence of being enslaved by excessive vice, of the non-possession of self-discipline.

( ) **The instinctual animal urges plus the ambitious drive for power and the personal desire for property keep men from spiritual aspiration.**

( ) The animal instincts are valid and have their assigned place, but the cerebral ones have ~~an~~ even ~~larger~~ more validity and a higher place, while the spiritual ones should be elevated above the other two.

VI

( ) Why not admit to feeling such a human impulse?

( ) Nature had to put the rapture first, to lure animals, including human animals, into procreation. But not forever. A time comes when the thrills begin to fade away, the fun to pall, the romance to repel.

( ) Where is his mind's peace when he is racked by desires, irritated by frustrations, and denied even the compensation of knowing <u>why</u> he is suffering?

( ) Intense concentrated feeling may fill a man ~~away~~ with self-destructive or murderous antagonism but lead another into self realisation - depending upon the thoughts and acts which flow from him at its bidding.

VI

( ) The discipline of the will must be practised against one's weaknesses and passions. This is where the ascetic finds his proper justification. But he need not push his effort into absurdities, for then he becomes a fool, or into extremities, for then he becomes a masochist.

( ) A philosopher has to quell desires which disturb his peace, put down passions which disturb his even balance of mind.

( ) It is supposed to go so far that even such a lofty desire as one for desirelessness itself can no longer remain acceptable.

(VI) The Greek Cynics rejected courtesies and sneered at polite behaviour claiming that they led to hypocrisy and untruth. This may be so at times, but for questers it is part of the ideal.

IV

VI

( )(Counsel) In the presence of superior or more fully informed persons, hold your speech back. Do not talk so much. Learn to be more silent. The less you say, the less you give your own ignorance away.

( ) Surely there is some spiritual gain if someone learns to speak and behave with less vulgarity and more dignity, less noise and more tranquillity, less lack of manners and more courtesy?

( ) **"being friendly without being over-familiar, being informal without being sloppy."**

— Newspaper quote

( ) By "good manners" is not meant "formal etiquette" although the two may often coincide.

( ) Teach elementary manners, that is a warm smile.

VI

( ) He must make the movements fit a philosopher — slow, deliberate, dignified and graceful.

( ) It is not only manners which must be refined, if higher development is sought, but also consciousness.

by fanaticism, exaggeration and extravagances

( ) The simple uncluttered life is a sensible idea. But ~~The Simple Life,~~ if pushed to its ultimate, logical, and inevitable consequence, it would not only lead to the complete abandonment of all gadgets, appliances, and tools but; by steps, to life in a cave and clothes made of skin.

Write up my insight into Lao Tse's teaching; why it is called the Simple Way inner Message and what its outer Message advocates the "Uncluttered life". Find paras on Lao Tse / Simple life fanaticism exaggeration and extravagances has led to chassidism followers openly defecating and urinating in the city streets, to Hindus walking nude in the streets

VII

( ) When intellect comes to understand that its own existence implies a superior existence which is its origin, it has served its highest function. When it accepts the fact of intuition and serves it by laying itself down in stilled prostration, there is born Intelligence. Then alone does truth appear and peace bless us.

( ) If the variety of doctrines, the contradiction of tenets and fierceness of arguments are fully noted, what else can be said than that personal opinion is the real basis of most teachings, seldom factual knowledge or first-hand authority.

( ) It is his inalienable privilege to hold whatever opinion he pleases, as it is to hold whatever religious belief sustains him. But it must be said that there is a vast difference between what he has inherited and accepted unchanged from society or family, and what he has arrived at by his own diligent, determined, original, and independent research.

VII

( ) It is a rare type of person ~~which~~ has a that large mind untrammelled by environmental prejudice and unaffected by social suggestion.

( ) I acknowledge the existence of readers, not disciples. I am a researcher, not a guru. Having no followers, I keep my freedom and the readers keep theirs.

( ) These disconnected sentences of mine are like beads waiting to be properly matched and strung together on a string.

( ) It is not to be described so easily, even though many notebooks have been filled and many times the ink has been emptied out of a pen.

An editor advised,

( ) ~~Memo:~~ Do not use "unbalanced" when you mean "one-sided" ~~Siegfried Bauer remark:~~

Is comment by S. Bauer?

This is because the notion of unbalanced has the connotation of psychotic. ~~unless one-sided may~~ mostly mean an exaggerated

VII

( ) There is no special urge to bring others to repent but there is a feeling that as a writer one can be used to bring them to inner quietude. It will make them better and happier persons, and they need to know that it can be found, felt, established and that the time accorded to the search could hardly be better used.

( ) Writing only from and to the popular level, without the daring to venture where competent specialists can write more authoritatively, it can be said that,

Incomplete (See note 18.)

( ) A mere layman, not being a specialist competent to expound accurately such deep subjects, can only give some random surface impressions of them.

( ) The kind of ~~audiance~~ audience to which such writings were formerly addressed was usually a small and limited one with a particular sensitivity, but nowadays it is much wider and varied.

VII

( ) I wrote principally for those who wish to learn something of the way to self-enlightenment, but others who prefer a guide may perhaps find the other material of some small ~~little~~ use.

( ) One principal aim ~~of~~ in these writings is to enlarge their reader's self-reliance and to arouse his independent thinking.

( )What else can I do than drop some words into a mind willing to receive them?

( ) **It was in Benares that the book idea came .** see note 12.

( )My earlier books were written too soon, too impulsively, and too immaturely. I ought to have waited several years. The time has come to put right the errors of past volumes.

VII

( ) The basic reason why I must revise A "Message from of Arunachala" is that it has so much negative thought.

( ) These concepts needed to be stated and few have done so. It is necessary that another voice should be heard reminding us of it.

( ) If this text can jolt a reader here and there into new experiments and newer thoughts, it will be for him to take off from that point and get others for whatever further help is needed.

( ) There is a difference between those who report in their writings and those who create. The first are carried away by the moment's happenings, the second look deeper and find the weighter things.

( ) If he wants others to understand well what his communication is, he must write it well.

Effective communication demands good writing.

VII

( ) ~~Not only so, but~~ A one-pointed attention is also needed in the reader. ~~too.~~ It is hard for an author to efface himself from his production. He can do so only if he ~~possesses the capacity to be~~ is so completely concentrated in the work as to forget everything else. This achieved, the personal ego will naturally be absent.

( ) It is this quality of uniqueness which makes his work stand out and delights those who appreciate a sane originality.

( ) His rippling phrases bring us to a pause again and again.

( ) His writings are as they should be — a looking-glass showing several hints of his inner strength and illuminated mind.

VII

( ) To sit there, spinning out the phrases which shall carry ideas to other men, is not less an act of worship or of preachment - if they be reverently-composed, religious mystical or philosophic ideas - than praying on one's knees or addressing ~~these~~ others from a pulpit.

( ) Men dispute over truth and fail to agree and have done so ~~since~~ for three thousand years at least, according to Chinese records, four thousand at least according to Egyptian traditions, and longer still according to ~~in~~ Indian beliefs.

( ) The greatest lies and the greatest truths appear on paper.

( ) A person who cannot think straightforwardly is not likely to be able to put its result directly to the reader.

VII

( ) How often books which remained unopened on college and university library shelves for years at a time are now called for every month at least by the curious, and oftener by the serious--books on Oriental, occult, and astrological topics.

( ) It is unfair of those who perceive the limitations of the intellect to decry books. Only if they find themselves suffering from the Dark Night of the Soul for a time are books likely to be of little service or make little appeal. At all other times

inspired work can give some reassurance or restore some calm, just as perceptive work can give needed intellectual food. But if, during the press of personal preoccupations, they do nothing more than remind us of larger issues, they still render a service.

VII

( ) Are scriptural revelations the only ones worth heeding? Have not high truths, even great teachings, appeared in the world's thought, poetry and intuition, outside religion, outside officialdom, outside the academic halls, outside the institutions and organisations?

( ) To become liberated from sectarian, conventional, and authoritarian narrowness is to regard every inspired book as a bible.

( ) Those earlier statements of truth have their value; but it is unwise to forget the time and place of their making, for we must remember our own, too.

( ) Whatever is learnt from this valuable heritage of the past must still be applied in the present to make it a living force in one's own existence. This brings it to full meaning instead of remaining half-lost.

VII

( ) He is wary of falling into superstition, whether sanctified by religion's faith in the intangible or by science's incapacity for it.

( ) Men understand more easily what they can see, touch, and hear; that is images, forms and pictures,- in short, symbols. These are the idols honoured by simpler minds. But when they develop their minds sufficiently they become able to think in terms of simple arithmetic ~~onto~~ the laws of geometry, and from / progressing to algebra or to higher mathematics.

( ) It is to those who follow traditional religion that this analytical approach (which could disturb faith) has little to say. Yet it knows that for others ~~who are less conscientious~~ outside the tradition--atheists, materialists and agnostics--it will certainly ~~do so~~. be of help.

VII

( ) One sees their anxiety to understand a ~~picture~~ doctrine which is on too abstract a level for them and pities the bewilderment with which they end. Yet for such there is an easier way, bringing a more successful result. It is to take up the study of mentalism first, and only after that proceed to the study of Advaita.

( ) Serious students are willing to struggle for the meaning, but busy workers and professionals may feel that their energies are not up to the demand.

( ) Take what you can find that is congenial to your mind, appealing to your heart, and conformable with reason and evidence.

( ) It is too much to expect that his mind can understand what is quite beyond it; but when repeated, the effort tends to "stretch" the mind's capacity.

VII

( ) Take them easily, do not worry about any parts you do not understand just now. You will find that after a year or two, if you come back to read those parts again, ~~that~~ they are becoming clearer. ~~to you.~~

( ) A statement which holds a half-truth because it is based on a selected half-fact removed from a contradictory context, can neither be accepted nor denied. It must be analysed and its parts carefully measured until its truth properly revealed. and its falsity likewise are.

( ) It is not the words of any scripture — be they Latin, Greek, or Sanskrit — which have special power over men; it is what they themselves put into the words. That is to say, it is their faith, imagination, desire and expectancy which invest the text with such power. But these states of mind are their own.

VII

( ) If we look for the semantic sense put into this word, we may easily see how perilous are these abstract terms. For each group or class of men ~~puts, in practice,~~ attributes a different meaning, ~~from that of the others~~. History proves this constantly, especially political history: in our own times the words "democracy" and "freedom", for example, are misused widely.

( ) Semantic analysis leads to carefulness in writing and therefore to carefulness in thought. This in turn clears a man's mind and improves his understanding of elementary philosophy.

( ) Be willing to accept a truth even if the man who utters it, is only half-literate, if his statement is ungrammatical, his words are mispronounced, and his voice stutters irritatingly. But the experience is more enjoyable, the effect deeper, if the truth is expressed impeccably and enriched by a fine culture.

VII

( ) Too many persons use words to deceive themselves and, unconsciously, others. Too many use vague, general, or abstract words to cover credulity, error, superstition, or exaggeration.

( ) Some words, like "love" for instance, have gathered too wide a meaning to be safely used, so I prefer to avoid them, and find more precise replacements.

( ) The reader must look under the words for the deeper meaning of this puzzling statement.

( ) Here is the essence of a high teaching, distilled into plain language where possible, or into loftier language where not. For there is one hurdle which every reader must learn to cross, as the author himself once had to.

VII

( ) If a man who purports to speak or write on behalf of any teaching lets his own personal ideas get mixed into those he received, the resulting product will be adulterated and could even be distorted.

( ) The philosopher does not denounce materialism so much as the one-sidedness which ~~makes~~ claims it to be the only aspect of existence, ~~which~~ On the theoretical side, ~~is true~~ it has its truth, and ~~which~~ on the practical side it is worth attention. The name is used here not only in its narrow scientific sense, but also in its broad coverage of blind attachment

to physical objects, exclusively. Such ~~are~~ ideas lead to mechanism without humanism, technological progress without care for negative consequences, atheism and anti-religion; denial of psychological, mystical, and metaphysical experience. The

VII

( ) To move from physics to metaphysics is to move farther from touchable things to more abstract conceptions, from pictured images to comprehended ideas, from concrete forms to mind-held abstractions. The first leads to materialism, if the research stops there and goes no further. If, however, he pursues the enterprise and looks for origins, sources, and primary causes, he must end up as a mentalist.

Mathematics, metaphysics, and modern physics are bridges towards each other

( ) Why did Pythagoras put mathematics among the necessary preliminary disciplines for the study of philosophy? Here was part of the way to counteract man's natural materialism. It trained him to think abstractly , to hold pure ideas whose exactitude and truthfulness were indisputable. And he supported the teaching by pointing to the fact that the universe was founded on number.

Finally, the higher use of mathematics was as an aid in symbolizing metaphysical principles.

VII

( ) The atomic bomb could not have fallen on Hiroshima if the science of mathematics had not been formulated by developed human intellect. That human ethics failed to develop so far--and was even rejected by science--was a failure which turned white magic into black magic.

( ) Applied Science, though it serves so well in other ways, has changed living bodies into murdered ones, into.....corpses.

( ) The sciences are useful to man and need not be cursed for the evil results of their abuse by man. He needs rather to learn how to make a better, more prudent, and wiser use of them.

( ) Studies which scientists once regarded with contempt are now beginning to attract its attention.

VII

( ) The physicist must push onward and not refuse ~~the~~ to move into metaphysics. From concrete thinking he must evolve into abstract thinking, for this leads to intuitive thinking.

( ) Science, using the method of analysis ~~is~~ to find the truth about things, must afterwards add the method of synthesis or it will get only a half-truth. This

need not mean surrendering the mind to speculation, imagination, theorizing and fantasy, or so-called metaphysics; but rather using its creative faculty and its power of understanding; in short, using intelligence, which is derived from intuitive feeling and correct thinking.

Cap / ( ) existentialism and its kindred agnosticism are common in our times.

VII

( ) It is pathetic to hear men reason in so shallow a way that they find nothing more than mere chance in the coming together of nuclear forces to make a world. It is saddening to observe them slip into so great a mistake with so little resistance and so large

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lc an insensitivity; For it shows that in this matter they think and feel in a one-sided and ill-balanced way. But just as materialism came as an opposition to superstition masquerading as religion, as a corrective gone too far, so there are little signs of the beginnings of new dawns.

( ) This kind of truth depends on the physical senses entirely. The higher kind, the metaphysical, depends on <u>pure real</u> thinking; it is abstract. Such a faculty needs practised cultivation.

VII

( ) His thought must become deeper and subtler if he is to penetrate philosophy's higher truths.

( ) The theories of metaphysics need to be proved by the facts of life, by the discoveries of man, and by observation of the world.

( ) Those who need more intellectual sustenance than mysticism gives, may turn to metaphysics.

( ) One day, if this kind of metaphysical thinking is carried on sufficiently, rightly, and concentratedly, his intellect may overreach itself, even lose itself in that wonderful faculty, intuition, or even slip farther into inspiration. This is a mysterious event where something grander takes over by a process which is certainly not mechanical.

VII

( ) What is the difference between the concepts of existence and Being? Hegel has tried in his ponderous way to express it metaphysically and only intellectually.

( ) Cerebral thought is an activity which, if it dominates a person as it does with most people, prevents intuitions from deeper levels of consciousness gaining entry. It also prevents other minds from ~~doing the same thing,~~ entering, thus barring hypnotic suggestion and telepathic transfer.

( ) ~~They~~ Concepts or ideas are clues, pointers, signposters to truth, perhaps helps towards the search, but ought not to be referred to a level beyond that of the intellect, which is limited. Fixation, and dogmatism should be avoided. Words, definitions, even bibles are not absolute, but relative to our present mental state.

VII

( ) Abstract thinking shifts the mind's attention to quite a different level. Such thoughts do not have an outer appearance. They take no shape. They are to be comprehended; known by being understood.

( ) It is too subtle, too metaphysical, too mystical for an average reader.

( ) When thought reaches this point and has imported no bonds upon itself from official science or academic theory, it will come smoothly, freely, and gainfully.

( ) He is the wise man who thinks his way to the Truth and then lets thinking itself go.

VII

( ) When intellect comes to realize that it must efface its own action, it will be passive.

( ) There are truths which fall beyond the ambit of the rational mind.

( ) There was a failure to make clear that intuitive knowledge, not intellectual theory, was one with action.

VIII

( ) The character which a man reveals openly to the world is not at all the same as the one hidden in himself. This is not the result of hypocrisy, but of the polarity which divides Nature, and hence man.

( ) That part of man which is within the physical world, the ego, must in the end come to recognise and revere his higher individuality, unseen and unknown though it may be. This requires a growth through time, through many rebirths.

( ) He is to loosen himself from the ego's tyranny and thus, without unnecessary further struggle, transcend it.

VIII

( ) Who has not at some time halted, racked by a serious problem in his personal life, and asked himself again and again, "What is the answer?"

( ) The question of how authentic his experience really is does not usually arise for him. It is debatable whether a mind mostly preoccupied with the subject of its weaknesses, faults, failures, deficiencies, and sins—that is, mostly with its personal ego—penetrates the Overself's sphere.

( ) There is no need to lament our situation as an ego confronted by a world, as a duality, as a self aspiring—often vainly—to its Overself.

VIII

( ) Each has a unique personality ~~which in some way differs from that of others, which is shaped to be unlike someone else's and~~ by which we identify him.

( ) He must learn to transcend his own ego, and yet demand his place and keep his balance in the world; to transcend his family's egoism, and yet respect their dues and rights.

( ) The individualized being, the special characteristics which belong to him and make him say "I", is declared a temporary assemblage of components by the Southern school of Buddhists, an illusory ego by Hindus, even non-existent by Advaita Vedantists.

VIII

( ) Consciousness ordinarily believes itself ~~ordinarily~~ to be limited to the physical body. This belief it calls "I", it claims to be the "I". That they are associated together is unquestionable. But further enquiry will yield a further and startling result: that

it functions through the body and to that extent the connection gives life to the body; thus creating the belief that it is the body when in reality it only permeates it. What happens is that a part (the body) is imposing itself upon the whole (the consciousness).

( ) What he calls the "I" does not get reborn in further bodies, as he believes, nor did it do so in the past. But it does appear to do so. Only deep analytical thought, associated with mystical meditation can demesmerise him from his self-made idea.

VIII

( ) The ego-thought is behind every activity of a man. It is always coupled with the object-thought.

( ) Every individual life from the mighty elephant down to the microscopic cell, is a self-evolving entity moving through time and space. It has a meaning, a purpose, and eventually, a fulfillment here. Why then talk of destroying the one with which you are most intimate -- your own ego?

( ) His personal affairs are treated as ~~affairs of~~ cosmically important.

( ) Awareness of his own defects seldom troubles him. He complacently accepts ~~, satisfied,~~ his familiar egocentred nature and life.

( ) Instead of reducing the ego, it has merely exchanged its areas of interest, itself remaining as strong as before. The unworldly has been taken into its jurisdiction for the sake of its own growth and power.

VIII

( ) Most neurotiscisms come from refusing to let go of the ~~ego, the~~ personal ego. How the ego makes its own anxieties and sufferings is depicted in the famous Buddhist picture called "The Wheel of Life", supposed to be six realms of existence; but which really represents six kinds of psychological conditioning from the beast to the human and the gods.

( ) It is natural for the ego to react negatively to its experiences when these bring loss or opposition. But this is so only when, as is most common, man is still unawakened, untaught, uncontrolled, and unable to enter into higher states of being.

VIII

( ) It is not too easy, the period of those early years, with its uncertainties and missteps, its flounderings and shortcomings.

( ) If the ego is not crushed it is at least severely bruised.

( ) The ego is caught in it's own theories and concepts, held prisoner by it's own ideas. These are not necessary to enlightment.

IX

( ) Whether it is the mystery called death we confront or the equal mystery called life, the revelation must come in one or the other state; there is a connection with HE WHO IS. For this are we born and our oscillation between the two happens at the Mind of the World's behest. As, so sleepily and unwittingly we shape and light up these fragments of being thatwe are, quite simply the connection gets uncovered more and more.

( ) Since death is the certain future of all men, being an unalterable feature of the World-Idea, and since life would be intolerable if they were not given such pauses to recuperate from its demands, and ~~since~~ lastly there is nothing they can do to avoid it, they might as well discard the negative but common way of looking at it.

( ) It seems that Life can very well carry on without any of us, but it does not seem that we could do the same with regard to Life itself. It depends on whether anything or nothing awaits us in the after-play.

IX

( )Can the invisible inner being migrate at death, after a suitable interval, from one body to another?

( ) The law which pushes us into, or out of, physical bodies is a cosmic law. There is no blind chance about it.

( ) It is not a new idea,of course,for it goes back to the Greeks and the Hindus.

( ) Why did the Egyptians place their Heaven in the unseen regions into which the dying sun vanishes after sunset?

( ) Hope comes to him from this benevolent source; evil departs from him as he draws on these higher energies for defence; and ethereal purpose surrounds his entire life like an aura. He knows that his history did not begin in the country where he was born. He knows that it will not end in the body in which he dies.

IX

( ) We have to become in actuality what we are in potentiality; all our rebirths are engaged in this process.

( ) Passions, desires, and attachments bind us to rebirths.

( ) The thought of the body, of being identified with it, guarantees that a dying person will come back here again.

( ) The explanation must be sought in bygone lives.

( ) Who knows something of his past lives has something to throw light in some way on his present one.

( ) He is what he made of himself—not in a single lifetime but in the course of many.

IX

( ) We all have to bear the consequences of our past deeds. This cannot be helped. But of course there are good deeds and bad deeds. We can, to a certain extent, by bringing in counter-forces through new deeds, offset those consequences. But how far this will be true will necessarily vary from person to person. The one who has knowledge and power, who is able to practise deep meditation and to control his character, will necessarily affect those consequences much more strongly than the one who lacks these.

IX

( ) Karma comes into play only if the karmic impression is strong enough to survive. In the case of the sage because he treats life like a dream, because he sees through it as appearance, all his experiences are on the surface

only. His deep inner mind remains untouched by them. Therefore he makes no karma from them, therefore he is able when passing out of the body at death to be finished with the round of birth and death forever.

( ) The structure of the physical brain contributes largely to the way a man acts. This leaves him less room for free will than he thinks he has. But the brain (and the whole body) structure is itself the product of past self-made Karma now functioning.

IX

( ) Whatever he learned in the past years and births was but a step--but not always a forward--to be regarded as a source of further instruction, experience, understanding, and practice.

( ) Several answers have been given, and will continue to be given, for none is wholly satisfactory.

( ) His origins and upbringing, inner trends and outer opportunities, have something to do with the final mature result of his development.

( ) Newspaper quote: "While a man may inherit wealth and position he does not necessarily inherit brains and wisdom".

PB's comment: But he does inherit upbringing, atmosphere, and standards.

( ) When he fails to admit this first blunder, the way is opened for more blunders linked with it and emerging as, possibly, a larger consequence of it.

IX

( ) The feeling of being trapped by fate, held down by forces beyond his control is partly true.

( ) He cannot withdraw from this destiny, try as he may.

( ) It would be better to put this question in a different way.

( ) To make people more aware of this truth is a laudable and necessary act. But it is equally necessary not to neglect another and related truth.

( ) There are times when a man may boldly go forward and take his chance, when fortune's wheel will turn in his favour. But such times do not fill the whole of a lifetime and during the negative periods he should lie low and risk nothing.

IX

cap /( ) Develop theme that events happening to us are not necessarily karmic in the sense that we earned them. They can also have a be non karmic source. No physical doing on our part brought them on, but they are what we need at that point for character or capacity, development, or correction. Both kinds are fated. In that sense they are God's will.

( ) The disunited man will suffer from inner conflict as he feels the risk and the responsibility which come from his power of choice.

( ) He who thinks freedom leaves him free to be undisciplined is a fool.

( ) Whoever succeeds in discovering his deeper identity by penetrating through the personal ego's surface and subsurface life, will thenceforth cease the efforts to discover his wordly destiny. The oracles which others seek so eagerly, the turns of the wheel of fortune which they hope to learn in advance, are left alone that he may enjoy serenity.

IX

( ) Scholars and priests of the earliest known antiquity have drawn on the traditions of astrology to link our human fortunes with the starry firmament.

( ) Were those Romans wrong or superstitious who returned home if the day's start was unfortunate or marred? Was there nothing but chance in such accidents? Or were they, as astrologers believe, ill-omens to be heeded?

( ) This is not to go back to medieval superstition, but to go forward to modern, carefully investigated discovery.

X

( ) This life-force, this invisible energy, is behind and within, around and above the physical body. Under certain circumstances its area can be seen and traced out and its recuperative healing power drawn upon. It forms an aura, the etheric or vital body of light, but not the still more elusive and subtle divine body of Light nor the aura of various colours, the astral body.

( ) The life-principle, is a non material reality which ~~an electro-magnetic~~ can manifest as the aura in which the physical body is immersed, ~~and~~ ~~which~~ It keeps vital organs and vital parts in condition and activity until it vanishes at death and merges with the astral (mental-emotional) form instead. It can also manifest electro-magnetically.

~~(3) #94~~ What are the "higher ~~the other~~ bodies?"

X

3. Just as man has a physical body with which to operate in the physical world, so he has a vital body, an emotional body and a mental body, through which to express these other parts of his nature. This is the teaching of Theosophists, Hindus, and Occultists. These bodies survive the death of the physical body, but are reduced to seed atoms when, in between incarnations, man passes into a state of happy dreamless slumber. But from the philosophical viewpoint, the "higher bodies" are simply thought bodies, or more correctly, states of consciousness.

(~~VIII~~) From the food he eats, the water he drinks, and the air he breathes, he can draw on this life-force for maintenance and survival so long as the body's destiny keeps him here.

( ) It depends on varied factors, one of which is his life situation.

( ) No man in himself, his ordinary self, is a real spiritual healer ~~as~~ in the way another man could be a medical, herbal, magnetic, homeopathic or psychotherapeutic healer. Spiritual healing belongs only in the province of the Overself.

X

( ) That some persons are unusual in being born with the gift of healing the sick is a historic fact. Why reject the talent or power as being unworthy of a true sage or of those who seek to become such a one? In what way is this form of serving humanity unethical, unsafe, inconsistent with the highest?

( ) **Remember that Jesus started his work by an act of healing a sick person.**

( ) As this Spirit-Energy passes through the man, he feels dynamized, empowered in some direction, inwardly or physically or both together.

( ) Success in Meditation is most often hard and slow to achieve; patience, and more patience ~~are~~ is needed. So the drug offer of instant escape from this world of time, care, toil, problem, and suffering makes a better appeal to the ill-informed.

X

These unfortunate, self deceived questers

( ) ~~They~~ look through drug-induced methods for short cuts to a ~~higher~~ seeming awareness, often yielding astonishing inner experiences.

meaning: a positive statement that drugs yield astonishing inner experiences.

( ) A narcotic experience may give a distorted reflection of the real; it cannot give the real itself. ~~Even so, a price for the mirrored image must be paid that is hardly commensurate with its perils.~~

to put "hardly" in means that there is either no price or no peril.

Even so, the price that must be paid for the mirrored images is even greater than the attendant perils.

( ) drug experience may lead to hallucination, obsession, paranoid monstrous pre-human evolutionary images ~~and~~ /or highly overdrawn ones of ~~a~~ human experience. /cap

( ) It is true that a number of persons who have used a plant (not chemical) drug have had visions of previous embodiment in animal and human forms. But because they got it in an illegitimate way, they often have ~~had~~ to suffer a penalty, either in self-damage, or in self-entangled karma.

X

( ) To gain apparent serenity at the cost of real sanity is hardly a profitable transaction.

( ) The harmful effect of drugs appears mostly when they have been taken regularly over a period of time.

( ) Whether it be religion or science, official allopathic medicine or less established homeopathic medicine, each can make us its beneficiary and ~~xxx~~ has its contribution to give us. But each has also its undesirable side, too often ~~its~~ a sectarian, narrow intolerance of the other. The world of knowledge, culture, skills, arts, and worship should be open to all seekers, techniques, whether their quest is for truth, God, information, or healing-and not dictatorially limit its offering to the established, the traditional, the successful, and the conventional.

X

( ) Acupuncture is a valid acceptable body of knowledge and skill, new only here, but not in the ancient Far East. It should be allowed to integrate itself with our own scientific modern knowledge and medical techniques. There are still others worth learning in most Oriental lands.

( ) The more he comes into harmony with the cosmic order, the more will his health and strength benefit, his thoughts and feelings become positive. But this is not to say that he will be cured of existing maladies or be kept in perfect health. Harmony means that due regard, and attention, will be given to the body's importance, hygiene, care, and correct feeding. It means that the thoughts and feelings will be constructive.

( ) If the millions spent on research ~~on~~ for cancer cures have so far failed, and if a simple change of faulty thought, belief, conduct, and goal cures it, the worth of this method is thereby demonstrated. If Sai Baba will take twenty cases of advanced cancer and cure them, under ~~the~~ world inspection, he will do more to bring humanity out of the danger of threatening total war than all his preaching. For part of his message must be abandonment of war.

X

( ) Their moral infirmities are no more to be ignored than their bodily ones; maimed characters. /they are

( ) The electric shock therapy has hurt more patients than it has helped. ~~Proof:~~ Evidence for this is that the same treatment has given pigs and dogs madness.

Sh Paul

sm as a useful a
ially in nervous a

( ) Hypnotism depends upon suggestions imposed, whether lightly or deeply. But whether in minutes or days, the suggestion passes off and only the memory remains.

( ) Compulsive habits come into operation when guilt or ~~simpler~~ complexes appear. /similar

( ) Too often the sick emotionally are possessive excessively and will not let go of someone.

X

( ) Where a man is ever bitter, resentful, unkind and critical; never gentle, constructive, praising and compassionate; then poison trickles through his inner being and must in the end reappear in his bodily being.

( ) They look everywhere except in the right place for the remedy for their distresses.

( ) The psychiatrists, being always properly qualified doctors of medicine, are expected to be more reliable in diagnoses, prognoses, and treatments than other healers. But experience shows exceptions. ~~They~~ Others have succeeded in curing when the official psychotherapists failed. Why? It is because the unofficial ones have quite often dropped the materialistic belief that the causes of mental disease must be sought in the physical brain alone. They do not reckon with a mind having a consciousness apart from ~~it~~ the body.

X

( ) Too much harping upon the unhappy childhood or adolescence of a person, ~~which was unhappy~~ or upon his unfortunate adult experiences, ~~in~~

~~adulthood which were unfortunate, and doing all this~~ all in the name of psychoanalysis, is a mistake. The negative things in a man's past should be impersonally examined, the lessons in them carefully extracted, and then he should be done with it. It is better for the analyst to lift him up than to keep on pressing him down in this way. Similarly, the idea of writing down one's past—whether in a diary or a book—to act as a safety valve and get rid of it, is erroneous. It merely makes the past more powerful when it ought to be forgotten. A more positive attitude to the present and the future ought to be built up, and this is not to be done by dwelling on the miserable periods of the past.

X

( ) To how many persons has the average Freudian psychoanalyst brought true inner peace? If statistics were available they would be disillusioning. Why is this? Not for lack of shrewdness, training, research, and practice on the part of the analysts. The basic answer is because both he and his patients are moving in a vicious circle; all their attention is being kept within the ego, that combination of animal and human which lesser has yet to discover its greater self. They seek escape, healing, and freedom where there is none. There alone the Good, the True, the Beautiful and the Healthy resides.

( ) Freud had never had, or confessed that he had never had, any mystical experiences or mystical feelings. therefore, He went on to dismiss all such things in purely materialistic terms, making the silly assumption that because he had never had them, therefore it was not possible for anyone else to have them.

X

( ) It is needful to look into the self in depth, to a level where psychoanalysts are seldom able to reach. For the real aim is to penetrate through thoughts to Thought itself, through the personal being to the impersonal one. Further, according to ancient tradition, not only must meditation penetrate deeply; it must also be continuous.

( ) The influence of body on mind is shown by the efficacy — in his case at least — of Socrates' method of smiling at himself when counter-attacking a negative emotion while it was yet in its slender beginning.

XI

( ) Synesius (4th Century): "This would be the most extreme of ills—not to be conscious of the presence of evil. For this is the condition of those who no longer try to rise. ...for this reason repentance is an elevating means ...(but) both deeds and words (must) lend a helping hand."

( ) Everything and everyone has a negative side. One could fill up a lifetime looking for ~~it~~ and finding it. One could go on grumbling, criticising, ranting, and hating. But there is also the positive and opposite side. ~~But~~ the philosophical attitude seeks deeper, keeps calmer, for it finds ~~Binds~~ equilibrium on another plane. /lc /cop

( ) Negative emotions and memories hold accumulations of worthless, even self-harming material, useless debris that serves only to hinder progress.

IX

XI

( ) Even trouble can be turned to self-educative uses, and some kind of benefit gained out of the experience. But this can happen more easily and more quickly only if the willingness to learn is there, and only if a corresponding surrender of self is present. It is then that so-called evil is converted to so-called good.

( ) Where there is total ignorance there is total self-love. From this proceeds all negativity, sensuality, indulgence, and discord. Where there is total knowledge there is total turning to the eternal IS. From this proceeds harmony, positivity, good will. Where hate and cruelty come to excess, there is denial of the divine principle and reversal of the twofold truth. Where attention and attraction are partly turned to the THAT WHICH IS there is sharing of mind and will between good and evil.

XI

( ) Some years ago you asked me, "What about absolute evil?" The answer is this: with Confucius we say that sin is due to ignorance, and with Pythagoras that evil is due to the absence of good. Ignorance leads to selfishness, and extreme ignorance leads to extreme self-

ishness, which in turn leads to extreme evil. Now, all these are relative conditions, and pass away in time as the person learns his lessons through the series of experiences, and corrects his mistakes during the reincarnations.

There cannot be an absolute evil because there is only one Absolute Power, one God, one Supreme Being, and it is this which inspires the highest goodness known to man, when he discovers

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lc/lc/ Its Presence, through the Overself, in his heart. In that sense only, I said there was an absolute good. The pairs of opposites exist only in the finite, relative, and limited world. There is no opposite to the Supreme Power in the timeless and infinite world, no Satan with whom God is in everlasting conflict. But, on its own level, Mind knows neither good nor bad. There is only IS-ness.

XI

( ) The inaccuracy with which they think about the world and about themselves is different. In the first case it is due to ignorance; in the second, to egotism.

( ) To pretend that these things do not exist does not obliterate the need of dealing with them.

( ) Evil can take every form, even that of the guru, the quest, and the learner.

( ) The upsurge of interest in Eastern religion and Western cults is welcome, and may help a turn to the Good; but it has its negative side in a matching interest in evil with a capital E.

( ) Satanism and witchcraft, sorcery and black magic have openly and arrogantly appeared again in our day.

XI

( ) Hitler was a natural spiritistic medium who sat periodically enwrapped in deep trance, withdrawn from the outer world. He communed with dark sinister forces which led him along the path of his own and the world's destiny, upward to triumph and later downward to catastrophe.

( ) " Religion is poison ".
— Mao Tse-Tung

( ) It is possible that these inhabitants of the Southernmost part of Italy are descended from ancient Greek colonies that were planted there, ~~adulterated it is true, by marauding arabs.~~ But when one remembers what they did to Pythagoras, what even was done in Athens itself to Socrates, then one remembers too that it is the evil in man, in the passions of the ignorant mob, or in the selfishness of their less ignorant leaders, which is behind such blameful events.

(see note 9.)

note: should following be inserted after Italy: a place in which Phoenician and Frenchman and Arab also had left ~~...~~ their mark.

(see note 10.)

XI

( ) How often in history is there a record of fierce, blind, and fanatic hatred directed against those of marked difference in race, caste, religion, class, custom, or habit! With time and strength it explodes into persecution, violence, or war. The root of this evil may be fear, suspicion, envy, greed, or unbalance; but all these find their roots in the ego, and can only be radically removed by transcending egoism.

( ) If we look at what has happened in the world during the past hundred years, and what is still happening today, the exhibition of the negatives in human character is discouraging; so many weaknesses and cruelties, animalities and jealousies, pettinesses and stupidities!

( ) The uproar, noise, clamour, all destructive and violent, which dares to call itself music.

XI

( ) If there is so much friction, ~~or~~ violence, and tension in the world, it is only because so many individual persons themselves are inwardly experiencing these things. They fill the world's aura with bad thoughts; which if sustained, prolonged, and strong enough, break out on the physical level into undesirable or evil happenings. If there is so little real peace in the world, it is only because there is so little real peace in the individuals who live in the world. Their thinking, their emotions, and their passions have affected the mental atmosphere of the world.

( ) Lack of ~~No~~ concern ~~with~~ for higher values reveals men's frailty or malice.

XI

( ) There must be censorship in an era of annually increasing crime. How many films and stage plays, books and magazines, are let loose on an indisciplined world packed with detailed suggestions for immorality and criminality? This is not entertainment; it is evil. So many composed pieces are almost text books for the susceptible imitative young on how to start self-destructive, anti-social, selfish careers, how to yield to fleshly promptings without exercising the slightest restraint.

( ) Summon the strength to refuse to receive other people's negative opinions. Say plainly that they are certainly entitled to their views; but you would rather not discuss them, and would prefer some other subject, providing it is positive.

( ) Sir Arthur Bryant: "Christ's injunction to the angry and revengeful to turn the other cheek was addressed to the individual, seeking by forbearance to render unto God, for his soul's sake, the things that are God's, and not to the rulers of society. Christ never...bade his followers to turn someone else's cheek to the lawless and aggressor."

XI

( ) When Confucius was asked his opinion of the injunction to return good for evil, he answered, "With what then will you return good? Return good for good, but justice for evil." Is this not wiser counsel? Does not the other push goodness to an extremist position, rendering it almost ridiculous by condoning bad conduct?

( ) Beware of those whose mind is vindictive and whose speech is venomous.

( ) Those who constantly indulge in savage criticism of persons or principles, who are saturated with negative thoughts and feelings, have never seen the Light nor felt its peace.

( ) Only a sick man could write complainingly, could fill an entire book with criticism and bitterness. A man who sees no beauty anywhere and no truth, annoyed at everything, and everyone, railing at all the world, hears no music. Perhaps in the end he will have to spend his last years in a sanitarium.

XI

( ) When passions assail such a man, be they angers or lusts, his failure to bring himself under control shows itself more quickly on his face.

( ) No one has taught them that their thinking will be externalized, that it contributes to their character, ~~their~~ health, ~~their~~ fortunes, and ~~their~~ friendships.

( ) When he comes to understand its importance, he will begin to exercise some vigilance over his thoughts.

( ) Throw out negative feelings, expel resentments against other persons, and you will be a better and happier man.

?

( ) **Where** there is a general belief that some **babies are seen as monsters** in **the first few months - the evil coming out already in** their **faces** — there is **contrary** view: **to general belief - they are only innocent;** the former **romantic** is only a **wishful thinking. It was Norman Dougens.** who said this.

Douglas

PS. "which this"?

XI

( ) The years are too few and there is so much to be done-both on oneself and for oneself-to waste them in negative, resentful thought and decaying, neurotic emotion.

( ) Do not poison your existence with such thoughts. At this stage they are unnecessary, futile, and past, incorrect, We all have made mistakes.

( ) There are times when a person is more vulnerable to attack by negative thought than at other times. ~~In~~ great emotional excitement, anger, or passion of any kind, ~~is one such dangerous time.~~ we are most susceptible.

( ) He does not have to welcome undesired familiarities from undesired persons.

IX

The ritual of tea-making begins with the hissing of the kettle and ends in ---- (141.)

XII

( ) ~~The gas and the hissing of the kettle opens the ritual of tea-making~~ and ends in its festival of refreshment bodily and mental stimulation ~~mentely~~.

(XXIII) It was pleasant to recline on a comfortable divan, ~~itself~~ harmoniously patterned and colored, ~~while at the side~~ with ~~was~~ a small table at its side bearing an oriental teapot containing ~~holding~~ a favorite infusion of delicately fragrant tea.

( ) After all, it was southern China which raised tea to its higher importance; it was Lao-tse and Bodidharma, the Taoist /cap and the Zennist, who allied it with contemplation and inspiration, who made its drinking a sacrament, its effects a refined poetic joy.

? ask Tim & check with earlier

XII

( ) The great capitals of the world are civilised, they say, and it is true. There you may find the intellectual and the aesthetic arts flourish most; you may observe more elegance in the manners, speech, clothes and homes than elsewhere. But the work and wealth centred there indirectly breed slums, multiply sins, and degrade men morally.

( ) The masses with their gross feelings, and coarse thoughts, and small horizons, would not appreciate and could not take in the intellectual, moral, and metaphysical offerings of philosophy.

( ) Until recently the masses received their ideas from traditional sources, which means they were largely inherited along with other things. The strength, the development, and the courage needed to ~~be able to~~ think independently ~~alone, and not in company with those around~~, were found among ~~by~~ individuals, scattered ~~here and there~~ — who are always a minority.

XII

( ) It takes time for ideas to seep down from original thinkers to those among the masses who sincerely try to learn and understand them.

( ) **There are those who seek but ~~who~~ find truth inaccessible.**

( ) The mass of workers quite naturally prefer to be amused, relaxed, and entertained in their leisure time rather than instructed or uplifted. So, Goethe's prelude to "Faust" has these somewhat bitter lines: "Why should you rack~~d~~, poor foolish bards, for ends like these, the gracious muses?"

(~~IX~~) Zen Roshi: "A mob must be ruled. On the other hand, when the rulers do not know themselves, they ~~push the people around.~~ tyrannize."

XII

( ) These have been observed and studied.

( ) The men he passes in the streets do not know of this secret he would willingly impart to them, but they are not interested and would even, as Lao-tse says, laugh at it. /cap

( ) Unfeeling toward these delicate vibrations, unaware of ~~anything in~~ the nature of soul, they pass by the gate of the kingdom of heaven in ignorance of its existence and worth.

( ) From different causes I lacked worldly wisdom, ~~worldly~~ prudence, and ~~worldly~~ commonsense. This was the origin of recurrent troubles, ~~but~~ On the other hand, I ~~lacked~~ posessed their contraries; ~~that is~~ I did have worldly uncommonsense, and ~~this~~ fortunately this brought me ~~on~~ to the quest which had become for me supremely important. ~~to me~~.

XII

( ) He has ~~gone a long way~~ made a willful act to be so conspicuously unconcerned with the world's opinion.

( ) I bow before you in veneration ~~at~~ for what you symbolize to the seekers... ~~weak old men. I don't know the PB you know.~~ May the blessed peace and light be with you.

( ) During these sacred communions I receive philosophic revelations or take delivery of celestial messages. It is understood that they are not for my own benefit ~~alone~~ and that I will pass them on in due course to others.

( ) Let them applaud or let them denigrate; what is that to me? I am but the observer and do not care to take the one or the other into my self.

XII

( ) I must accept the blame with bowed head, grateful that it is not worse, as it could well have been. I must also accept criticism; it may instruct consciousness and educate conduct in matters where the ego is either ignorant or deficient ~~or~~, worse, where it averts it's gaze.

~~eyes.~~ But I must also accept praise even though it leaves me somewhat ~~uncomfortably~~ embarassed, for it may make clearer those positive qualities which the outside observer sees better. Both negative and positive self-regard and the outsider's view may help me to know what I am and what I am doing.

( ) Deep within there is a an abiding calm, ~~which stays~~, but from without, from other people trying to enter my life, in person or by post, there comes disturbance, trouble, and discord.

XII

( ) I am without plans for the immediate future ~~as I am~~ and even without a home for the actual present. ~~I shall~~ Let the World-Mind make the first and find the second!

( ) Because of this sensitivity I changed hotels ~~then~~ and places of residence too often.

( ) Sensitive persons may find the neighborhood of such persons hard to bear.

( ) These potted indoor plants become my intimate family, since I dwell alone and they are living entities, not dying cut flowers. On my part, a sympathy grows up as I take care of them every day, and I like to believe that on their part there is a grateful friendly response. They are also my pets, since I keep no animals ~~ones.~~

IX

XII

( ) I could not get involved in anything politic~~er~~al since that might endanger my freedom for research.

( ) I lived among the ~~...~~ shady I.C. Chestnuts ~~of~~ ~~...~~ on one of the hills overlooking Lugano.

( ) I like, even prefer, the simple phonetic spelling of an early writer, on the ~~new found~~ American pioneers, ~~lands in America;~~ "muskee toes" he called them.

( ) You have far too exalted an opinion of me.

XII

( ) Many who started both their awakening and their practice with my books later found their way to other books or to personal teachers who served them from then on; it is their freedom which enabled them to do so. I am in no position to emerge from silence and solitude and become a guide and in any case, am only a researcher.

( ) It is <u>their</u> problem, not mine, to find the particular teaching and teacher best suited to their personality and level. It is not my duty to go beyond the general teachings given in the books. Those who demand personal instruction must find their own affinity. I do not give names and addresses and recommendations, but stay within the area of my authorization. Too many fail to realise that their own higher self has already begun to work and that they must cooperate with it.

XII

( ) At different times and places, confronted by different persons and authorities, I have called myself scholar, researcher, traveller, writer, and even entered one official document as "without profession," for I dislike being labelled, "placed," or restricted.

( ) A wide sweep was measured in these studies, from the most ancient times to the latest arrival from the presses. It was global, too, not local.

( ) This kind of research has been a lifelong activity and not all the results have been reported. Perhaps it is because there is too much sectarianism in the atmosphere for a full, impartial, and free discussion. But the legacy of truth is needed, important, and at some unknown time it shall be made known.

XII

( ) It is a part of my credo, ~~what I believe,~~ a group of assertions ~~which are~~ acceptable to me, but it is not something which I can offer complete with all the evidence necessary to convince any scientific enquirer.

( ) I had no competence as an ex-editor to write then (or now) on such abstruse subjects, mostly fit for specialists as they are, but a report and record of what was seen and heard I can provide.

see note 11.

( ) Both HH and M were met within the same month of 1930. I had prepared myself by nearly two years' intensive study, principally with the help of the Secretary of State for India's library in London. Now more than 50 ~~nearly 44~~ years have passed and there has been sufficient time to get a little more knowledge and understanding of these two sages and to watch the effects of their persons and teachings upon others.

XII

( ) The primary impression I got from him was power. It not only showed in his manner and movements, his voice and face, but also in the invisible **radiation** of his personality.

( ) Let there be no misunderstanding about my connection with Ramana ~~the~~ Maharishee. My appreciation ~~of, as well as~~ and reverence for him remain as great as ever. I still consider him one of the few enlightened seers of modern centuries. ~~but owing to other matters which had to be taken into consideration~~ I ~~was forced~~ did during his lifetime ~~to~~ adopt ~~a~~ the outward attitude of an independent student. ~~But~~ However, my inner connection with the living mind which manifested as Ramana Maharishee remains unbroken.

( ) The ~~current~~ years ~~has~~ confirmed my interest and faith in two of the magnetic personalities among others — Krishnamurti and Steiner. I met both of them many years ago and recognize that Krishnamurti lived in truth and love, Steiner in knowledge and perception. Each was unique and admirable. Steiner, however, had his limitations chiefly because of his lack of personal experience and knowledge of the vital Eastern traditions.

XII

( ) Half a century has passed since I went, Sunday morning after Sunday morning, to that quiet Quaker "Meeting-house," as the parishioners of that Buckinghamshire Village called their church building, ~~where~~ Here George Fox and Willian Penn, and other pioneers, ~~of that Buckinghamshire village called their church building, where~~ Friends also worshipped. ~~went~~. A few months later I left England again

to pursue those strange researches in the Orient which destiny had allotted ~~to~~ me. Not since then have I ~~kept~~ been so faithful and regular in religious attendance, going only when the mood is on me, and even then irrespective of what ~~religion~~ creed that particular house of worship belongs to, be it mosque, church, or temple.

( ) In the little mountain train I travel in twice ~~a week to get supplies of food and make other purchases, a fellow-passenger who sat near me asked~~, in the friendly, well-meant way of village folk what was my ~~business?~~ work? I usually rebuff such intrusions, but something influenced me to reply, "I have none."

each week in order to purchase food and other supplies, a neighboring passenger asked, ...

XII

( ) "I discovered more peace and serenity in ~~(meeting)~~ Hesse than ~~in~~ with Jung, who still seemed to be searching". — Miguel Serano.

~~( ) Iris Murdoch: "She was an extremely tall woman, which was perhaps one of the secrets of her success."~~

( ) Do not belittle any human being who is awake to his higher nature.

( ) What is the use of reproaching a fly for not being a bird? ~~For~~ or its inability to travel as far or look as beautiful? Yet this is what they do who deplore others' bad behaviour and spiritual ignorance.

XII

( ) Mysticism is not an easy study for most persons and metaphysics much ~~more~~ less so. Prudence suggests taking in the subject a small fragment at a time. /less

( ) It is not advisable to listen to music whilst working at a typewriter, ~~or~~ doing creative writing, or reading to learn. The only exception is reading light, unimportant, or entertaining material, although even then it is still not advisable. ~~The reason for these things is that~~ This is because it leads to a divided mind; it creates tension and what one is doing must necessarily suffer to some extent while trying to attend to the music.

XII

( ) He is not concerned with ~~the question~~ whether or not any human being can get beyond human weakness.

So far as history tells us, full enlightenment

( ) ~~It~~ cannot be ~~done~~ got in the span of a single lifetime, except among the notable few. Yet history has too many undiscovered secrets, and enlightenment is too subtle a matter to pass correct judgement upon.

( ) Mercury was sent from Olympus to ~~acquaint humans with the fact of their existence on the celebrated Mountain~~ inform humans of the Gods' existence on the celebrated Mountain.

( ) ~~Messengers, bringing~~ Important messages have been given on varying levels of understanding ~~have come~~ to the human race from time to time. Some ~~in~~ have been given in religion, others in science, some in metaphysics and others in mysticism, still others in the inventions and arts.

( ) The Orphic Mysteries were brought to, and celebrated on, the Rhodopean Peaks of ~~South-East~~ southeast Europe.

XII

( ) This onward rolling Earth is but a small part of the vast Cosmos, i.e. ~~Yet~~ man has begun to escape from its confines. What would happen if he begins to truly escape from his own mental confines?

XIII

( ) A democratic era has brought the vote within most men's parliamentary reach and esoteric teachings within their spiritual reach. A few initiates — priestly and lay — no longer hold these finer possessions to themselves, neither in the West nor the East.

( ) **The great politicians, businessmen and intellectuals can also be great fools if they miss the point of why we are here on earth, ~~at all.~~**

( ) All men are not born equal in ability, and any state built upon this thesis is built upon a false foundation. However, all men should receive equal good treatment and equal opportunity; but that is a different matter.

( ) Democracy is not the ideal form of society, but ~~they~~ when a hierarchy ~~hier-(sic)~~ ~~"earth"~~ becomes rigid and selfish, it is just as imperfect, just as much a failure.

XIII

( ) If you want the best, that is, a meritocracy based on quality, then you must abandon democracy based on quantity.

( ) There are too many shams in the world of politics, advertising, and society. ~~etc.~~

( ) What a boring situation to be placed between two politicians at a dinner! What petty attitudes, empty platitudes, and prejudiced criticisms. ~~to expect.~~

( ) Jonathan Swift hinted, even in the eighteenth century, that more or less insane persons held high places. The situation is surely not better but worse in the twentieth century.

( ) There are today too many people living too close together on this planet. This is a situation which destroys comfort and breeds crime.

XIII

( ) There is everywhere crisis and no peace, uncertainty and no security, anxiety, and no release.

( ) "... a civilization which is fundamentally insane, always liable to fits of homicidal mania," wrote novelist Storm Jameson describing her own twentieth-century society. It is not so unjustifiably severe a criticism as it seems. The inhabitants of this planet are not totally demented, of course, but a case can be made that they are largely so.

( ) **The nations need collective outer peace, but men themselves need personal inner peace. The two are related.**

XIII

( ) When a civilization becomes so mechanized or brutalized or sensualized or materialized as to be quite insensitive to the higher values of life, it invokes its own slow passing away or abrupt disappearance.

By Japanese Artist: Suetsu Unagi

(a) "Machines are not bad but a completely mechanized age would be a disaster. So long as man does not become enslaved to machines he may use them freely. The wisest planning would be to use power in the preparatory stages and handwork in the finishing ones."

a second quote by Unagi (b) is under category XV.

( ) If the noise could be taken out of machines and the temptation of dangerous speed with it, if the harmful radiations and polluting gases could be removed from their fuels, they might confer some benefit.

XIII

( ) We live in a century when events whirl by us — but to what avail?

( ) They create new problems out of the old solutions. The wheel revolves and they call this progress.

( ) There can be no perfect solution to the world's troubles because there can be no permanent one. All changes, all is transient.

( ) The light of truth may be dim in the world, but this has happened before. ~~The schooling which life gives is a measured~~

XIII

( ) Whoever lives in such a society, his heart in the Real, his mind in the True, is as much absent from it as he is present.

( ) It is not enough to possess a wide tolerance in these matters; it should also be a wise tolerance. Otherwise one may merely condone and increase self-destruction.

( ) That alone should he do which he is fit to do. He for whom the world is not enough ought not dally with it. But today's economics trap him.

( ) The proper way to live - to think, act, feel - has become unnatural.

XIII

( ) Who does not get discouraged at times? Who does not wish, in such moods, to be out of the turmoil of today?

( ) He is beset by illusory attractions from early life onward, only to have them topple down in ~~the~~ later years.

( ) They waste ~~their time, the~~ their precious years ~~of their lifetime,~~ in trivial gossip, idle pursuits, or unhealthy ways.

( ) For years he will remain an onlooker while the game of life is played.

( ) Attention, dragged hither and thither by outer impressions of little or no importance, could have been given to the inner life.

XIII

Write a para on 5 things which we have to do when confronted by a difficult or painful situation ~~but~~ which we try to escape by indefinetly delaying. We may not even know we are delaying when shifting the doing to someone ~~other~~ else or some organization. Most of us do not realize that the shift is itself an indirect way of doing it or everything we do involves a decision or judgement.

( ) Those with some mental development wisely add tomorrow to today, consequences to causes, and thus finish the picture. Others are ruled by the moment's impulse or the day's trend or by passion rather than reason.

( ) These are matters not included in most college and university courses—yet.

XIII

( ) There is now (1963) a Readership on the Comparative Study of Religions at the University of London.

( ) His attitude towards events, and his general attitude towards life must contribute to the general results.

( ) Their ideas and customs are inappropriate to todays needs, problems, and situations. Their values are as low as their manners. Unprincipled in ethics because of their contempt~~ucus of~~ for the higher laws of life, unfit for the positions of leadership into which they have agressively pushed their way, they are the end result of a wrong world-view.

( ) He takes a different point of view about the past, and especially ~~about the~~ its blunders. ~~of the past.~~ No longer negative and defeatist when reconsidering or remembering them, he absorbs their message, resolves to apply their lesson in practical experience and in the remaking of his character.

XIII

( ) ~~xxxxxxxx~~ Lessons so painfully learnt indicate that we are being nourished by truth.

~~(until their cumulative effect pushes them up) See below.~~

( ) In terms of lessons learnt, no experience is wasted. All ~~xxxxxxx~~ experiences contribute in the end. But because of the ego's reluctance to accept, many ~~(?)~~ lessons are ~~be~~ submerged until their cumulative effect pushes them ~~up~~ into awareness.

( ) Fools get the experience but questers benefit by it.

( ) All things, happenings, people and sights bring some instruction to him.

( ) Personal feelings, opinions and past history enter into, and influence his interpretations of experience.

XIII

( ) In making a decision as to the kind of life he will lead, he has pronounced a judgment on the other kinds also. What happens thereafter will itself judge his judgment.

( ) An education worthy of the name would fearlessly include comparative religion. If it taught nothing more than the folly of intolerance, it would do much; but it does more - it helps the search for Truth.

( ) Going to school is one thing, getting educated ~~(education and culture)~~ is another, although ~~both actions~~ they coincide at times.
Learning from a teacher ~~=~~ is preparation.
Learning from life in the world ~~=~~ is observation.
Learning from ~~him~~ONEself is intuition.

(~~XIV~~) The lessons are to be learnt through repeated lives and loves, trials and errors, illusions and discoveries.

XIII

( ) The time has come when education should re-educate itself, when medicine should give Nature's herbs their due and demand that all foods be rid of their added poisons, when the body-soul relationship be correctly revealed by psychology and psychiatry, when for

---

their health's sake and their soul's sake human beings should stop devouring corpses. The events and changes which have come on the world scene since the turn of the century stagger the mind, but those which will come before the end of it will be even more startling.

( ) **JB. Priestley: "You must not make them (new friends) stand for more than they ought to stand for. You must not turn them into symbols, which is what men do when for instance they are infatuated with most unsuitable young women. Magic shouldn't come in with people."**

XIII

( ) We do not love our neighbour as ourself for the simple reason that we cannot. He loves himself quite enough anyway and does not need our addition. But this said, we are ready to serve him amicably.

( ) The hypocrisies which underlie so delicately some of the inescapable relationships of life may be accepted as inevitable or rejected by the few who feel strong enough.

All life's experience

( ) reveals that his assumption is inaccurate, his faith is misplaced, and his attitude is wrong.

( ) When familial love becomes too possessive or too obsessive, it may become somewhat unhealthy.

( ) Outside of family ones, they have no interests. Only what affects them and theirs is regarded.

XIII

( ) **Even the love between human beings, however idealized or romanticized it be, will in the end prove to be not enough.**

( ) He may be disappointed but he will not be embittered.

( ) "If by chance you get a common scold like Xanthippe, then you will become a philosopher," observed Socrates to someone uncertain whether he should take the risks of marriage.

( ) It is excellent to look for a mate among those with the same spiritual ideals and educational status as yourself, but it is not enough. What about physical fitness, hygiene, and compatibility? What about emotional harmony, blending, and suitability?

XIII

( ) It is his choice whether to accept the trammels of family life or the freedom of celibate life. Both conditions have their advantages and disadvantages, their compensations and difficulties. Each is a valid form of experience. But because most scriptures of most religions have been written by monks, their own status has been favoured and set higher. But it must be repeated; there is no one way which is the only way.

( ) It is only romantic fancy or wishful thinking which creates the common belief that there is only one person who is suited, made, or fated, to marry some other particular person.

A man who marries a girl less than half his age inevitably becomes a father figure to her. It is not fair to her nor prudent of him to enter into such a marriage, even if she ardently desires it.

( ) Is there a modern marriage which has not had its emotional difficulties, its angered periods or its dangerous strains?

XIII

( ) They coo to each other like doves or quarrel with each other like hens!

( ) Massmadness in the young is widespread today, but it is not a new thing. The "Children's Crusade" of the Middle Ages was a forerunner. The insanity of its inspirers is matched by that of the modern frenzy of certain pop and rocksingers today and of their adoring crowds. That some of these contemporaries have spent periods in mental hospitals need not be surprising. Let us say nothing of their vulgarity, or ~~their~~ glib use of four-letter words.

/ see note 27.

XIII

( ) In the end it will be to the good that so many of the young are scrutinizing the values and institutions of the society in which they are born, that they are asking troublesome questions, and that they are concerned with the ultimate ends of all these activities. Most of us who were born in an earlier generation may deplore and criticize the violence, the folly and the unbalance with which this re- examination (and its accompanying protests) is being made, but the need to explore new ways is plain.

( ) They refuse to recognize any authority and break away from its presented disciplines.

( ) Students who behave like louts should be quietly told that a university is no place for them.

( ) To give full freedom to the young — whether infants, teenagers, or those near adulthood, whether in home upbringing or educational arrangements — is to abandon wisdom, prudence, and practicality. The possibilities of losing their way, making mistakes, and harming themselves and others are merely increased.

XIII

( ) In the eyes of the young we are already "dated". They have no use for us or our opinions, our ways or clothes.

( ) The old Chinese respect for age was taught to the young as part of their education.

( ) It is not enough to provide a young person with a technical education which will enable him to earn his living. There is also the question of what he is living for. Is his life to have any higher quality and value? Is his mind to have any higher awareness than a merely animal one?

( ) To young idealists it is among the important things in life to seek for its secrets, to question why they are here and not to stop until there is some kind of an answer.

XIII

( ) Why do so many of the young begin to look eastwards for their sources and hopes?

( ) Several different reasons are given by the young for their awakened interest in religion, parapsychology, astrology, Oriental ideas and practices, and kindred subjects. One often mentioned is the disillusionment with the results of scientific materialism and with applied science, (pollution etc). inc.

( ) I am in much sympathy with rebellions against much academic education, With protests against its dryness, its narrow limitations, its rigidities, its stuffiness, and its pedantic quibbling. But unless these protests and rebellions are lead by older persons ~~who have~~ with enough experience, maturity, ~~and~~ judgement, and balance, they ~~movements~~ fall into the hands of communists, ~~naieve~~ naïve liberals, and other politically minded destructive forces.

XIII

( ) I was critical of the sadhus in India on certain points - never mind what they were; the differences got aired in several indian newspapers at the time, rather sensationally, and with much miscomprehension even malice but I also admired them on other points, some of these I find present today among those young drop-outs who have a religious turn of mind. They are in rebellion

against a materialistic society and refuse to join it. They remind us that Jesus was a drop-out too. They try to live by working on self, supporting themselves cooperatively and not competitively, without ambitions, without insurance, with only a few possessions - by sincerity and not by appearance.

( ) The young, effervescent and impulsive though they may be, are seeking something better, even though their opinions may be wrong and their methods improper.

XIII

( ) The young are looking for leadership, for guidance, but they are often too inexperienced to look for the right kind of leadership. They are easily misguided and misled.

( ) He has a private sympathy with these dissidents but he keeps it inactive, not allowing it to bring him into deeds on the outer plane.

( ) The younger persons who feel like aliens in our culture, who reject the conventional picture of "normality" and who use revolt as a consequence, are often right to protest but often wrong in the methods used. The adoption of crudity, dirtiness, violence, destruction, negativity, and even crime and disaffiliation as a show, cannot be justified and must be condemned.

Mislead by coarse materialists into hatred, violence, and destructive activity, the idealistic young fall into error and confusion.

XIII

( ) In today's world adolescents have a confused and sometimes even dangerous outlook. Not a few new excitements come into their being; the taste for emotional, intellectual, physical, and sexual adventure disturbs their balance.

( ) The young today are in a hurry.

( ) Where traditional views no longer conform to contemporary knowledge and needs, adaptation, sometimes even reform, must be brought in wisely. The older persons, fearful of change, resist it. So the pressures of life use the younger ones who are more open to it, but who often move too hastily, too far, and too unwisely. But they are a necessary counter-balance until a new generation arises which learns, accepts, and understands the World-Idea, and seeks to live in harmony with it.

( ) As past success recedes into memory with the years, as he finds himself moving toward the last farewell, what can support him? All three -- past, present, and future -- become a passing spectacle. He can rest in none of them. The thought that all are thoughts in the end is saddening and not sustaining.

XIII

( ) Our elders are worthy of respect, but their counsel is worthy of heeding only if they are old in soul as well as body, only if they have extracted through many lifetimes all the wisdom possible from each one. Experience without reflection misses most of its value, reflection without depth misses much of its value, depth without impartiality may miss the chief point. For all our experience, our life in the body and world is a device to bring out, ~~educe~~ our soul.

( ) Every man over a certain age is under sentence of death. Some men below that age are equally threatened; ought not both groups to be sobered by such a remembrance enough to ask "Why am I here?"

For those without a higher viewpoint

( ) The prospect of old age is a ~~grim~~ difficult one. The clever attractive modern cosmetics may take the years off a woman's appearance but they remain, oppressive and disturbing, within her consciousness. Early enthusiasm for living must, in the end, give way to a saddened recognition of ~~the destructiveness of living.~~ our mortality. Reflection warns both woman and man of the frustrations awaiting human desire, but it also tells them of the compensations. These, however, must be earned. Foremost comes peace of mind.

XIII

( ) Who enjoys being old enough to have a senile mind, a withered face corrugated with wrinkles, a mouth without teeth and a scalp without hair?

( ) Another disadvantage shared with some old people is loss of continuity of consciousness. This shows in failure to concentrate attention or remember names, and inability to hold the full length of a sentence in mind.

( ) Whether we regard man in his youthful fresh-faced dynamism or aged wrinkled decrepitude, he remains an uncertain creature.

( ) All views, whether yours or mine, the great experts' and the lifetime experienced ones, the youthful, and adolescent, are merely opinions.

XIII

( ) I find myself in my last years and have tried to find the proper way to deal with them. / no new paragraph

First ~~1st.~~, I must forgive everyone (which includes myself) their past mistakes.

Second ~~2nd.~~, I must prepare properly ~~everything~~ for the coming ~~future~~ event - death.

(add two more points to the list)

Next, I would look into what others have found, if anything, about the light of recent knowledge concerning those who have already striven to open the gates of the half passing which precedes a full movement away.

[memo to P. B.: quote Ross, Stevenson, and other medical writers like Lewis Thomas. Parapsychologists also have some useful information]

XIV

( ) The way to benefit most by an inspired production is not only to recognise it for what it is, but also to greet it with love.

( ) **Modern art has exiled beauty and forgotten, not fulfilled, it's mission.**

( ) "I have known Swamis who were completely indifferent to the beauty of Florence," says Miguel Serrano.

XIV

( ) Goethe's lament was that in the repeated perusal of newspapers "one ~~wa~~ wastes the days and lives." But he ~~is~~ was not a defeatist in the matter; he ~~seeks~~ sought for ways whereby art and creative literature ~~can~~ could be used to encourage better and more profitable taste. A wise faithfulness to intuitive guidance will suggest these ways.

~~But~~ ~~without going so far as~~ The matter certainly shouldn't be taken as for as William Hazlitt's assertion (written a century and a half ago) that "The highest efforts of genius in every walk of art, can never be understood by the generality of mankind," or that "the public taste is lowered with every infusion it receives of common opinion...and thus the decay of the arts may be said to be the necessary consequence of its progress." ~~(remember he was writing a century and one half ago).~~ If we put this next to Goethe's more hopeful, constructive statements, the blackness turns at least to grey. ~~at least.~~

XIV

( ) Inspiration for a writer does not necessarily mean that the sentences come tumbling through like poured water, or for a painter that the brush-strokes rushing across the canvas. It may, but also it may not. What it does mean is an inflow from a deeper source, neither a calculation by the intellect nor a movement by the egoistic emotion. Its first sign is that it is really a flow, smooth whether slow or rapid or waited for. Its second, a freedom from doubts, certainty, sureness, and sense of rightness. Its third is the quiet joy which either accompanies or ends the work, for it is truly a creative act.

( ) The greatest Japanese master of Camelia growing, arrangement and art in our time, Cholaa Adachi, said to disciples, "You must give yourself over completely to the flowers. Look upon their beauty with a warm heart and devoted mind. You have to sit and face flowers silently for a while. Old Japanese proverbs say, 'A flower is a mirror to the mind' and 'Be beautiful and pure like flowers.'"

XIV

( ) How many men dowered with truly creative thought, imagination, or action have experienced, during the high phase of a work, fresh joyous feelings? How many have gone on to inspired perceptions and accelerated vitality?

( ) Picasso said that he made art the whole end of his life.

( ) A student ~~of the art of~~ piano ~~playing~~ tried to find if music was used in India as a path to the philosophic-mystic experience. She found no such practice, but that it was used to stimulate religious devotion, which is not exactly the same thing.

XIV

( ) Ever since art separated itself from religon there has been confusion about art's relationships. Ought it preach, teach, propagate a message, be moral, be a moral, or ~~else~~ stand aloof from these things only? The answer is that it can do or be any or all of these things, so long as it does not forget that primarily it is art, wedded to the Beautiful, and

only secondarily, indirectly concerned with religion, morality, and the other things. Let men make their own sermons from the mental pictures they are presented with, draw their own morals from the stories they read, and provide their own religious moods from the musical sounds they hear. Such work the artist ought not do for them.

( ) To bring man to the Real art must become more and more refined.

( ) One speaks here only of authentic artists, not of the others who assume the name.

XIV

(1) Brahms got creative moods in the woods. Walking did not stop them from occuring, despite the body's movements, while the solitude combined with i.e. Nature to foster his inspiration. It was only at home that he put his composition into writing.

( ) Beauty should find its place in most aspects of a person's life - within and without.

( ) The artist, poet, or ordinary man whose life is a personal mess can only give out work which has been weakened by his own ~~weaknesses~~ problems, which however good it may still be, would have been superior had he himself possessed a superior character.

(9) ~~Too~~ Much modern art and poetry, music and literature, is derived from sources that have nothing to do with ~~the real article.~~ genuine art. ~~that are~~ Neuroses, psychoses, imbalances, and decadence itself are often its roots.

XIV

( ) It is not abstraction itself that is objectionable and insufferable but ugliness and meaninglessness.

( ) "They are not dancers; they are acrobats", says Isadora Duncan describing on Russian ballet.

( ) The inspiration may be good, but the presentation may be bad. Technique is important and lack of it shows up.

( ) The superb balance and fine proportion of Greek architecture holds lessons for man, for his person as for his way of life.

( ) Wallace Stevens once wrote;

"I am the necessary Angel of Earth,
since in my sight you see the earth
again."

He thus unconsciously described the mission of philosophically inspired educators, composers, artists, poets and writers.

XIV

( ) Too many of today's writers and artists are sick persons producing works for audiences who are themselves sick or, in the case of the young, often misled.

( ) ~~Quote from~~ Leslie A. Fiedler, ~~himself~~ summarizing an article in "CEA Critic," May 1974, said, "Popular Literature — sentimental, horror, pornographic — titillates the emotions, releasing the reader from rationality and allowing him a moment of ecstasy. To define a true majority literature (i.e. low cultural-P.B.) i.e. we should evaluate a work not by ethics or aesthetics, but by the ecstasy it produces." Comment by P.B.—If a literature of refined cultural taste, mature intellectual statements, and civilized courtesy is to be rejected because it admires self-control, then we surely shall move backwards.

( ) Those whose literary actions come not out of goodwill but out of hate hurt themselves as well as others.

XIV

Those composers, playrights, novelists, and painters, who ~~put~~ use images of other people's horror, ~~in minds They~~ render a disservice to their audience. ~~to them.~~ The result is a harmful flow back ~~to~~ into their own selves.

( ) The poet should bring us to adore an uplifting beauty, not plunge us in a mad frenzy.

( ) Wagner himself tells us that he composed Parsifal as an escape from the human evils of this world and as an attempt to picture a nobler one.

( ) Spenser's "The Faerie Queene" —
"So passeth, in the passing of a day,
Of mortall life the leafe, the bud,
the flowre."

( ) There are pieces of prose which are almost pure poetry, and there are lines of verse which are almost pure prose.

XIV

( ) The modern verse movement in the English language came into being largely through the pioneering efforts of T.S. Eliot and Ezra Pound. Of the first man I ~~do not~~ have ~~anything~~ little to say; he was a good man, a talented man, a spiritually sensitive man, but in this effort he was misguided, and would have done better for the world if he had never ~~got~~ gotten associated with Pound, who was a bad influence on him. ~~The latter was a bad man, a med-~~

XIV

( ) Why is it that there seems to be no mention of religion in any of Shakespeare's plays or poems?

( ) Warner Allen says he got, at the age of fifty, the mystic experience of Timelessness, saw the Divine /lc/cap Light in Vision, and felt one with God while listening rapt in Beethoven's Seventh Symphony. /lc (Heard it but only the 2nd movement is mystical). /tr

(XXIII) Not being allowed by Islamic religion to picture God under any form or to portray God's Prophet Mohammed, /lc Islamic artists and sculptors and architects have cleverly, and in many cases beautifully, standardized various geometric patterns and symbolic forms.

XIV

( ) The proficient Zen nature-mystic or monk, painter or poet, loses himself in his work, often done in solitude. His conceptions may be old and familiar, but their transmission will be original, ~~and~~ individual, and creative. ~~For~~ Centuries later it will be admired and honoured, and the visible results will serve the same end as meditation.

XV

( ) With the nineteenth century, but much more with the twentieth, the time had come to take these verities out of the far past and, to a large extent, out of the Far East. It is time to ~~and~~ try to make them come alive for our own West, and ~~to~~ honour them emotionally as well as intellectually.

( ) A thousand years ago what did Western Europe know of Chinese thought and Indian mysticism?

( ) If the Arabs brought the first knowledge of Hindu thought to Europe, the Jesuits brought the first knowledge of Chinese thought.

( ) ~~(Shankara art)~~ In excluding other religions, philosophies, and mysteries from their study, in shutting themselves in solely with their own tradition, ~~alone,~~ they remain ignorant of the precious contribution the Orient's "wise men" and honoured records can make. A dialogue of this kind between both is an absolute necessity; it is not at all a disloyalty to the West, but rather a help and an enrichment.

XV

( ) If the number of Eur-Americans who follow Asian paths is increasing, it is fair to note that the number of Asians who follow a Western path is also increasing, even ~~, and that~~ more rapidly.

(~~XXIII~~) "I realized that I was not really a part of Indian culture and not a Westerner either, but caught between two worlds and forced to try to discover my own separate identity."--Miguel Serrano

( ) Yoga is a term born in India but now coming into common usage in the Eur-American languages.

( ) Is there not too much to learn, too many things to do in Yoga? ~~Is not the variety and complexity of its methods more than any Westerner can reasonably be asked to endure?~~

XV

~~Shankaras~~ article

In Europe and America the yearly increase of interest in subjects like meditation ~~and~~ yoga, and Hinduism goes on steadily, mostly among young academics ~~persons~~ and elderly ladies. All this is mixed up with half-related subjects, some of doubtful nature. Mantra yoga and Hatha yoga are the most popular, but small numbers of really serious questers after the highest truth and higher spiritual experience also exist, and among them some find their way to

Radha krishnan

Advaita. Here ~~The~~ writings of Vivekananda, Mahadevan, and Radha Krishna have been the strongest influence. ~~here.~~ The idea of reincarnation has become fairly familiar and, even if not accepted, is now discussed tolerantly and sympathetically. In some ways all this ~~has~~ has developed along with a certain cheapening which may distort the old traditions of Hinduism, and lessen the respect

for it's swamis or gurus. ~~Nevertheless it has~~ made available for those who seek, many texts and commentaries in the principal western languages, of books like Upanishads and Gita, the sayings of saints ~~like Ramana Maharshi~~. As a ticketholder of the Vatican library, I am amazed at the gathered past hundered and fifty years' texts.

Nevertheless, it has made many texts and commentaries available for the seekers. Such books as the Upanishads, the Bhagavad Gita, and the sayings of saints like Ramana Maharishee are now printed, for the first time, in the principal western languages. As a . . . . . .

XV

( ) One of the most interesting men born in Switzerland, who studied and later lectured there, ~~who~~ practised medicine, chemistry, and occultism and wrote about them with a fresh original mind, was Theophrastus von Hohenheim, known as ~~who used the name~~ Paracelsus. He went to the Near East, gaining knowledge from the dervishes ~~and~~ sufis, and the Arab chemists.

( ) I was under glamour that backward people, / the illusion primitive Orientals, were better off without modern "progress."

( ) "We had to learn the bitter lesson that the world has grown too small for any people to live in harmless isolation". /tr

— Dalai Lama, 1962

write H H = His Holiness throughout

XV

( ) Readers should be warned, now that I have left the theme of his personality and power and come to the subject of HH's teachings, ~~that~~ their basis is Advaita, and ~~that~~ without a knowledge of Sanskrit, in which the teachings are written, and not having specialized in Vedanta philosophy (or any other philosophy), I can only write ~~only~~ as a layman ~~only~~ about some of its aspects from a general acquaintance, learned over the years from a ~~general~~ broad interest in Indian culture.

/ see note 13 this ¶

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cap / Madras University has the rare good fortune ~~not only~~ to have an excelent philosopher ~~intellectually, but one who has realized spiritually~~ with both a keen intellectual understanding and a spiritual realization of what he teaches his students.

Some of HH's teachings and sermons have been translated into english. His explanations throw fresh light on several details of Hinduism. He patiently goes through point after point to reveal the rational side to modern minds of ..... and practices which many of.....

cap / inc /

/ see note 14. this ¶

But all these are ~~little~~ secondary compared with HH's own person. He exhibits in himself the qualities of a knower of Brahman, the attributes of a holy Rishee. Those who come into his presence, suitably prepared by previous aspiration or faith, may feel his power, even see his light and experience his grace. Hinduism has been misunderstood by many westerners and the ..... knowledge of HH and work of ~~TMP~~ can ~~set them right~~ correct their views so that they can see why it has survived so long.

cap

/ see note 15. this ¶

Write out Mahadevan

XV

( ) There the yogi squats immovable as a rock.

( ) The yogi's glazed stare may be of utter blankness or high level absorption.

( ) Some think his still, meditative figure to be merely ~~unvivacious~~ enervations, his calm to be mere lack of physical energy.

( ) They are not wasted, those times when he sits, immobile, to contemplate on a high theme.

XV

lc/( ) The Teaceremony was started in China 1000 years ago by Zen priests and spread into Japan a couple of centuries later.

Whereas Chinese priests started it to ward off drowsiness in meditation, the Japanese laity ~~took it up.~~ made it popular.

Slowly it changed until the 16 th century when the present rite was finalized by Zen priests. The greatest

possible economy of movements is aimed at. The rite is an exercise in refinement , gracefulness, and calm. But ~~also~~ surprising humility, ~~for~~ is also embodied in it in a way strangely reminiscent of the Egyptian Great Pyramid, (for like the entrance to KC) the entry to the Tea-Chamber is through an opening ... so small and so low ~~down~~ in the wall that a visitor is forced to bend down and almost a crawl through.

/sp The King's Chamber

( ) The old Chinese book Hsun tzu comments on the mystic Chuang Tzu that he was stopped from fully discerning what man is because he was too preoccupied with what heaven is.

( ) Pythagoras studied in Egypt, in India, and even, legend says, in China.

XV

( ) In karate, to perform ~~the~~ a difficult feat such as breaking a brick by a sharp blow with the edge of the hand, the mind must first be briefly made completely blank. The blow is then spontaneous, immediate, delivered by force, and ~~coming~~ unhindered by calculating thought.

Write up a separate para on it in class "(Occult)". Opponents do not look into each other's eyes. Why? Because if the intention to make the next move arises, the thought will reveal ~~call~~ itself by the loss ~~in~~ slightest ~~degree~~ of balance when tends to affect the body's muscles. The opponent divines the intention by gazing into the eyes, so they look down to the chest.

thought

( ) In the Malay Peninsular, ~~and in~~ North Africa, Indonesia, and India, as well as elsewhere, there are individual persons and whole groups who exhibit, for religious or financial reasons, unpleasant or even bestial practices which seem magical. Through drum-beatings, frenzied dances, whirlings on their own axis, convulsive floor-rollings, and half-trances, they enter a condition of bodily immunity. This includes holding red-hot coals, cutting their arms and slashing their chests with knives. It is evil.

withdraw — politically sensitive issue

XV

( ) Critics have excoriated Hinduism because it leads to narrow, repressive caste views and customs. It is not my desire or business to defend any particular religion but on this point of caste there is much confusion and strong emotion. Race, caste, color, and class are not mere accidents of birth. They are the consequences of karma. But to take advantage of heredi-

tary position in these matters in order to exploit, oppress, ill-treat, or ~~otherwise~~ in any way misuse others, is unjust. Goodwill must be present; the collective - rather than solely selfish - welfare must also be ~~thought of~~ considered. A man's parents' position at birth should not be the supreme determinant. His possibilities, his latent qualities which could come out given the chance, are also important and should be reckoned with.

XV

( ) When this social caste or group superiorily/t is accompanied by social caste or group arrogance, a good is turned into a bad.

Sensitive issue

( ) **Caste is a fact in nature. It itself will abolish all attempts to abolish it. But if it is to be acceptable, it must abolish ~~(get rid of)~~ its arrogance, intolerance, and permanent exclusiveness. The door into it should be open - to merit.**

( ) **Indian quilts and mattresses** lle/lle **are usually stuffed with cotton.**

( ) Poverty and malnutrition have led millions of Asiatics and Africans to fatalism and stagnation. They relieve their boredom by producing more and more children. Has religion nothing better to offer? Surely it has.

XV

meaning?

( ) Tagore drily commented, "One day I shall have to fight my way out of my own reputation."

( ) Christian art was not the first to use a halo round the head when depicting holiness. Chinese pictures have used it too.

( ) **Humanity has always aspired to represent the invisible in some palpable material form, through sign or symbol, and so an idol in human form is fundamental in Buddhist symbolism.**

-Chavannes

(see note 16.)

( ) (1) "When it is time for stillness, stillness." — Dervish saying (2)"Essence manifests only in understanding." — ~~M AS UM~~ (Sufi saying).

( ) "My body is Thy temple", wrote Shankara Acharya, in a prayer to Siva.

( ) "It is well!" remarked the sage.

( ) Krishnamurti said he never dreams, and that they have no real importance, ~~that~~ and when he sleeps he gains complete rest.

( ) All that Lao-tse had to say was put into these few pages, these precious drops of distilled wisdom.

( ) ~~Wrote up for~~ ....
Atmananda's reply to a rich man: "I don't ask you to renounce the world, but unless you are ready to do so don't come here." (?) Levy: "Pure Consciousness is the background of perception".

was said, tr

see note 53.

a leading disciple of Atmananda, John

XV

( ) If "That Thou Art" be taken as literally true, if he is no other than the Divine, where is there room for prayer?

( ) "Look Within!" was not less the teaching of Jesus ("The Kingdom of heaven is within you.") than it was the injunction of most Oriental sages to their own hearers.

(~~XVI~~) In the Greek, Hindu, Persian, and Egyptian cultures there ~~is~~ are clear references to a World Order of a kind which equates with the World-Idea.

Plato uses the term "idea" in a universal and technical sense; hence his are "archetypal" ideas. They remain always the same, but the particular expressions of the ideas may vary, or may be modifications of the general ones.

( ) It would seem stoic teaching if a Demi-urge (but Plato uses this name for God) is a God who first thinks out a picture, a world, and then executes it in practice physically, as an artist executes his productions materially. If so, this is objective idealism, not pure idealism (check all this, also meaning of name).

( ) Under Moorish rule the University of Almeria in Spain held classes in Sufism.

( ) Wang-Yang Ming was at the end of an interesting period of development which opened with Chou-tun-yee (1017-1073) and moved away from the stiff narrow thought of Confucius to a flexible, wider wisdom.

( ) When, with the passage of time, Confucian teaching and practice, because stiff, formal, and hollow, when correct outward appearance of virtue took the place of its inner existence, hypocrisy ruled and the reforms which Chung-Tun-Yee initiated and Wang-Yang Ming completed became essential.

XV

( ) In the Chinese texts the name "Heaven" represents both an invisible blissful world and the Higher Power — God.

( ) The first chapter of Lao ~~Tzu's~~ Tse's little book is the most important, but the last one is the strangest, for it deals with the paradox of existence.

( ) To Lao-tse the Void was the essential, the real, the substantial, that which mattered most to the Taoist Sage.

the first doctrine, presented by the Hindu ~~Padisarkam~~, is the identity of the absolute Self with Brahman.

(216.)

XV

~~(Shankara article)~~ The first doctrine is what the absolute Self, Brahman, is. ~~Presented to the Hindu world by Padisarkam~~.

According to the second of these doctrines, whose profundity makes the services of an expounder and a commentator so useful, the inmost Being of man, ~~the~~ Atman, is divine and perfect, as is the cosmic Being of the Lord, ~~the Iswara.~~ Ishwara

~~(Shankara art)~~ The fourth doctrine is that history is not a meaningless scramble of happenings, but ~~that~~ through karma - God's law - and through avatars - God's incarnations. ~~and through~~

flows

see note 17.

The third doctrine is that the universe is maya, an illusory thing that has no ultimate reality.

the traditional mission of all the Shankarashas

been ~~(Shankara art)~~ to guard, protect, or preach the doctrines and beliefs, from the simple commandments for illiterate peasants, to the higher mystical experiences of the yogis and metaphysical teachings of Advaita.

XV

( ) Appreciation of the teachings of Hinduism, and its ~~peak doctrine~~ highest expression, the Advaita, is increasing in the West. And thanks to Mahadevan, HH's faithful, competent and brilliant disciple, it is being expounded with great accuracy and authoritativeness, and through his books and articles. He enjoys the grace of HH, ~~and Madras University is was fortunate to have him as Director of Philosophy Dept.~~ the

( ) It was one of my teachers, Professor Hiriyanna, who, in an article written in the Tamil language, gave the following explanation:

"The knowledge of the true self, Atman, acquired by study can be transformed into direct experience. The former is called mediate knowledge and the latter is called immediate by the practise of dhyana or meditation which signifies constant dwelling upon the nature of the true self until it becomes an immediate certainty."

( ) What is the meaning of "Kali Yuga?" some kind of world cycle?

( ) 1. Kali Yuga means the era of the goddess Kali. She symbolically stands for the darkest age in man's history when evil and suffering reach~~es~~ their greatest fulfilment and intensity.

XV

( ) In the early post-vedic / Cap
period, various schools of thought
came into existence. One of the
least known, because it is difficult
to find direct records, is Svabhava-
vada, which has been translated
broadly as Naturalism. This teaching

rejected belief in anything super-
natural ~~and anything~~ or superphysical.
At a later time, ~~that is to say,~~
during the period when the Jain and
the Buddhist systems arose, a sort
of reincarnation of this school
appeared called the Cārvāka. ~~But it~~

XV

( ) Which school of Hindu philosophy teaches the doctrine of the 5 bodies or sheaths?

( ) 2. How does this compare with Rudolf Steiner's inner bodies?
3. So why deny their existence?

( ) By "Will" Schopenhauer meant the will to live, survive, and satisfy desire in the body, exactly what Buddha called "craving".

( ) Dr. Banou: 1. The great defect of Humanity is its dualism.
~~2. Max Freedomlong's book is not reliable. He took what is known of ... culture and twisted it into the shape of his own pre-existing occult ideas and added much which is not in the original.~~
3. "Mana," the life-force used by ... teaching priests and chieftains as occult power and seems the same as "Prāṇa" of the Hindus.
4. Mana can be deposited on man~~mite~~made objects, such as weapons and even books.

South Sea, Tahitian, and Hawaiian learned

man made?

XV

( ) Whereas Indian Buddhist and Vedantic thought deplored life's brevity, Japanese thought, while also deploring it, refused to follow them into denouncing the body as an obstacle, much less into denying its existence. Zen Master Dogen asserted that we ought to respect the body, since it is through this life and this body that we have the opportunity to practice the "Good Law". /tr

see category XIII for quote (a).

( ) (b) "The heart of Zen teaches 'No-Thought'". /tr

— by Japanese artist Suetsu Unagi.

( ) It was in the last period of his life that Buddha gave out the teaching which came to be called Mahāyāna.

XVI

( ) **The real is more miraculous than the illusory psychic, more occult than the so-called occult world, more fascinating than the fantastic.**

(~~XX~~) ~~To~~ For too many western minds the terms "mystic" and "yoga" have either unpleasant or derisive connotations attached to them. Too many quacks, incompetents, fanatics, charlatans, fools, or lunatics have brought reproach and opprobrium on them. Only a small handful of persons employ them deliberately to express the lofty, the admirable, and the honorable meanings.

( ) It is understandable that those who lack the philosophic training ~~and~~ nevertheless attempt to communicate their mystic experience, ~~do so~~ they do so ~~but~~ within the narrow limits of their own culture and vocabulary, traditions, and beliefs.

XVI

( ) They see the truth, but only with one eye at a time.

( ) What they find are <u>states</u> of being, not pure ultimate being itself.

( ) Where the planes of feeling and thought are so different, the goals are likely to be different too.

( ) There is something mysterious about the way a thought intended to benefit the consciousness of someone else living afar off reappears in that person's mind, although he does not know that it is not of his own origination.

( ) He receives into his mind the suggestions which are consciously or unintentionally implanted by those with stronger minds.

XVI

( ) If one kind of mentality is sensitive to waves of feeling or thought, another is concentrated enough to emit them.

( ) There are differences of course, one being that the creator feels the experience more strongly, sees the point more clearly, and presents it more articulately than the receiver.

( ) The intensity of a man's thinking will help to determine how long or how short the thought-form thus created will survive and its influence endure; for all thought-forms must die in the end.

XVI

( ) The auric vibrations which accompany a letter often indicate the state of mind of the writer. Holding it

in one's hand or touching the forehead with it makes the reception of these vibrations more acute. But, of course, meditation definitely directed towards the letter will widen and deepen the result.

( ) It is better not to shake hands with everybody, for then one picks up their conditions, briefly, of course. cap/ There is an auric deposit on one's own hand from the other person's aura. Ordinarily, this is an unpleasant sensation for few people have reached a sufficient measure of fineness or purity to provide an uplifting rather than a depressing effect.

XVI

( ) This mass of emotional-mental-auric influences deposited all around him may not, often does not, accord well with his sensitivity. It is not necessarily evil but it is discordant, uncomfortable, a polar opposite, and he may need to shield himself against it. The methods vary; they include both psychic and physical kinds, from imagining a mental wall to constructing a brick one; from performing religious rites of purification or exorcism, to moving beds, burning incense, taking herbal baths, and avoiding crowds.

( ) He may suffer from his own bodily ~~un~~- /i
firmities and other people's malice or enjoy his bodily delights or other people's.

stet. cap / lc /( ) What do the Siddhis as a class represent - or rather, what is their spiritual function?

lc / ( )
2. The Siddhis represent the occult powers. They have no spiritual function as they are on a lower level, but men who have attained spiritual realization may find themselves in possession of such powers. But ~~then~~ also men who are not so interested in spiritual realization as in realizing their /a
personal ambitions may deliberately seek and develop such powers.

XVI

( ) Instead of using this technique to help destroy or reduce their ego, they use it to serve or fatten the ego.

( ) Even when they do see some vision of truth it is always fragmentary, never total, always mixed with their own personal beliefs, insanities, or inherited prejudices, and never pure.

( ) The pure truth cannot come out of human vessels which are crooked, deformed, enraged, destructive, insane, exasperated, extremist, perceiving nothing good or true or beautiful in the past, and fanatically believing they alone hold such values. But they may still be vessels for a partial, confused, and mixed-up truth. This is where the young—naïve, inexperienced but adventurous, courageous, fresh, idealistic, utopian—may fall into traps, marshes, or illusions.

XVI

( ) Men who delude themselves with false ideas may go on from there to impossible ideals.

( ) Too many play with methods and experiment with techniques which can end in mental disorder. Others follow guides who are themselves afflicted with it.

( ) He who would avoid unknown terrors should reject the pursuit of occult powers and the courting of invisible spirits, until he understands what he is doing. Let him learn before he moves, know light and shadow.

( ) Whoever takes on the travail of mediumship, surrendering his body at times to disincarnate spirits, takes the risk of being controlled not only at undesired times but also in undesired ways; and worse by undesirable beings; still worse without the medium's own awareness. It then becomes treachery to his own individuality.

XVI

( ) The peril of the body becoming possessed by an unknown undesirable spirit is a real one. The mind is then overwhelmed and displaced by another one. It is thenceforth doomed to a miserable servitude to lying voices, hating and hateful intelligences, and satanic destroyers.

( ) Beware of those gatherings where blind movements of head, limbs and trunk sway the crowd, where strange voices are heard and uncontrolled feelings let loose. There is nothing holy there; on the contrary, evil forces should be suspected.

( ) The evil spirits which attend such seances can cleverly imitate higher beings, claim lofty famous names, and even create an aura of light in the darkened room under the pretence that it is the authentic holy divine /cap Light.

XVI

( ) It is a region where falsehood assumes the shape of truth, ~~and~~ evil wears the mask of good, and where the bogus represents itself to be genuine. ~~and ....~~

( ) It is a region where neurotics and psychotics, fanatics and extremists, and suicides and fools naturally feel at home.

( ) In this area one observes a wide range of characters, from those psychotics suffering from varying kinds and measures of insanity to those neurotics afflicted by mild emotional upsets or minor mental troubles.

( ) Emotionally, and especially mentally, disturbed persons should not attempt most meditational exercises, but should get psychologically helped and ~~straightened~~ healed first.

XVI

( ) That mediumship and hynotism are undesirable, that they could lead to mental disturbance, was an opinion held by both Helena Blavatsky and Mabel Collins. It must be noted that even though they were right in several cases, they were wrong in others.

( ) Physical sensations grew less and less noticeable, drowsiness got heavier and heavier, until he fell into unconsciousness.

( ) The feeling that he is being whirled out of his physical body and away from the physical world may come over him.

( ) **The attempt to use Spirit for personal ends cannot succeed, but the willingness to be used by it can be realized.**

XVI

In one sense his consciousness is insulated by its own superior quality from that of others, but in another sense it fleetingly registers or lengthily holds their states through his compassion ~~or~~, sympathy, or understanding.

( ) It is both curse and blessing — curse to those who misuse it, blessing to those in harmony with the order of the universe ⊙

( ) Those who have a shared interest in a particular path, or a certain point of view, or ~~and~~ ~~always~~ ~~g~~ in following a specific guru, OFTEN unite together.

( ) However small be the following of a cult, it gives to each member the sense of belonging.

( ) As soon as they begin to organize a movement, the other things begin also to emerge — the narrow fanaticism, the limiting sectarianism, the intolerant attitude.

XVI

( ) This man who came among them to tell of a deeper kind of life that would give them unearthly peace, who sought to bless them by ~~raising~~ removing an ancient curse from their history, was rejected ~~and stoned.~~ yet Jesus had to do what he did, to say what he said.

( ) Why should anyone denigrate the character of another man out of envy of his attainment or detract from his reputation out of scepticism concerning the attainment itself? To hear such news is good news indeed, and such confirmation ought to bring joy to the heart.

( ) The number of followers which any established cult ~~short~~ or long-lived has is neither a sign of its truth nor of its closeness to God. Discords will come sounding through. The harmonies will be there but only to a measurable degree and for measurable times.

( ) Finding and keeping the proper balance is too often ignored in these circles.

XVI

( ) Every form of organization which claims to be of spiritual service is in danger of becoming a spiritual oppressor, the more it grows,

( ) The struggle between a high original purpose and low personal ambition goes on within the organisation.

( ) They find little or no value in other cults or creeds, and perceive only the great worth of their own. ~~one.~~

( ) Such tall talk and lofty attitudinizing may impress the ignorant, but to the sophisticated it looks ridiculous.

( ) They imagine a person of all-round perfections, and often add superhuman powers to the picture, and then inevitably regard him with an awe second only to that which they give to God.

XVI

( ) Is it right to give to other humans the worship which ought to be given to God?

( ) The emotional panegyrics written by disciples are counterbalanced by the hostile critiques written by unbelievers.

( ) The groups and cults, the creeds and organisations, hold and bind men - although within certain limits.

( ) One deplorable result of this wealth of knowledge and revelation which has poured into common accessibility ~~this~~ during the past hundred and fifty years is increased charlatanry and confused sincerity.

XVI

( ) All kinds of fools follow all kinds of other fools along these fringe tracks. They may be labelled religious, mystic, occult, psychological, psychiatric, or even philosophic.

( ) We find that many of them are neurotic creatures with compulsive habits and unrealistic ideas. The slightest ~~of~~ problem makes a deep ruffle in their minds.

( ) They all came into mystic cults, they all need it's promise of magic, truth, consolation, power - the lonely, the half-mad, the neurotic, the solemn, over-thoughtful, the bizarre, the crushed, the desparing.

( ) What is the use of offering a teaching which most minds cannot absorb, which intimidates them by its fanatical demands and repels them by its futility?

XVI

( ) How much of this does they know for certain? How much is merely illusory, fact-deserting, ponderous nonsense?

( ) Are they making useless efforts to arrive at fictitious goals?

( ) The smooth silken comforts offered by some cults will not materialize because they cannot.

( ) A movement which denies the very life-force which is the source of man's existence can never lastingly shape the way he carries on that existence, nor give it inner sustenance. But since there are those who want it like that, they must get the result of their desiring and creative activity, for a limited time, until its negation of the higher laws brings it to disintegration and collapse.

( ) It is only the naïve who look for spiritual guidance in such quarters.

XVI

( ) They draw an enticing picture of the bliss awaiting the "self-realized" man.

( ) Where an ancient Greek took his lantern to look for a wise man, these uncritical would-be disciples go looking for an unbalanced one!

( ) We find in this area those who are more ~~poseur~~ affected than enlightened, more self-deluded than self-realized.

( ) There is no attempt here at belittling these sects, ~~and~~ cults, and groups; they have their place and usefulness.

XVII

( ) Has he ever asked himself "Why do I believe what I believe?"

( ) For most people the history of our time has put a strain upon belief, not that a higher power does NOT exist~~s~~, but that it protects man against his own viciousness. It helps a little at weakening moments to turn to the seers, prophets, and illumined poets to regain some strength.

( ) A writing can be as much a piece of religious work as one so labelled, even though it is not dealing with a religious subject. It depend~~es~~s on the writer himself, his attitude and character, his knowledge and grade of consciousness.

XVII

( ) A religious revelation is also a carrier of good news, the gospel that there is a higher power, that we are all in relation with it, and that because of this relationship we can have access to truth, goodness, beauty, reality, and peace.

( ) No sacred performance, ceremony, or rite, gives anyone enlightenment, salvation, absolution, or inner strength without the real presence of the higher power. But this presence can manifest itself anywhere, and when one is completely solitary.

( ) Thought, interest, attraction, wonder, and enquiry concerning God are not necessarily stirred up only in the buildings specifically planned for religious purposes; it may happen elsewhere.

XVII

(XXX) He alone can be an atheist who has never experiences a glimpse, or who has been caught and become embedded in a hard dry intellectualism, or in whom ethics and conscience have withered.

( ) Do not ask the name of his religion or the whereabouts of his church, for he does not know anything more than that it is a faith and worship which saturate his mind, penetrate his heart, and satisfy both, and that it goes with him regularly everywhere he himself goes.

( ) It is nonsense to assert that people who come together for worship touch a stronger holiness than those who pray alone. What happens is that two forces are at work: First, the power of society, of public opinion, and the crowd to incite and shame them into attending open services, where they see and are seen. Second, a central place and building reserved for such visible worship and heard prayer suggests that divine influence is active there.

XVII

( ) PB's comment on newspaper quote:
Juan is making the mistake of thinking that one can't be religious without belonging to some established or organized religion.

( ) Jesus said that the kingdom of heaven ~~was~~ is within us; he did not say that the Church ~~was~~ is within us.

( ) **Organized churches, prelates, gurus - all get in the way and prevent man and God from meeting directly.**

~~(XIX)~~ Where a religion is organised and codified, validated by long tradition, and spread by a large number of people, the question of its truth is not a pressing one to its followers.

( ) It is mostly imperfectly educated persons who hold such beliefs.

XVII

( ) It is a misunderstanding of the benefit of confession or sharing which ~~have~~ has value only if done with or before a superior person. With others it is futile or harmful.

( ) Schisms are found inside most religions; they are not less free from the ego's activity than politics and commerce.

( ) **The early and medieval Europe divided people into Christian, heathen, heretics and atheists, pagans. The Islamic religion simply divides them into believers and infidels.**

( ) The so-called Holy Inquisition was quite unholy and more kin to those who persecuted the early Christians than to Christianity itself.

XVII

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( ) If human history shows so much lunacy for so many thousands of years, and if God created man, as his reputed agents assert, then God must be a bigger lunatic still, Himself.

XVII

( ) (Temple) The rows of kneeling people, the chanting, the choir, the painted pictures and figures, the robed priests, the dim colored lights - all contribute to set this place apart and produce an unearthly atmosphere.

( ) What is beautiful or useful or serviceable in tradition should be kept.

( ) It is true that religions which were devised for ancient races living under largely different conditions from today need some readjustment, at least if they are not to be slowly or swiftly displaced by newer ones.

( ) Is it not worth noting that among those who left their spiritual mark on mankind it is the young rebels who are foremost? Both Buddha and Jesus broke with their ~~teachers, who were, and still — after two thousand years —~~ traditions. are, ~~encumbered with old ways, practices and externalities~~.

Query: were the teachers encumbered with old ways? or was it the tradition? (or both)?

XVII

( ) Jesus found a little group of twelve men who fervently subscribed to his teachings. What is the history of Christianity since then? It is a most instructive study.

( ) Little by little changes appear within a religion, sects begin to multiply.

( ) When men transfer their faith to another religion, cult, or system of thought, it does not only show that the force behind the new one is greater than that behind the old one, but may also show that the World-Idea, which includes karma, is itself the force promoting the successful rival.

( ) When tradition is covered with barnacles, when its ideas encrusted with ~~truth~~ struggle for breath, a reform is needed.

ignorance

XVII

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~~fanatici~~
~~ill ta~~

( ) The possible evils and probable dangers of venturing to reform an ancient religion are certainly there and must be recognised; but there ought not to be a total concentration on these negative sides of reform alone. The positive ones should not be ignored, the beneficial consequences in the present and to the future should not be neglected.

What actually happens, the good and the bad, can be seen historically in the case of all existing and dead religions. The proper approach would not deny ~~to make~~ reforms, but measure carefully how far they can and ought to be carried out. This not only applies to the mass religions but also to the metaphysical systems and devotional theologies.

XVII

( ) It may be that some of the ideas are disruptive to those who are already alined ~~up~~ with a creed or a sect, a guide, or an institution. Well, they have been left free to hold to their own way, which is for them the best way, for they need the experience and instruction it can give them.

( ) Most of the religious lawgivers — but not all — were also social hygienists, like Moses and Manu. For the multitude, born to be followers, such instruction by advanced individuals was necessary.

( ) The contrast between the Catholic and Protestant Missionary in Asia is striking. The latter has divided his allegiance, part to wife and family, part to mission. The former is free and fully devoted. The Protestant carries the double burden — family welfare and mission welfare.

( ) The answer to PB's query "Who is author of the Book of Ecclesiastes?" is David, King of Israel.

XVII

( ) Nothing could be more certain than the fact that not a single person in historic times has conquered death, that not a single irrefutable record exists of that tremendous event. Yet, in the nineteenth century when science established its world-wide celebrity and dominance, ~~the nineteenth~~ a woman arose in America and established a religion which spread rapidly and ~~which~~ asserted that it had found the way to eliminate death! The founder herself died, and not one of her followers has yet succeeded. ~~Yet~~ In spite of ~~despite~~ such grandiose failure, this woman-prophet also propounded a second astonishing tenet which is remarkably true, that of mentalism. And this despite the fact that she used the only basis she was capable of using--a religio-metaphysic one alone rather than what would be called a strictly scientific one.

XVII

( ) In this area of religious belief there is, ~~with~~ for most people, with faith, mere obedience to tradition, ~~if faith remains.~~ Either they do what is correctly anticipated from them, or they do some original thinking for themselves. Thus their religious outlook depends either on surrender to circumstances and environment, or on their intellectual capacity. The first group seeks comfort and ease; the second have begun, but only begun, the search for truth.

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Q: would you like to say this without further comment on its authenticity?

Remove

( ) We may honour, even revere, a place in this world, an epoch in spiritual history, a man who has been graced by enlightenment, but to depend on any particular one only is both unwise and sectarian.

XVII

( ) The principles of philosophy are its clergy. They serve its little flock, minister to its higher needs, and support it in times of stress.

( ) **When faith in religion ebbs away, resoning in religion may get its chance.**

XVIII

( ) If God is God — all-knowing and almighty - where is the need of prayer for oneself or others and what could one do for them that God can not do better?

( ) Life, history, experience - each gives us the same clear message. The temple of Solomon, once a pyramid in it's vast area, is felled to the ground, and its thousands of worshippers gone with it. What then, how and where, shall we worship? Let us seek the timeless Power which transcends the centuries, let us utter no word but fall into silence, for here the voice of those little ego's thoughts is an insult. Let us go where Jesus advised - deep inside the heart. For we carry the truth within ourselves - yet how few know it - and bear the closest of ties with that Power in consciousness itself.

( )When you are fortunate enough to discover that there is both an ashram and a guru within you, just as there also is a church and Presence within you, you may well ask, why go hither and thither for them?

XVIII

( ) The translator into German of ~~my~~ the "Wisdom of the Overself" went to Egypt for a three week rest after the death of a most beloved, ~~closest~~ person, who she believed was her twin soul, to avoid nervous collapse. Whilst staying at a hotel in Luxor, various shoeshine men came there and sat outside, offering their services to guests. One day an elderly Arab appeared among them, with a striking face and an even more striking radiation of tranquility. She was so drawn to him that she let him polish her shoes in preference to the one who usually did them. When he finished she paid him four piasters (which was double the normal payment), because she felt so comfroted by his presence. He immediately returned half the money to /tr

her, saying, "The Lord will look after the needs of tomorrow. Two piasters are enough for today". /tr He never came again to the hotel, but she constantly thought of him and his peace, to have something to save her from utter despair. After she had returned to Europe still grieving and depressed, he appeared to her in a dream surrounded by light and blessed her. When she awoke his mental image still seemed there, but it said, " This is the last time I shall come to you. From now on you must take care of yourself". He never reappeared, but /tr she slowly recovered thereafter.

XVIII

( ) He draws from his inner life and being for their corresponding outer thoughts and activities.

( ) The passage from black despair to healing peace begins with learning to "let go." This can refer to the past's crippling pictures, the present's harsh conditions, or the future's grim anticipations. To what then can the sufferer turn? To the Overself and its divine power.

( ) In religion the Divine is regarded as utterly beyond, something outside, transcending the familiar, or the ordinary, and quite unreachable. But when this inaccessibility of the Supreme lessens and finally disappears, a tremendous mystical experience ~~is arrived at~~ arises.

XVIII

( ) Grace may be defined as the Overself's response to the personal self's aspiration, sincerity, and faith, lifting up the man to a level beyond his ordinary one. This working in us (as contrasted with the working by us) begins in deep passive stillness and ends in mental, emotional, and even physical activity.

It is true that grace is given, but we ourselves help to make it's blessing possible by the opening of

self to receive it, the silencing of self to feel it, and the purifying of self to be fit for it.

An unknown mysterious thing inside the self is drawing him to it. He is groping his way, but it constantly eludes him. There must be something very beautiful there, which the subconsciousness recognizes, for the feeling of being attracted will not leave him and only grows stronger if by remaining passive, meditative, he will let it.

( ) He is there all alone in a sanctuary no being can share with him, except Divine Being. This is the meaning of life for those who feel this lonliness as a form of suffering.

XVIII

( ) He is not asked to free himself from all feeling, nor to throw out all desire, but to attain a measure of calm. This can come through a twofold source: First, he must learn and cultivate self-control. Second, his aspiration and purification must succeed in attracting grace.

( ) If the request for enlightenment comes from the bottom of your heart, the answer will likewise be given there. It may come at once, or after a long time. If you are too impatient, if you don't find it worth waiting for, if you give up too soon, you do not deserve it.

( )I dislike the word "bliss" - so often used in translating "Ananda." Surely " beautitude" is the word measuring more clearly the experienced feeling? ⊙

( ) The gift of grace is ever available — but on terms — yet few care to benefit by it. This is because of different reasons with ~~different~~ each persons. However, it ~~sums up~~ may be summerized by saying that the effort to lift self out of self is too hard and so is not only not made, but also not desired.

Needs further Revision

XVIII

( ) Grace

Develop theme that Grace can be either ripening of Karma ~~and~~ response to appeal to higher power direct or through saint appeals. ~~show~~ faith in the Power, Grace is reward. If appeal fails, adverse Karma must be too strong. Materialists do not make such appeals, so they receive no Grace unless the accumulat~~ement~~ of good deeds brings good Karma.

Grace can be either a ripening of Karma, or a response to a direct appeal to a higher power, or through a saint's appeals. Faith in the Power is rewarded by grace.

~~( ) (Shankara art)~~ The exterior reality being Maya, our universe becomes both an enigma and a paradox until nonduality is accepted as the final and only solution.

XIX

( ) There are different aspects of consciousness.

( ) Both the subject and object of consciousness are only one.

( ) There are different modes of being among living creatures, and different modes of consciousness appear sometimes among human creatures.

The / le / the / ( ) The Upward spiral course of the line of Eternal re- / the currence reveals the relativity of this phenomenal world, not only in time but also in space, and in a kind of substance - from which it is formed.

( ) All things are relative to other things and are subject to change. Every object which seems completely real is only so for a limited time and in a certain form.

XIX

XIX

( ) We live in a world of forms, shapes and appearances.

( ) No ordinary man thinks of himself when he is sleeping but not dreaming. Why is it that the idea of "I" is then lost? ~~For~~ cap/ Obviously the mind itself is not lost, only its products are. But is not consciousness associated with mind? It too could not have been lost. Then why does it seem to be absent? No answer to this last question can possibly cap/ be found. ~~And~~ The reason is that it is <u>not</u> absent at all. This is why consciousness goes on during deep absorption, in listening to music, <u>even though I have forgotten myself</u>. The more complete~~r~~ the absorption, the more complete~~r~~ is the forgetfulness.

XIX

XIX

( ) That physical conditions produce many dreams is indisputable. But not all dreams. That many dreams are merely echoes of happenings during the past day or two is also indisputable. But they have passed into the sphere of memories, that is, mental events; ~~that is,~~ ideas which are non-physical things. Mind can affect brain, brain can affect mind; they are separate things.

( ) Most dreams are produced by imagination, but most dreams are not guided from unusual sources.

( ) I get nothing more futile than a lying and changing dream, A passing wandering dream. As the 16 th century french poet CHASSICNET said: "life is altogether comparable to a dream."

XIX

( ) An observant consciousness must be present to note and pass on the unrestrained images of the dream, ~~then~~ later when it is remembered, and still more importantly to give back the personal identity which is continued after awakening from a sleep without dreams. Therefore beyond thoughts and pictures there is a persistent real Consciousness.

( ) Time is a form (~~out~~ one of many) taken by consciousness. All measurements of it, whether taken on precise instruments in the laboratory or felt by the nerves of the physical body, are relative, because they are dependent on bases which are themselves forms of the mind.

( ) Where is the present when you try to catch hold of it? What indeed is time itself? All three tenses, all time, are mental states.

XIX

XIX

( ) To some the past no longer seems real, its experiences either forgotten or faded, They are unable to walk back into it.

( ) As memory throws its net over that long-gone time.

( ) We are trapped in the world of time, embedded in our earthly selves, limited by this five-sensed body, and entirely deceived by the seeming reality of things into believing it to be the final reality.

( ) Where is the human being who is not really affected by the past, present, and future? It is easy to make the claim in talk or print, but even if this were granted, the effect of mass history (for example, a world war) must shape personal life even for the reputed "spiritually self-realised souls".

( ) We live inside time; yet real life is outside time.

XIX

( ) There is the real present but there is also the illusory present. To live in the past is to die, to live in the future is to dream, but to live in the real present is to be awake, enlightened.

( ) Living in the eternal Now does not mean living a whole lifetime all at once; the finite human being could not do it.

( ) To become bogged down in memories of the old past is disastrous if they are confined to negative ones. It is also to miss the valuable chance of opening oneself to the new present, and more especially the Divine Ever-Present.

( ) The Now is forever ours, forever with us, but it must be recognized, understood, accepted for the reality that it is, and not as the present time which it is not.

XIX

( ) A vague, dreamlike, shapeless, shadowy, and selfless future seems unappetising. But the Real is not of this kind at all, not a part of past or future. It is not in time; it is in the Mind.

( ) If there is one thing that is forever what it is, itself, unchanging and unaffected, it cannot be found in this world of time and space.

( ) ~~Write up~~ Paradox as the only way to view both the immediate and the ultimate at the same time.

If the world is unreal, as Advaita asserts, it nevertheless does appear. As Brahman it does not appear, ~~this~~ is the function of Maya. Brahman, however, is the reality underlying the unreal appearance of Maya.

XIX

XIX

( ) a)"The one without a second" reappears in the universe as "no two things alike."
b) Non-duality, no two, means mentalism; the world is my idea, in my consciousness, hence not separate, apart from me. There are no two - me + world .

( ) The separateness of the person is denounced as illusory by the Hindu Upanishads and most Buddhist texts, but as an illusion it is still there, still experienced, still lived. This is the peculiar predicament of the human being; let us not make it more complicated, more enigmatic, by denying this experience which all of us have, rishees and unenlightened alike. Let us see things as they are; this will not diminish our higher nature or lessen our spiritual dignity. Why now accept it for what it is, but put it in its lowly place?

XIX

( ) Is the world a lie, the biggest deception ever perpetrated on humanity?

( ) It is truer to say that the world is an appearance than that it is an illusion, an experience rather than an unreality.

Relativity theory proves that

( ) Even inside the timed world, what is a thousand years here could be a single year in another area of the universe. Time itself ~~would be~~ is a relative changing measure to a travelling ~~er through~~ observer. ~~it~~. It is the ~~same with space.~~ From a mentalistic point of view What of this vacuum which is timelessness? It is the Void.

( ) Learning detachment from the world comes at the beginning of the path. Learning that the world is not even there comes at the end (0).

XIX

( ) The whole of truth cannot be given in a single statement when the whole universe is based on the dualities and opposites. One aspect without the other would be a misleading half-truth. For instance, to speak of the Void as the Source of All, to tell men that the universe is a No-thing, would seem meaningless, "It would not be the Tao unless people of inferior intelligence

/to common sense, although it is metaphysically correct.

[Broken continuity]

laughed at it," said the sage Lao-tse. ~~And~~ /Cap

Cap/ As Tenshin, a great teacher of art in the last century explained: "Truth can be reached only through the knowledge of opposites." It was Tenshin, too, who said, "Nothing is real except that which concerns the working of our own minds."

( ) It has no form to be pictured and weighed, measured and numbered; it makes no movement to be timed and no sound to be registered on the ear drum.

XX

( ) Uninformed seekers have to learn various lessons before they find their way to this path, to philosophy. They are attracted to ancient ideas and outworked methods of which only a portion really suit today's humanity. What has happened to the races and to the globe on which they dwell has affected their character, mind and tendencies, capacities and faculties. Those who look back nostalgically to

teachings and texts, lands and names so honoured, and quite worthily too, do not know or understand this. The fact that there are certain basic eternal truths is certainly irrefragable. That Mind always was, is, and will be, is one of them. That the human soul is linked with it (through the World-Mind) is another. But the methods by which this link may be vivified and the men who are to use them and the circumstances under which they live have all been modified.

XX

( ) The various branches of philosophical study and practice include the preparatory stages of (a) the ascetic life (b) (c) (d) and (e), and then the further fuller stages of Being, Thinking, Feeling, Meditating, Intuiting and Discriminating. There are two levels of reference: the Absolute and the Relative, equivalent to the Metaphysical and the Physical-Practical, the Reality and the Appearance.

/— meaning unclear

/lc (3)

/lc (3)

( ) In the Hidden Teaching Beyond Yoga I most unfortunately gave the impression that the higher truth was only to be got as an understanding in contrast with the mystic's realisation which was only an experience. Within a few weeks of its publication I wrote and issued an "Appendix" to clear up this matter and had it incorporated in the printed text in all further editions. Moreover, in the sequel Wisdom of the Overself I returned again to the same point, explaining again that the philosophic insight is a fusion of both knowledge and realisation, understanding and experience.

em

XX

( ) Philosophy cannot be limited to being some metaphysical system, or an ethical code, or a kind of logical enquiry, or somebody's opinions about this and that. It must give a whole over-view, a fruit of enlightenment.

( ) The Hindu goal of a complete merger of the ego in an ocean of bliss, the Buddhist goal of what seems to be the ego's complete disappearance in a mysterious Nirvana, and the Christian idea of the ego's perpetuation in a blissful eternal heaven raise certain questions when examined impartially. Which

is preferable? Do not all three seem futile terminations to a purposeless life on earth? What is the difference between their satisfactions and that of the man who knocks his head against a wall for the sake of the relief which comes when the pain of the encounter reaches its end?

XX

( ) Philosophy does not dwell on the subject of non-duality. There are metaphysicians aplenty who will discuss or teach it for those who want to learn or listen. Philosophers neither support nor deny the doctrine. Here they are closer to Buddhism than to Hinduism.

( ) We cannot put it into any academic classifications without limiting it, hence partly misunderstanding it.

( ) Plato wrote that philosophy is a kind of death. He meant that the desires and interests, the matters and activities, of the outer world must be surrendered in a certain way and at certain times. This is to be done invisibly and secretly in the deepest part of the soul. It is there to become an abiding condition, a permanent attitude, a total withdrawal from what a man normally lives for; thus he dies to the world. It is also to be done differently at specially reserved times by the process of extremely deep meditation. Consciousness is reversed from things and thoughts to its own pure Self.

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( ) The truth is not a form to be pictured—that merely shows how the physical body's senses dominate the mind--but a concept to be understood.

( ) We call it philosophy, but do not underestimate its content, do not narrow it down to metaphysics. It is all that, and religion, and dedicated life too.

( ) To learn is to receive knowledge, but he who seeks to learn this Truth which is both behind and beyond all other truths, must come with his mind, his heart, his body and his will. With his mind because his thought must be pushed to its deepest measure. With his heart because his love is demanded more than he now knows. With his body because it is to be the temple of the holy spirit. And with his will because he may not stop this enterprise until he is through.

XX

( ) If we go far back in time and space, to Greece or India or China, we come close to the pure primordial truth. It is the same ~~with~~ for Parmenides and ~~with~~ for the Upanishad seers.

( ) The higher truths are not necessarily too hard to explain to most people (however, most people) ~~but they~~ are either unfit for them or uninterested in them. Why wonder if some enlightened man withheld part of what he knew at a certain level or time?

( ) But in the end philosophy is not only for the minority of well-educated minds or for the elite of the persons refined by culture, upbringing, innate sensitivity, but also for the majority who can take it in partially; here and there some points can be grasped and accepted. Properly presented with psychological perception of the audience's disposition, nature, capacities, knowledge and faith, it can be linked up with what they already hold, dovetailed-in, and built up further.

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( ) Religion (and to a less extent mysticism) is for troubled persons, deprived persons, helping them bear their destiny. Philosophy does the same but is primarily for truth-searchers, as is mysticism to a lesser extent.

( ) ...wisdom must be applied if it is to be wisdom. /cap

( ) Philosophy, born out of the revelations of those who first penetrated the unknown, that is the sages who recorded it or passed it down in secrecy, is their gift to seeking humanity.

( ) There is nothing new here. It is an old truth and teaching. They are unchangeable, immutable. They do not vary with time.

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( ) This is a truth which can stand up by itself, which needs no prop from authorities, institutions, educational or religious organizations.

( ) We cannot modernize truth: it would be senseless and futile to try to do so. It would also be an insult to ancient sages. But reinterpret -- yes!

( ) Humans ask for meaning, both in their own personal life and in the cosmic existence, but whatever they understand has to be ferreted out wholly by their own efforts. The universal itself remains deaf to their questionings.

( ) What the philosopher has to communicate needs an audience which can listen, which wants to learn, which can appreciate the worth of philosophy.

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( ) To tell everything and imply nothing is as undesirable as to tell nothing and imply everything. This is the general rule concerning the disclosure of such knowledge. But at times there will be special cases where it should not be applied, where either full disclosure or full reticence is necessary.

( ) If much has been given out, much has also been kept back.

( ) The teachings, as applied to life, can be presented in a chill ascetic way or in warmer human terms.

( ) In one question which is often asked, an implied doubt or even objection may be suspected: "But what is the practical usefulness of philosophy? / ?"

( ) The fact is that the basic truths never age, never lose their factuality and never fail to offer their helpfulness.

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( ) Philosophy has brought refinement to art, truth to metaphysics, a higher level to science, nobility to ethics and wisdom to living.

( ) It is not a soporific to keep questioning men quiet nor a false doctrine which betrays the true one.

( ) It is not a cold heartless attitude, as some think.

( ) It is the difference between living on the instinctual level of animals and on the celestial one of the Enlightened Minds.

( ) Philosophy seeks harmony. It brings thinking and feeling not only into a working relationship with each other, but also into one that helps, corrects and completes the duty of the other.

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( ) It is here, in a simple, common situation that one finds oneself, that philosophy has its place, just as much as in the profoundest movement of thought.

( ) We may call that ideal worth following which brings the people closer to knowing the truth about life, which offers them what is real, not illusory, which improves and refines character, and which can be tested by practicable action.

( ) It is too time-wasting, muddling, negative and one-sided to look for error in every other doctrine and then magnify it enormously. The atmosphere of criticism becomes habitual and leads to no constructive result. It is better to gather the flowers of wisdom and the fruits of peace.

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( ) Philosophy must have an interest for men of flesh and blood, must be of service to those who live in a practical ordinary world, must have bridges to religion and art and science, must not be isolated from lesser forms of inquiry even though it seeks the higher ones.

( ) It is less the abstract Truth that most people seek than the concrete Truth which offers them the most personal help. ~~which the seeker himself can glean for his own benefit.~~ Those who say otherwise are usually self-deceived dreamers.

( ) Philosophy is free. It is both for those who seek an ideal or guidance from the leaders inside institutions and for those who will have nothing to do with institutions.

( ) Philosophy has more to offer than the world suspects; but in the great courses of decision-making or positive action a graat use can be made of it.

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( ) The different sides should come together because they have matured enough to understand that they need each other; because the philosophic ideal—integrated and equilibrated—shows them why.

( ) It does not separate the sanctified from the profane, holy matters from everyday ones, religious concerns from secular affairs, but reconciles them.

( ) If he forgets that he is not only a mystic, but also a man active in the world, life soon recalls it to him.

( ) The philosophical training lifts a man out of his cultural and religious limitations, prejudice and bias. It gives him the chance to see truth as it really is and not covered, however slightly, by what he brings to it or by his reaction to it.

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( ) There are truths which are unalterable by the shifts of place, unmeltable by the discoveries of man.

( ) Philosophy brings the knowledge of the "I" as it really is (in the deepest sense) into the consciousness of a man. Mysticism does the same. How could anything higher be realised by any human, concerning things human, than what is taught in both these fields? Then what more does philosophy offer? It offers a fuller result, and completes the work by including the world.

( ) With knowledge, wisdom, and understanding, developing in him along with devotion, aspiration, and reverence, and with the two trends culminating in appropriate action, his quest will be properly balanced, sane, and productive.

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( ) This delicate balance between activity in the world outside and life in the world within, between incompatibilities, may seem impossible to achieve, let alone maintain; but the history of human enlightenment shows otherwise.

( ) Reason should not be closed to feeling nor feeling to reason. When the two work together, their pose, harmony and balance assists revelation.

( ) It is not enough to be a philosopher because the mind sees the teaching is true; the heart also must be engaged in the matter and love it. Nor are these two enough. The whole person must be lifted up also into it and himself experience the truth.

( ) It is an indication of a well-balanced mind — which is what every philosopher wants.

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( ) To attain this equilibrium he must counter one statement by it's contrary, counseled action by it's opposite.

( ) The idealist should listen to the more responsible cautious voice of practical experience, just as the practical man should take some of the risks of idealism.

( ) We need this state balanced between mere faith and prudent scrutiny.

( ) Unbalance leads to unsound judgements and extremist decisions.

( ) Whoever gets too much taken up with a single aspect of a subject is liable to exaggerate its importance and upset his balance of mind about it. /12

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( ) Enthusiasm is a helpful emotion when new ideas have to be put forward against inertia or opposition. But when it loses its inner balance and proper measure, becomes incautious and exaggerated, then it renders a disservice to its own cause.

( ) The philosopher is too expertly balanced between flesh and spirit to fall into such foolish ways.

( ) That some restraint and discipline are needed is implied by the very notion of a quest for higher goals. That some portion must be set by the teaching itself, ~~and~~ but another must be self-imposed arises out of the balanced, sensible nature of philosophy. It has no place for fanaticism or tyranny.

XX

( ) to be above moods which spread over an ultra-sensitive man and either light up the day with joy for him or darken it with dejection. /It is better

( ) Ascetics who withhold certain joys from themselves may be doing what is proper and beneficial for them. But it may not be the same for others, too.

( ) Buddha tried the fanatic's way of asceticism but in the end gave it up for the Middle Way.

( ) Fleeing from narrow intolerant sectarianism, practising the wider vision, he is rewarded by finding philosophy.

( ) Life should be looked at as it is, not with forced (and false) hearty cheerfulness nor with glum one-sided sadness. There are elements in it which call for one or the other at different times.

XX

( ) Why should the enjoyment of beautiful surroundings, things , clothes, music, poems and moods be sinful, as they are to puritanical minds? Is not the infinite Being the hidden source of the True, the Real, the Good and the Beautiful? To the philosophic mind their blessings and inspirations are bestowed on man.

( ) In the sense of proportion, balance and measure we find a gift from philosophy, as also a path to philosophy.

( ) As the member of a social community he may prefer, or find it necessary, to wear a badge, to be joined to some religious organization, or he may not. But as a philosopher he cannot put such limits on his mind, faith or practice, cannot commit his inner freedom into the hands of other men.

( ) He is fair and just in his appraisals, wishing to see all sides of a case.

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XX

( ) The philosopher's brave defiance of stuffy herd thought has a positive spirit behind it and not a negative one.

( ) He has no banners to unfurl, so sure is he that the eternal truths can take care of themselves. Men and movements can try to destroy the belief in them, but given enough time it will reappear.

( ) He cannot keep his outlook limited to the area of one sect, ~~but~~ be it quite small or quite large.

( ) So we find the Christian bishop of Ptolemais, Synesius, writing: "I will always be a philosopher with myself, but I must be a priest with the people."

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( ) If he is to take on the label of philosopher, he will try to bear his troubles with fortitude and endeavour to keep hold of the great eternal truths in support of it.

( ) Full knowledge of the Truth can be sudden or slow: the first way is through knowledge, the second through devotion and meditation.

( ) If a man is to rise to the philosophic insight, he will find it through intellect and feeling, intelligence and intuition, mystical experience and deep penetration into consciousness, his own and the world's. /—/

( ) He is a philosopher who not only discovers and knows truths but also feels them at the same time.

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( ) What a difference between the creative-minded, truly original philosopher and the parrot-like commentative inheritors of philosophy as a branch of their native traditional religion.

( ) The Stoic whose highest lights are his ethical principles may attain cold neutral peace. The philosopher, who lives by trans-egoic awareness, finds a gracious tranquillity.

( ) The love for all humanity which many a religionist professes to feel would not need much testing to find out the shallowness of its reality. The saint possessed by his higher self may, perhaps, out of excessive kindness, be able to give it to the undesirable and the disgusting types. But the more impersonal philosopher has a wide good will, which is not the same as love.

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( ) The philosopher is a religious devotee inasmuch as he finds the Real sacred and holy. He is a respecter of science, one who tests theory against fact, belief against observation. He is a lover of aesthetic beauty, seeking its higher forms in poetry, music and other arts. He is a metaphysician, transcending materialism by responding to intuitive intelligence.

( ) Enlightenment, philosophcally found, is both an experience and an understanding.

( ) The support of the universe will be his.

XXI

( ) Mind is the great mystery, so little known by the glib expounders of psychology who flounder within the ego-bubbles thrown up to its surface and never transcend them.

( ) Put in the shortest way, mentalism is the teaching that all human experience is mental experience. But ~~it~~ this truth does not come by itself to the uninstructed.

( ) Mentalism is not so foolish as to deny the existence of our familiar world, the one we daily experience; it does deny that it is experienced independently of the mind or externally to the mind.

( ) How can you have movement without space? But if space is in the mind, so must movement be there too.

XXI

( ) No thought exists by itself, for all thoughts must exist in someone's mind.

( ) Such a claim is too large to be made without providing sufficient evidence and without offering sufficient support.

( ) A special kind of patience is needed to gain a correct understanding of mentalism. The key idea that the world's existence, (including our own since we too are a part of it,) is in the end a mental one, can be set down in a single sentence. But the clear and full grasp of all its implications could absorb the larger fraction of a lifetime for many persons, or a few months only for others.

( ) How can a man of ordinary experience and average capacity be expected to believe that there is nothing material?

LXX

XXI

( ) It is easy to misunderstand mentalism as including, or even being nothing else than, "solipism".

(7) Denis Diderot, although himself a staunch materialist, had to confess that idealism "is the most difficult to oppose" (because) "we never get outside ourselves." There was an English lawyer who offered a prize of $100 to anyone who could successfully refute the tenets of Idealism. But the prize was never won, because no one was able to provide a satisfactory refutation. Mentalism includes most of Idealism but goes farther and explains more.

( ) It is not easy to perceive the truth of mentalism: if it were, religion would not have been needed nor mysticism practised. Thought and feeling must struggle with themselves, and suffer, before illusion is shifted out of the way.

XXI

( ) Many who tried to understand mentalism have complained that they could not do so. Such an intellectual failure is understandable. The old thought-habits need a total reconstruction. The new ones, bringing in new ideas, must be learned until acceptable and then practiced patiently.

( ) It is hard to find a ready answer to the claim of mentalism.

( ) The materialist of a scientific turn of mind may be most careful about his facts and yet arrive at erroneous conclusions. Why? Because his facts are incomplete.

( ) In their haste to assert that mind is only a ~~do not separate~~ they use the very mind whose existence, unnoticed and overlooked, makes their assertion possible. function of brain-flesh

XXI

( ) Consciousness is self-sufficient: it can hold everything within its own being. Consequently we never get outside it; whenever we are aware of physical things, even of the physical bodies, we are actually aware of them mentally.

( ) The brain is physical, material, if you wish, but the mind, the private consciousness, is not. Most scientists, psychologists and psychoanalysts would not agree with this statement, but the far-seeing ones would. The dispute can be solved only in two ways: having one's own personal experience of mind-in-itself, apart from brain, or awaiting the discovery of new, further extra-sensory phenomena.

( ) Two things which are totally different from one another, quite unrelated, cannot work together or affect each other. This is mentalism's case.

( ) If the promulgators and teachers of mentalism ~~are~~ meet with incredulity, its students and disciples ~~are~~ meet with laughter.

XXI

( ) Holding this firm faith in the mentalist revelation is his own affair, unarguable with, and unbetrayable to, the scornful materialists.

( ) Great Greek thinkers discussed whether brain and mind were two separate things or only one. But the greatest of them (like Plato) knew the mentalist truth.

( ) All is opening really means all is mental, i.e. a thought.

( ) A medical scientist declared himself opposed to any association of physiology with psychology. It would only harm both, he believed. He said that noone knows the link between consciousness and matter. This statement is quite reasonable for anyone, materialist or religionist. Only the mentalist can solve the problem. / #

XXI

( ) We limit ourselves unnecessarily if we believe in materialism alone.

( ) If you believe that the world of material things is outside you, that matter is a separate and solid entity, experience will confirm your belief. You will be a materialist, no matter how pious your life. If, however, by profound thought, deep meditation, and other preliminaries, you have

removed some of the obstacles which surround and entrap most people, then you may be more likely to let light dawn within you. You may get the shattering experience of the mentalist revelation: Many many discoveries will then be made. You will discover that the world is a form taken by consciousness. You will learn the meaning of the VOID.

XXI

( ) The fact is that the mere awakening to the truth of mentalism is itself a joyous event, while the final realisation of it establishes him in a great calm and a decisive insight. It will set him free from leaning on outside supports, on books, however sacred, ~~and~~ or men, however respected, if life and development have not already done so.

( ) Mentalism is the first and best way of breaking through the glamour which the world's materiality throws over most people. The Real is hidden from them. Consciousness is then supposed to be a property belonging to a lump of matter. This upside-down assumption is a false piece of knowledge. It must be dropped from possession, from held faith and reasoned conclusion—and each person must do this for himself: no other can take his place, not even a guru, or the illusion will return.

XXI

( ) The Oriental notion that escape from life is escape from bondage is an opinion which has its point, admittedly but is not cared for in the mentalist outlook. Instead, a divine order, a meaning-purpose, replaces it.

( ) What even he can not deny is the consciousness within himself. This, if he only knew~~s~~, is part of the Universal Consciousness.

XXII

( ) The ~~unfoldement~~ unfoldment of intuitive action, intuitive thinking, and intuitive feeling means ~~that~~ that the Overself and the person-ality are then in accord and working together. The little circle of the ego then lies within the larger circle of the Overself, in harmony and in cooperation. It does not matter then

~~in that case~~ whether a man lives as a monk or as a householder~~/,~~ ~~W~~hether he is /dc engaged in the world's activity, or whether he is in retirement. Of course, such a condition is not attained without a full and deep transformation of the man. It is necessary to point out that the mere removal of thoughts by itself is not enough and could only give an illusory illumination and the kind of peace which one feels

after a dreamless sleep - passive, but not positive. There are various tricks, some of a hypnotic nature, whereby thoughts can be kept out of the mind and an apparent stillness obtained; but the meditator who only uses these tricks and nothing more deceives himself. He might as well go to sleep and then wake up. The spiritual value is about the same, while the psychological value is definitely adverse to him. He will then be in danger of becoming a

dreamer with a dulled mind.

XXII

( ) There is the feeling of being led, but not the ability to see where, and to what, one is being led.

( ) We may have the intuitive assurance that this higher power <u>does</u> exist even when we have no personal experience of it and no direct knowledge of its nature.

( ) But then they see it without knowing it, just as I may see a stranger but do not know him, ~~he is only a spectata~~ only

( ) Feeling is as much a part of true insight into the Real as knowing. It gives life to the end result.

It is evoked by enlightened writings, and inspired art works. Thinking may not rightly claim overlordship here, but intuition, the silent voice of the Overself, may do so.

XXII

( ) He feels as if he were a total stranger to himself.

( ) If his own scepticism, sensualism, or materialism, do not offer too hard a resistance, the intuition which is working its way to formulation, expression and understanding may finally gain acceptance. This opens a new cycle for him.

( ) If only he heeds its intuitive message, the higher self will not fail him. He will make his way to true balanced sanity and deep inner calm. Without searching for others, knowing that in himself God's representative resides and that this can give the right kind of help, he will depend for self-reliance on an ever-presence.

XXII

( ) Once "tuned in," the longer you can stay with the Overself, the greater the depth penetrated; and this in turn means the more general benefit will be gained, the more creativity will be possible in ideas, in arts, and in intuitions.

( ) This experience of the ultimate oneness of all things and of one's own part in that oneness is, of course, well known in mystical experience, especially in nature mysticism but

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also in some kinds of religious mysticism, and certainly in philosophic mysticism. The first effect is to make one feel that one is not alone, that the universe is behind one and that one does not need to be crushed by anxieties, worries and fears, all pertaining to the little self; such an experience is indeed an excellent counter to them.

XXII

( ) The value of letting oneself pass this point can hardly be overestimated, even though it be done only during the limited sessions of meditation or the casual periods of unexpected visitations. For from them peace, wisdom, sanity can be emanated. At this point there is the mysterious division between human normal meditation and divine contemplation, between discursive thinking and its dissolution as the divine self takes /cap/cap over, between mental concentration and release into still, timeless being, between imagery and pure Consciousness.

( ) With this growing feeling for spirituality may come, in some cases, a new feeling for refinement, an aesthetic appreciation of the beautiful; ~~but~~ e in others, it may be some virtue or quality which reflects the sensibility or inspiration.

XXII

( ) Although no act of thinking can take hold of That which is utterly beyond thinking, for it is the holy of holies, he may, by pushing attention deeply enough, stand as Moses stood and viewed the Promised Land as from afar. Or, by being still, in body and in mind, he may do the same. This effect is called a Glimpse. But if the Grace is to wrap itself around him and end his quest then...alas! I may write no more. Why is the pen stopped? Because for each person the answer is different, personal, and to be given by God alone, for He is the real giver, not another man.

( ) Mystic experience is not to be decried,

It's good but too fleeting; it is not enough because it is not enduring. Experience becomes precious when it is settled, established, lasting.

( ) It could be said that the innermost essence of a man, be it his heart or his mind, is the Overself.

XXII

( ) Sometimes the Overself does its recondite work in the arid desolation of "the soul's dark night" but sometimes in the rapturous awakening to the new life of spring.

( ) Put it into words as much as you can, this "Touch of the Untouch," but you will get nothing that is anything more than a whispered hint, a vague clue.

( ) It is a power which affects him in a strange way. Atone and at the same time it isolates him from his fellow men, yet unites him with them as well. Isolated because this funk-tioning on a higher level of consciousness makes him feel like some strange visitor from outer space, just arrived on our ancient planet. But he can enjoy the sense of Being wether isolated or surrounded by others.

( ) At this stage he feels its presence as being very active and very real: he is not alone.

XXII

( ) Is it something to be greeted with hushed reverence?

( ) There is the personal self within me. There is the impersonal Self or Overself also within me. We can react wrongly through the ego's limited outlook or recognize the Overself.

( ) There is more within him of the good than a man suspects, even though experience may make him believe otherwise. But it lies in a deeper layer, hence it needs a longer time to bring it up.

( ) 2. Our real Self is not in movement or change, nor form. We have to identify with this unseen Self.

( ) Each man must want and will his own entry to communion with the higher power.

XXII

( ) Whatever the body's posture, I can and must learn to surrender to the Overself in that posture. Surrender must not be confined to sitting straight up alone, like the yogis.

( ) All thinking keeps a man's awareness out of the Overself. That is why even thinking about the Overself merely produces another thought. Only in the case of the sage who has established himself in the Overself, is thinking no barrier at all. In this case, thinking may co-exist with the larger awareness. So it is not enough to be a good thinker; one also has to learn how to be a good non-thinker. Of course, the way to do this is through the practice of meditation.

XXII

( ) What a man sees and thinks is only an awareness gleaned by the shallower part of himself. There is his deeper being--indeed, the term "part" is quite inapplicable here--his real essence, the greater Consciousness from which thoughts and emotions emerge for their limited lives. To find and know this is a duty to which he must one day come.

( ) If men would, or could, believe that with every breath they are acting in concert with the cosmic rhythm, that in clinging to the self they are actually sharing the divine presence!

meaning unclear

( ) "My Emanation far within/ Weeps incessantly for my sin." How wrong was William Blake when he wrote these lines!

XXII

( ) At this point he needs to understand what is happening, if opportunity is not to be missed. The Overself is beckoning him.

( ) The spirit exists in us all.

( ) The fact is that all actual enlightenment is self-enlightenment; it is given to a man by himself, that is, by his own best self. It is generally brief, but enough to provide a glimpse of that self and a touch of its revelatory energy.

( ) They are "glimpses of the eternal" and "peeps into timelessness," a development which we could not get as animals but only as humans. It is then only that man, interwoven with the World-Mind, deep in holy happy adoration, is <u>sure</u>.

( ) Tantrik Kashmir ~~Ie,~~ i.e. How a glimpse may come:

1. Between two breaths, as then the small self vanishes, the universal pause taking over.
2. Imagine the divine Self's light moving up spine.
3. Mind's attention between eyebrows, without thoughts.
4. Let external beauty melt within you or let any point in space or on a wall dissolve.
5. When everything external dissolves into you, then your wish for another comes true.
6. Meditate with face covered by hands.

6a. or with fingers touching eyeballs very lightly.

7. Concentrate continously on the sound of waterfall, or similar sounds.
8. Intone A- U- M <u>slowly</u> and move with the sound into harmony of soundlessness.
9. Bring mindstuff below in your heart.
10. Consider your form as space.
11. Saturate body with cosmic being.
12. Bring senses into heart.
13. Never mind thoughts, keep in the centre.
14. In worldly activity, keep attentive <u>between</u> breaths.
15. Concentrate on withdrawing into heart when going to sleep and thus direct dreams.
16. See all things converging into your being.
17. When eating or drinking, become the taste of the food, or become the eating.
18. Abide in a place endlessly spacious, clear of habitations and hills, then undo mind's pressures.

XXII

19. Whatever kind of satisfactinn is enjoyed, actualize this (ever-living presence)⊙

20. Just before falling into sleep, being is revealed.

21. See as if for first time a beautiful person or an object.

22. Let yourself swing in slowing invisible circles and thus experience.

23. Close eyes, find blackness. Open eyes, see blackness. So faults disappear.

24. Just as you have impulse to do something, stop.

25. When some desire comes, consider it, then suddenly quit it.

26. ~~25.~~ Realize; feel your form as made of consciousness.

27. ~~26.~~ When exhausted physically, drop to the ground, be whole.

28. ~~27.~~ Both enlightened and unenlightened persons perceive objects, but former remain in subjective mood, not lost in thing.

29. ~~28.~~ When hearing ultimate teaching imparted, keep eyes still, unblinking, thus become free.

30. ~~29.~~ Contract rectum, withdraw inwards.

31. ~~30.~~ Nothing else exists than this consciousness.

32. ~~31.~~ Enter space, supportless, eternal, still.

33. ~~32.~~ This consciousness is the guru, be this one.

FINIS

XXII

( ) A glimmering of what it means to see with the intelligence that there is a Higher Power and that it plays a rôle in human affairs not less than in the universe's, comes to him.

( ) With these moments he has the most beautiful experience in life.

( ) The radiant ethereal glimpse has soon gone and the harsh world has soon closed in again upon him.

( ) He is indeed a contented man while those moments last.

( ) To call it an eternal moment may loosely describe it, but to call it timelessness does so more accurately?

( ) He may, if he wishes, look upon the glimpse as a reward for all his seeking and striving.

XXII

( ) It is not by any kind of privilege that anyone obtains the glimpse but by preparation and equilibration, with some amount of purification. To equilibrate is to calm feelings as and when necessary and render them deeper, exquisitely delicate.

( ) The mystic or yogi who seeks entry into the divine presence may possibly succeed in doing so. For a while his state is completely changed, transcended, heightened. But after all he is not God; he is a human still and he falls back to the old awareness. The glimpse goes: he is once again what he was, yet with a difference. The experience can be, is, remembered, and may even possibly return. Moreover some kind of a residue is left behind, subtle, not easy to measure or describe, yet appearing in briefly felt and beautifully scented moments.

Is this glimpse the highest anyone may dare to hope for? Let it be said frankly that in his present condition and situation a greater attainment for the human being is uncommon— yet it happens.

XXII

( ) Even if the glimpse ~~does~~ never recur during a man's lifetime, it has given him the knowledge that a higher state of being is possible and that a higher significance hides behind his life.

( ) My excerpts on glimpses from Zen Flesh were ascribed to 3 sources, all pre-Christian tantrik:

1. Vidhyan Bhairava Tantra
2. Sochanda Tantra
3. Malini Vijaya Tantra

See Note #7.

XXIII

(XVII) It is easy to see why the Short Path is so attractive to so many people. Why cultivate the virtues one by one, or the qualities one at a time? Why plod through them in all their varied details? Why engage in extreme effort and undergo patient discipline? Why weary yourself, laboring after what is so hard to obtain on the Long Path, when here is a way whereby they will come of themselves, springing spontaneously and almost unbidden into existence, easily and naturally?

( ) The movement from slow growth to sudden realisation is noteworthy.

( ) Are we to reject the plain statements of these enlightened men? (That is, statements of the short path, that you are divine) Do we know more and better about divine things than they do? Why can we not accept the idea that they describe not a theory but a discovery?

XXIII

( ) The divine is actually within us and has been there all along. If we set out to gain knowledge of it. What then really happens should we succeed in doing so? A recognition and a remembrance! Why then all this fuss of studies and practices, exercises and meditations, flocking to gurus and labouring at self-improvements? Is it not enough to be our own teachers and to remember our own long-held wisdom?

( ) If you identify with the little ego <u>alone</u>, you may believe and feel that you have to solve your problems <u>alone</u>. In that case, the burden will be heavier than it need be. But if you recognize that this planet has its own Governor, the World-Mind, you need not feel forlorn, since you are included in the world.

XXIII

( ) Your reaction to events and persons depends on your recognintion of the Overself. If the you see only the little ego, and fail to see the Overself, there will be a negative reaction. Both are within you.

( ) Eliminate religious comforts, imaginations and illusions from inner life. They are escapes for our weakness lower levels masquerading to remain outside God while pretending to be inside God; suspend all thinking.

( ) By reorienting thought towards the Overself, forgetfulness sets in for the little self; the measure of one is the measure of the other.

( ) When he has gone around the circle of his failings and wrongdoings a sufficient number of times, let him consider seriously whether the Short Path should not now be conjoined with, or replace altogether, the Long one.

XXIII

( ) The man who seeks his soul or his God or his truth with such thirst, and for so long, could find it if he stops, waits patiently, looks deeply within and lets it appear of its own accord. For he, the seeker, is its concern.

( ) Accept the historic fact that you had these experiences and glimpses - dozens of them - which revealed the Soul. What of worth life has given still stays in the mind, can still be recalled and be found there again.

( ) It is the disentanglement of consciousness from its own projections, from its thoughts of every kind, which is the final and first work of a would-be philosopher. ~~It~~ Consciousness is then in its pure unconditioned being.

(~~LI~~ 9) Follow this invisible thread of tender holy feeling, keep attention close to it, do not let other things distract or bring you away from it. For at its end is entry into Awareness.

XXIII

( ) Balance the " As if I am enlightened " exercise:
- Counter by " As if the Divine mothers " were present whenever I speak to others, whatever I do, alone or in society, It notes and judges my speed and action. In the first example I am alone always; but in the second I am not, there is the other. The idea is not so much that it notes and judges our actions as that we are in a holy presence.

( ) To play the role of an observer of life, his own life, is to assist the process of inwardly detaching himself from it. And the field of observation must include the mental events, the thought-happenings, also. For mentalism shows that they are really one world. In the end everything belonging to experience belongs to mental experience.

( ) The establishment of a regular evening ritual of mental quiet at the advanced level will be easy, pleasant and successful. For the arduous struggle of a beginner are absent, the up-and-down moods or vacciliations of an elementary level have vanished.

XXIII

( ) Each day he should take time out of his other preoccupations to wrap himself in a certain high mood, an exalting reverie.

( ) Do not let the mind occupy itself with any thoughts whenever there is no actual matter needing attention.

( ) The proper physical pose for one who wishes to learn from a master or his Overself is with hands folded, legs crossed, says the ancient Orientals. The proper mental pose is to hold the consciousness like an empty glass and wait for an inpouring of the spirit.

( ) 1. Do all meditation and work with open eyes, with the Buddhic smile.
2. Keep attention inside on the No-thought state and refrain from unnecessary talk.
3. When residual impressions from the last incarnation come in, ignore them.
4. Kill out the mind. Be free from its activity. Stay in the Void.

XXIII

( ) How often, when in meditation or in reflection, he seems to be on the verge of a clue which would supply the much-sought lift to a higher plane, em but he gets no farther.

( ) "All that one can do is to prepare oneself to be ready to receive when the time comes." Mahadevan (referring to non-dual experience) said in a letter:

( ) In the ultimate phase of meditation, he has mastered the art, finished his work, and relaxed completely. He is quite inactive, quite still in both body and mind, doing nothing. For now he is at his best level of consciousness--the holiest, calmest, widest one.

( ) He needs to be inwardly attentive to an extraordinary degree, letting all else go--affairs, interests, enjoyments.

XXIII

( ) When meditation deepens into contemplation, the man penetrates the still centre of his being and there finds the best part of himself, the Overself. /

( ) As he retreats from all the outer phases of experience, he comes to something which he can now identify as pure Consciousness.

( ) The consciousness of personality fades away in Samadhi but consciousness pure remains.

( ) It is consciousness almost without content; what there is of the latter being perhaps the point from which all this began and rippled out.

( ) Every negative thought about others nip at once by a smile to yourself, looking at PB dealing with it.

meaning unclear

XXIII

( ) In the "As If" exercise, the aspirant adopts a new identity, and transports himself imaginatively into the awareness of Truth.

( ) In this exercise he assumes a new attitude.

( ) It is needful to reserve a part of one's being, consciousness, or thought, for this unique remembrance which is of a value set apart from all others.

( ) The "As If" exercise uses the kind of imaginative experience which has some affinity with the aspirant, with his temperament. It cannot be the same for everyone. Each will put into it some pictures created from his own ~~Ideal~~, ~~But~~ for all /k/k aspirants there will be certain elements shared in common.

XXIII

( ) The act of assuming the position of enlightenment turns his mind more and more that way.

( ) What does the faint, half-hidden smile of Buddha tell us? That he came from Nirvana, assured of peace and hope for mankind's inner future.

( ) The awareness of what is Real must be found not only in deep meditation, in its trance, but when fully awake.

( ) Live in the world but working, enjoying, suffering, as if from afar off.

XXIII

( ) He is wrong to object that you can't hold two different thoughts at the same time and that hence you can't remember God and attend to worldly details simultaneously. You can? God is not a thought, but an awareness on a higher level? Mind does not hold God. Certainly, mind can't have two object of thought, for they are in duality, but they can be held by God's presence. The union of subject and object is only here possible. All other thoughts are in duality.

( ) While the dualistic division of subject/object (self and non-self) is practised, there is ordinary physical sense-experience. But when consciousness is detached from this division, the real nondualist world as it is, and not as it is received by ordinary minds, reveals itself. (This can be done by entering the gap between two thoughts.)

XXIII

( ) What is called ~~turyia~~ or /Turiya
the "4th state" in Sanskrit, although it is
neither waking, dreaming, ~~or~~ sleeping, ~~it~~ /nor
is however related to all three as their
background. Therefore, before one falls
asleep it comes into play. Before one
wakes up in the morning it also comes
into play. Or before a dream comes
to an end and deep sleep supervenes,
it comes into play. This is why either
the practise of meditation or the brief
practise of spiritual rememberance at
any of these three natural pause per-
iods takes the fullest advantage of
them. This is also why during the inter-
val between two separate thoughts, it
comes into play. Thus, throughout a man's
life, he's comfortably being brought
back into touch with his divine Self. /cap
But because his face is turned the other
way and he's looking in the wrong direct-
ion, he never takes advantage and becomes
aware of that self. /cap

XXIII

( ) What was named in HTBI "The Yoga of the Untouch" (?) can be literally translated as "The Yoga which Touches no Object," meaning in plain English the practice of turning attention away from every thought and image and thing in profound concentration, being and utterly absorbed in pure Mind. This is a feat which obviously requires prior preparatory training. There is no attempt at self-improvement, self-purification or mind-training here; nor any aspiration, or longing. It is a calm movement into the Silent Universal Mind, without personal aims.

( ) This transparent light-world is the source of creation, the cosmic birthplace, the home of dazzling primal energy. Galaxies, universes, suns and planets come forth from here. The revelatory, blissful vision of God's Form may happen only once in a lifetime. Beyond it all is God without Form - the still void.

( ) Cosmic Vision is of two kinds: (a) seeing the forms and objects around and feeling one with them, (b) seeing only the Idea of the universe. This is called identifying through worship with Hiryanyagarbha. It is the subtle universe. It is an advanced experience, not the ultimate, said the Professor. "So one ought not to stop there".

( ) Beyond that there is silence and nothingness.

( ) TMP the higher meaning of " Love thy neighbor " as reveal in meditation (with D), to confer a blessing, and to identify with his higher self.

XXIV

( ) This moving of consciousness to a higher level will come about by itself, if the calm is patiently allowed to settle itself down sufficiently, and if there has been preparation by study, aspiration and purification.

(VI) He does not need to support a shaky ego by taking stimulants, talking loudly, or drawing attention to his past achievements. He has no need, and feels no need, to impress others, whether they be single persons or whole groups of persons, nor to ingratiate himself with them, nor to prop up their egos by pretending to agree with their opinions, nor to accept their actions. He cannot let them live off his integrity, and thus be a traitor to himself. His confidence in the higher laws and the Overself's power is complete.

XXIV

( ) Each personal existence has its place to fill here in life and its development to undergo, but it is given a higher meaning than the animal's only as it is sought and found. Neither psychology nor physiology, neither metaphysics, religion nor mysticism can each by itself sufficiently explain the human being. If, however, they work together in harmony they come much nearer to this goal, but their totality is still incomplete. The last turn of the key is philosophy. Thereafter the final revelation must come by itself, by grace, for man has then removed the obstruction, the tyranny of his own little self. If the ego remains to live and act in the world, whether busy in doing or lost in meditation, it is a purified, a surrendered being. But it has not surrendered to other egos. Even the gurus, however reputed and respected, can teach and lead others only by the path along which they themselves came. Their work can be helpful, valuable, encouraging, but at a certain point, when apprenticeship must give way to proficiency, it can become repetitive and restrictive. After that, the courage and strength to obey the Voice of the Silence, sought and given by the Silence itself, must alone lead him.

XXIV

( ) I have written and spoken, that this inner work should start with cultivating a calm, peaceable temperament. The Brahmin boy in India who is initiated into his caste and given the symbolic sacred thread to wear at the age of thirteen is also given this same instruction: "Be calm!". And five hundred years before Jesus started his public work, Chou Jun Yee in China earned a personal compliment from Confucius who observed, "He is a man of great peaceableness." Two hundred years later Mencius was practising and gaining the Unperturbed Mind; later, as an honoured Confucian moralist, he was teaching others in his turn the same method.

( ) It is a balm against stress and an anodyne against troubling anxiety.

( ) Those who live in a world of turmoil need this serenity not less but even more than the yogis.

XXIV

( ) If by waiting a little a man can see his way more clearly and reach a more positive decision, he should wait. But if it only befuddles his mind still further, then he should not.

( ) As a serious Quaker, John Woolman was, as he himself wrote, "a man taught to wait in silence, sometimes many weeks together, until he hears God's voice."

( ) From this deep source, he nourishes the continuous tranquility of the atmosphere he carries about with him; from it he gains the solid assurance that the quest is worthwhile and its goal very real.

( ) Not to lose this inner peace amid difficulties which may crush others to the ground in despair, not to lose faith in this deeper source of fortitude and support; if this should be called for at a certain time in a quester's life, he will only grow inwardly by taking the challenge, even if he fails outwardly by the seeming result.

XXIV

( ) It raises him into a region of utter calm. This sets him above mere sentimentality.

( ) Not seldom this high phase of the Quiet is accompanied by great light, of which this "Divine Body" is made and by which he may feel ~~in~~ great ennobled awe.

( ) Emotional ecstasies are not or should not be the final goal of meditation practice. They may be welcomed but the quest ought not be pursued so far and allowed to end with them. Better the Great Peace, the Self melted in Divine Being, the mind enlightened by Divine Truth, the result a return to the world, with the heart suffused by a Great Good Will. Such is the philosopher's goal. It does not depend on meditation alone. To those struggling in and with world as it is today, it may seem inaccessible, utterly beyond one's ambitions.

the / goodwill

XXIV

( ) **There is an inward way to that stillness.**

( ) There is a silence born of ignorance and another born of knowledge — mystical knowledge. The right interpretation comes only through the intuitive faculty — not through the intellect.

( ) In the Stillness he can renew his lost forces, refind his store of wisdom, and, if it is accompanied by solitude, find his innermost being.

( ) In this condition, with the Self quieted and the thoughts collected, patient waiting may bring on the inner stillness. Here, the world and its ways, the person and his desires, drop out of the field of interest and attention; the Overself absorbs all the energies, its presence rendering him utterly humble, his consciousness now put on an ethereal plane.

( ) In that beautiful silence, no words form themselves, no intellectual activity goes on.

( ) Although, ~~or even when,~~ other human voices cease to speak to him, for he must now look only to, and be alone with, God, the Silence itself will thenceforth speak to him.

( ) It is evidenced by the feeling of inner repose which lies at the core of his being, which is there even when he is busy in the world.

( ) It is not the kind of silence which shuts anyone else out rudely: it is too benevolent for that, too concentrated in seeking the inner reality to be so negative.

( ) Don't let the past suffocate you. Try to be in complete control of thought and mood and bring both into the sacred peace of the Eternal Now.

XXIV

( ) When it is useless to tell him the truth in words then don't: tell him in the Silence. But if he is to hear you, the you must already live from within.

( ) It was Michael de Molinos who warned aspirants that the fulfilment of their aspiration could come only after the establishment of calm in their hearts. This held true, he further explained, even if the inner obstacles to such calm were of a spiritual kind, such as lack of enthusiasm for the quest, loss of interest in spiritual techniques and depressed moods induced by failure, no less than for those of a worldly kind.

Modern aspirants should remember these words during the dark night when there is a loss of savour and interest in work, art, literature, self-improvement, and character-building.

The same thought may be put in a more poetic form, when the feelings are more likely to be touched and a stronger effect produced. To make use of some of the Latin poet Catullus' lines, written though they were in another connection: "My studies dead, my joy in everything is fled. Why speak, why call out? I am not heard."

Content appears to be incomplete

XXIV

( ) When the dark night comes over a man he may feel himself utterly lost or beaten.

( ) He who comes to the limit of his endurance is likely to utter this critical cry. The night is darkest just before dawn. He is almost ripe for that revelation which can open a new, hopeful cycle for him.

( ) The more deeply he lets himself sink into this attitude of receptivity - whether in meditation on God or admiration of art - the finer the result.

( ) When all thoughts move far away and then are gone, when mental pictures fade off, when the whole being rests in the Stillness of THAT WHICH IS. /then?

XXV

( ) The ultimate Knower is supra-personal, divine pure consciousness, the knowing and understanding Self, St. Thomas Aquinas', " God Himself who is the Soul's Creator and only Beautitude." All this is higher than the ego, the person, the individuality, the man himself.

( ) The individual consciousness is not alone. It is fathered by a universal consciousness. Between the two there is this link. To awake one day and discover (in several cases, rediscover) it will be a man's most satisfying experience.

( ) "In carrying water and chopping wood - there is the wonderful Tao". This ancient Chinese sentence is a subtle, clever way of saying that not only in meditation is the glimpse to be sought, but also in the world's work and life it is to be found and kept. Such is the ultimate state, this emptiness of mind amid activity of body. It is possible only by knowledge, the unforgettable recognition and understanding that within this emptiness lies Tao.

XXV

( ) Although God is inaccessible to man,
n / man is not inaccessible to God.
PB: Use above as the basic principle of Agnostic Mysticism in former class XIII.

( ) Agnostic Mysticism
- So that we may realize we are finite creatures who can never sink into the essence of God. If we continue in the experience of "I am" and
e / in dependance upon it, we too shall be eternally <u>in union with God, yet still ourselves and still creatures</u>. —George Appelton in "On the 8-Fold
tr / Path".
" We must not forget that the truth of Eckhart's sermon comes from setting ourselves in the light of eternity. As long as we are creatures in time and seeking our own and not God's will, we shall never find God in ourselves". /tr
—Suzuki

See Note #49.

/ book? or article? If book, underline.

( ) There is a Super-Mind and then the vast host of little minds.

( )(Shankara art ile) Vedanta...2. Man's deepest mind is identical with universal Mind. /?

XXV

( ) There are two different ways to realisation:
a) The path of yoga meditation whose goal is Nirvikalpa Samadhi.
b) Jñāna - whose goal is Sahaja Samadhi. This looks on the world as being only a picture, unreal. Both seek and reach the same Brahman, the World disappearing for both.

( ) That which finds itself and lives in him, works through him and is the God within: a holy Presence

( ) He discovers the presence of this link with World-Mind by a wonderful experience, brief and passing though it be. It is felt intensely and known intuitively. That the divinity is within him is thenceforth his certainty, even at the times when awareness is absent. But eventually, if mind develops, he has to ask the question, "What of the world outside?"

XXV

( ) Something is there, something must take the place of the absent ego to perform its function and do in the world what needs to be done.

( ) The human mind is fortunate in this, that it has a connection with the Divine Mind. It can become his spiritual teacher and moral guide. But he must be careful; first, not to mix his own opinion with what he receives, and second, not less but more important, to put himself through a preparatory and purificatory discipline to make the connection vitalized.

( ) Human thought can rise to levels of godliness until it takes the final leap and transcends itself.

XXV

( ) For incarnate man, the cosmic dream is always going on. This is also the case for the sage. But he has the knowledge of what is happening and the power to intromit it one step futher back.

We are all in this dream, which is itself the product of, and hidden within, a greater dream. Is God, the Dreamer, then asleep? This is the mystery: that he is both awake and asleep at the same time. How can man's tiny mind understand such a thing? Of course not. Let him be still and seek not to carry his profane curiosity into the holy of Holies. In the end it shall be as if he were never existent, but this cannot be the same as death. For the dream - of which he is a part - goes back into the Dreamer, into the Living God.

Cap/

( ) The idea of a higher individuality was more acceptable to western mentality than the Brahmanic one of total dissolution in a single mass consciousness. It was also more understandable. The lesser self finds its transcendental goal in submission to this higher individuality. Here is the highest form of duality.

XXV

( ) Nobody is perfectly fulfilled, completely virtuous, totally enlightened, on this physical plane. The best of sages and saints are so because of their inspiration's source, which is beyond other mens'. But the channel is still human, still limited and still liable to colour what flows through, as Ramakrishna himself admitted.

( ) Does enlightenment come all of a sudden? Or do we have to work slowly for it by degrees? The answer varies with the case concerned. Most need time to fit and equip themselves for the glorious moment of insight but a few receive it in a day. It must be remembered that it does not actually happen in time but out of it, in the Great Stillness. The man does not <u>know</u> the absolute final truth a second before--and then it is all there. How soon it can settle down in him will also vary with different persons--it was a few hours in one case but three years in another.

XXV

( ) His impulses, intuitions and his emotional reactions alike will harmonize in time with the true,

( ) It is not that philosophy denies the possibility of escaping from personal consciousness into the universal one; on the contrary, it well admits it. But it declares that the journey is still not finished.

( ) When the mystery of it all is solved, not merely intellectually but in experience, not only in the person himself but in transcending it, not only in the depth of meditation but in the world of activity; when this answer is richly felt as Presence and God, clearly known as Meaning and Mind, then, if he were to speak, he would exclaim: "Thus It Is!" But this is not the beginner's glimpse: it is the sage's settled insight.

XXV

( ) When the glimpse experience has been repeated many times it will come to be looked upon as a natural experience. The state it induces will seem to be a normal one. The miracle which the beginner makes of it will seem an unnecessary exaggeration to the matured and proficient man.

( ) To attain this level is one thing, but to sustain it is another.

( ) The constant application of meditation to the activity of knowledge, to behaviour, thought and feeling, eventually brings about a continuous awareness. This is called sahaja. /lc

XXV

( ) (Counsel) Let meditation stay as a beautiful, peace-bestowing and calming exercise. If it does, it need not limit you to getting stuck with "Experience" as the final attainment. It is a felt experience, but one which must be accompanied by the knowledge that the entire universe is a form of knowledge. The two together complete the meditation experience. Thus you learn to understand that you must advance beyond meditation to this goal of Being, to become established in it, in this stillness, ever-present and ever-proven. So do as you wish in this matter, do not deprive yourself of the occasional or even regular practice of meditation, should you be inclined toward it, so long as you comprehend that though it has its very important place in the Quest, it is not essential to attainment of the ultimate goal itself.

( ) He has to live inside the world with worldly people as most of us have to do, and yet be able to keep alive the awareness of its divine background, not losing the feeling of godliness deep within his heart. He has to function as a physical being while sensitive to underlying transcendental nature.

XXV

( ) It is as present to him as his clothes, yet it exists through a sixth sense. He lives simultaneously aware of both worlds of being. And he knows which is the eternal one.

( ) It is the gift of an inner security, the blessing of a peace which comes to stay.

( ) Such is the overwhelming certitude of philosophic insight that it does not need any other support to justify its truth for itself. Its possessor may if he wishes, for the sake of others, when attempting to communicate with them in words, put in such a support, but for himself it is not at all necessary. It is in a class entirely by itself and leaves the possessor with such awe, such a feeling of homage to its reality and truth that he will be loath to mention it in any ordinary gathering of men.

XXV

( ) Whoever attains this inner liberation rarely finds it reflected in the outer world of human societies. Only by going to the lonely places of lc/ Nature, to forests and fields, deserted shores and unbuilt on hills, can he match the freedom felt. If he ventures into an ashram — however reputed — the sense of entering a cage is produced. It could be that this is partly caused by the mental pressure of its authorities or inmates, by the smug if unexpressed exclusiveness. If he enters a church he is at ease only if he is the only worshipper, otherwise sectarian pressure comes to awareness.

( ) The liberation from further reincarnations can be attained while still here in the flesh, but the full completion of its consequent inner peace can come only after final exit from the body.

( ) No one overwhelmed by the experience of **Enlightenment** has yet said the last word about absolute /cap truth; for no words can either exhaust it or even touch it. cap/

XXV

( ) If there is an air of remoteness about him, perhaps because of his inner detachment showing through, perhaps because he is habitually centred in the Presence, it does not stop a quietly-voiced greeting and amiable half-smile suddenly revealing the intention of keeping linked with this grosser world.

( ) He who has awakened his own super-physical energy, intuited his own higher knowledge, can develop a skill beneficial to others whenever they come within his orbit. For he can inform them of what they can do to themselves <u>for themselves</u> and how they can do it.

( ) He ~~(he?)~~ seeks to bring man back to the memory of his true native land.

( ) Mere entry into the presence of such a person will affect the mood of the more sensitive visitor who will feel uplifted, pacified and hopeful to some extent.

( ) The sympathetic accord between a piano and a tuning fork is like the affinity between a silently blessing sage and a devoted person.

( ) He is an agent for the work of providence, a carrier of its messages and forces. At times he is used with his conscious knowledge and acceptance but at other times without them.

(XVIII) The guru, that is one who not only knows the truth but can teach well what he knows — and not necessarily in words, for silence can also be used as an effective medium.

XXV

( ) The man who dwells in this light may transmit it to others if he is intuitively directed to do so or is charged with a mission involving others. But if others are hostile to it, there will be no felt result or perhaps even an uneasiness in its presence. This is a service of transmission or Grace, although not to be regarded as arbitratily or capriciously given.

( ) Such a knowing man will be very careful in his statements when they touch on this tremendously important subject.

( ) Without trying to influence others to reform their character or to improve their thoughts, his influence will still appear whether they know its true source or not, and whether it is after the lapse of many years or not. Nor does he ask any credit for this result for he gives that to the World-Mind whose World-Idea is being realized in this and many other ways.

XXV

( ) Is the enlightened man under any obligation to tell others all that has been revealed to him?

( ) Whoever by speech or by silence, by art or by example, helps to improve mankind or increase knowledge of the higher truth, renders the best service. No other charity or philanthropy equals this upliftment of creatures struggling, unwittingly or deliberately, to a purified, disciplined and refined consciousness.

( ) Communicators of the Doctrine, Prophets of the Deity, Transmittors of healing - all these have their place.

( ) Is he to be a mere watcher of events? No — involvement in them is optional, not obligational.

XXV

(~~XIX~~) The philosopher is usually happier if his spiritual freedom is expressed in outer freedom from ecclesiastical cages or cultists groups. That is why he is reluctant to identify himself with any single organized church or mystical society. But if particular circumstances or special service or inner direction call him to it, he will not refuse to surrender this outer freedom.

( ) The seeker after Reality will be suspicious of professional spirituality, although the seeker after religion will be attracted by it. It is not necessary to advertize inner attainment. Lao Tse pushed the same point to its farthest extreme when he wrote: "Those who know do not speak," to which we may add, "or proclaim themselves as adepts, form spiritual societies, and seek disciples."

( ) They are not usually members of any sect, but circumstance or necessity may sometimes render it desirable that they be such.

XXV

( ) He is wide enough in his outlook to look at contradictory ideas and things with equal calm. For they all melt in the [redacted] Pure Mind.

( ) The originality and individuality which are proofs of the prophet's creativity will define themselves by his differences from other seers, even though some have drawn from one and the same MIND. These differences are inevitable and must appear. No two humans are completely alike.

( ) They come to inspect the great soul, the Mahatma as if they could really see him. They bring out their measuring equipment and pronounce~~s~~ verdict on his littleness or greatness. Their opinion is based on an appearance that is a possible illusion.

( ) Is such a man made of solid flesh and liquid blood or is he an insubstantial frozen ghost?

XXV

( ) He who has won wisdom as the reward of his quest wins virtue as its natural accompaniment too.

( ) He behaves with perfect naturalness, without pomposity, without vanity.

( ) Pity calls and makes a dent in reason, so that he does what he does not really want to do.

( ) Is it not enough that he maintains a benevolent smiling goodwill towards humanity generally?

( ) In the harmless studies of a scholar, the peaceful activities of a writer, the quiet life of a mystic, and the deep reflections of a philosopher, he may pass his days.

XXV

( ) The sage does not retire at night in the darkness, the ignorance of ordinary sleep, but in the light of the Consciousness, the ever-unbroken Transcendence.

( ) Is such a statement that the sage sees no world because no world exists to be taken literally? Does it really mean what it says? If so, the sage is squatting in complete isolation, not even seeing a single sage existent anywhere in space now, or in time earlier, and who hears or records this statement, since all others are non-existent along with the world?

( ) The World-Idea holds within itself the laws which rule the world, the supreme intention which dominates it and the invisible pattern which forms it.

( ) There has never been a time when there was not a universe, by which I do not mean our own.

( ) Deserting the ultimate level where all universes have vanished into the great Void, and coming back to the immediate level where they are actively existent, one finds there is no full freedom anywhere ~~or in any conscious being~~ - ~~not even~~ in the world-~~Mind~~. All are bound in some way and to some extent.

( ) There are paramount laws of the cosmos which are little known or hardly acceptable to many people here, but are better known ~~no secrets~~ to those in some other lands.

XXVI

( ) It is the presence of the World-Mind which makes things happen according to the World-Idea: the former does not need to put forward each particular activity.

( ) The World-Idea has been represented by diagrams (mandala and yantra). The World-Mind has been embodied in images and idols. These things can be and are used in religious worship and mystic meditation. The idol acts as a reminder to its devotee ; he is not a fool to confuse the piece of stone with the power of God.

( ) Be it creature or plant, it seeks expression for those attributes of which its form is both symbol and meaning.

( ) Man and nature are metaphysically an appearance, physically an expression, and religiously a creative projection of God.

XXVI

( ) El n´est pratiquement pas possible de vouloir proposer ~~an~~ a modèle d´évolution applicable au monde entier, vu les profondes différences qui séparent les peuples et les civilisations. Il y a certes des tendances générales, comme la poussée de l´athéisme, de l´orientalisme, du matérialisme, mais il est également nécessaire. (Newspaper quote) / Il y a

( ) Those who materialistically hold a low opinion of human nature and those who sentimentally hold a much higher one are both holding opinions only. The sage also should be consulted.

( ) Can we penetrate to the divine intention behind the universe?

( ) ~~The~~ There is a presiding mind of this planet, but despite its long-drawn moves and counter-moves, ~~dew~~ few seem those who have fathomed its intentions, although many proffer their opinions. Anyway, speculation has not left men, and they go on attaching themselves to creeds or negations.

XXVI

( ) The universe has infinitely more intelligence behind it than the men who live in it. This remains true even though there is much that seems unnecessarily brutal and unacceptable to compassionate believers in a divine order.

( ) There are some actions a man does not for a moment include in his planning, yet when the time comes he does them. Why? Is he driven by a higher power? Is it in fulfilment of the World-Idea?

( ) The compulsion exercised by the World-Idea is a secret obscure one, but may become clearer and plainer as events unfold and experience increases.

XXVI

( ) Worlds come into being, are maintained for a long or short while, change, and dissolve. This is not less the situation for the creatures, including human creatures, who inhabit these worlds, as we can readily see by observation and experience. Yet most people are too unprepared, too weak and too shallow, to be willing to take in these truths.

( ) Whatever is done to improve human affairs and arrangements will not last. The time will come when it will need to be improved again. In just the same way even the planet itself changes its features, turns tropical zones to temperate ones and great seas to sandy deserts. Only in the Void is there ~~There is~~ no activity, no change. ~~but utter stillness only in the Void.~~

( ) Energy is expression in movement of the unseen substance. Matter is its apparent form. All things are made from it. We are part of it.

( ) Whether it be an ascending spiral as one standpoint shows, or a flat circle as another reveals, the world-movement is meaningful.

( ) The circling earth makes its way through space just as a man makes his way through city streets. It is an intelligent living entity.

( ) In the spiral's form we see the coming together of that which is the hidden being and that which is the visible one; the full truth revealed. It is true of a creature or a globe.

XXVI

( ) If the Infinite Being is represented by an infinite number of atoms, ways, creatures and relationships, both harmonies and oppositions, this is only to be expected. If it is itself inexhaustible, its manifestation must be the same.

( ) Paradox is both the primal and final truth. Life, whether we approve of it or not, is like that. Things are dual and so is man's nature a pairing of negative and positive. But even more is the entire cosmos itself both real and unreal.

( ) Yin and Yang are not the opposing Principles of good and evil in life but the heavenly and earthly energies. They complement each other; although independent, the effect is to work together. The one is positive and the other passive. Finally, they test and complete each other. The philosophic ideal is to balance the two harmoniously.

XXVI

( ) Mystic ecstasy of union with universe is the Iśvara's creativity or Yin or Yang. It is Krishna's and Śiva's Dance, hence mystic delight. One sees light, feels love, joy; but it's behind the world misery which Buddha saw. Both are together.

( ) The opposites are there, in life, as in Nature, as in man. But they can be reconciled, and, indeed, on the level of metaphysics need to be.

( ) The fact is that the higher truths are imbedded in pairs of things and forces and paradoxes of situations and happenings. This applies to the universe as much as to man.

( ) This recognition of the dual principle governing all manifested existence does not cancel recognition of the Unmanifest as being the Final, the Unique, the Real. For the two are derived from it; into it their appearance and working vanish at last, but they themselves, as part of the World-Idea, never. Each universe follows the Divine Order of Yin-Yang.

XXVI

( ) Placid Yin, energetic Yang - both are needed in life, in man, in the world itself.

---

the / ( ) Set, in the Egyptian religion, was the Destroyer, the leader of the powers of darkness, the opposer of Life and the adversary of aspiring man; hence he was turned into Satan by the Christians, into Shaitan by the Israelites. But just as Set was defeated in the end, his power broken and his submission as a penitent accepted, so man, the prodigal son, will return, and will be saved, despite his sins. The covenant has been made: there is ultimate hope for all.

( ) If a creature is capable of conceiving the highest purpose for human life as something which transcends physical existence and even overpasses its ordinary thinking and image-making existence, there is here a phenomenon where this creature is either intuiting or predicting its own destiny. And it must be something glorious, something whose nature few cultures and civilisations have yet enjoyed.

XXVI

( ) Whereas the animal and even the plant are moved solely by instinct — unless they have lived closely with man — the human being adds a new urge, that of conscious devolpment through intelligence.

( ) Even though we reach a higher kind of civilisation one day, human differences will continue to express themselves. human

( ) It is the world in which his body lives.

( ) If human needs brought us thus far, human curiosity is bringing us into another kind of cycle.

( ) It must be remembered that these higher laws are established throughout the cosmos, not merely in our part of it; that this higher truth can never undergo any alteration in itself, whatever way different men of insight my speak about it; that we human beings have the privilege, when purified, of partaking in the real holy communion which alone fulfils our highest prayers.

XXVI

( ) There are savage creatures, moral monsters and insane animals who look like men but have only partially entered into the human species in their passage up from lower ones. Having human fa~~ses~~ces and limbs, digestive and sense~~o~~organs is not enough to render them worthy of human classification.

( )They have tried and tried to find their own substitute for the higher-than-animal life but it is ordained that satisfaction of the physical needs of the human species is not enough to give ~~him~~ them fulfilment, and that not even the satisfaction of ~~his~~ their cultural needs can do so. ~~He~~ they is forced in the end to push onward and upward.

( ) There are certain ideas which belong exclusively to the higher part of man's nature. We would look in vain into any animal's mind to match them.

XXVI

( ) All Nature shows the self-evolution which is going on. Each of us is part of it. Each of us can carry himself further into the next phase and beyond. The Force and Intelligence are present, but the faith in them must be drawn on. Otherwise, we shall have to look outside for help, probably for some one to guide, lean on and be carried by. But, too long and too far, the hope proves illusory.

close up #

/lc /lc

/held

( ) The choice between submitting or not to his animal genes and hormones belongs to man, but the tendency to follow them belongs to the earlier stage; it is very, very ancient and is coming under his control very, very slowly. He fulfils himself as truly human when this transcendence of his ancestry is complete.

( ) What the scientist formerly called "radiant light" became the stuff of which worlds are made; what the mystic visionary called "the body of God" and actually saw as a mysterious light, is still present in the world <u>and hence in man</u>.

XXVII

( ) Is it right to ask whether the ~~Godlike~~ /godlike World-Mind bears a cross in bearing a whole world within consciousness?

( ) What human mind is capable of comprehending this fact as it really is?

( ) Why I reiterate "All is Opinion"? Because — No one was or could have been present at Creation — hence all theories of creation and of God are guesses only. Moreover, God is utterly incomprehensible to finite man.

( ) How can man — puny, finite-minded creature that he is — reach out to the infinite-minded k/k/ Sustainer of the Universe and become one with him in every way? There is but one God.

( ) In the end all things finally come from World-Mind and for us come from mind, which itself comes from the same source.

XXVII

artifact/ ( ) It can't be represented truthfully by any human-made form, artifact, figure, painting or music. It can't be described accurately in positive terms by words.

---

(1) This is the mistake all too often made by those who ask the age-old questions: they see that every creature's life has a beginning, so they assume God must have had one too. But the Life-Force which appears anew in every babe comes from God; it has always existed, taking on countless outward forms. God, its source, has always been and never began. Any other assumption makes Him like the creatures--finite--and is a false one and contradicts the very idea of God--the Infinite.

( ) The Intelligence which formulated the World-Idea is living and creative--in short, Divine. The so-called laws of Nature merely show its workings.

XXVII

( ) I know that the word "God" is a tainted one, that it has been used by hypocrites and scoundrels, by brainless idiots and selfish vested interests, and had perhaps better be bypassed. Yet it comes into my consciousness at this point in time, in this particular place, when my own preference is, as often, to use the words "The World-Mind".

( ) All things and all creatures are within the World-Mind, draw their current of life and intelligence from this source. This is why, in the end, they come to feel nostalgic for it; this is why religions arise and mystics seek.

( ) The universe is the World-Mind coming out of itself and therefore making its manifestation out of its own substance, that is, Mind, just as the spider spins out a web from itself.

( ) Is God then, like a frolicsome kitten, to be forever playing about with his galaxies,globes and stars?

The/le ( ) World manifests effortlessly; it's creative projection is inherent in World-Mind just as breathing is ordinarily inherent in a living animal.

XXVIII

( ) There are various kinds of consciousness but there is only a single pure Consciousness, one where nothing is put into it; no thoughts, emotions or objects, no ego even.

( ) It is not ~~thoughts out~~ thought out by reasonings and deductions, ~~or~~ not pictured by images, symbols or allegories.

( ) The world is not self-existent but MIND is.

( ) The scientist who studies Consciousness finds it has a number of layers. The sage finds it holds them all within itself.

XXVIII

( ) Beyond all forms which consciousness can take is its very essence, consciousness in itself, alone and unique. It can never be transformed or changed and it can never disintegrate.

( ) It is absolutely certain and quite unquestionable that consciousness is primary, the beginning of all things, the only God there could be and the only one there has ever been. If anyone doubts it, it is because he is blinded so does not see; he is befogged so does not understand. From what or from whom else did he derive his own consciousness, his knowing power and his thinking capacity?

( ) Being could not have emerged from Non-Being, Consciousness could not have come out of an Unconsciousness which is fundamentally so. lk/lk

( ) Just as a larger circle may contain a smaller one within it, yet the one need not contradict the other, so the ever-being of Mind may contain the ever-changing incredibly numerous forms of Nature without any contradiction.

Personal Paras

( ) Plaid wool jacket: Ask how to close throat and keep it warm. Button? Loop? Zip? Or give it to ? (bring button).

( ) Dr. Cougn
Avenue du Casino 13

See Pensée in Musée d'Ennery / Musée d'Ennery
a Large collection of Japanese art.

Shankara article (PB's note)" Refer to pastor Ray Ledeire against yoga."

( )Shankara article: letter to editor:
1. TR all the self-defensive pieces to my covering
T/ letter to IMPM.
2. It was excellent news to learn that you have a comission to write on RM. At last the final authoritative work by one fully qualified as you are.

( ) Shankara article: use up defective old RB essay material also praising India's spirituality, religion, etc.

Personal paras

( ) Do you realize the importance of this WCC speech (delivered by another person) PB? First you gave a message to the Greek Orthodox Church which stirred all Greece. Now you are to give one to MANY ~~all the~~ Protestant churches of the world. By working IN THE with ~~the powerful~~ influential leaders the opportunity to serve large numbers of people comes to you. (same quiet way)

( ) Henceforth brown bedtable to be pulled up to sofa (if reading) to carry lamp and yellow plastic low bed table to be under it to carry pens, spittonn and (always), in underside, para#paper. The most effective sofa arrangement for reading or writing work at nighttime: Feet set up, pastel blue large square cushion; within front of it a large squareback sofa pillow (... pattern)

( ) Work on sofa at night. The feet and legs are diagonally across sofa. Head is diagonally opposite inside right -angle corner of sofa and supported by 3 cushions, namely, one yellow, one long narrow ... 1 scarlet square, while on top, white thick mat. / lm /(?)

( ) The para#papers to be always under dictaphone table ; several sheets, mixed types for memos, para; softtip pens, ballpens, pencil. /(ballpoint?)

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personal paras

( ) Mail: begin no letter with "I"; it is egocentric.

( ) Pens: After examining all kinds, decidedly there is no perfect pen. Several factors have to be weighed: size, weight, height.

( ) Eat more sparingly, small meals, not large ones.

I

incomplete paras or phrases.

( ) Those who set themselves up as gurus and consequently belive immensely in their own immense importance

( ) Those who seek truth desperately

( ) Man's never-ending attempt to find happiness

( ) on the lists of the socially approved

( ) Those who are not satisfied to receive secondhand truth, who must find and feel it for themselves.

( ) He who is their guru at the moment.

II

incomplete paras or phrases

( ) his way to a better self;

( ) There are dangers of various kinds in these mystical paths, not only for beginners but also for the more advanced. For the latter what was necessary earlier may become a hindrance later. The danger of narrow sectarianism

( ) If there is something frigid about this attitude of impervious detachment and inward renounciation as so many have complained

( ) .... to get outside one's own limits

III

incomplete paras or phrases

( ) The richly coloured autumn sunsets.

( ) This hour when lamps are lit, and the roar of city traffic does not trouble the mind.

( ) A soft feathery sky.

( ) Surroundings not only fit to live in but also to look at.

( ) to slow the pace and ease the pressure

IV incomplete paras or phrases

( ) To sit in utter stupor, completely indifferent to everything and everyone — completely oblivious of

V

incomplete paras or phrases

( ) To have no interest in the body's health would not ordinarily be regarded as desirable even by

( ) Those of the younger group who have made sexual orgasm their cult, who have given it their whole homage,

( ) Earplugs against neighbour's radio. ~~A recommends~~ wax which he found NOT effective.

Cap /

VI incomplete paras or phrases

( ) to cauterize the ego

( ) When fanaticism becomes ferocious, obsessed by its condemnation of what it regards as evil

( ) and disciplines. How can he find his way to a better self?

( ) Those who find vulgar, obscene, filthy, or even only ungentlemanly slang expressions to their taste.

VII incomplete paras or phrases

( ) The innovations of A and the inventions of B?

( ) So much has altered for better and for worse during the forty years since most of these books was were written, that .....

( ) Search for idea para written sat about 20th century mind wants clarity in expression not ... or mystifying. Then amplify it by....

/ ? Saturday

440.

VIII incomplete paras or phrases

( ) ego-increasing — ego-dwarfing — ego--expanding.

IX incomplete paras or phrases

( ) We whose destiny brought us to this particular planet, Earth,

X incomplete paras or phrases

( ) It is neurotic, nervous

( ) Samuel Butler's idea that illness is a crime and that crime is an illness

( ) It's taut nerves, thight muscles due to nerve strain that cause .....

XI incomplete paras or phrases

( ) It is a mistake, even though it is propagated by certain psychologists as a virtue, to put into writing negative feelings and memories under the belief

( ) The disagreeable contacts which he may have to endure, the rudeness which he may meet

( ) In atrocity, zeething with suspicion and hatred, explosive with violence and insensitive to finer feelings, his gentle kindly being

( ) If the marks are plainly present in their thought, speech and dress.

XII incomplete paras or phrases

( ) I have shared thoughts about these things with others. I am only a student still— even ....

( ) They have neither wit nor

( ) Not out of contempt for their low mentality.

( ) I was walking by the waterside, My companion was a sage. Suddently this remarkable man observed

( ) ... civilised and decent life for everyone.

XIII incomplete paras or phrases

( ) The formally pompous.

( ) From the safer distance to which the ageing process brings those of us who reflect or comment on life, it is easier to see the blunders of youth, as if we had always dwelt on the heights of superior virtue or

( ) Exuberant, seeking fresh lifestyles, more individuality and less conventional hypocricy.

( ) The withering affects of old age.

( ) Confined and closed in by tradition or helped and guided by it,

( ) An experience which leads him to desert atheism and put some faith in the pleas of religion

XIV incomplete paras or phrases

( ) A poem which yields delight

( ) Memorable artistic creations.

( ) All the way from conception to execution.

( ) The strident music which pleases popular taste but irritates gentler ones.

( ) Who accepts and admires, but then struggles against the lure of sensual beauty because of its limitations, he can rise to higher forms of art and inspiration.

( ) (rewrite) If an artist brings us nearer in feeling and thought to the inner beauty, we can call him a truly talented one. To the extent that this experience gratifies us and carries us beyond ourselves.

XV incomplete paras or phrases

( ) Only a handful existed in those early days. It must be said that those westerners/cap are now interested, are enthusiasts.
(I) Nothing better on which to occupy their minds - Advaita.
(2) The percentage of westerners interested /cap
i/u/ is still minuscale, still very small, but when I remember what it was when I was a boy, it was then almost non-existent.
(3) The mantle of Ach Shankara has fallen on / (Change to read: Shankara Acharya ?)
his shoulders.

( ) Heidegger held that the deeper views shone only in the darkness, an ever sharper observation of his was that

---

XVI incomplete paras or phrases

( ) To choose between the optical visions of clairvoyance and the clear perceptions and intuitions of truth.

XVII

incomplete paras or phrases

( ) The sacramental forms and institutions of religion.

( ) The faith or the knowledge by which men live.

( ) Such teachings about God as the patriarchs and prophets have given their peoples,

( ) A religio-philosophic teaching free from formal ceremonies, from wordy theologies and from rigid, intolerant dogmas.

( ) The truth is more likely to be found among the obscure, the non-conformists and the dissenters than among the popular, more rigidly dogmatic faiths.

XVIII
incomplete paras or phrases

( ) Write up: The one intellect raised to its highest point, ... sinking to its deepest point, worship, reverence, humility, ego fully ... voluntarily, action when equal to the thought,

(see note 37.)

( ) When we fall into one of those abstracted moods.

---

incomplete paras and phrases

( ) Most of the negative emotions, passions and thoughts may be active in ashrams, contradicting the ideals of the institution. Yet they are

IV

incomplete paras and phrases

( ) Sometimes the body becomes immobile of its own accord and he finds himself

VI

incomplete paras and phrases

( ) and, similarly, to

showing favors or to the becoming of friends, or the presenting of gifts to someone.

One person is satisfied at the cost of making others

dissatisfied. Such is an ancient idea in Chinese.

Taoist circles.

( ) Theme: awakening to sense of self-responsibility.
(add to para on bloodsports competition on Mackenzie.)
He did the same after a mystic experience while looking out
to a .... and feeling a new responsibility to life. He
was 14 then and previously had shot small birds.

VI

incomplete paras and phrases

( ) All the criticisms of ~~aestheticism~~ asceticism, which have appeared in my writings, ~~was~~ were meant for those who become fanatical about it, ~~W~~who push their practices to extremes. It was not meant for those who adopt a sane, and reasonable practice. Such ~~an attitude~~ a philosophic use of asceticism is admirable for discipline and training. ~~which are the philosophic use of aestheticism is admirable.~~ where? Chinese Buddhist monks, for instance, burnt their thumbs or fingers to gain karmic merit, despite the Buddha's own criticism of extreme ~~aestheticism~~ asceticism. Hundreds of other monks committed suicide in China, as forms of pious other-worldliness and out of disgust for the material world. It is not surprising that ~~aestheticism~~ asceticism, present in monastic Buddhism, para, critisize (para) unfinished —

VII (455.)

incomplete
paras. and phrases

( ) Every attempt to convey religious or mystical truth or metaphysical perception is, in some way and to some extent, influenced or colored by the medium of the man who is making the communication, whether he wishes to or not, whether he is aware of it or not; for his surroundings have implanted suggestions in him, his racial and national 0.--10 expression that

XII

incomplete paras and phrases

PB Disk #6 Fades in and out - nothing really definite except last sentence of last para.

( ) When at last

the thinking intellect intellect itself

Enlightenment.

know that there are drugs

the movement

twofold

impatience arises in them

reply to

and fully

impossible

let all those who write

let

are sincere seekers

with

for the world around them

an adverse effect

that I have placed my ideeas before the public through the

medium of a book

and if the kind of book I wrote

write a letter to the author

I have no right to complain

and no right

all those letters

para.

XII

incomplete paras and phrases

( ) When I was quite young I became enthralled by
the beauty of words to the extent that I studied
the laws of compos ing and at once began writing
nearly eighty poems in a single month
in order to make those verses more beautiful I
composed lists of beautiful words and kept them in an all red notebook
so that I could
read and reread them for their
beauty, and eventually bring them into my poems.
positions?
there were such words as A z a l e a, e n d u r e ?
n e c t a r i n e, chimes, and so on.
faded away
and a facination
face

XIII

incomplete paras and phrases

( ) transition period

to get better (or letter)

but it is hard to (live) to believe

that it is uncertain that the younger generation (para)

( ) and bring in a new and better period at the end, or towards the end, when an Avatar can appear and use his power and knowledge to usher in the reign of truth and peace everywhere throughout the world today. We see violence, rebellion, agitation and destruction. This, too, is to be expected. Most attempts to end them meet with not much success until the Avatar comes. However, if we go not to Hinduism but to the astrologers and ask for their predictions, the story changes, brightens and becomes more hopeful. For they say the Aquarian Age, the age which spreads knowledge, harmony and peace

XIII

incomplete paras and phrases

PB Disk #6

wrong in this, except

the two

by

instead adopted a one or the other attitude

Scientists

filled with fossilized animals

but to the poet, how (one er flee) a sight won is (para)

XV

incomplete paras and phrases

( ) BOOKNOTES: Sri Aurobindo on himself.

Removed to 6 x 9" paper single spaced.

Disks # 67, 68, + part #69.
LETTERS of Sri Aurobindo removed to 6x9.

( )

religious superstition

If a ladybird hovers in one's room, it is about to happen. (para)

XVII

incomplete paras and phrases

( ) A search for a higher phase of religion if it will teach them, among other things, to learn to sit still when attending a divine Service. (incomplete sentence)

XVIII

incomplete paras and phrases

( ) The higher purpose for which we use prayer, that is, to cease to beg, and instead to worship-~~(illegible)~~ to its finest use. (is to put it?

464.

XIX
incomplete paras or phrases

( ) The Paradox of the double point of view, double existence, double fact.

( ) Develop theme: a) that the idea of DUALITY has reference to 1. EGO and 2. WORLD. They rise together in consciousness, but the ego creates its world simultaneously. (or previously ?)
b) That the idea of NON-DUALITY has reference to PURE CONSCIOUSNESS (from which ego and world are absent) and that this is also THE UNDIVIDED MIND.

( ) So who needs or wants absoluteness? Only dreamers.
1. 69 et seq seems pure Kantism and also Hume and also pure Vedanta. Has it been canceled or confirmed by science's development since him...
2. No 1. is true theoretically from an absolute viewpoint only. From a practical one it is canceled out because it all "works" (atom bomb proves itself although only relatively true). But relativity "works" and is enough truth.

see note 25

XIX

XX

incomplete paras or phrases

( ) Neither to repudiate the world, nor to be attached to it,

XXI

incomplete paras or phrases

( ) The Knowing Principle, what Atmananda calls " Knowledge ".
Consciousness - pure consciousness - is confused with its sensations and sense-impressions and physical and nerve experiences (pain), its cerebral flesh and nerve activity.

(467)

XXII

incomplete paras or phrases

( ) Though ethic and ascetic feelings come into play when a mystic tries to communicate his experience

therefore he is more likely to use similies, allegories, and metaphores and parables in his language than precise scientific terms.

IIXX

XXIII (468)

incomplete paras or phrases

( ) Better than opposing a negative thought with its opposite is the Short Path way of ~~VOIDING~~ it. /lc
(Former is Long Path, it .... advanced.

( ) Write para on 1. relax abruptly from pesonal

interests for 3/4 minute a number of times daily.
2. This includes forget tiring and let tiring go of ideas concerning lucrative work, personal fortunes, health, familial and cultural & matters.
3. Just stay in mind silenced, in the stillness.
"/ 4. This is Jesus' deny thy self"; all meditationsystems are devices to reach thy same point. /the
Then include whole para on letter to B. Read his reference to stillness. I call it "the silenced mind" also "mental quiet".

( ) but when he resumes active life again

XXIII

XXIII (469.)

( ) The highest work of the quest comes at the end of the Short Path, when you cease looking for that which is beyond, when you let go of the very quest itself, and when

XXV (470.)

incomplete paras or phrases

( ) There are two thoughts involved here, each different from the other, but both often confused together under a single name. One thought refers to the bodily appearance, emotional temperament and mental characteristics which separate him from others and make him z/a/ recognisible. The other thought ....

( ) "He Who Knows Truth"

( ) Who came upon the truth at first hand rather than those who repeat mechanically what they have read in books or heard from others.

XXVI (471.)

Incomplete paras and phrases

( ) We must respect the order of the universe. Therefore, when we meet with its laws, both as govern Nature and man himself, in short, with the World-Idea

XXVI (472)

incomplete paras or phrases

( ) Whatever innumerable objects and creatures come into existence according to the World-Idea.

( ) The numerous worlds which combine to make up a universe.

XXVIII

incomplete paras or phrases

( ) The ever-fascinating, ever elusive, hidden and concealed one, as Kabbalists and Hassids called the mind in itself.

Personal

( ) Message to author: I have found that there is a second disk with the double side recording, so, I am testing this, and, curiously, there is no static noise on the playback. However, it still does not slip in so easily as the thin ones, and just manages to squeeze in. So I still stand by the former decision not to use this type of disk instead of the others.

475.

Personal

MAILED Sept. 4, 1975

RECORDED DISK: #48 - 6 - 7 - 84 Original Work, PB.

" " # 24, 26, 27, 33, 35, 42
QUOTES "HANH PART 1
" " #QUOTES "HANH" & WATTS PART 1 - PART 2
" " QUOTES FROM WATTS finished
" " on FOOD
" " ON THE LIVER
" disk #30
" disk #31
" dssk #32
" disk # 33

" disk #Urgent letter

MAGNETIC RECORDING DISCS
PLEASE DO NOT FOLD OR BEND

#48, 6, 7, 84 --P.B.'s Original Work

#24, 26, 27, 33, 35, 42

Quotes "Hanh" Part 1

Quotes "Hanh" & Watts Part 2

Quotes From WATTS - finished

on FOOD

ON THE LIVER

30, 31, 32, 33

Urgent Letter

Personal

( ) INTERRUPTION

Message to author

I interrupt this recording in order to tell you something which has just come under observation and I don't want to forget. This particular disc is the one you got from the Zurich firm as a specimen, because it plays on both sides and is therefore thicker. I noticed that this disc had a great deal of static noise behind it. Apparently the noise came from the fact that the disc had very little freedom in which to turn around - almost none to spare - so-to-speak, and therefore there was some friction somewhere in the machine as a result, creating the static noise. But whatever the cause, I deliberately withdrew the disc and played one of the old thin ones and immediately the static noise was reduced by 50 to 70% so, obviously, the decision not to use this kind of disc was the correct one. Also, I noticed that whether it is due to the same cause or whether I was not holding the mike properly, I do not know, but I find that my own voice sounds much fainter and more difficult to hear when played back then it does on the old thin discs.

END OF INTERRUPTION.

477 c

Personal

Mailed to PB

Originally 4/22/77 --Disc #58 (Now changed to 58(a) Idyllwild Spec.)

original disc, #58, erased. New material placed on :

There was a letter, which appears as follows:

"Dear Romaine, from PB

This disc, No. 58, is a problem child. I took it from the discs labelled, "Ready for Use," but as mostly I test it to make sure that it was an erased disc by listening to spot the different inter - vals. In this way I found that up to 3½ on the dial, no sound was recorded, so that was all right; but from there, an occasional word or two or three scraps of words began to playback-- but rather faintly. As I then listened continously from then on there were intervals of silence, and then, playing back was heard quite clearly on and off. Towards the end, say the last two or three numbers, the playback sound was continuous and fairly loud enough, but still, now and then, one or two words dropped out. Anyway, there is something wrong with this disc. It may be that its quality is going off and it is slipping. If so, it has to be thrown away, but, meanwhile, I"m concerned about the pieces that were dictated. I do not know whether this disc was ever sent you for transcript, as I remember, a year or two ago, you wrote that much of the earlier part of the disc which was then in yourpossession, gave no recording at all ----and then it began faintly, to reappear in scraps, which you typed out. However, I do not know if this is the same disc or whether it is another which is beginning

(c 478)

Personal

to slip. Will you therefore, please play it back very carefully and type out every word you can get, no matter that there are big intervals between some of the words -- then, when the whole disc is transcribed, see if you can remember whether this was typed by you. If not, we must regard the unheard part as being lost for good. But in any case, send me the transcript, and I will see if I can bring my memory back to the same subject and supply some of the missing pieces myself -- thank you."

(479)

Personal Para

( ) Tony was upset and confused when I pulled him up short after he declared that Advaita was what we were trying to teach and I said it was not so. I made certain criticisms of Advaita based on semantics but instead of helping him this confused him still further. I then remembered that he had given the name "American Brahman Bookstore" to his store and understood why he identified himself with Advaita. I pointed out that Buddhism meant as much to me as Hinduism, that I welcomed the ancient Chinese Confucian and Taoist wisdom, the Arabian Sufism and so on, to point out that I did not identify the teaching with any one particular religion or source. I further pointed out that in certain respects I was a rebel against the Hindu religion and teaching. We had to welcome the truth from various sides and not limit ourselves to one side alone and we had also to remember that we were now in the 20th century, and whatever was gleaned and gained from the past should be infused with new blood, new life, to meet the new needs and new circumstances of our time.

3995 Hector Logan Road
Burdett, New York 14818

December 27, 1980

Dear P.B.,

We were happy to hear (via postcard Om sent to Ella Mae) that your physical strength is improving - we sincerely hope it continues. We're also very glad that Vic and Elaine can come to help. Elaine is seriously interested in nutritional science and I know she will be capable of making good and nourishing meals!

Anthony is moving on sheer will, and I'm sorry to see him so sad - but he's beginning to push hard again with more classes, more seminars. My heart is with him and I'm grateful for our friendship. A smaller but more determined group is around him now and those of us who want to work with him are being asked to do more and more research and writing. May the Divine within us give us the strength and inspiration to tirelessly pursue the right course.

Please forgive me: I have not yet begun working on the neck warmer from the cummerbund you gave me to use. I keep working on paras and putting the other off. I hope to begin it soon.

My new job is agreeable, but eats up a lot of time in which I would rather be doing other things! But I know I am fortunate to <u>have</u> a job, so I had better not complain. The tiring novelty is wearing off as the daily schedule gets established and more routine, and as the time passes I get more organized with the free time I do have.

In my previous letter of November '80, I included some questions regarding foreign spelling words in the para editing. I would like to correct a diacritical omission. In my letter, on the top half of page 2, section titled "-with regard to spelling of Hindu words:" (in the far right-hand column) read Bhagavadgītā, not Bhagavadgīta.

The 4 attached half-pages of typist's notes titled: "Notes and comments, interpretations" refer to a batch of P.B. paras (probably typed by Anna) that are included in the edited pages Tim and I have just completed. We did not realize we could be using these until we had already cut quite a few paras - so we only managed to identify a few of the typist's notes. I have placed a pencil check mark on the typist's list next to the ones we did identify.

You will find therefore in this second batch of edited paras, category XII to XIX, a few editorial notes next to glued paras which read: See Note # ( ). These note #s refer to the pencilled numbers on the list of typist's notes (see the 4 half-pages attached).

I'm very sorry we overlooked these earlier in our work; had we noticed the list sooner, we may have been able to identify a few more.

Enclosed, please find 1) a second batch of edited paras (categories XII to XIX), 2) the 4 half-pages of typist's notes ("Notes and comments, interpretations") and 3) more of our own typed notes to be checked over.

We both send you our very best wishes, and remain,

Ever at your service,

Devan & Timothy

In my previous letter of November 19th, I highlighted some questions concerning foreign qualifying words in the para-medical line. I would like to concerning a additional omission. Further, on the top half of page 2, section titled "with regard to spelling of British words" (in the far right-hand column) read Bhavanadi's, not Bhagavadgita.

The 7 separate half-pages of Swami's notes titled: "Choose and concentrate, interpretations" refer to a batch of 7 A. pages (probably typed by Anand) that are included in the multi-pages film and I have just completed. We will not realize we could be using these until we had already set quite a lot of the Swami's notes. I have placed a pencil check mark on the relevant line next to the page we did identify.

You will find there are in the [illegible] batch of edited pages, necessary all to this, a few additional pages are to which pages which really. See Mole [illegible] These pages is either on the penciled numbers on the [illegible] of Swami's notes, [illegible] 1 [illegible] Assembly.

I'm very sorry we overlooked these earlier in our work and in notifying the last-minute, we may have been able to identify a few pages.

Anyway, please find 1) a good batch of edited pages (referred-to as XXX), 2) the 4 half-pages of Swami's pages (Pages and paragraphs, interpretations?) and 3) more a [illegible] page? to be checked on a [illegible]

As usual, you are very best wishes, and regards,

Yours as ever,

Notes and comments, interpretation

NOTES

1. pl. a) ending cut off. PB's note: find the cut off ending of Heideggers para, it must be among the lot intended for R or S
2. b) end note
3. p 3. a) emits?
4. p 4. a) note attached: Ask Bianca and Romaine to look in the typing material I now send them for a para from which " animals cannot do this" got accidentally cut off at end.
5. p 5a)end note.
6. b) theme "Abstract thinking"
7. p 7 a) Anna: Are these spellings correct? See notes on tantra clipped together.
8. p 12 a) note attached: write para " on taking risks" , is not in current desktop, tried striped cover. If found replace it by " As with most (oct 76 search)
9. ✓ p 14 a) A: can't read word.
10. ✓ b) " " "
11. ✓ p 18 a) end paper
12. ✓ p 19 a) A: can't read the following words.
13. ✓ p 19 b) note: Don't write anything criticising, let all be harmless timid semi-academic stuff. (PB)
14. ✓ p 20 a) A: can't read
15. ✓ b) A: can't read
16. ✓ p 21 a) PB's note: use for ref to Humphrey in Shankara art.

Notes and Comments on the Following 61 Pages on Mixed Literary & Non-literary Work

Enclosed in letter of Dec 20, 1980 DS

Notes and comments, interpretation

p1. a) reading out off. PB's note: find the cut off reading of Heidegger's para. it must be among the lot intended for 2 or 3

b) end note

p 3. a) end?

p 4. a) note attached: Ask Simon and Dominic to look into the typing material I m w send them for a para from which " animals cannot do this" got accidentally cut off at end.

p 5a)end note.

b) theme "Abstract thinking"

p 7 a) Anne: are these spellings correct? See notes on texts clipped together.

p 12 a) note attached: write para " on taking risks" , in not in current desktop, total stripped cover. If found replace it by " is with most (out 76 search)

p 14 a) A: can't read word.

p 18 a) end paper

p 19 a) A: can't read the following words.

p 19 b) note: Don't write anything criticising, let all be examples think and academic stuff. (PB)

p 20 a) A: can't read

p b) A: can't read

p 21 a) PB's note: use for ref to Dangerous in Shandrew Art.

✓ 17. b) paper cut off

✓ 18. p 22 a) end paper

✓ 19. b) spelling?

20. p 23 a) A: can't read last word.

21. b) spelling of name?

22. p 25 a) can't read (A)

23. b) A: can't read

24. c) A: uncertain of order of words

✓ 25. p 26 a) piece of paper torn off,

26. A: not sure of order of words

✓ 27. p 27 a) PB's note: Add to childrens crusade Chinese raging re Guard boys and girls vilent brutalities and mad destructiveness.

✓ 28. p 28 a) A: can't read

29. b) A: can't read

30. p 29 a) A: can't read

31. p 31 a) A: uncertain of interpretation

32. p 32 a) A: uncertain of interpretation

33. b) A: " " "

34. p 34 a) A: can't read

35. b) end note

36. p 35 a) A: can't read

✓ 37. p 36 a) A: can't read

b) paper cut off

p 24 a) and paper

b) spelling?

p 25 a) A: can't read last word.

b) spelling of name?

p 25 a) can't read (d)

b) A: can't read

c) A: uncertain of order of words

p 26 a) piece of paper torn off.

A: not sure of order of words

p 27 a) PR's note: Add to children cannot Chinese raging re Tuscal boys and girls vident bertalities reduced deficiencies.

p 28 a) A: can't read

b) A: can't read

p 29 a) A: can't read

p 31 a) A: uncertain of interpretation

p 32 a) A: uncertain of interpretation

b) A: " " "

p 34 a) A: can't read

b) end note

p 35 a) A: can't read

p 36 a) A: can't read

Notes and Comments, interpretations 2.

38. p 38 a) end note

39. b) A: Is yantra correctly read?

40. p 40 a) PN's note: add to a ..... constant talk

41. p 41 a) A: can't read

42. p 43 a) can't read (A)

43. b) can 't read (A)

44. p 44 a) A: can't read

45. b) A: uncertain of word order and interpretation of hole para

46. c) A: uncertain of interpretation.

47. d) spelling?

48 e) PB's note: this is quoted, so rewrite. (part of slip torn off)

Notes and Comments, Interpretation 2.

p 38 a) end note

b) A: Is Martha correctly read?

p 40 a) RM's note: add to a ..... contents talk

p 41 a) A: can't read

p 42 a) can't read (A)

b) can't read (A)

p 44 a) A: can't read

b) A: uncertain of word order and interpretation of hole pats

c) A: uncertain of interpretation.

d) spelling?

e) 12 a note: this is quotes, no remarks. (part of slip torn off)

49. p 48 PB's note: Very important to new book.

✓ 50. p 49 Word difficult to read (K)

51. p 49 K: Word difficult to read

52. p 50 Note cut off

✓ 53. p 51 K: Name difficult to read

54. p 52 K: Initial difficult to read

55. p53 Note unfinished

56. p54 Note unfinished

57. p54 Note unfinished

58. p60 See Newspaperquote

59. p61 Name difficult to read (K)

3995 Hector Logan Road
Burdett, New York 14818

March 8, 1981

Dear P.B.:

Thank you for your response to our letters of November 23 and 24, 1980, via vic Mansfield's letter of January 10, 1981. From Vic's letter we understand that:

1) we should hold on to xeroxed paras until notification that you have received the originals;
2) when notified of your receipt of originals, we should send our xerox copies - via unregistered mail;
3) our ize/ise and obsolete word conventions are acceptable and can be continued;
4) we should alter the original convention for spelling of the following foreign words to: prana/Bhagavad Gita/ Ishvara/tantrik/rishee/Maharishee/Muhammedan/Shankara/ Shree.

   Note: from pages 261 onward, your preferred spellings are (and will continue to be) used. However, pages 1-260 (prior to notification of 1/10/81) contain the earlier (non-preferred) spellings for foreign words. I will correct the xerox copies I have here, for pages 1-260, before mailing. However, your pages 1-260 need to be corrected.
5) we should use a stronger glue. (To remedy this situation we've now switched to rubber cement.)

We have taken your suggestion to ask Christina and Jeffrey Cox to help us, and they have happily agreed to do so. They have begun by helping us glue paras and check xerox copies against the originals to be sure editing notes are legible.

(continued)

2905 Hector Ocean Road
Purdett, New York 14217

March 8, 1981

Dear P.D.:

Thank you for your responses to our letters of November 22 and 27, 1980, via Ms Mansfield's letter of January 17, 1981. From this latter we understand that:

1) you have received the materials;
2) upon notified of your receipt of materials, we should send our xerox copies -via prepaid-rate mail;
3) our lite/lite and obsolete word conventions are acceptable and can be continued;
4) we should alter the original convention for modifying of the following foreign words to: grasn/Mnasnad dtp/ishness/concrik/rinnes/Monetinnes/Mhanscsion/Ghoulers/Bfree.
Note: from pages 201 onward, your proposed modifications are (and will continue to be) used. However, pages 1-260 (prior to notification of 1/17/81) contain the earlier (non-conform-d) modifications for foreign words. I will correct the xerox copies I have here. For pages 1-260, before mailing. However, your comma 1-260 need not be corrected.
5) we should use a pinnacer plan. (To remedy this situation we've now switched to rubber comma.)

We have taken your suggestion to ask Christians and Jeffery Gar to help us, and they have heartily agreed to do so. They have power to delete or alter words and check xerox copies against the original to be sure editing notes are legible.

(continued)

Attached, please find four manilla envelopes:

I - contains edited, glued paras, pages 261-323, including categories XX-XXIII;

II - contains edited, glued paras, pages 324-429, including categories XXIV-XXVIII;

III - contains edited, glued personal paras (no category numbers given) and incomplete paras and phrases, pages 430-446, including categories I-XIV;

IV - contains 12 pages of typed notes from Devon and Tim's visit with P.B. - for P.B.'s approval.

Note: In pages 261-446 there are a few more editing remarks which say e.g. "See Note #17." This, again, refers to the list of typist's notes (four 1/2 page sheets) that I sent you in my letter of 12/27/80. (The typist's notes are not very helpful, saying only such things as: "can't make out word" or "tape fades out here" etc.)

We are consecutively numbering every page we send you. Therefore, these page numbers in the upper right, circled in pencil, will only show the number of pages edited so far, and the order in which they were prepared. They will not indicate which categories are completely finished.

As regards Tim's query about a name, this was in reference to a bookstore/center in Ithaca meant as a public face for Wisdom's Goldenrod. Although a dozen names have been worked over, nothing seems to settle, and even a general guideline would be helpful.

We thank you for letting us continue this work, and we send you our best greetings,

Devon

Devon Smith

enclosures: 4 manilla envelopes

Doug Smith
June 5, 1981

Attached, please find four manilla envelopes:

I - containing edited, dried paper, pages 101-123, including
centerline XX-XXXIII;

II - containing edited, dried paper, pages 124-147, including
centerline XXI-XXVIII;

III - containing edited, dried secondary paper (by category)
including all the "miscellaneous" papers and observer pages 430-446,
including centerline I-XIV;

IV - containing 12 pages of typed notes from Dawson and file a
write-up P.D. - the R.R. a anonymous.

Notes: In pages 101-445 there are a few pages omitting numbers
which say e.g. "See Page 40". This, again, arises as the line
of typing notes (from 1/2 page already) that I page you in my
letter of 1/22/80. (The novelle's notes are not very helpful,
saying only such things as "complicated out more" or "page
fades out here", etc.)

We are continuously updating every page we send you. Therefore,
these page numbers in the upper right, directed in pencil, will
only show the number of pages edited so far, and the order in
which they were numbered. They will not indicate which

In reading Jill's query about a page, this was in reference to a
nonsentence/verse in Jerry's manuscript in a small type for Wilhelm's
reference. Although a good number have been written down
nothing seems to relate, and then a general multiline would be
helpful.

We thank you for letting us continue this work, and we send you
our best wishes.

Yours,

Doug Smith

enclosures 4 manila envelopes

MEMORANDUM

TO: PB

FROM: Devon Smith

RE: Original edited para work being mailed today

DATE: June 3, 1981

The batch I am mailing to Randy today consists of 4 manilla envelopes. The material enclosed in each is as follows:

I - pages 447 - 490 (incs. - cat. I)

II - pages 491 - 533 (cat. II - VI)

III - pages 534 - 574 (cat. VII - XII)

IV - pages 575 - 602 (cat. XIII - XIV)

cc/ Randy Cash

MEMORANDUM

TO: PB

FROM: Devon Smith DS

RE: Mailing original para work

DATE: June 5, 1981

Today I am mailing 3 manilla envelopes to Randy. The material enclosed is as follows:

V - pages 603 - 647 (cat. XV - XVII)

VI - pages 648 - 686 (cat. XVIII - XXII)

VII - pages 687 - 743 (cat. XXIII - XXVIII)

The only things left to send are the xerox copies and 2 (or 3) short paras I recently misplaced. I do not think they are lost and hope to turn them up shortly. As soon as I find them, I will prepare them and send them to you.

Good wishes -

cc/ Randy Cash

MEMORANDUM

TO: MG

FROM: Devon Smith

RE: Mailing original data work

DATE: June 5, 1981

Today I am mailing 3 manila envelopes to Randy. The material enclosed is as follows:

V - pages 033 - 047 (sec. XI - XVII)

VI - pages 048 - 060 (sec. XVIII - XXIX)

VII - pages 061 - 243 (sec. XXIII - XXVIII)

The only things left to send are the extra copies and 2 (or 3) short pieces I recently discovered. I do not think they are lost and hope to turn them up shortly. As soon as I find them, I will prepare them and send them on to you.

Good wishes -

cc: Randy Cohen