

STEVENS

C.C. 1, 5, 60, 62, 69-72
Recd. Sept 12 1979 BS

Carbons
Disk #1 - Orig ^{to} July 6, 1979
plus white draft / carbon (S)

S's letter to P.B. 7/7/79

Disk #5: ~~Orig~~ + Carbon.

disk & let draft mailed 7/11/79

Typed work & Disks # 60, # 61, # 69 Carbons Held
70, # 71, # 72 Mailed
8/10/79

Carbons Held

let draft ON Book Notes: Sri Auro. on Himself
Held: Lectures of Sri Aurobin Do.

Letters of Sri Aurobindo Start on

Disk # 67, ~~Orig~~ ^{to} 4 1/2 on dial on
Disk # 69

Carbons Held of

1,

5,

60,

62, also 63

69, - to 4 1/2 on dial: Still Book Notes of
Sri A.

70,

71

72

loose
bits
only
need
to
be
copied

copied? ☐

Completed CLASSES marked, 7/28/79
VIII - XXVIII

7 1/2 x 10 1/2

Yukti Vada = p. 853
VADA = p. 939
A Desa =

Vada - ~~Country~~ doctrine: Assam

A desa = in the evening place
in time

19-top left = Verine W^{ms} Rich

yukti = union, junction, connection,
combinations, AIT Br: T and Br.; preparation,
going to make ready for (loc. or Comp.), R;
application, practice, usage, KATHAS. Sasi;
trick, contrivance, means, expedient
artifice, cunning device, MAGIC, KAV:

Photostat = 6.80
VADA = 6.38
A/G = 6.00

11-24-47
Photostat = 6.80
VADA = 6.38
A/G = 6.00
Total = 19.18
11-24-47
Photostat = 6.80
VADA = 6.38
A/G = 6.00
Total = 19.18
11-24-47
Photostat = 6.80
VADA = 6.38
A/G = 6.00
Total = 19.18
11-24-47
Photostat = 6.80
VADA = 6.38
A/G = 6.00
Total = 19.18

KATHās; PANCAR. (yuktir vxi, to
find out or employ an expedient;
yukti; ibc; āga, °tithis, and
°ti-tas, ind. by device or stratagem,
artfully, skillfully, under pretext or
pretence; yuktigā &c. i. f. = by means
of); Reasoning, argument, proof, influence,
induction, deduction from circumstances,
KAP.; KĀV.; Var. dr. (=tas, by means
of an argument); Reason, ground, motive,
BhP. Mark P.; suitability, adapted-
ness, fitness, propriety, correctness, MBH
(yuktigā and °ti-tas, properly,
suitably, fitly, justly, duly); meditation
on the Supreme being, contemplation, union

Katharine (Katharine) to

kind out as a copy on a separate

sheet, also, the other side

of the, and by the way, the

copy, which, and the

copy, which, and the

copy, which, and the

copy, which, and the

copy, which, and the

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copy, which, and the

with the universal spirit, SANK. (cf.
IW. III, 3); (in law) enumeration
of circumstances, specification of place
& time &c. YAJV. II, 92; 212;
(in rhet.) emblematic or mystical
expression of purpose, w.; (in dram.)
connection of the events in a plot,
concatenation of incidents, intelligent
weighing of the circumstances,
DASAR.; SĀh.; Prātāp.;
(in astron.) conjunction, jyoti; (in gram.)
connection of words, a sentence, NIR.;
" of letters,

made the removal of it, 2000.

IV. 11. 8. (in low) examination

of the mountain, inspection of place

from the high. 11. 12. 21.

(in fact) building or inspection

of the mountain, 11. 12. 21.

to the mountain, 11. 12. 21.

to the mountain, 11. 12. 21.

to the mountain, 11. 12. 21.

to the mountain, 11. 12. 21.

(in fact) building or inspection

of the mountain, 11. 12. 21.

to the mountain, 11. 12. 21.

VADA = 939

VĀda, mfu. (fr. VVAD) speaking of
or about (see brahma-v^o);
causing to sound, playing - see VINĀ -
v^o); m. speech, discourse, talk,
utterance, statement, Ma.; MBh. &c.;
(ifc) speaking about, mentioning,
advice, counsel, a thesis, proposition,
argument, doctrine, SARVAD; Sast.;
discussion, controversy, dispute, contest,
quarrel, Mn.; MBh. &c. agreement,
Dad; cry, song, (of a bird) sound,
sounding (of a musical instrument)
Pāṇini; demonstrated conclusion, result

; a plaint, accusation, ib; a reply
ib.; explanation, exposition (of holy
texts &c), MW; report, rumour. ib
- KATHĀ 7. N. of a wk. on the
VEDĀNTA. - Kara, mfn. making
a discussion, causing a dispute

mailed # Aug. 10 49
#69, 70, 71, 72

Crit #69 letters

69 Pg. 2.

^{inconscience}
inconstance ?

Non-being, inconscience and insentience.

We find ⁱⁿ in the end, ^{can} that all the dispositions of the world ~~could~~ only have been arranged by the workings ~~of a~~ ^{Supreme} of a Supreme Secret Intelligence. A silence of eternal rest and peace supports an eternal action and movement. The One Reality, the Divine Being ^{is} bound by neither, since it is in no way limited; it possesses both. There is no incapability between the two, as there is none between the many and the One, the Sameness and the Difference. It is the idea and experience of individuality that ^{disappears} and ceases. He may say a ^{false} fourth light that is extinguished in Nirvana ^{in the true light} or it may be the experience of a loss ^{of} individuality in a transcendent being and consciousness in which the sense of cosmos as well as the individual ~~is~~ disappears.

Or again, it may be in a transcendence which is aware of ~~it~~, and supports the cosmic action. But what do we mean by the individual? What we usually call by that name is a natural ego, a device of nature ^{together} which helps ~~to give~~ her action in ^{the} mind and body. The ego has to be extinguished otherwise ~~there is~~ no complete liberation is possible. But the individual self or soul is not this ego. The individual soul is a spiritual being, a portion of the divine. It can also be described as the Divine Himself, this is the true spiritual individual which appears ^{in its complete}

Letters #69

pg. 2

Letters

#69

Disk 69 pg.3

in its complete truth when we get rid of the
ego. Nirvana, is a step towards Divine Mind
a disappearance of the false separative individ-
uality, a necessary condition for our realizing
and living in our true eternal being, living
divinely in the Divine. But this we can do in
the world and in life.

This completes the Sri Auro booknotes

() ON ~~on deal~~

4 1/2

~~Cont.~~
~~at~~ P.B.'s. () still #68

Completes at 4 1/2

Letter #68 pg. 3

Let us complete first when we get rid of the
ego. Nirvana, is a state towards Divine with-
a disappearance of the false egoistic individ-
uality, a necessary condition for our realizing
our living in our true eternal being, living
divinely in the living. For this we can do in
the world and in life.
This completes the first book notes

Copy of
Letter #68
Completed at 4/2

Start # 67

1st Draft

Book notes: Sri Aurobindo on himself.

(1.) Although Sri Aurobindo never had a definite guru, he had a helper, temporarily, during his years in Baroda, who initiated him into meditation; then told him he would find his own further development himself. He also told Sri Aurobindo to make namaste to an audience that he was about to address, and wait, and speech would come to him from the source other than the mind. This happened; and ever since, all public speaking, all his writing, and outward activity has come to him thinking from the same source, above the brain-mind, during which, there is a condition of utter mental silence and mental serenity.

Vishnu map Lale

(2) It was the year, 1908, in Baroda, that the yogi, named Vishnulalele, spent three days with him; an experience from which he entered the stillness, in a full way. This was not his beginning with meditation; he already had gone far; himself. After that, the only guru he had, was the divine within himself; and there was no other.

Cont
#66
Start #67

Start 67

(3) My own sadhana, was by rejection of thought; "sit down," I was told, "look, and you will see that your thoughts come into you from outside; before they enter, fling them back." I sat down and looked, and saw to my astonishment that it was so. I saw, and felt concretely, the thoughts approaching, as if to enter through or above the head, and was able to push it back concretely, before it came inside. In three days, my mind became full of an eternal silence. It is still there. One who asked me how to do yoga; I said, "make your mind quiet, first; pause to look, and see, where your thoughts, which you utter, are coming from." Anyway, the usual way, the easiest, if one can manage it at all, is to call down the silence from above you, into the brain-mind-body. It was my great debt to the yogi, (Vishnu-) Lale,

END Disk 66 Srijitgghindol
Start Disk 67 Bookholes

Sri Anubindo Booknotes on Himself.

Deck #67 pg. 1

of other mental illness and mental severity. brain-mind during which there is a condition lasting and the same source above the writing and outward activity has come to him and ever since, all public speaking, all his now other than the mind. This happened, well, and speech would come to him from the audience that he was about to address, and told Sri Anandabindu to make himself to an Wm his own further development himself. He also into meditation, then told him he would find during his years in Baroda, who initiated him believe guru, he had a helper, temporarily, although Sri Anandabindu never had a Book #167

9.14.5 Data analysis

who showed me that thoughts come from outside: sometimes formed and distinct, sometimes unformed and given shape in us. The principle business of our mind is either a response of acceptance, or a refusal to these thought-waves. It was my great debt, to the Yogi Lele, that he showed me this. "Sit in meditation," he said, "do not think;

look only at your mind, and you will see thoughts coming into it. Before they can enter, throw these away from your mind, till your mind is capable of entire silence." I never heard before of thoughts coming visibly into the mind from outside. I sat down and did it. In a moment my mind became silent. And then I saw one thought and then another coming in from outside; I flung them away before they could enter, and before they could take hold of the brain. In three days I was free. The mental being in me became a free intelligence.

(4) One commences with a yogic method but the work is taken up by a grace from above, from that to which one aspires. It was in this last way that I, myself, came by the mind's absolute silence - unimaginable to me before I had its actual experience.

(5) A swami has remarked, that I have the boldness to say, I have done what the Vedic rishees could not do. The reply is, not only I, have done this - but Chaitanya and others, developed an intensity of Bhakti, which is absent in the Veda. Why should the past be the limit of spiritual experience.

8. 19 January 754
(6) The besetting sin of the Christian mind, even one so liberal as Dr. Stanley Jones, is that they cannot get altogether free from ~~the~~ sectarian narrowness, and leave each manifestation to its own inner world for those to follow who have an inner drawing to the one or the other.

(7) When I succeeded in doing entirely, the silencing of thought and feeling, all the ordinary movements of consciousness, except, perception and recognition of things around, without any accompanying concept or reaction, also resulted. ~~The~~ sense of ego disappeared. ~~the~~ movements of the ordinary life, as well as speech and action, were carried on by some habitual activity of prakriti alone, which was not felt as belonging to myself. But the perception which remains saw all things as utterly unreal. The sense of unreality was overwhelming and universal. Only some undefinable reality was perceived as true. It was beyond space and time. After several months the sense of unreality disappeared and there was a return to participation in in the world-consciousness. But the inner peace and freedom remained permanently. (The essence of the realization was not lost. Something else, ~~xxxxxxx~~ than himself, took up his activity, spoke and acted through him, but without any personal thought or initiative.)

Ans. n.p.B? *make 2. bus.*

(8) This experience of silence in Nirvana, Brahman, etc., was absolute and blotted out mental, emotional and other activities. Yet the body continued to see, walk, speak and do its other business. But as an automatic empty machine and ~~nothing~~ more. I did not become aware of any pure 'I', nor even of any self, impersonal or other - there was only awareness of That, as a sole reality, all else being unsubstantial, void, unreal.

(6) The besetting sin of the Christian mind, even one as liberal as Dr. Stanley Jones, is that they cannot get altogether free from the sectarian narrowness, and leave each man's testation to its own inner world for those to follow who have an inner drawing to the one or the other.

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Continuation of Disc #67,

Sri Aurobindo on himself.

(10) The spiritual silence, is not a mere emptiness, nor is it ~~necessary~~ ^{indispensable} to abstain from all activity in order to find it.

(11) The Mother speaks or writes pointedly and sharply to those whom she wishes to push rapidly on the way, because they're capable of it, and they do not resent or suffer, but are glad of the pressure and plainness ~~to~~ because they know by experience that it helps them to see their obstacles and change. So, if you wish to progress rapidly, you must get rid of this wounded feeling ^{and}, seeking for self-justification .

(12) I did not leave politics because I felt I could do nothing more there. I came away because I did not want anything to interfere with my yoga and because I got ^{the} a very distinct Vadesh in the matter.

ADPES#

^{Typed & meaning of word}
I have cut connection entirely with politics, but I knew, from within, that the work I began was destined to be carried forward by others. I have never known of any will of mine for one major event ~~to~~ ^{be done} ~~conduct?~~ ^{in the of} world affairs, to fail in the end - although it may take a long time - for the world-forces to fulfill it.

Book 67 - *Journal* 79.5

Continuation of Disc #67, Sri Anandabindu on himself.

(10) The spiritual life is not a mere emptiness, nor is it a state of inactivity. All activity in order to find it.

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Typed & meaning of words

A 88-192

(13) A disciple in dream, met the Mother and had a talk with her. The question is, was it the real Mother, or some constructed figure of his dream-mind? The answer: Of course! it was the Mother you met, ^{and} the meeting must have been due to ~~your~~ your thought about meeting her.

(14) It is not by the physical presence, but by the Mother's concentration at the time of meditation, which brings the quiet to those who can receive it.

(15) The Mother does not usually give specific advice such as you ask for in regards to the insurance company. You must learn to get the true inspiration in your own mind's silence.

(16) For the inner contact with the Mother a photo is necessary - as it is by ^{the} appearance, and not by the name, that the Mother identifies those who come here to her, inwardly.

END OF BOOKNOTES ON SRI AUROBINDO

(17) NEW BOOK NOTE ENTITLED

Letters of Aurobindo

Cont.

Disc. #68

(1) The Shankara knowledge is, as your guru pointed out, only one side of the truth. It is the knowledge of the supreme, as realized by the spiritual mind, through the static silence of the pure existence. It is because he went by this side only that Shankara was unable

~~Letter to A. S. S. #68~~

~~Letter to A. S. S. #68~~

#68 - pg. 2

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MIND OF BODHICITY ON SRI AUROBINDO

NEW BOOK WITH ENTITLED

Letters of Aurobindo

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copy #68

~~Letter to A. S. S. #68~~

75

do accept, or explain the origin of the universe except as illusion - a creation of ~~Maya~~ ^{Maya}. Unless one realizes the Supreme on the dynamic as well as the static side, one cannot ~~get~~ experience the true origin of things and the equal reality of the active Brahman, the power of the eternal becomes then, a power of illusion, only. And the world becomes incomprehensible, a mystery of cosmic madness, an eternal delirium of the eternal. Whatever verbal or ideative logic one may bring to support it, this way of seeing the universe explains nothing. It only erects a mental formula of the inexplicable. It is only if you approach the Supreme through his double aspect, ^{of} Sat and Chit Sakti, double but inseparable, that the total truth of things can become manifest to the inner experience. This other side was developed by the Sakta-Tantriks, the two together, Vedantic and Tantrik truth, unified, can arrive at the integral knowledge. That is the truth, in its completeness, as far as the mind can formulate it. - In the Super-Mind, these questions do not even arise, for it is the mind that creates the problem by creating opposition between aspects of the divine, which are not really opposed to each other, but are One, and inseparable.

#68. 11. 3

Chit. A. Letters 68 pg. 3

Chit. A. Letters of Anandabodhi

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except as illusion - a creation of Maya. Unless
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late it - In the Supermind, these questions
do not even arise, for it is the mind that creates
the problem by creating opposition between aspects
of the divine - which are not really opposed to
each other, but are One, and inseparable.

() If Shankara's conception of the undifferentiated pure consciousness as a Brahman, is your view of it, then it is not the path of this Yoga, that you should choose, for here, the realization of pure consciousness and being, is only ~~the~~ ^a first step and not the goal. xj- But an inner creative urge from within can have no place in an undifferentiated consciousness, all action and creation must necessarily be foreign to it. I do not base my Yoga on the insufficient ground that the Self, not the soul, is eternally free. That affirmation leads to nothing beyond itself, or, if used as a starting point, could equally well lead to the conclusion that action and creation have no significance or value. The question is not that, but of the meaning of creation - whether there is a Supreme who is not merely a pure undifferentiated consciousness and ~~Being~~ ^{but} ~~is~~ the source and support also, of the dynamic energy of creation, and whether the cosmic existence has for it, a significance and a value. That is the question which cannot be settled by metaphysical logic which deals in words and ideas, but, by spiritual experience, which goes beyond mind, and enters into spiritual reality. ~~Each~~ ^{the} mind is satisfied with its own reasoning, but for spiritual purposes that satisfaction has no validity, except as an indication ^{of} ~~as to~~ how far, and on what line, each one is prepared to go in the field of spiritual experience. If your reasoning leads you towards the Shankara ideal of the Supreme,

... If I understand a conception of the...
 distinguished pure consciousness and...
 is your view of it, then it is not the...
 of this logic, that you should choose, for...
 the realization of pure consciousness and being...
 is only the first step and not the goal...
 for an inner creative force from within can have...
 no place in an unconditioned consciousness...
 all action and creation must necessarily be...
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 sufficient ground that the soul, not the soul,
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 point, could equally well lead to the conclusion
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 or value, the question is not that, but of the
 meaning of creation - whether there is a purpose
 who is not merely a part, unconditioned con-
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 also of the dynamic energy of creation, and
 whether the cosmic existence has for it a
 significance and a value. That is the question
 which cannot be solved by metaphysical logic
 which deals in words and ideas, but by spiritual
 experience, which goes beyond mind, and enters
 into spiritual reality. Your mind is satisfied
 with its own reasoning, but for spiritual purposes
 that satisfaction has no validity, except as an
 indication of its own law, and on that line,
 each one is prepared to go to the limit of
 spiritual experience. In your reasoning leads
 you towards the same idea of the purpose...

Letters: #68 pg. 5

that might be an indication that ^{the} Vedanta Advaita
Mayavada, is your way of advance. This yoga,
here, accepts the value of cosmic existence ,
and holds it to be a reality. Its object is to

~~ENTER INTO A HIGHER CONSCIOUSNESS~~

then ENTER into a ^{a higher} 9 (heart? higher? true, or
truth consciousness . (Your voice is much too
close to mike and is both fuzzy and sibillant
and gurgled. 8½ on dial

() (It is rather difficult to say
nowadays what really was Shakara's philosophy.
There are various exponents and none of them
agree with the others. I've read accounts
given by many, and each follows his own line.
Once we get into knowledge of reality, we perceive
that ~~Maya~~, and the world, and all in it, have no
abiding or true existence. It is as if non-
existence ~~xxxxxxxxxx~~ ^{2d path} it is a mistake of
the consciousness. It is and ~~is~~ is not. It is
an irrational and inexplicable ^{mystery} ~~condition~~ ~~fixity~~
origin. So we can see its process, or at least
how it keeps itself imposed on the ^{conscious} ~~nonsconsciousness~~.
In the end, however, all this seems to be a myth
of Maya, and not anything really true. If that is
Sankara's philosophy, it is to me, unacceptable
and incredible - however brilliant and ingenious
it may be, and however boldly and incisively
reasoned. ~~And does not agree with my experiences~~
It does not satisfy my ^{on} ~~reason~~ reason and does not
agree with my experience .

END of Disk #68

9/2
on
my
dial

A. Letters
#68. pg. 5

END Disk #68

(4) If it is meant merely for the sake of arguing ^{philosophy} down ~~opponents~~ ^{than} this point of the ~~argument~~ ^{has} no fundamental validity. Shankara's theory destroys itself. Either he meant it as a sufficient explanation of the universe or he did not. If he did, it is no use dismissing it as Yukti-Vada ((Typist look up meaning of this Sanskrit word)) ^{#69} ^{Start} I can understand that thorough-ing Mayavadinists declaration, that the whole question is illegitimate because Maya and the world do not really exist, in fact, the problem of how the world came into existence is only a part of maya ^{ought?} is like maya, unreal, and does not truly (arrive)? But if an explanation is to be given, it must be a real and valid, satisfying explanation.

(5) There are several forms, of Indian philosophy which base themselves upon the One Reality, but they admit also, the reality of the world, the reality of the many, the reality of the differences of the many, as well as the sameness of the One. The Supreme Reality is an Absolute, not limited by ^{either} ~~the~~ oneness or multiplicity but simultaneously capable of both, for ^{both} are its aspects, ^{although} ~~for though~~ the oneness is fundamental and the multiplicity depends upon the oneness. The divine by His power has created the world, or rather manifested it in His own infinite Being, but here in the material world or at its basest, He has hidden himself in what seems to be ^{his} ~~its~~ opposites, ^{non-being}

(inconceivable) or inconstance

Start # 69, Telles A. Cort.

pg. 1.

(Con't. (8) Booknotes on Sri Aurobindo.

Neither was I aware of any lower self, or outer self, called by such and such a personal name, that was performing this feat of arriving at the consciousness of Nirvana. So what becomes of your "pure 'I', and lower 'I', and all that ?

Consciousness emptied itself of all inner contents, remaining aware only of unreal surroundings and something real.

(9) There is some vague, ignorant idea of the mind, due, I suppose, to the ascetic tradition, that the divine nature is something

cold, bare, empty, austere, aloof, - without the glorious riches of the egoistic human vital life. When the divine, vital, gets the means to manifest, it will make the life on earth more full of beauty, love, radiance warmth. I am accused of rude, arrogant behaviour because I refuse to see people, do not answer letters, and other misdemeanors.

The Rightness in good society manners

— ? likeness are not necessarily a test of spiritual experience, anymore than dressing nicely is. I am asked why does the Mother put on rich and beautiful dresses? My answer is, "Is it your notion that the divine should be represented on earth by poverty and ugliness?" For beauty is as much an expression of the divine as knowledge, power, or bliss. It would not be a more absurd or meaningless question, than the one put, against her wearing artistic and beautiful dresses. The divine consciousness is not bound by these things and has no attachment, but is also not bound to abstain from them. d's

Kara

END Doc #67

that they resort to the cigarette, the cigar, or the pipe, because it soothes their nerves and they feel a need of achieving this result. So the tobacco plant, itself, was used long ago in the antique period of both North and South America and in the other side of the world, the Near, Middle, and the Far East. But the tobacco was not the only plant they used. They had several others which have come down to us such as the Poppy plant and the Mushroom. And from them, modern knowledge has created chemical drugs. What does this mean? The stress which produces nervousness is more common among the moderns than it was among the ancients. What were, and are, all of them seeking? It was either relief for the ego or uplift of conscience or the attainment of spiritual *lost cords.*

() The power of secrecy is known in the business world especially in areas which are highly competitive, just as it is known in the world of military strategy.

() A truth which is born out of personal knowledge or hammered out of personal experience has more value for a man than other peoples' hearsay.

It is not only that most people are caught and trapped in the traditions that they have inherited, but also that most of them either have not the capacity or independent courageous thinking which leads a little deeper than the average. But they have no inclination for such independence.

() It was the commonplace observation of the

✓ Greek and Indian thinkers ^{how?} Nature, life

lost and man moves on, changes and passes away. What is the
value of life on such terms unless the end to which we
pass is something better?

✓ () To know what a person's character is really

lost like, the Buddha suggested one would have to live with

him for three months. A General, would have preferred

to watch him under the stress of battle but

✓ to reach a conclusion.

lost

END Disk #72

57.04.75
R.R. 075

It was the responsibility of the
Board and the Executive Director
and the Board of Directors to
bring the affairs of the
company in conformity with the
law.

#72

END R.R. 075

Very hard to
hear; had to
replay over & over

PB

() *As the human mind develops* it forms higher and higher conceptions of the deity until finally, it is lifted above itself into a tremendous experience! It loses itself in the Deity Itself, and ~~here with~~ *here with?* normal living it does not need to seek further. I do not refer here to the experience which several mystics have had called the glimpse, but of something which is ~~for~~ a once for all nature, and which does not, in its essence, ever leave him.

() For the human mind there can be no visible beginning in time of the universal order, and equally, no ending of it. If this is the meaning of eternity that t then we must remember for the most brilliant intelligences of our race and the deepest mystical seers, time itself is in the mind.

() It is rather pathetic to see how much fuss is made by so many followers of established religions and especially, the more ancient religions, of non-essential customs, rituals and creedal items, and so little attention given to the essentials.

() Mentalism makes it possible for each man to understand why there must be a God. AND what is more, it makes it possible for each man to transcend his intellectual discovery by the mystical experience of the presence of God within himself.

Did not #63
PS. 2

() The same intellect whose activity deters most men from discovering God's presence within themselves can be used to discover this presence. Something like this was noticed by Francis Bacon, in England, and he put his idea into one of his essays.

()

(
The Hunza tribe in Northwest India, used green gran to make beansprouts particularly in winter and early spring when fresh vegetables were hard to get there. They soak it for some hours in water, pour off the water, put it in damp sand in a warm place for 24 to 48 hours, when the sprouts begin to appear; they eat it raw, without allowing it to dry, mixing a little condiments with it.] The smaller gran is preferred for the larger one is hard so that sometimes, the gran and the sprout have to be quickly boiled in order to soften them, and thus part of the refreshness is lost.

() It might be interesting to mention one or two points further about their dietetic habits First (?) they use very little liquid when beginning to cook their food. The process they use is more a stirring? matter of ~~experience~~ or steaming the vegetables in their own juice. However, as some vegetables need much more liquid than others the Hunza adds a little more water gradually as it is needed, but not in the beginning.]The other point is, that they did not, at least in those earlier days eat the potatoes. And on inquiry, one discovers, that they knew nothing about them until the last decade of the last century and it ~~was~~ is something that has remained more or less

much more liquid than others the Hunza adds a little more water gradually as it is needed, but not in the beginning. jThe other point is, that they did not, at least in those earlier days eat the potatoes. And on inquiry, one disvocers, that they knew nothing about them until the last decade of the last century and it ~~xxx~~ is something that has remained more or less an alien to their regular diet. What they do eat are food? fruit, which are more vital to them , and so forth

The same interest which activity dates back and
from the beginning of the century, the same
can be said to discover this process. Something
like this was noticed by Francis Bacon, in England,
and he put his idea into one of his essays.

The human tribe in Northwest India, used green grass
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They soak it for some hours in water, pour off the
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to 48 hours, when the sprouts begin to appear; they
eat it raw, without allowing it to cook, eating a little
sprouts with rice or when it is prepared
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#63

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ok

S = Sentences
IP = Ideas

Dinkamp

Deck #1

I pg. 1.

X (S) to this higher Self the humbler he becomes and the less likely is he to boast about this uncommon condition.

(IP) It would be a mistake to believe that these two forces, although so very different from each other, are fighting each other. This is not so. They are to be regarded as complementary to one another. They are like positive and negative pulse in electricity, and they must exist together or die together. They are inseparable but the need between them is correct balance, or equilibrium.

(S) The galaxies in the ~~skys~~ set a pattern for the universe - a spiral pattern.

XIP (S) they share all the beliefs of the Hinayana. They do not, for instance, look upon birth as a misfortune. Death and birth simply follow the order of the universe.

(S) Whatever the mind knows, it knows more clearly and hence, truly, the more still it becomes.

(S) Our thoughts cannot be separated from our world. The two come into being together

X = Opening missing

5 () If you wish to be in harmony with the order of the universe, to work with it and not force yourself against it, you must stop imposing the ego, your ego upon it.

5 () The danger inherent in all organizations and institutions, is, that they tend to become self-serving. And this is true, whether the organization be religious or governmental.

10 () It is almost impossible to put into thoughts that which is above thoughts. But hints, suggestions, and symbols, may render some service. Only intuition, which comes up by itself, can come closer, still, to the truth, and deliver, what is more like it.

5 () For those of us who have passed the mid-century of life, or at least, the sixties, the days seem to move more quickly.

11 () To wish to get rid of desires, is itself a desire. Therefore, the superior way would be not merely to change the desire alone, but to cease desiring in every way, and that is only possible by entering the stillness, and staying there. The inner stillness.

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18 () The stillness does for you what you're unable to do for yourself, and therefore, it can be said, to manifest grace. For by yourself, you can only use your will, the ego's will.

18 () Chuang-Tzu, tells the story of a carpenter highly gifted in carving wood. When asked how he made such masterpieces, said, "When I'm about to do this, I guard against any lessening of my vital strength. I first reduce my mind to absolute quiet. For three days, in this condition, I end up by forgetting any question of gaining reward. For five days, I forget anything about getting famous. For seven days, my skill becomes concentrated, all disturbing things from outside, vanish. I see the form in my mind's eye and set to work."

18 x () Chuang-Tzu, also said, that the pure men of old, drew breath from their uppermost depths, whereas the vulgar, only from their throats. We might say, this is equivalent to breathing from the point of hara, in Japanese: slow, deep breathing from behind the diaphragm.

18 () U^{thant}, formerly head of the United Nations, once said, " I believe we shall see happier signs in the world, because I believe in the philosophy of theses, anti-theses, and synthesis. I think the world is moving towards a new synthesis."

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world, because I believe in the philosophy of reason, anti-
thesis, and synthesis. I think the world is moving towards
a new synthesis."

P () The emptied and stilled mind opens the way for the grasp of divine grace. The latter may then gather us up into its fold, leaving behind the ego's conceit, and the body's passion. But, when it is time for us to return to the world's nervous restlessness, to its tumult and jarring noise, we find how far humanity has fallen.

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for the grasp of divine grace. The latter may then
gather us up into its fold, leaving behind the ego's
conceit, and the body's passion. But, when it is time
for us to return to the world's noisier restlessness,
to its tumult and jarring noise, we find how far
humanity has fallen.

1st Draft V
9 hold carbon (S)
and Disk.

(V)
Risk #5

X ()

liberty can generate into license

and freedom into chaos. I was told of a British author
well years ago, ^{who} brought up by what he thought
were completely progressive ideas. They were never contra-
dicted in whatever they said and never opposed in whatever ⁺
to do. They were utterly spoiled. ⁺

to understand, even for the few who can under-
stand them too ~~difficult~~ believable

() Take the beginning and the end of the Greek
alphabet and suppose that the first letter, Alpha, is the
first faint stirrings of the universe. And take the last
letter, Omega, to be the last vanishing trace of that universe.
Imagine ^{that} Alpha, is the reincarnation of the previous Omega
and you will have a key to what is really happening. But
what is this mysterious invisible intangible ^{source} ~~force~~ whence
all this is derived and into which all this passes?

() Among the numerous young Americans who exalt
in their driving ambition and their attachment to material-
istic values, more and more there are appearing other young
Americans who have discarded these ambitions and these values.
Who manage with simple lives lesser values and
modest ambitions.

() an inward glow comes from the small colored
lamp which rests in the corner of the otherwise darkened room.
Yet, it had a kind of mystic beauty and a pleasant comfort.

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() an inward glow comes from the small colored lamp which rests in the corner of the otherwise darkened room. Yet, it had a kind of mystic beauty and a pleasant comfort.

() He will seek to cultivate his own independent intelligence and not merely echo back what others suggest tell or teach him.

(Y)

** you'd have to replay disk to understand.*

and freedom into chaos. I was told of a British author
who years ago brought up by what he thought
were completely progressive ideas. They were never contro-
dicted in whatever they said and never opposed in whatever
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lamp which hangs in the corner of the otherwise darkened room.
Yet, it had a kind of mystic beauty and a pleasant comfort.

() It is better to come to the higher life, with its nobler values and uplifting practices than not at all. It is still better to come to it when one is comparatively young, and foundations are being laid.

X () This does not mean this spiritual outlook, an unquestioning acceptance of what man has made of himself and of the world.

() He would like to believe that there is a higher power, that there is an infinite transcendental mind which guides all things and which is urging man to lift himself higher and higher above the animals. But so much in the world is horrid or negative or inexplicable, that they hesitate.

() They feel vaguely, that there are higher laws governing life, that they do not know them. They would like to learn, but in the medley of sex and cults, with their claims and contradictions, they do not feel safe enough to entrust their lives to any particular one, although attracted to some more than to others.

() Most of us know that inspiration flickers, it simply dries up. At such times, the object is usually put aside until the light returns. This is quite sensible from a practicable working standpoint. However, it ignores the fact, that there are layers of consciousness, and when one layer dries, it's worthwhile trying to penetrate the deeper one, for it exists.

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X It just ain't right!

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() ,pst pf is lmpw tjat om

() They feel vaguely that there are higher laws governing life, that they do not know them. They would like to learn, but in the maelstrom of sex and culture, with their claims and contradictions, they do not feel safe enough to entrust their lives to any particular one, although attracted to some more than to others.

() But it is impossible to

() The universe has to keep up its equilibrium,
and we may well suppose, that the Infinite Mind, has
its own ways of doing so.

() "end of disk", "para para para para"
 AND AM I GLAD!

(V)

() The universe has to keep up its equilibrium,
and we may well suppose, that the Infinite Mind, has
its own ways of doing so.

() "end of disk", "here here here"

AND AM I GLAD!

60 pg. 1

() All religions are the outgrowth of different mens different statements: of their glimpse, discovery, realization or messenger-ship.

() Most students can profitably meditate on such fragments of the World-Idea as they can glean, from different and varied sources. From the texts of mystical seers and philosophic sages, religious prophets and even their own personal intuitions.

() There are no golden ages, no utopias, no heavens on earth. This world is a scene of ^a continuous process, of diversification - which means, it is an ever-changing scene. Sometimes it is better, sometimes it is worse - if looked at from ^a the human standpoint - but none of these two conditions remain forever fixed. Only romantic dreamers, or pious ^{wishful} thinkers look, or wait, for one that is. What we may reasonably look for, and if fortunate, hope to find, is an inner equilibrium ^{with} - in ourselves, which will yield a peace or a presence. Let us not lessen what we are, by refusing to accept the responsibility, by practising self-pity, or by blaming environments. They have their place and may make their contribution, but in the end, it is our own ignorance of our own possibilities which is the basic cause.

() comes in time, into possession of that very peace. The answer, as so often is, summed up in one word - paradox. For this is what sums up the world life and man.

() If my communications are rare and their length is short, please understand that they must be so, out of necessity.

() The help which is put into words, whether written or printed, is not the best form. But if it is the best available, it should certainly be used.

() The inability to feel this presence, is not necessarily a sign of failure; it is one of their vicissitudes which aspirants often complain about. It is well to remember that they usually come to an end. There are times when a man must not accept his folly's and weaknesses but discipline them instead. Intelligence must take their place and he must support it by yielding to its rulership.

() The training of the will, is a necessary part of this quest, for emotion and compassion must be lead aright.

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() It is not enough to try to follow, the council given by prophets mystics and sages to look within. It is necessary also, to look deep enough and long enough to get really worthwhile results. This applies just as much to the search for help as to the search for truth.

() Some men have to go a long way within themselves, but the fact is certainly true, that God is there. If their quest calls for patience, is it not worth their while to make the offering?

() Treasure every moment when the intuition makes itself felt, and most especially, when it takes the form of a glimpse into higher truth; it is then that other things should be well put aside in order to sustain and to prolong the experience.

() It is well to remember, not to let oneself become the victim of negative feelings, or harsh thoughts. They do not mend matters but only make you suffer more and also suffer needlessly.

()

() The more you can let yourself stay, in this wonderful mood where the sacred presence becomes so vivid and so positive, the less will you be troubled by, or at the mercy of, negative moods. And also, other peoples negative thoughts about you.

DioK[#] 60
pg. 4.

09 #

Disc 62

pg 1

() A writer who gives out high ideals, ought to be the first man to follow them himself.

() A writer, teacher, preacher or spiritual guide who gives out high ideals, ought to be the first man to follow them himself.

() It is good that the young are trying to work out ideas and paths for themselves. We must praise their independence. But it is not good if they throw out smart cynicisms at the expense of their elders merely because of the difference in age. It is worse, if they make savage attacks on others, who follow traditional, orthodox or conservative customs, and especially, conservative good manners.

() What is the use of denigrating ancient knowledge and beliefs, customs and traditions, as these are expressed in ways of life, in forms of religion, and in teachings of philosophies? merely because they are ancient? But what also is the use of praising the modern alone, especially because it is newer, more scientific, bolder and freer.

()

#62 pg 2

() To assert that time does not return on itself, that history does not repeat its story, is to show an ignorance of the fact of human re-embodiments.

() Mutinous youth has its good and bad sides to show - although it is a phenomenon which ancient China would have found incredible and maniacle.

() In the balanced mind which a philosopher trains himself to possess - and in the harmonious felicitous working together of opposing qualities which he seeks to develop, the result is that the truth which he discovers, which must necessarily be the highest truth - will take the form of striking paradox.

() The common complaint against the idea of human re-embodiment is that we have no remembered knowledge of what happened, and therefore of the causes of present troubles for which we are personally responsible. It is forgotten that such knowledge could only be had at the cost of re-suffering all the horrors and miseries of the past as well as its joys.

#62
pg. 3

() We find in these cults the strangest of ideas and persons, of imbecilities and dementias.

~~Although~~

() Although religion is only the beginning of the quest, the first form which a recognition of the existence of a higher power takes, it would be an error to believe that it is only for the simpler types of person; that worship of this power, that the attitude of reverential devotion which it engenders is not for more developed and also more educated minds - it is for all.

()

Book 62

() Although religion is only the beginning of the quest, the first term of the recognition of a higher power

() We find in these cults the strangest of ideas and persons, of imbecilities and dementias.

Oak 62

() Although religion is only the beginning of the quest, the first term of the recognition of a higher power

() We find in these cults the strangest of ideas and persons, of imbecillities and demencies.

Sn. Annot. Book notes were removed
from Disk #67 to 4 1/2 on disk of Disk #69.
They were placed on 6 x 9 papers mailed to P.B.
This is cont. of Disk #69 after
their removal at 4 1/2 on same disk.

P.B. Cont # Disk 69
J.F.1

() If there were no possibility of a man finding his way, from this body-prisoned time-encased condition, than no one would ever have got self-realized, and all preaching of religion and teaching of philosophy would have been futile. But we know from history and biography that such achievement has been experienced in all parts of the world and in all centuries - so that no one should give up hope.

() My use of the term "reason", although with a capital "R", in "The Hidden Teaching Beyond Yoga", seems to have ^{got} misunderstood by several persons. This forced me to add an appendix to the chapters in order to clear the matter in their mind. Reasoning, in its highest sense, transcends mere logic and welcomes the alliance of meditation. Out of their union comes wisdom, peace, balance and so, blessing. In the translation from the Sanskrit of the Katha Upanishad made by Professor *Muscare*? of the University of Barcelona, and published with a preface by Suresh Radakrishnan, President to India, who was then lecturing at Oxford University, in this ~~translation~~ ^{translation} there are two verses which use the term. Here is the first: "The man whose chariot is driven by reason holding well the reins of his mind, reaches the end of his journey, the Supreme Pervading Spirit."

And the other verse is:

" Beyond the senses is the mind, and beyond
mind is reason Beyond
reason is the great Self."

17-10-1911
The first of the series of
papers on the subject of
the history of the
city of London.
The first of the series of
papers on the subject of
the history of the
city of London.

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#69. Pg. 2.
ENOS Desk.

() Both mind and heart must be used in persistent effort to find the goal of this quest, but at a certain point, the effort must cease, and both mind and heart must be stilled, for it is then, that the divine can enter, it is then that the quester must cease trying, and let the divine grace bless its preparatory work. Thus, from a positive attitude he passes eventually, into a passive one, not trying to force the issue any longer, but letting himself be receptive and relaxed.

() It is the presence of the Overself within us more consciousness possible whether it be the consciousness of the dream, or the consciousness of waking.

P.B. Crit. #69,

pg 2.

END #69.

69#

Start # 70 Much Too New
1st Draft

Start

Disc # 70

pg.1.

() Each glimpse is a ~~treasure~~ precious gift to be treasured, but we must also remember that it not only comes, but it also goes . This remembrance should make us treat its aftermath very carefully, very delicate~~ly~~ and very watchfully.

() Experience teaches human beings that life is governed by duality that it holds contrast (?) and oppositions and, so does ~~Nature~~ itself, just as day and night are positive and negative so are joys and sorrows . But just as there is a point where day meets night, a point which we call the twilight, so in our experience, human experience, the joys and sorrows have a neutral point , and in Nature, an equilibrium. So the mind must find its own equilibrium, and thus it will find its own sense of peace. To see that duality governs everything, is to see why human life is one tremendous paradox.

() Superior beings have come to this earth planet, since ages ago , but their work completed, they have gone away again. Since then, other visits have been made from different parts of outer space . It would be surprising if the technological development which have enabled human beings to probe other bodies in space were to pass unnoticed by these distant inhabitants.

() So many who look for, or have a guru, do so, because they come with personal problems, and expect him to enable them to handle these problems or even for him

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Cont on pg. 2.

Attention to the
the

each glance is a tremendous precious gift to
be measured, but we must also remember that it not only
comes, but it also goes. This relationship should make
us treat its attention very carefully, very delicately, and
very watchfully.

Experiments teach us human beings that life is
governed by duality that it holds contrast (1) and oppo-
sition and, so does it naturally itself, just as day and night
are positive and negative as are joy and sorrow. But
just as there is a point where day meets night, a point
which we call the twilight, so in our experience, human
experience, the joy and sorrow have a neutral point,
and in nature, in everything, so the dual nature of
the universe, and thus it will find its own sense of
peace. To see that duality governs everything, is to see
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Superior beings have come to this earth planet,
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() So many who look for, or have, a guru, do so because they come with personal problems and expect him to enable them to handle these problems or even for him to handle them himself. This entirely misses the higher purpose of the quest.

() It is not difficult to find a guru these days. The number is multiplying because so many people are suggestible.

() Be present at your thinking and breathing and feeling and doing. This is what the Buddha called "mindfulness". But the highest possible form of mindfulness is to be present with the Overself, for after all, the other three are concerned with the ego - even though they are an attempt to free yourself from it - but here, it concerns that which completely transcends the ego.

() Such teachings are more widely given out today than ever before, but remember, there are teachings which bring ~~out~~ support for the evil in man just as there are teachings which support the good.

() The Sufi Arabic phrase for "X" in the world but not of it" is "halvat dar ungumen". *(P.B. remembers the 3rd word, in this phrase - got it in memory of a certain incident, an intuition.)*

() Mindfulness is a Buddhist exercise, but practicing the Witness attitude is a Hindu one. Pythagorus too,

() Such teachings are more widely given out today than ever before, but remember, there are teachings which bring ~~out~~ support for the evil in man just as there are teachings which support the good.

() The Sufi Arabic phrase for "X" in the world but not of it" is "halvat dar ungumen". *"(P.B. remembers the 3rd word, in this phrase - get it in memory of a certain incident, an initiation."*

() Mindfulness is a Buddhist exercise, but practicing the Witness attitude is a Hindu one. Pythagorus too, gave an exercise which is in some ways similar.

END of Disk #70

Cont Disk 70,
ALSO END of (#70).

P.B. B.2

OL #

✓ "P.B. remember third word in this phrase,
Get it in memory of a certain incident,

✓ "P.B. remember third word in this phrase,
Set it in Memory of a certain incident,
an initiation."

() Just as the introduction of poisons into the human body harm it, so the introduction of unsuitable materials and forces into the earth's body will harm it, too. Nature brings its own retribution to its dwellers II for what they do to the planet. This applies just as much to the introduction of mental and psychical pollutions into the invisible atmosphere or aura.

() The Illusionist-religions which reject all values and virtues to the world in which we humans have to live, gives them little to hope for or live for. It is not surprising that most of the masses have lived a half-animal existence.

() As knowledge of the true facts about the world in which we live becomes available, and I mean by knowledge, not only scientific knowledge but also spiritual knowledge and psychical knowledge, more and more the human race will discover that it has obligations to the cosmos and that they cannot be ignored without retribution.

() The full and true significance of reason will be found to exist on a higher level than most people believe. It will be found, I say, as humanity develops.

() It is not my duty, responsibility, work or wish to teach individual seekers; others exist for that.

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() It is not my duty, responsibility, work or wish to teach individual seekers; others exist for that.

1. The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β . It is shown that the system has solutions for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied. This condition is also necessary for the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β .

() The faculty of memory is valuable only to the extent that it enables us to remember the Higher Power.

() These mantrams are brought into ^{rhythmic} harmonic harmony with the breathing of the lungs or the beating of the heart or the chanting of the phrase.

() A ^{mantra}mantram need not necessarily be uttered aloud, it may also be whispered softly or remain completely silent and repeated mentally only.

✓ () The dances used in connection with the ancient religions and particularly those of the Near, and Middle East, were not intended to offer pleasure or provide entertainment - as most of our modern or Western dancing is - because they had a sacred or symbolic meaning at some stages they might bring the audience into chorus chanting or even certain movements along with the original dances.

() Too many people hold, whether consciously or unconsciously, the materialistic belief that they are here on earth to satisfy their material desires only, and that they have no higher responsibility.

✓ You SAID, "para" then Continued. It
Needs a Connection?

Can't disk
72.70

P.B.
B. 3

() Because of their unwillingness either to look within or think more deeply for any higher purpose or obligation that they might have, people live largely in delusion and deception, especially self-deception. "Why am I here on earth?" Is a question for which they can only find one answer: to satisfy their own material desires.

() Most people are either willingly or unwillingly forced to depend upon organizations which mostly lead to more conflict in the quest for more power for the organization itself.

() There are among the young, a section which, if it could be convinced, that there is a higher purpose in life would respond to the call. There is also another section which would not respond because it is stupified by life, passions and especially, negative feelings.

END Disk # 71

11/71 #

() But unless the point is surrendered and silenced it will not be possible to go beyond the intellectual stage of understanding. And it is only a minority who can achieve this silence and yield capacity for to what amounts to a realization of the truth. The silence has another name; either meditation or contemplation.

lost ✓

echo in
disk? Very
low opening

() Sirius, called the Dog Star in antiquity, has a symbolic meaning: it stands for the hidden knowledge of hidden truth.

() There are positive and negative forces in the world and therefore in human beings. If a person cannot eliminate his negative qualities, (and most people find it almost impossible), he can, however, bring them into a neutral point and thus establish a state of equilibrium or balance between them.

() The U. S. government have for some time made efforts to reduce the use of tobacco in order to improve public health. These efforts have not succeeded at all, why? For the same reason why women took to smoking and why men still smoke even though they know it is harmful. They will tell you, or you will see,

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1871

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Continuation of faint, mostly illegible handwritten text on the lower page, likely bleed-through from the reverse side.