

FIRST CLASS MAIL

(13)

original copy

FIRST CLASS MAIL

LARSON PUBLICATIONS, INC.
Philosophical Lifestyle Books
4936 Route 414
BURDETT, NEW YORK 14818

R.R. Bowker Company
205 East 47th St.
New York, NY 10017

Attention: Malcom McDermott/
Brian Phair

FIRST CLASS MAIL
RETURN POSTAGE GUARANTEED

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NEW YORK N.Y. 10017

Some identified
as Dups

Some book notes

Some may help
as to identity
of family
adups.



Handwritten notes and markings:
- 2TV
- 4/6
- 270
- Various scribbles and lines

FIRST CLASS MAIL

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Form 1538 (Revised)

Date 9/28/51, 1951 Receipt No. 196
M Paul Brunson

Has paid for rent of Box No. 34
For quarter ending DEC 31 1951, 1951 \$ 4.00

Received payment ALBERT GOLDMAN
Cooper Station
93 Fourth Avenue
New York 3, N. Y.
Postmaster. [Signature]
(Post office)
(See Regulations on other side)

REGULATIONS REGARDING COLLECTION OF BOX RENT

No box shall be assigned to the use of any person until the rent therefor has been paid. Box rents must be collected at the beginning of each quarter for the entire quarter, but no longer. When a box is rented after the beginning of a quarter, rent must be collected pro rata for the remainder of the quarter. Ten days before the last day of each quarter postmasters are required to place in each rented box a notice that the rent is due and payable on or before the last day of the quarter. If a box holder fails to renew his right to his box on or before the last day of a quarter, the box shall then be closed and offered for rent and the mail placed in the general delivery, unless deliverable by carrier.

IN 87
10/10/1977
P.B. ~~Formerly dated 11/11/77~~
Capit
Edited by P.B.
DUP.
Carbon
copies

() Letter: _____ from Bro. Mandus):

" I felt such an outpouring of God's compassion towards your child and I am sure something wonderful is being set into motion. I do understand the nature of this searing problem. The only real answer, in the end, is total dedication to the Father and an opening of God's healing love to bless the wounds of soul and body. I just know, deep inside, that it is a yearning for a total clearance and it is this inward readiness that we must speak to. We call for the Living Christ in him, we reach into the depths of his soul and behold it awakening in the immaculate spirit of God; we enfold him in the love for which his soul yearn until he truly awakens to the highest and noblest and best! This letter comes forth on the wings of love and prayer to help him...I was a real disciple of Dr. Paul Brunton when I was a young man and devoured all his wonderful books."

() In Sanskrit, magic and mysticism, not only are complete words and phrases and even sentences used as mantrams, but also certain single letters and syllables are used. Such a mantram is called a seed, and it can be ^{used} either in written form on paper or in pronounc^eation as a sound. The letters also stand as symbols representing certain angelic or other higher beings who are invoked.

() Excessive surrender to the physical senses instincts desires and appetites, has created the need in most religions of codes, systems, and schools of the opposite, that is, asceticism. This is why more stress has been laid

P.B. 49.1
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H. C. 100
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upon asceticism in a system like yoga, than is really required, and why fanaticism so often accompanies it when it is excessive.

() A large number of my unpublished writings consists of disconnected paragraphs standing by themselves, isolated from each other. I call them my seed thoughts. They are ideas which come to me at odd moments, almost every day, and I have not the time, when they arise, to develop them; but I do not want to lose them, and hence, jot them down. Since they are incomplete, and also not in literary form, but require being thought out and written out I save them for some future time when the work needed on them will be possible.

() Just as art when applied in one's own personal life, environment, and work, is an expression of the person himself, so can art also be used as a kind of therapy to refine taste, harmonize character, and uplift moods; so too can even a useful craft like handwriting and penmanship be used for ^{the} same higher purpose. To turn a clumsy, ugly, half-illegible script into a symmetrical, graceful easily-read one needs good observation, self-discipline and careful training.

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S = SENTENCE
IP = PARA

(DISK 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 sky set a pattern for the universe - a spiral pattern.

X IP () 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

(Disk 1) p. 1.

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x = 0.19

() 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.

() 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.

() 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.

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

() 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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() 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.

() 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."

() 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.

() 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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() 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.

I) pg. 4

DNK

OK (don't forget to send)

OK (don't need to speed)

() As the human mind dev elops 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 when it returns to 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 something which is for a once-for-all nature, and which does not, in its essence ever leave him.

() If 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, then we must remember, that for the most brilliant intelligencies 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 also makes it possible for each man to transcend his intellectual discovery by the mystical experience of the presence of God within himself.

() 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 gram to make bean sprouts 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 from 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 gram is preferred, for the larger one is hard, so that sometimes, the gram and the sprouts have to be quickly boiled in order to soften them, and thus part of the freshness is lost.

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() 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 matter of stewing or steaming the vegetables in their own juice. However, as some vegetables use 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 potatoes. And on enquiry one discovers that they knew nothing about them till the last decade of last century. And it has always remained something, which is more or less an alien to their regular diet. What they do eat, are foods which are more vital, cleaner, and so forth.

83-218
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Sp? → () When writing of writers and their productions, Thomas ^{de}~~D.~~ Quincey set forward an interesting theory: he divided books into two kinds. The first, belonged to what he called, "The Literature of Knowledge", and they were intended to give instruction, or to present information. But such books, would from time to time, would become obsolete and have to be brought up to date, or need revision for some other reason or rearrangement. But anyway, they do not have permanency, generally. Whereas the second kind, which he called, "The Literature of Power", did have permanency because it moved; it had the power to move the heart, the feelings of people. And being what they were, written from the author's living experience, or what he had himself seen, gave the writing a power, which ~~in~~ instructed works of information do not possess. In other words, "The Literature of Power", survives, whereas, the "Literature of Knowledge", gets superseded.

superseded.

1871

() How charming are some of the poems written by Wordsworth, with his life and love of Nature. Take a few lines here and there --

"But now the sun is rising calm and bright
The birds are singing in the distant wood..."

All things that love the sun are out-of-doors
The sky rejoices in the morning's birth."

He, himself, wrote in a letter, "I describe myself as having been exhalted to the highest pitch of delight by the joyousness and beauty of Nature". But a little later, he goes on to confess a change of mood, he becomes depressed by the miserable fate which sensitive and emotional persons like poets so often suffer. In a verse he says,

"We poets in our youth beginning gladness
But there oft comes in the end despondency
and madness."

How valuable is that quality of balance and calmness which philosophy teaches us! The reconciliation of the difference opposing elements of feeling. For then only, can peace be obtained. Here is one of the finer lines of a friendlier mood, this is what he writes: "I would walk alone under the quiet stars and at that time have felt what ere there is of power." Finally, his own adoratiin of the sun extends also to its dying phase as well as its beginning one. Here are his words: "And I have felt a presence that disturbs me with a joy of elevated thoughts, a sense sublime, of something far more deeply interfused, whose dwelling is the light of setting sun's suns."

() Mind is Real, and if men would explore it, it's a in themselves. Going as high and as deep as is possible, they would discover this reality. But they believe too much in a non-existent matter, and this blocks out the realization of true faith.

() It is somewhat sad, to observe in the study of history, that the very purpose of creating an organization to preserve, to guard and to keep pure a new religion, becomes with time the very cause, too often, of the opposite condition. Additions are made to texts, truths are cut out from them, while the organization regards its own preservation and power as more important than anything else.

() The higher purpose for which we use prayerk-
that is - to cease to beg, and instead to worship
to its finest use.

() The more we use our thoughts to get the deep understanding of ourselves, of God and the world - and the more we still the thoughts, to get them out of the way, when the divine is ready to speak to us - the more successful will our search become, and we awaken from the dream of an unreal materiality.

() The more speech and thought are kept free from negative statements about other faiths other teachings other persons and other organizations, the more we practise courtesy and silence in matters where we do not agree with them, the better, will it be for our true development.

() We gain more, by learning to depend upon the silent mind within, rather than the noisy rituals without.

() All ceremonies and rituals have their place for the simple people, or the theatrically minded. Such people are impressed by them, for there, the thing can be seen, it becomes tangible, even though it is only a symbol. Nevertheless, there is far more to be got from a stilling of the mind in meditation or in private worship.

() There is too much encouragement in conventional religion with its constant repetition of statements babbled aloud in public, for this easily breeds hypocrisy.

() The highest attainment in philosophy, that of the sage, comes from a union of the sharpest, subtlest thinking and of ^{the} capacity to enter the thought-free state; a combination of real knowledge and felt peace - balanced, united yielding truth. This is what makes the sage, whose understanding and peace are his own, - and do not depend upon any outside person. Yet it is not the little ego's emotion, nor its intellectuality which has brought him to this truth. It is the highest human mind, the finest human feeling, the total man, cannot lose what he has attained. It is the higher power working inside the human being.

() The truth of paradox is possibly too deep for most persons to accept. Apparently, too self-contradictory. This is why the balanced mind is needed to understand that the ^r contradiction is joined with complementary roles.

() Yes, it maybe they find it too hard to make the crossing from the older way of thinking towwhat is demanded of them by the new knowledge: a willingness to accept paradox. For otherwise, they get only a half-truth.

() It can be called, reason. But it is reason raised to the highest degree, based not on mere logic alone, nor on speculation. But on actuality, factuality and experience thing contradictable. Coming not from the little ego, but from the Higher power itself.

() If the Long Path is occupied with getting rid of unwanted thoughts and feelings, the Short Path is the very opposite. For it occupies itself only with those wanted thoughts and feelings. Thus, the move is a transition from negativity to positivity.

... as they say, that is the way to do it.
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() When thinking comes naturally to its rest, either because he has felt his way through intense reverence to the higher power, or because he is apprehended the truth, by the subtlest and sharpest perception, then stillness is born - it would be an error to continue beyond this time - either the feeling or the thinking - the utter stillness must take their place, and he must humbly yield to it. At such a moment, the ego is withdrawn, the knowing intuition, the great Peace alone remains.

() The Short Path frees him from all gnawing regrets about the past, its sins of commission and of omission, its errors and follies, its mistakes and deficiencies. Instead, it puts his mind to work upon the contraries - what is beautiful and worthy, what is truthful, and serene; what is pure and noble. This is the inner work to which a man is called, this transition from long detours, painful struggles, and enraptment in self-centeredness, which all form the Long Path. Let them go, turn around - turn to the Short Path and find peace - a peace, which is not only felt but also understood.

() Do not complain that the working of karma is the old follies and blunders and sins, come back in retribution. Remember, that it is an evidence that they were brought into existence. Nevertheless, the ego which brought them, can be dealt with, can be silenced. What then will happen to karma and its working -- think it over. You, were the maker, you can undo them.

The first part of the report is devoted to a description of the work done during the year. It begins with a statement of the general character of the work, and then proceeds to a detailed account of the various projects which have been carried out. The second part of the report is devoted to a summary of the results of the work, and a discussion of the conclusions which have been reached. The third part of the report is devoted to a list of the publications which have been issued during the year, and a list of the names of the persons who have been engaged in the work.

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() What is all this vast and multifarious universe but a congregation of thought-forms in the World-Mind, images which show themselves and then pass away; a coming and going, with pauses, before and after.

() BOOKNOTES: Sri Aurobindo on himself.

Removed to 6 x 9" paper single spaced.

Pages 67, 68 part of 69

Letters of Sri. Aurobindo removed to
6 x 9

#66
p.2

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to
copy)