(1) He is a philosopher first, an artist second. This is the order by which he

the hierarchy lives

Yet this does not render him any less appreciative of a poem; does not stop him enjoying music to the fullest

MAY, 1970

Monday 4

Tuesday 5

Wednesday 6

Thursday 7 9:30am (D)

(1) It's hard to translate these moments of uplift into music but, aside from a few quite different in nature from Beethoven's Bach's and Handel's most religious compositions, the ~~[illegible]~~ music got by the Chinese from pigeons by tying tiny pipes to their pinion-feathers and then letting a flock of these birds take flight is most spiritually suggestive.

(1) No hour of the day 25
provides a stronger ~~sense~~ of life's
tragically passing character
than sunset. HINT what
reflection tells us in thoughts,
this ~~lovely~~ through but
~~doomed~~
period — so lovely yet so
doomed to perish — com-
tells us through ecstatic

(1) "What the Romans took or copied from the Greeks was altered or adapted to suit the Roman taste and mentality. Hence it was in certain aspects, corrupted, diminished or even

9/1 To revel in the sky's twilight colouring, its translucent gold and ~~purp~~ purple, to wait further and revel again in the after-glow — this is poetic feeling, artistic development and semi-mystical experience

(I)

30

(1) The way a thought is expressed, the style in which a teaching is conveyed, possesses a value which is highly exaggerated by the intellectualist or the artistic, but highly under-valued by the mystic and ascetic

(35) The joy of watching
the sun rise amid in
glow of colour is not entire
ly unmixed. At some
point in the period, towards
the end, the remembrance

that all this beauty, so
intense at that moment,
is doomed to vanish very
soon, touches the mind
with melancholy.

(36) The sun, which is to be seen, is a reminder of that which is not to be seen (unless the inner sight and ~~of~~ active) and the inner life

, glorious hidden royal Sun of the World-Mind

to blind faithless man

(131) If imagination is permitted to wander unbalanced, unchecked, & totally free, it may lead to error, infatuation, or to lunacy, disorder.

(42)

However hard-pressed, troubled or fatigued this day has been, this is the hour which relieves — even saves — it, this pause harmonised with Nature's own pause.

Wednesday 13

Thursday 14

Sunday 17

Monday 18

(I) The poet's appeal to feeling, the architect's graceful forms, the composer's melodious music can be and elevated from a merely technical level, dependent on talent alone.

31

to one of jewelled inspiration if he lets
himself surrender to this ethereal stillness.

(1 32) It is no waste of time to let activity melt into vacuity when the evening pageant of the sun's departure sets in.

(133) In this matter of communication he must be contemporary, producing work of, and for his own time, current and therefore resultful, alive and therefore able to reach the living more closely and more personally

than a dead man could reach them.

34) What is all this reverence for holiness and appreciation of beauty which come of themselves at sunset but an effect of light upon Nature's land-or sea-scapes?

(11) If he falls into a kind of lovely admiration 26
of the landscape stretched out before him and stays in
it as long as he can, dropping all other thoughts,
it will be a meditation as holy as done in a church

(1) Whether in the presentation of Nature's scenes or the productions of man's art, the beauty which attracts the best instincts is a faint reverberating echo of the highest divine world. coming down from

28

38

Dorothy

(I) It was one of those lovely summer evenings (1)
(when I) sat far into the night, first, enjoying the sunset
then, the landscape, lastly the light alone. The curtains

remained unknown: I could not bring myself to attend to waiting work, and shut out this fascinating scene: for it drew me away, held me, melted me. The 19 was going

(3) I love these long lingering summer sunsets. Then I can put duties aside, turn from the

activities which, effeminous (4
and go with all this, circumstances
beauty into mystery ITSELF.

39 (1) ~~I am~~ He is thankful for the crocuses'
blue or mauve colours, for the thrush's
song, for the inspired poems and the

uplifting books: ~~I~~ He appreciates them all the more keenly; ~~I am~~ he is well aware of the evils and shadows, the horrors and uglinesses.

(40) In the sexual obsessions of the theatre and the novel, these arts — and those for whom they cater — pronounce judgment upon themselves

( ) 41 There are moods when the aesthetic feeling in some men rises to the surface and expresses itself as the beauty of

~~he lives~~ lofty aspiration,
or the beautiful of
nurturing reverence.

(1) The contributors of
inspired men in different form
render the world, with its

43

Collies are very more
endurable and life in it
somewhat pleasanter.

(44 ¼ I) If his affect-
cons are engaged and
he feels the effect of
beauty — whether in
Nature or art — 30

Source:

deeply that admiration verges on worship, we would do well to take the next step and search for beauty's

(145) what he gets from
these delectable inner
meetings he tries to give the

world in whatever way his situation allows, in an artistic creation or a simple smile or otherwise.

(VII (1)) Sometimes a man's words
are wiser than he knows. Sometimes
he speaks a truth above his

ordinary Knowledge. But
these times are rare.

(VII) (15) There is nothing wrong in seeking to make Nature's ENERGIES and materials serve the needs of mankind. But technology is not all

evil, as beginning escapees from a materialistic society so often believe: Even Oriental peasants have a simple technology.

(VII) The value of a systematic course in philosophy is that it gives a sound foundation ~~which no~~ ~~a~~ casual self-education lacks

thus, leaving no teacher to question or to organize
his reading; it perhaps keeps knowledge in Outland
Pens: too fragmentary to complete and scattered

(vii) Something of this knowledge, and even the practice should be next in the curriculum of every school, certainly every college.

(14)

(VIII) The discomfort of being confronted by the fundamental questions which we must, at some time, early or late, look of life can' be evaded; as all-

21

— too — many persons do, evade it
by turning to more activity, or by
deliberately reinforced egoism

(VII. ①)

Suggestion enters largely into the opinions and beliefs, the views and outlook, of masses of people from outside. It is just as true, possibly truer, of the mystically-minded be they seekers or gurus, that what is really known — rather than echoed back — ~~is~~ ~~small~~ dwindles down to a residue.

be they Orientals or Occidentals.

(VII)

① The mass mind, with its ignorance of higher laws, its confused state resulting from this ignorance ~~[illegible]~~ and from the

[redacted]

varied pressures, suggestions, traditions or ~~opinions~~ authorities imposed on it from outside opposed by resistances or desires from inside, is at first thrown into greater confusion if challenged by a messenger of truth

(VII (1)) No simile or metaphor, used to help explain an idea, should be pressed too much for consequences or implications. It is only a starting-point and not a finishing post.

(too far)

Take what you can from it, then let it go.

(and)

(VII) (10) Through the many changes of experience in the many lifetimes on earth — and later elsewhere — the mind grows. It wants to move upward from mere

curiosity to actual knowledge. It inquires if there be any purpose in life — if there be a purpose. It demands to know if there is a God ~~and~~ yet doubts the possibility of finding a sure answer.

to be fulfilled

(VII) ② [redacted] atomic science needed mathematical formulae and equations to carry on its work. They are, after all, symbols and abstractions, that is, pure concepts. So too physical science now generally needs metaphysical concepts to carry its work further. The refusal to

do so on the objection that metaphysics is not physics, leaves the scientist powerless to answer his own ultimate questions.

(VII) Education ought to be a threefold affair. The acquisition of information and knowledge; the

skills and training for a livelihood; the
improvement and refinement of quality
of the human being. Under this last head I put

spiritually

Encyc. Britannica

"Heisenberg's work on the quantum theory profoundly influenced the development of atomic and nuclear physics --- He was awarded the 1932 Nobel prize for the creation of quantum mechanics"

physics fact

(VII.)

9

A slow measured delivery of these unfamiliar metaphysical and mystical explanations helps the hearer understand better and accords with the dignity of the subject.

(VII ⑥)

(vii) It may be hard,
a rough stony obstructed
path, for the common
man to find his way
into Philosophy, but
the venture is well
worth while. He

has to stretch his
mind, but there are
moments of relief
& joyful discovery,
of encouraging
perception

(VII (2)) What a pity that Kant did not put his meaning more directly clearly and compactly for then his greatness as a transition thinker

would have emerged with
less difficulty for most
readers.

(11) (VII) The intellect can be used to enrich our knowledge of philosophy and to confirm our faith in its Biblic teaching

(mptcd)

(VII (13)) It is not a secret knowledge which has been kept away from others — unlike science which is shared with them and confirmed by them.

(VII) When a book has come to mean so much to a man that its reading and rereading are consid-ered among his best hours, his more fortunate destiny, its ideas may have some value for some other men, too.

(VII) Something which is not intellect as we ordinarily know it, not "Intellect", the calculating logical gets into the picture here and takes our understanding to a higher level.

(VII.) 184

If some of stoteaching can be validated by nuclear physics, the next is to reach out for the scientist to teach without becoming something else, something more than a scientist.

— let alone grasp —

(VII) The demand for knowledge of what matters most, what is weightest in preparation for coming adult life, is simply not met in the higher cultural institutions. What is the meaning of all this coming-to-birth and going-on-into death? What are the purposes which flow out of this meaning and require my fulfilment?

(3)

(VIII.6) In experiments made by a group of physicians with whom I worked many years ago, it was found that London by passing an electric current through argon gas contained in a sealed glass tube in which two wires were fixed, certain astonishing results were obtained. The tube glowed with light when brought within an area about eighteen inches wide

and extending all around the human body in ovoid form. This indeed was the otherwise invisible aura of man. But it was not this astral aura

etheric

(VIII (2)) Frankly, and without shame, he will acknowledge the animal within him. He knows its place in the long growth which he underwent through many an earth-birth. It served its purpose. But a higher purpose has now shown itself, and must in its turn be fulfilled. The half-human must next become the fully human. For this, the control of self must be learnt, hard though it be.

9 Sonntag

(8) (V.III) The travelling Goethe wrote his friends ~~[illegible]~~ in Germany about a Princess he met in Naples — she was young gay and superficial — who advised him to go

to her large country estate in Sorrento
where, ~~he added~~, "The mountain air
and lovely view would soon cure me
of all philosophy!" Some of us, however,
would only be more inclined by them to philosophy

3) replication on one side of his being, and
to cultivate will and rule the other
on the other. The reverse way is to

drive the body into fanatic ascetic-
isms and foolish extremes. It should
become a useful ally.

(4)

[VIII] (15) There is a wise use of the body and a unwise one. The philosopher increases its value as a servant by improving (1)

its health and increasing its vital force. These energies will be used to strengthen concentration and sustain

(VIII) It is not easy to live on a diet which is socially unacceptable. But then I have no social desires, let

alone ambitions.

(VIII) His animal nature must be governed if he is to fulfil the way laid out for him by the World-Mind, the lesser part of his being,

(18)

London Sunday Times wrote in 1968:

"Young people are taking up vegetarianism in the last couple of years increasingly. They are not just moving away from meat but also whole, unrefined foods. Apart from the Beatles vegetarians include Samantha Eggar, Lord Londonderry, Mark Palmer, Malcolm Muggeridge said "I love animals. It is out of respect for them. Also, I remember that drink is associated with sensuality: I gave it up too."

(VII)

(VIII) (3) The surgical operation to transfer certain glands from animal bodies to human ones may be successful in its vitalizing results or sexual stimulations, but its karmical results are deplorable. The man who so abuses Nature as to permit a lower grade creature's glands to be engrafted into his higher grade body is himself punished later by Nature.

He risks causing himself to be reborn with a deformed or even crippled body.

(VIII' ④) That Tantrik sects have inferior eagerly used the teaching to make their sexual desires appear as holy aspirations is quite true. This is part of the danger in such methods and why they are held in ill-repute by many ~~Ass~~ Indian authorities

(VIII)

ish illusion which beset the new young. The foolish illusion

(VIII) (7) Many of that unrestrained sensual indulgence and so a path of happiness is supported for a time by modern scientific devices. But

in the
end the
illusion
will pass;
mind and
health, peace
and nerves
will have to
suffer

(VIII (12)) The animal cravings and appetites must be submitted to the censorship of reason, the light of ~~higher~~ knowledge and the claims of the higher self

(VIII.) (16) Illann, India's Moses, told his followers that the body was "infested with decay, harrowed by pain, racked with passion and altogether perishable."

(VIII (5)) The nuns are taught not to rush across a room nor to run along a corridor. A paced, slowed, walk is the proper way. This helps recollection, remembrance, self-control and

the growth of inner calm.

[redacted]

The wisdom of the World-Mind has put guide-
lines into the animal mind which you may call
(9) instincts if you wish — and which show
it how to keep alive by pecking out

the food needed. Man being the possessor of an
the animal body shares a proportion of these
instincts; for the rest he must use his judgment

(XIII) So much may depend on so little! The condition of a single organ or of a half-centimeter of land may curse a man's whole life ~~be~~ more than any sorcerer can.

The shape of his nose may be so disfigured by illness that his ambitions are thwarted or his desire for love defeated.

(viii) (13) There is an ability of the physical body to prescribe correctly for its own disorders. But it is not easy for many persons to receive the message — so much have they blocked its way by the past wrong living

(viii)

(17) (2)

(VIII) If he lets himself be guided by the physical tendencies or limited to the animal appetites New initiations

will be withered at birth or despised by those who are offended them.

12 Sonntag

(1)

14 Dienstag	15 Mittwoch

(VIII) (11)

After all that the saints and metaphysicians have said, the fact is

still there that men is incarnate,
not a disembodied spirit in an
invisible world. very much in
the flesh,

(IX ②). 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 ~~feel nothing more~~ ~~fall~~ slip into so great a mistake

with so little resistance and so large an ~~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 beginnings of new dawns?

(IX) (8)

Many of humanity's troubles today are due to the mis-use of science, its ~~the~~ blind application of technology, the personal failure to curb population growth through ~~ignorance~~ ignorant mis-use of sexual desire and finally, the lack of foresight into consequences in general.

(IX) When I read Heisenberg's the word "poetry" in a small book almost interchangeably with "mysticism" (obviously to protect HIMSELF among fellow scientists against the accusation of becoming woolly-minded it prompted the remembrance of two things. First, Carl Jung's statement (in a conversation we had at his home in Küsnacht) that he kept his mystical belief and experience secret in order to preserve his scientific reputation. Second, Matthew Arnold's prediction more than a hundred years ago that religion would be displaced by poetry and William Butler Yeat's statement in a conversation at his London club that the poet and the artist were taking over the work of the priest

(See over for insertion)

INSERT (A)

reflections

INSERT (B)

I noticed that he used

(17) The masses fill their leisure with inane entertainment and trivial pleasures.

their intellectual and spiritual interests are either non-existent or puerile

¶ These are ideas which, sparsely at first but insistently, have invaded the writings of our time.

(IX)

(27)

to take the truth
about God out of
the mysterious
and relate it to

we have

(1x28)

the world of today, the
nuclear Empire of
the world of today
and the allied ways,
and views of today

(IX) We live in a word-
culture where meaning does
not sink deep enough to give

inner experience but
remains shadowed
by it.

(22) (IX) The culture, the education, the arts and styles
ffs, it must be said, even the religion, inherited
from the past belongs to the past. The young

need a new world, a better one, a new way of life and thought, even a new diet in food and drink.

(IX (23)) In the past only a small number of persons had the interest, the equipment or the time for such a quest. In the future

there will be many more. But in the present, though the interest grows, the information and swells, the limits remain.

(25) IX Those of the young who fiercely reject all restrictions which hamper their freedom because they want to be themselves, to keep their individuality

are right in a blind unseeing
uninformed way. They are free to be
their <u>bad</u> selves. Until they recognise
this truth they need control, from within
and from without.

(IX (13)) The neophyte who comes from the study of philosophy with uplifted mind and ennobled character, soon finds that the world reduces him to his ordinary level. (OR tries to reduce him

(IX) (5)

If they are without virtue, faith, moral principle, and God, its cause can be summed up as simple lack of interest in such matters.

(19)

(IX) Their elders do not move quickly enough to alter society for youth's satisfaction. Hence to violence. But it is the elders who have

the experience judgment knowledge and power
even if they lack the will. change will come but
the two classes must get together if it is not to come through [illegible]

(1x) The romance of industrial and commercial success, so applauded in the Victoria era, is less appealing today. So many, especially the young, want to know, and to deplore, the

human cost involved, the need
in bad labour conditions, the
desertion of field for factory.

(20) (IX) The coarse and obscene humour which delights many audiences of the lower class shows of their closeness to their animal origins. In the same way

~~the~~ journals, books and films of a violent and vulgar ~~tendency~~ character show up the materialism.

(1)

(IX.) Out of their sullenness during wartime years, and in larger or lesser degree, men and women, soldiers and civilians are forced into an awakening that could have been learnt also! more painlessly from their prophets and sages. They come to see where untruth and illusion have governed them but too

Dat. EIN AUS

often their selfishness and materialism mislead them into accepting different forms of the same errors merely

(IX) In ordinary times
the lessons of mysteries
were not pressed to
accept a faith far
beyond their mental reach
or to submit to a discip-
line which they could not
bear. But

(an acute

these are extraordinary times. The young post-war generation has an intelligence quotient nearly one-third higher than the earlier ones. The desire for knowledge is world-wide

(IX) Whether they like it or not, they are being driven by events and circumstances to think about this topic.

(19) (1x) How dreadful the times must have been that many people, despairing of conditions prevailing in the world, left it altogether and entered religious establishments;

(14)

(① IX) How right was Russian
writer Maxim Gorki: "It is necessary to
lift oneself above politics. Politics
has always a repugnant character

because it is inevitably founded on the lie, the calumny and revolence. "To which one could add cynicism, hypocrisy and [illegible]."

(IX) (18) The truths which found embodiment in some statements by Marcus Aurelius did not come to him because he was an Emperor.

(81)

(41)

Die Angelo Politik Pfarrer und andere
Mönche in Stadtkemnath für Pfarrer
Oberhelfas dort mit einer Pfarrer Technik
die Liebe zur Empfehlung.

(IX) Those of us who
have lived through
(15) the two world wars, who
feel the atmospheric
catastrophe which
still permeates our
era, may possibly see
that philosophy's
quest of inner peace
is not so foolish
after all.

1) root Pallons
2) " PTT
3) " Espanio

(IX) The ministers of religion

MAY, 1965

Saturday 29

(11) who claimed to be doing God's work are the advocates of ~~and~~ godless

Sunday 30 COMMUNISM Memorial Day

who claimed to be doing the work of historical necessity were both merely utterly respectable opinions. What did you have to do with it?

Monday 31

(6) Lies

Yes

1

MAY, 1965

Tuesday 25

Wednesday 26

Thursday 27

(9 IX) We complain about the disorderly conditions prevailing today. We do not realize that they would be considerably worse if the wise, the saintly, and the prophetic had not lived among us. In this context, we may remember the words of a Chinese Mo Tzu: "To give peace to the world is a function of the sages."

(13) Caste is certainly a fact in nature, but it is not an eternal unchangeable fact. Individual members can rise to a higher or sink to a lower caste, and do. To maintain the standards of any caste is proper but to do so by preventing all new entries behind rigidly-built

unscalable walls is tyrannical.

(IX:4) vegetative masses, whose minds
asked no questions about the general
meaning of life and could offer no answers
even if they did, have stirred into

agitated ~~the~~ life throughout ~~the~~
the world.

③ (1X) The miserable mental confusion of so many young rebels is pathetic, but it is also perilous to society. Apart from a minority of intelligent idealists, who sooner or later separate themselves individually from their mixed-up contemporaries, the others are neurotic and irresponsible drifters, dirty in clothes and bodies, compul-

sive and impulsive, victims of false teachings or hallucinatory ideas. If this is true of the nineteen-sixties in America it is still true in other countries elsewhere

1X (116) Wrapped in the narrow confines of his little self, ~~never~~ rarely seeking to expand beyond it, without interest or aspiration outside a half-animal existence, he perishes forgotten

(x) However much a Mentalist I may be by conviction and experience I do not let it blot out the kind of world in which my body is living and active. The need for practicality, the keeping of both feet on the ground to still there.

(*)

(X ②) If in earlier times a few minority alone could take hold of the basic truths of mentalism, because they alone had the educational preparation the intellectual development and the personal leisure and the temperament ~~will~~ to do so, in this era the ordinary man may, at least in part, do so. Teaching and

revelations formerly regarded
as inaccessible in this case now
have meaning for him
more interest and some

(X) (3) When Sir Humphrey Davy inhaled 'laughing gas' as it was called in those days, the scientist was transfixed, the world experimentally lost its solidity.

and became a purely mental thing.

(X) (4) A teaching which does not agree with commonly accepted ideas (like mentalism) must be carefully presented for its very suprise may cause it to be deemed beyond, or not worth, discussion

(X ③) we see with our eyes
forms and colours, we feel with
our hands soft or hard things
wet liquids, large or small
objects. all these observations

are true ones, the body is not
deceiving us. but in certain
circumstances appearances are
doing so that the use ~~what~~
the mind is making of body is an
~~in the mind~~ interpretational one

(X) Whatever the five senses tell us about things and people, scenes and events, in our experience are certainly there and not denied at all: such denial is emphatically outside the claim of mentalism

(X 11) Those who have no ~~other~~ better concept of consciousness than the usual one, regard any other as a curiosity, as unnatural, and not as something which

might be worth the trouble of (X)
investigating, much less of acquiring.

(X. 13) To Albert Camus, reflecting the dec
the ordinary simple, yet ~~intell~~ articulate ma
enough to say that he can touch the world to
merely

(X.) (17)

To Albert Camus, reflecting this

the ordinary, simple yet [illegible] and universality his

enough to say that he can touch the world

(X (8)) Two things which are totally different from one another, quite unrelated, cannot work together or affect each other.

29

THIS IS PIE NTAL SMES CASE

(9 X) Before he can benefit by the Presence he must put himself in a receptive state, must be prepared, mentally and emotionally and even physically.

Rested and relaxed, self-cleansed and God-turned, humbled and inspired he is ready for the "touch."

(10) [illegible]
accept only the
objective reality of
the world and the
temporal

-s they become their
own prisoners, held in
from their higher poss-
ibilities

(X) (12) Is mentalism a mere fantasy, a product of disordered minds, or a species of mystic insubstantiality which no one need trouble his own head about

(x) The wonder of consciousness and the phenomenon of memory still baffle the materialistic biologist who can [redacted] find physical explanations for most other properties of life

(x) (14) What the experience tells us is not compatible. 7&1 £/ without analysis it doesnot exist

the entire
experiences of mental
life
inside consciousness

(XI. ①) Millions live in the unbeing of maya and are satisfied to stay thus. They have no glimpse of their own being, its reality, its glory, and

its stillness are inconceivable to them.

(HENRY FONDA) "I have no self-consciousness when acting since it's like putting a mask on; it's not me, but someone else."

(I feel that) (XI 3)

"Man ought to know himself AND ... see what he is ... And it is this very thing which we cannot seek out and investigate without inquiry into the universe, since things are so coherent, so linked and connected together," — the Latin writer MINUCIUS FELIX in "OCTAVIUS" 2nd cent.

(XI. 4)

[illegible]

[illegible]

[illegible]

"None is poor, O Bhikha
Everyone has rubies in his
bundle;
But how to open the knot
He does not know,
And THIS remains a
pauper"
— Bhikha Sahib
16th cent North India holy
man (XI 6)

(XI) When all ~~thoughts~~ THOUGHTS vanish
(5) into the stillness, the ego-
personality vanishes too.
This is Buddha's meaning
that there is no self also.
Dharma's meaning that life
is only a collection of ~~thoughts~~ THOUGHTS

(+) The whole Inclose of
ego-and-us-body
tyranny must be overturned
by a Feat beyond his
direct capacity but achiev-
able if philosophic insight

is the goal. and

(XI.) Ordinarily the ego is the agent of action. This is apparent. But if an enquiry is set going and its source and nature penetrated successfully, a surprising discovery about the 'I' will be made. Its true energy is derived from non-I, pure Being

ΠΑΡΑΣΚΕΥΗ — FRIDAY

6

ΙΑΝΟΥΑΡΙΟΣ — JANUARY

"But first a hush of peace, a soundless calm descends;

The struggle of distress and fierce impatience ends;
Mute music soothes my breast — unuttered harmony
That I could never dream till earth was lost to me.

Then dawns the invisible, the Unseen its truth reveals;
My outward sense is gone, my inward essence feels —
Its wings are almost free, its home, its harbour found;
Measuring the gulf it stoops and dares the final bound!"

— Emily Brontë

(XII) (2)

"But first a book of phrases, a pocket dictionary, and a good map of Paris."

— Emily Dorotik

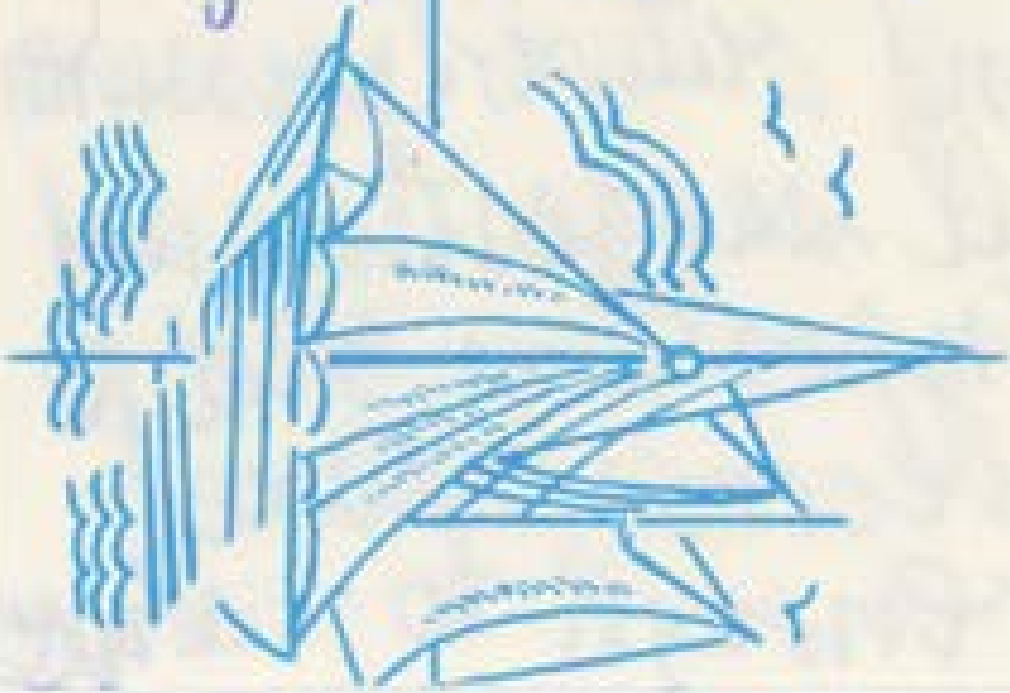
(3)

(XII ①) Whether in the sage or the simpleton the thought of the world, as well as of ~~whatever~~ all ~~that~~ that the man has to do in the world, is inescapable if he is to remain in it. The difference between them is that the ignorant one is held captive by what appears to him whereas the enlightened one knows also its inner reality. Whoever believes that he is the body alone cannot escape the name materialist. The other man reverses this belief, regards himself as distinct from, and possessor of, the body. His is not just a belief, however, but a piece of knowledge. It has the certitude ~~which~~ freed from all doubt. Why which follows being then should he be afraid of acknowledging his personal-impersonal existence in and awareness of, the world?

(XII 6) "Of the strangest strang
- eness is the bliss,
That from their limbs
all movement takes.
Yet the increasing
rapture brings
So great a wonder - ---
These neither speak nor
movement make
But state into their
deepening trance
As if their gaze
would never break."
— Edwin Muir

{ XII (9) It is only
as he frees himself
from all inward
and outward pressures
all suggestions and
dispositions that he
becomes relaxed
enough to receive

what the Overself
can present him with
— ego-freed truth.



(XII) If the glimpse
19
slips away from
the great calm,
where does it go
Into the ever active
outward-turned
THINKING movement

(XII)

(X!!) (13) whoever has felt in his own experience the awakening of mind, hope,

perception and faith may
be ready to learn
little more about philosophy

(XII) It is because the World-Mind supports man, gives him consciousness and energy.

(3)

that he's a sharer in divine existence.

(XII. ①) It is his own greater self, his Overself, that he thus experiences, although he may be so overwhelmed by its mysterious power, so awed by its ethereality, that he usually believes — and names — it God. And in

one mode of meaning, his belief is not without justification. For at the core of the experience, he, the atom within the World-Mind, receives the revelation that it is ever there and, more, ever supporting him.

(X 11) (12) A glimpse is only a beginning and those who are willing to follow it up may be ready to study philosophy and learn why this world is only a husk.

It must be penetrated, the husk removed and the kernel revealed, for a truer understanding, both of the world and oneself, to be gained.

appeals to the man thinking
about God.'

6

(XII) The Divine Power is without shape, ~~but~~ is pure Spirit; ~~but~~ so the worshipper who accepts or creates any concept of it, or who sees it in spectral celestial vision, himself furnishes a

~~frame~~ a vehicle for it. In the case of the concept
it arises from association of ideas. In the case
of the vision, by expectancy or familiarity. In
both cases, mind assumes whatever aspect

SPEAKS WHATEVER LANGUAGE

2

(16)

(XII) Without going deep enough learn to expect commensurate results, not more. Two, to as true of of what

Name

the hands make
as of what the
brain thinks.
It is immeasurably
truer of the inner
life of soul
and holiness.

XII

(11) There is a zone of outer calm within man. It is not only there but always there. Those who suffer, fret or are confused may doubt or deny this — understandably and reasonably.

(xii) To work faithfully
day after day to attract
a glimpse is not only
worth while for the
sake of its joy and
strength resulting

but also because it provides an image upon which to mould oneself and by WHICH TO CORRECT ONESELF.

(17)

(XII) In our best moments we discover that we are not really alone for with them comes our best self. It is our guide and comforter

(XII) If some have
(3) had a mystical glimpse
before the age of ten,
more have done so
during adolescence,
still more during
their thirties or
forties. If thereafter
the experience is
less known it can

still happen even
in the seventies.

(XII) It is the beginning
of what he really wants to
happen, the feeling of an
inward-drawing

presence. His awareness
to a new experience so it
flickers on and off, unadjusted.

(XII (4)) Is it possible for a man to perform a whole series of actions without being aware that it is he who is doing them?

(18)

(C.X.1.7 These glimpses are rarely sustained and should be accepted without surprise or disappointment for the short events they usually are.

(XII) (10) Dr becoming
conscious of the not thinking
personality (background of)
my
Pattern
true being

(XIII) The World-Idea works itself out
(4) in time which is the form wherein
the thoughts appear, and in history,
which is the record of time.

(XIII) (5) though it seems our own ~~creative~~ thinking, this thought-making power is derived from a hidden one, the universal mind, in which all other men's minds lie embedded. What he does with this power is a man's own concern, for better or worse, yielding him

~~ENTIRELY~~ ~~FACULTY~~

more knowledge or more ignorance.

(XIII) Both forces are present in existence, in Nature and human life — the static and dynamic.

(XIII) Lect. 10 — Our Present in Philosophy, Culture and Human Life — the real dynamic.

2 Lects

(XIII) He has come to the inner sight of the World-Idea's meaning for him: that he is to use the human self to lift him up from the animal one, and that he is to put himself at the service of his angelic nature self to lift his nature up from the human, his best. In this way he co-operates with the World-Idea. This is the use he is to make of his

(1) ordinary

life on earth: his personal life, his family relations, his professional career — all must become subject to the higher purpose. The resolve made, the matter of success or failure is no longer urgent for every subsequent embodiment will point in this direction. Philosophy has instructed him in the unreality of time, and ~~in his reveals~~ revealed to him his indissoluble connection with the Overself. All this was seen by the sages long ago, and symbolized by them in the SPHINX and the PYRAMID.

(13) XIII The World-Idea must subsist through all the spectacles of history, must remain with the beginning, the

middle and the end of
it all, must operate
and dominate inside
and outside men's will.

(XIII (10)) This energy which is within the cosmos, ~~and~~ ~~[illegible]~~ man this Life-Force, may be called from which it is drawn by

'Bioelectric' for it shows itself
on one level as light, on another
as the whole spectrum of colours.

(16) (XIII) Here are being not subject to the same laws as those governing

mankind's physical
existence. They are
not visible to men normally. They are gods.

XIII (2) - cont

of us acknowledge the sun as the source of our physical life. ③

original We humans physical are so much more advanced than our animal co-habitants of this planet that we alone can produce the three afore

mentioned things, we cannot
all recognise that we owe our
Spiritual Life — what there is of
it — to the Spiritual Sun, the
ever-glorious Sun behind the sun,
to God. our relationship with

(xiii) No animal, insect, fish or bird has ever produced a metaphysical work or written a mystical poem or wondered about its own consciousness

(1)

A CREATURE LIKE ~~the~~
Yet each possesses intelligence
within its grade and each, from a
bird to LIKE THE CRANE chimpanzee, turns instinctively to the sun at certain
times showing its native prudence, again
within its grade. ALL

(XIII) The opposites come into being because they are needed. Without them the great work could not be accomplished. of the universe

Hence Lao Tze; "Being and non-being create each other"

XIII (19)

The world humans knew is an image, seen in a self-reflecting mirror, the basic World-Idea.

XIII

The world of [illegible] humans
found in any [illegible]-country
a self-[illegible] [illegible] [illegible]
[illegible].

(XIII) (14) Human beings have made too much fuss about themselves, their own importance in the cosmic scale. Why should there not be other forms of life superior (1)

to them, conscious intelligent and higher in
[illegible] and spiritual knowledge, better
mentality, character, being

equipped with powers and techniques?

3

(XIII (15)) As mental experience the world certainly exists but it is not the highest kind of existence. We can hope and look for another which transcends the present one. Nor is it necessary to wait for death to find it

(XIII) (2) The mental experiences of the world certainly cannot but not yet the finished work of spiritualism. He can hardly conceive for another radical transcendental theory of spiritual life. Yet is it necessary to wait for death to find it.

(XIII) What is this mysterious thing SINGLE
(18) from which, according to both ancient
sages of the Far East & modern

physicists of our own West, all
the other things comprising the universe
have been constructed?

(8) (XIII) The One Mind appears as ~~[illegible]~~ BOTH the millions of little minds and the ~~millions~~ mental types of human creatures or even those which they come to know or experience

(XIII (M)) It is in here and out there,
the fundament upon which all
things are structured,
the substance of which they
are composed, yet to be seen
nowhere to be seen

microscopically or
measured geometrically.
When all else is extinct
it remains, indestructible and
unique.

CATEGORIES

(1)

(XIII) This is a universe of unceasing change, both within its atoms and within itself; hence of unceasing movement in the same two kinds. It is an active universe. Yet at the heart of each atom there is quiescence, that mysterious stillness of the unseen power which must be, and is, the Power of God.

(XIII 3) In the larger working of the World-Idea we may see the ~~fall~~ ~~and~~ rise and fall of entire cultures, civilizations, religions and even races whole continental areas with their inhabitants and

Dat.		EIN		AUS	

(XIII) What they may expect to find is the slow uncovering of little fragments of the World-Idea: but with intellect at most with intuition the

the Cosmic Vision.

ogilbler meanings and larger patterns are possible. These include but also transcend the physical plane: a self fated heroic future mission is revealed as granted once in lifetime

(XIII 2) All personal fates are fulfilled within the larger pre-determination of the World-Idea. And only within that larger meaning can men find any real meaning in their own lives.

		EIN	AUS

(XIV 24) So long as men love the ephemeral and lose themselves only in it, so long will they continue to suffer from that portion of their troubles which is avoidable. This was a chief element in the Buddha's message twenty five hundred years ago and it is still as true today

XIV

(XIV) Why do the sensitive find
19 the freedom of an uninterrupte
view across landscape or seascape
so appealing? The open largeness
and freedom of space echo back

from outside, through the body to
the same attributes of the
Spirit within

(XIV) Drowning ~~men~~ persons who were saved and survived have had the feeling of time slipping backward. told of and their whole

lifetime being replayed. This is an experience
which is not their's alone; it happens to all who
pass through the PORTAL OF Death

(XIV) ① Why should the silly or the sinful have their existence prolonged beyond the present incarnation? Would it

not be better for themselves and for others if it were discontinued? There is no answer to these questions to appease everyone.

(XIV) Fate hands him the opportunities
33 and the difficulties; what he does
with them is his choice, for which
he is responsible

(XIV) If the remembrance of previous existence
32 were restricted to its pleasanter phases, it
would be a failure on the part of nature not to

provide this evidence to incarnate persons. But it (?)
would be a deception to do so in such a selective
way. The miseries and horrors are part of their HISTOR

(XIV.) (11) Which of us is really free, and not confined, either by some physical circumstances, environment, or by mental states?

(xv 8) To carry the burdens of existence in one body after another ~~in~~ a long series may seem an unpleasant ~~through~~

prospect to some minds, as it did to Gautama in India and Schopenhauer in Germany.

(XIV 21) He who constructs negative thoughts about others, will himself suffer from them. It is one of the great discoveries of Gautama the Buddha. Such thoughts if steadily maintained, fortified and coloured

with personal emotion shadow the mind and disturb the health.

(XIV) 31 Is there any animal which tries to understand the meaning of its life, much more the meaning of life in the whole cosmos? Only when its consciousness

has advanced to some extent into the human kingdom does the beginning of such an attempt become noticeable.

XIV. (b) When he was dying Heisenberg said to von Weizsäcker "It is very easy; I did not know this before" At another moment he said "I see now that physics is of no importance, that the world is illusion" He passed away in peace.

26 (XIV) Of what is it to quote the need for following tradition and obeying authority or for joining in protest and rebellion. Men move into action of the one or the other kind as their tendencies dictate,

in accordance with the pressures from the previous births. This is what Buddha was then, he analyzed human nature and why he insisted on ~~[illegible]~~ the emancipation of oneself FROM ONESELF.

(xiv) 22 life is the last hope
22 death is the last blessing
without it social personal
the animal and human
worlds would become horrors. If
with its presence we complain

of over-population, where could we live together in its absence? The world-Idea does not exclude such a fault, fortunately.

(XIV' 20) We tries to transcend both future and past, to live in the immediacy of the present. But it will not be the 'ever-moving present.' It will be the still Eternal Now.

ΚΥΡΙΑΚΗ — SUNDAY

1967

ΗΛΙΟΥ

Ἀνατολή 6.33

Δύσις 6.34

Σελήνη Πρ. τετ.

19

ΜΑΡΤΙΟΣ						
Κ	—	5	12	19	26	—
Δ	—	6	13	20	27	—
Τ	—	7	14	21	28	—
Τ	1	8	15	22	29	—
Π	2	9	16	23	30	—
Π	3	10	17	24	31	—
Σ	4	11	18	25	—	—

ΜΑΡΤΙΟΣ

(XIV) (9) What he does to other or himself returns like a boomerang to the Compassion effect which

Rendov.

(XIV) (13) Men are accountable to the higher powers, especially to Karma (laws and for what they do, and to

themselves for what they persistently think and feel, for these are the sources of their actions.

(XIV) Just as in the playing of golf the impact of one ball hitting a second gives the latter an impetus and a direction, so the karma of one birth is brought

over to the next birth. This
is not the same as a particular
entity, a thing called ego, being
carried over.

Every man is really on trial (N.H.)
Life itself is his judge ~~through~~
the ~~[illegible]~~ working of his mind, the ignorance
or wisdom of his feelings, ~~[illegible]~~
~~through~~ the voice of his
conscience; and the capacities
or incapacities of his personality.

(XIV) 29

17 (XIV) It is often not easy but the sooner he does so, the sooner his mind will become less resentful and more tranquil, to recognise that this happening to this person is part of his fate, that his [, this position,] only freedom ~~lies~~ in such a case is a moral one. He can select his mental attitude

(XIV 18) whatever has happened in the past and whatever may happen in the future, the self carries itself into both and will deal with them according to its conditioning, its knowledge, its quality.

XIV) XIV

25

On some faults of conduct, weakness of character, quite incomprehensible? Give the man enough time, enough lifetimes, and that is to say, he will be unable to resist change and reform, that is to say, unable to resist the World-Idea, God's will in religious parlance.

(XIV) Men who are otherwise capable and sane, CONDUCT as in their business activity, will reveal a paranoid imagination when racial, class, religious or aesthetic

OF correct judgment

prejudice gets into their head or eyes.

[or pernicious delusion]

Dat.

(2)

(XIV) His moral ~~response~~ response to a happening, as also his mental attitude to it and emotional bearing under it, are largely free. It is in this realm, moreover, that important possibilities of further spiritual growth or materialistic hardening are available, else he may renew inner

EIN AUS

Lostrength or Fall Back
into sensual weakness.

(XV) 16

Each period of a life has its own evaluation and opinions differ about that. Some say the early years are best, others the middle years, and so on. But the truth is that to depend on a person's karma more than on his age is to wish, shall prove best for him and from which he shall extract the most satisfaction.

(XIX)

Lieber Herr Professor!

Die Korrekturen erhalten
anbei zurück. Sehr Leid tut
es mir, daß Sie Ihre Reise
nicht ausführen können.
Hoffentlich geht es Ihnen
wenigstens gesundheitlich
gut. Ich bin mit den
Korrekturen ziemlich
fertig, es fehlen noch
einige Seiten, die
Sie mit Ihrer Frau
Gemahlin

(XIV) 15 [redacted]

[redacted] Several Indian mystics have drowned themselves by walking into river or sea.

[redacted] such as Tukaram and Ram Tirtha,

and not always for the common [redacted] reason that they were too old or too infirm,

But willingly starving [redacted] to death was regarded as a higher way of bringing one's life to an end. However all

this [redacted] has nothing to
do with the barbarous
murderous custom
of suttee, which is
~~[illegible]~~ suicide
forced

[redacted]

[redacted]

Death can open out higher possibilities to the man who leaves this existence in faith, ~~and~~ WHO trusts the Oneself and commits himself to its leading without clinging to the body which is being left.

XIV

14

(3)

(XI v.) Those who overlo their understanding of the idea of reincarnation by postponing the karmic effects to realization in some distant return to earth, should take a hint from Emerson: "The fallacy that the bad are successful, that justice is not done now"

the chapter

(XIV) From our study of the law of karma we may deduce that a man must grow up, become

[redacted]

adult, and learn
to be responsible for
his actions, decisions
and thoughts. It
is even emotions
he who is accountable
for which ideas he
accepts and which
he lets passer pushes
away!
especially which
impulses

(xiv) Some find it fascinating to speculate about whom they are the reincarnation but they ought to keep clear in mind that this is imagination given free play. But in ~~a few~~ better cases there is genuine remembrance, which may appear in either waking or dream states

(x,y) Seine Frau ist Tagesin-
ordnung. Es gewinnt allmählich
den Eindruck, daß man
sich ~~dort~~ bereits ~~ausgeht~~ bei
dem Gedanken vertraut
macht, daß er nicht
immer so weiter leben
kann. Aber ~~es~~ Gewissheit
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

(4) XIV Some events in the future are inevitable, either because they follow from the actions of men who fail to amend their ignorance or improve capacity or deepen knowledge, or they follow

from the basic pattern of the
world. Idea and the laws it
sets to govern physical life.

(XIV) It is better to pass out
of the physical body in
perversion of consciousness
rather than in a state of
drugged unconscious. But
this applies more particularly
to spiritual aspirants.
But where there is great

pain, local anesthesia
may be unsatisfactory

23

(XIV) This little bit of existence which is mine will not last. The consciousness will be removed from this world, the body will be destroyed, the relationships will be slowly or abruptly severed.

(VIX)

15

16 (12) XIV ✓ Fatalists assert that the stern

17 necessities of the cosmos predetermine what happens

18 in each successive event. ~~[illegible] what each man does~~

Ostern

MÄRZ/APRIL	1978	13. Woche
27 Montag Ostern	28 Dienstag	29 Mittwoch
8 h		
9		
10		
11		

XV 10 That which is called the Void, the Emptiness, is not the total annihilation of all things but of the matter of which they were supposed to be composed. total lack of that

(4) what happened in all those earlier years
is now veiled history to the enlightened man;
what happens now, in the Eternal Now, is

the important significant matter. Thus his
mind is free from old burdens, errors and (distraction.) yet, if
needed, dead events can be resuscitated by intense concen

14 He resisted the temptation to introduce
15 himself to the woman who later became
16 his wife. He felt it was not the right SONNTAGE 19
17 moment either for him or for me. But
18 now, six months later, he knew that
the right time had come quite (& proved
so.) Thus the importance of timing in

relation to events is once again
illustrated by this short story, and

MONTAG 20	DIENSTAG ♋ 21	MITTWOCH 22
8 h		
9		
10		
11		
12		
13		
14		

Somtimes illustrated daily life wants of photography.

(XV) You can begin this quest by trying to get
17 rid of your idea of time. This will be your
honorable diploma, this will be your certified

matriculation, when you succeed in tipping time's illusion into the reality hidden behind it, into the Ever-Presence.

(XV) We live in the limitations of relativity but pursue the freedoms of divinity. Only later do we discover both are counterpart ideas — to be transcended.

(XV)

My duty in the Similitudes of relativity first pursue the Metaphysics of divinity, only later the pure phenomenology of our temporal-part unions — to my Young generation.

19 (XV) and get enlightened by it

Sri Atmananda told me that he was taught the higher philosophy in a single session. But it

ought to be explained that the
Sabbath lasted from sunset to sunrise
the next day!

(xv) 22 The Hindu doctrine of world illusion is itself an illusion because it denies its own

experience instead of ~~[illegible]~~ admitting but reinterpreting (that is understanding) it

(XV 25) Do not look for it among familiar things for it is beyond all that the mind can take hold of. Where then is search to be made?

(xv) Time concepts, like they of the past or the future, seem vague and hazy as they recede

unto this Eternal Now. Is
there then no sense of
time left at all? In the
practical mood, there is

(1) (To) ~~the~~ [someone who begins to suspect that all this may be like a dream — which is a kaleidoscope, if but ~~[illegible]~~ impressive

meditation — it comes as a shock

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20

(xV) (8) Time passes, change
alone endures. This is
what we find there and lament
How then can we

trace any significance,
(any worth-illuness above
the triviality of our short
lives?

(XVII) They are the most important, the most profound and the most creative years of his life.

It is easy to look at the past with detachment and to judge it with calm, but to do both during the flow of current events is very much harder

(XV. 27) This basic consciousness was never really in 'before' or in 'after'. It was even where it is now.

XV 18 The feeling until now was one of living in time. Imperceptibly or suddenly this goes and he finds himself in timeless

condition, with the tick-tock of thoughts following one another absolutely stilled.

It is temporary but it is

Meaningless

(XV 21) Knowledge of, and deep meditation upon, the Void, leads in the end understanding and more quickly than by wearisome Yoga methods, to the dissolution of ~~all thoughts~~ the thinking-process.

i XV 24 The Witness is both
an metaphysical concept and
a abstract & concrete mystical
experience. It is not an
ultimate one, yet far being,
the unsplit Consciousness,
but a provisional one.

probably

ALLAMA PRABHU, great

14th century, of Northern Mysore State, author of book SUNYASAMPADANE ("Attaining of the Void") only half of which has (lately in the 1960's) been translated into English and published in Dharwar. This describes the loftiest mystical condition reached in meditation:

(xxv) "The motion of the will is still! All words are dedicate to him.

Nay, language HAS NO trace of sound;
Nor is there in all space a bound—

(XV 76) When a man
falls totally asleep, when
no thoughts and no dreams
are active, he has withdrawn
(or more accurately been
withdrawn) into the centre of

his being. He can go no farther onwards He is really alone with the Over-Self but, being unable to harmonize with it the principle of consciousness is NOT active

(XX.) 23

Consciousness is a continuum but, at deeper levels, changes into form until the little ego is SHUT out. [as projection] again deep SLEEP.

(XX.)

Concentrations
is a continuum
but at deeper
levels, changes
to qualitative
out. Dogs is SHUT
on DOG STEEP.

[Perfection]

DONNERSTAG 20	FREITAG 21	SAMSTAG 22

(XV 9) They wrongly (by semantic standards) denounce the illusion which makes the world be accepted as real existence without (by humanity) attempting to analyze their statement be confined to an inferior level of existence when contrasted with the absolute (and purely relative)

SONNTAG 23

It should (elucidating the situation by)

APRIL (30 TAGE) 1972 18. WOCHE (115–117)

MONTAG 24	DIENSTAG 25	MITTWOCH 26
8 h		
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12		
13		
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16		
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18		

QUERTIKON

DONNERSTAG ● 13	FREITAG 14	SAMSTAG (XV) 15
8 h Theses Unfinished		ile
9 (1) Waking state viewed in comparison		
10 with a second state (2) a dreamless		
11 to equalize them.		
12		
13		
14		
15		
16		SONNTAG 16
17		
18		

APRIL (30 TAGE) 1972 17. WOCHE (108–110)

MONTAG 17	DIENSTAG 18	MITTWOCH 19
8 h		
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(xv) He lives, as Joyce wrote,[20] on the pinpoint of a moment. He has no clear idea of his next move forward and less of his probable position in the future generally.

(64) The Lewis, the Jones
lands, outlayment of a
mortgage. He has no clear title
of his most major personal
and real estate property
Mention it in the future
personally.

Not all minds are fitted to comprehend the tremendous truth of the Void, which science has discovered and philosophy proclaims. Dr

(5) (XVI)

would [redacted] be in vain to
ask the unlearned to accept
No-thing as the cause of Things,
to believe that there
can be effects
without causes,
[redacted]
and that all is
in the Mind.

2

(3) They would need education in the most advanced nuclear physics, capacity to cope with the most difficult mathematical formulae. And even more than education, the tutors

(4) themselves would need
inspiration. For through the
fields are there, only a genius
like Heisenberg, or a mind
like his disciple von Weizsäcker,
can quickly see
their sublime meaning —
God rc.

[xvi] (17)

He will discover that renouncing the world is only a stage on the way; that

renouncing
oneself is an
even longer stage
and much more austere.

(XVI. (10)) Of what use or help is it to tell the enquiring Western that "the Hindu Sage does not see the world; he sees only Brahman!" If he does not see the world, then he does not see God in front of him, nor

even his own body—
both being parts of the
physical world. Such
statements merely create
confusion for others. The Greek
philosopher saw the world but
understood it for what it really
was. He did not want to deny its
existence

XVI (b) For us, human beings, so utterly absorbed, the Void is not so much a factual thing as a state of contemplation. Its deepest level is where the contemplater himself is completely immersed as to vanish entirely — and the whole world with him.

Selfhood has gone — where, and into what? These things that were here, this world to which they belonged suspended in space and known in time — were they hallucinations of consciousness and is this Void experienced too? a non-

(XVI) (2)

There are mystics who have developed a considerable depth of meditation. They come back from their session of practice feeling the peace they have touched, but at the same time they come back smugly satisfied with the experience, and especially with the attainment it seems to point towards. This is not enough. Even if they go apparently to the apex of the Stillness the ego has travelled with them. They may be aware of where they have been but they were aware that they were aware. Thus there was duality in what they thought was unity. Do not praise the Ego for having found God. It was Grace which

brought about the discovery. It was not the ego. It is true that the beginner needs humility but it is even more true that the advanced man needs even more humility.

(XVI.) All theories are assemblages of thoughts. In so far as religious theories depart from insight into the Real, into what is, or lack it, they are mere thoughts. Where these thoughts enter into the recording, or communication, of the result of such insight they colour it. It is no longer pure. When the person attempts to report the Impersonal, this danger exists.

Add to it, adulterate it.

opinions, judgments, interpretations

evaluative

distort

(XVI) All teaching which
(3) tries to inform us what the
Real is like can only honest-
ly do so if they use negat-
ive terms: they can only say
what it is not like. For
where is the ~~dear~~ individual
who can exist in its
continue to
discovery and note its nature
or attributes? His limited
consciousness has dissolved
in the larger one. Only
~~either~~ afterwards, when looking
back at the experience, ~~that~~
dare he say that the experience itself
was ineffable but what it
concerned was incomprehensible:
luminous but that which shone
was an unseen POWER.

[redacted]

[redacted]

1

[redacted]

[redacted]

(13) the Great Mind — invisible and untouchable; the host of little minds visible and pseudo-conscious; the words incessantly poured out until

the Silence ~~fell~~ descends. The Great
Mind again! Yet it was always
there but men looked elsewhere.

(XVI (12) The notion propounded by certain celebrated theologians and mystics that 'God has need of me just as I have need of ~~man~~ him' is a fantasy, a self-

constructed opinion based upon an egoism which is unwilling and unable to let go of its own importance

(XVI (23)) Whoever tries to put into words that which belongs to a totally different sphere should blame himself if he is misunderstood or, worse, reviled

(XXI) The truth becomes self-evident on this highest level and needs no endorse-ment from anything or anyone outside. It puts the searching intellect and the aspiring emotions back in their

place as mere channels for its use.

(XVI) Were those among the ancient Greek sages who taught with reverence about "THAT

WHICH REALLY IS."

(XVI) (29) "All of my work has been directed toward myself," said Jung; all of the books are but by-products of an intimate process of individuation."

(18) (XVI) Unless a man is blind, deaf, dumb and skinless, or anesthetized by a chemical drug, his body will certainly register the impressions made upon it.

by the world outside. That is to say he will become aware of that world's existence, be he philosopher or not. The nature of this awareness is a different matter: the fact is still there. To a mentalist,

(XVI (16)) There are a certain number of enquiries which the man needs to make. They are: What is the meaning of

the self, the world, God, life, truth,
sanity, and health: these are essential
if he is to function satisfactorily as a man.
(HL)

(xviii) He still remains, both
in memory and ever-clear,
heard visualized picture;
If he has passed from the
physical scene, he has not and
cannot pass from the heart's

deepest feeling

9. [redacted] raises the question of reality and pursues it until an answer can be found. That answer reveals there is something unique, which alone can be the Real, which ever was, is, and shall be.

Philosophy

(XVI)

To keep up this remembrance all the time, in all circumstances, requires practice and perseverance that seems beyond the ordinary. To an extent But they are actually within everyone's untapped resources and untouched reserves.

(14) (XVI)

(9) (XVI) It is in a sense, one long [redacted] of learning intentions to desires ambitions and [redacted] of all to aspirations. It is a even

FOR GROWTH.

dying to the lower, personal
Self ~~[illegible]~~ as he awakens
to the greater Oneself,
and surrenders

(XVI ③) The huge paradox of life becomes plainer as it becomes older. nothing stands alone, all things come in couples. But

Vendredi 26

stay! — there is one which is exempt from this law. No law can hold it for it holds them all itself

Samedi 27

30 Mardi

31 Mercredi

(XVI.) (11) In the beginning
was Being—Mind: the
principle of Being, Living, was
inseparable from the principle
of Knowing, Consciousness. It
was transcendental and eternal.

~~and therefore~~ It is my
we humans who dwell in
time who are compelled to
talk of beginnings although
there was no such thing
this is why ~~[illegible]~~ the absolute
is unapproachable, ineffable

(XVI) 27 The Void is called so only as it is empty of all forms, of all things shaped or patterned, of all creatures drawn in any image whatsoever. It is their annihilation, but only to be followed

at a later period by their self-unfolding again

(XVI 26) The way out of the ~~double~~ to-and-fro wanderings of his moods, to spirit and then away from it, is to accept the double ~~nature~~ NATURE of his being and the double polarity of Nature, the double viewpoint of truth and

the double aspects of God. Then, struggle ceases and harmony prevails. There is then no warlike confrontation within himself but peaceful reconciliation

(xv) He divides into two persons;
33 the onlooker and the player, a feat
beyond ordinary capacity and

possibly only when the philosophic
quest has trained mind and reeducat-
ed feeling

Those whose study can lead them to this high level must then let go of ~~words~~ words, shadow images representations, ~~and~~ symbols, numberings ~~and~~ divisions and dualities; ~~and~~ must be ready to enter the stillness.

(XVI) What Lao-tse calls
34 "the great Emptiness" is
the Ultimate Being
without Form, Matterless
-and Motionless, ineffable
and indescribable except
by statements of what it is not.

(XV/59) It was a period of absolute clarity, when the thought of a problem was welded into one with its solution, when there was no gap of time between QUESTION and answer.

(XVI)

32 thoughts and words

(XVI) Concepts would bring him down from the plane of being to that of thinking, which would not only be a descent but also a

falsification at worst, or a deformation at best.

(XU 129)

When body is still and ego-mind is at rest, there is peace, sometimes even ecstasy. But when both are active

but I am not, when there
is neither giving nor
receiving, there is
unchanging stability.
that is realization.

(XVI) AUGUST, 1970 (24)

Among all numbers, it is the lowest one — 1 — which is the foundation of the entire series. But as well as constituent the empty number — nought — is even more important and significant because it symbolizes the inexpressible ineffable and irrepressible power behind all powers.

SEPTEMBER, 1970

Tuesday 1

Wednesday 2

Thursday 3

Friday 4

(XVI 35) Consciousness-
in-itself, its own
pure formless being,
incomputable and
indivisible, universal and collective
We, but viewed
from our side, our
relation to it,
individual entities,
emerge from it and
eventually fall back
into it. MW

applies to all
who take on
an existence ~~[illegible]~~
however tiny it be in
dimension, however
immense in time,
however or feeble
in power or however
majestic in rulership

(XV 139) (47) The ordinary person is quite incapable of penetrating the absolute. The extraordinary person — the genius — may get flashes of intuition which reflect some truths that lift him above the little self. But no one really attains the absoluteness without getting dissolved in it, without forgetting and remembering nothing of it. Those who claim these "unions with God" are really ~~talk~~ describing something quite different. Too often they are overwhelmed by their experience and quite naturally take it

to be outside relativity when it is in fact a higher degree of it.

27 Lundi

28 Mardi

29 Mercredi

☼↑ 7.56 ↓16.36 ☽↑10.32 ↓20.22

(XVI 31) When this knowledge becomes a fusion of thought and feeling, intuition and meditation, it bursts out as insight. This is extremely clear, finally established and certainly balanced when adjusted to everyday living it is naturalized

THEN

There is no higher satisfaction for the self, no nobler ethic which stays inside wisdom and no more religious way to worship God. In profiting himself he profits humanity also. For what has happened in his mind

well and must affect our friends too

11 Lundi

12 Mardi Escalade

13 Mercredi

☼↑ 8.09 ↓16.35 ☽↑ 19.42 ↓ 9.50

(XVII) The self and the world are linked closely together: to understand the resulting combination both must be studied, and side by side. Otherwise the end of the road is a half-truth, not the full truth

(XVII) (6) It is foolish for a man to become so unbalanced that he looks all the time for an ego that he is told to hunt down until it

becomes an obsession. Rather should he ~~look~~ wake himself up and look for his divinner ~~look~~ being instead

[XVII (1)] Bringing his mind back again and again to this remembrance and practice should become, not a task

but a welcome joy.
or a burden

SHEN TSAN: "... radiant with the wondrous
Light; Free it is from bondage of matter
and senses ... Never defiled is
Mind-nature ... By merely casting away
four delusions The Suchness of Buddhah
-hood is realised!

(XVII) (8)

ZEN SCHOOL

(XVII)

Bodhidharma was asked "How can one get into Tao?"
The answer was: "Outwardly all activities cease, Inwardly
the mind stops its panting." (XVII) (9)

(XVII) (10) More than any other author, Lao-
tse has put in the tersest and simplest
way the importance, the meaning and

the result of the sitting - still practice,
the patient waiting for inner being to reveal
itself, the subjective allowing intuition to be
felt and accepted.

XVII

Those mesmeric breath-taking announcements of inner grandeur awaiting human beings — in the way they sweep aside those negativities and pessimisms which beset us — Belong to the SHORT PATH.

(XVII) (14)

The seeker after stillness should be told that the stillness is always there. Indeed it is in every man. But he has to learn first, to let it in and second, how to do so. The first beginning of this is to remember. The second is to recognize the inward pull. For the rest, the stillness itself will guide and lead him to itself.

(XVII) ①

It is a transcendental idea that the mind gets hold of and knows. It is a gathering of clear supra-mental perceptions. It is the higher reason, the discriminating understanding. It penetrates the whole being and remains. Thus it becomes naturalized and continues the natural consciousness of the man.

Gösser BIER

Datum:	Speisen inkl. 8% MwSt.	Getränke inkl. 18 % MwSt.	D

Kennen Sie schon?

Gösser Pils

(XVI) (3) There is so much truth in Krishnamurti's teaching, so much excellent advice, that it is easy for his followers to get carried away, & get upset mentally by his sharp biting criticism of orthodox and traditional ways. If this happens the end result is confusion. For the

overlooked fact is
that his teaching
cannot stand alone,
by itself — it is too
negative for that
it takes people out
into the wilderness
and (naive) leaves
them there. But
— U.G.'s counsel is put
in its proper place, it
becomes part of a
whole, of philosophy, there is

(XVII (2)) His own mind acts as a medium which interprets colours each experience, event, object. Hence it necessarily if unwittingly or even reshapes what is received by consciousness. And in the case of Christ, the end result for him is a paradox. He cannot know it without transcending himself. He cannot transcend himself without going above knowing.

-end-known duality

XVII (15) cont.

personal involvement with the world is complete. I use the term 'materialistic' here as referring to one who has not awakened to the truth or once experienced a glimpse; the situation

(3)

is plainly to be seen in most theatrical actors. They become the part they play during the time but they do not wholly forget who they really are.

(4)

existent. (B comment: He means non-existent as matter, but existent as Mind)

(XVII)

(16)

Lyarma. C. C. Chang. 15 What the Zen Masters have done is to point out their delusions in thinking of the non-existent as existent and the existent as non-

(18 XVII) The practice of this remembrance exercise may be pushed so far that it comes to haunt the mind in a surprising degree

(XVII) Without knowing the true nature of consciousness the mixed up effect with clause

(17)

(XVII) (4) They complain about the noise outside their meditation room but the noise of their ego inside it is louder. Their techniques are useful and preparatory but unless accompanied or followed by discrimination, knowledge, understanding, fail to root out ego, only

(111x)

Calling it and tieing them to the esperised system, dogma or creed

(XVII (5)) This kind of truth depends on the physical senses entirely. The higher kind, the metaphysical, depends on real thinking, it is abstract. Such pure a faculty needs practised cultivation

29

(19) (xvii) When he shifts the
centre of his interest to the
Hibrees from the
two Pifo legend I o

manage itself. Happen-
ing or Refraining to it
Come about without
their doing anything at all.

(XVII.)

(11)

[redacted]

There was one question which Jesus left unanswered. It was Pontius Pilate's "What is truth?" There was one

question which Buddha
heard several times but
[redacted] always refused to
answer. What is
Reality? Language truth &
the Buddhic teachings
both amount to the same.

(xvii) To say that he becomes a detached spectator of the world is not wholly true for a part remains

there but he keeps
a certain distance
from it. This is not
possible to the multi-
tude man but two

(XVIII ③) Whoever seeks this intimate awareness of the Overself-presence does not need to seek anywhere outside his own heart and mind; does not need to go to any distant land nor try to find some other person to become his "Master." Yet such is the power of suggestion that because he hears or reads that the one or the other is an essential pre-requisite, he fills himself with unnecessary anxieties, frustrated yearning or futile speculations as a result.

ΤΡΙΤΗ

14

ΙΑΝΟΥΑΡΙΟΥ

ΓΟΣ 1964
ἐυ Σελήνη
ΗΛΙΟΥ :
ανατολή 7.43'
δυσις 5.36'

Δ.Τ	Τ.	Τ.	Π.	Π.	Σ.	Κ.
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	28	26
27	28	29	30	31	—	—

4 TUESDAY — JANUARY 352

ῶν ν Σινᾷ καὶ Ραϊθῷ ἀναιρεθέντων μαρτύρων

1ος

(XVIII) Whoever will take the
(4) trouble to search for them,
as I once did, may find that
several records have been
left behind for posterity by
men who penetrated to
the inside of Truth and
made themselves at home
there. The lands in which
they lived were wide apart

Conversationally

and included England France
Germany Denmark Greece
Palestine Iraq Persia
India China Japan Vietnam
and even Australia. For
such men Truth was not a
theory but a living experience

(XVIII) "You may find
(5) God; you may feel his
presence at the very
core of yourself; but
if you lack reputation,
the world will pass you
by, the discovery can remains

unshared secret,

(XVIII) (7)

A complete surrender of will and reason to any teacher is risky - for both persons. Only a truly great soul can afford the risk. In any case the final ~~final~~ submission is to be made to God alone, or to the God within, the O

BIER

Datum:	Speisen inkl. 8% MwSt.	Getränke inkl. 18 % MwSt.	D

Kerner

(10)

Rough (XVIII)

The transcendental power
~~which~~ may be using him
as a channel, he himself
is ~~not human~~ still
a very human human
being. Only inexperienced,
untravelled, youthful or
fanatical naivete can so
deceive itself as to THINK otherwise

The commonest error made by the gem seekers of Greekers is to believe that the perfection, the haze which SURROUNDS their eyes prevents them from noticing the flaws.

(XVIII) With all his reclusive habits, the sage is compassionate in temperament, benevolent in generosity. Even when he avoids men, he does not hate them

(14)

(XVIII) (5) It is sometimes needful to remind those who exaggerate the office and service, the power and knowledge of their Master and display this trait in their relationship with emotionally

him of Jesus' words; "It is good for you that I go away," and also of Ramana Maharshi's words to Swami Dandapani when he was expelled by the ashram. "This is the best thing for you now." to have happened

(XVIII. 13) "I have learned what I have learned only after my teachers had freed me of the habit of attaching myself to what 12

regarded as teachers and teachings!" — Sufis
Master ZAKIRIA IBN EL YUSUFI.

(11) XVIII Once a man has found his way to truth - he can speak of it simply, directly and naturally, without personal pretentiousness, yet those who underestimate the worth of what he has to say would be in ERROR. The insensitive

or ostentation.

16 Sherman

JULI 1978 29. Woche

17 Montag	18 Dienstag	19 Mittwoch
8 h	Am Anfang war es kalt	Und erst nun merkt jeder
	Und es fällt es fällt	daß meer nicht
	wie alles leise	Grund

[XVIII] (16) It is not an isolation due
to arrogance, to too high a notion of his
own status. It is the
other who are really apart,
by their animalism or egotism

(4/2)

Strovet en sigillum sua
to conformes, to tochuges nature of this
gun truths. Strophe
of the who are real object,
of been conversation respiration

(12)

(XVIII) In the end a man must come to himself, his diviner self, his essential being. And where shall he look for it if not there where Jesus pointed, within? Not outside, not to some

The man, however high
his repute as gum, has
to come back, however
sacrosanct its scriptural
authority. Both man and
book must, if they are loyal to
their highest, also point direct
him INWARD

(XVIII) In the aura of such an adept, the sensitive person gets a feeling first of peace second, of security and safety personal

(16)

(INDEX)

(XVIII 9) But ~~remem~~ be warned
that the same power which,
on your side brings you
into good will relationship
with all people also
isolates you from them. For it
withdraws you from the

herd's narrow outlook
and petty interests to
seek high aspirations.

ER

(17) (XVIII) Although there is no
need to follow the ~~mob~~ HERD into
fanatical gum adulation,
there is a need to regard him

properly for what he is —
a channel for higher forces,
an instrument for the highest
power — and so deserves hom-
age and reverence

(XVIII) Do not believe that every
(2) ~~the~~ first meeting with a philosop-
her will necessarily enlighten you
or even please you. The approach
may be made with bated breath
such is the picture an aspirant
and especially a young one creates
for himself — but the exile may
often

~~[illegible]~~ be darkened with disappointment.

XVIII That a man who lives so near me as
(8) to be almost a neighbour should have
became the recipient of a divine revelation
seems — that such a man highly improbable.

The far-off scene carries a suggestion of mystery. There are greater possibilities in the unknown. The prophet who finds honour will get a better hearing if he travels forth-WITH.

(XIX) He will avoid disturb-
27
ing the faith of
others but, except in
special circumstances or for
special motives — persecution,
position, challenge or mission —

He will not go out of his
way to encourage them.
It is not his business to
encourage superstition.

(XIX) Let us go to the great minds,
the sources of our best values, our
51 truest insights, be they far or near
in time and space, Oriental, Occident-
al, antique, modern, their writings
and their sayings, their lives
and ~~teachings~~ TEACHINGS.

[redacted]

নিবেদন মাসটর।

39

(X, X.) If anyone wants the processions
and banners, the lights and incense,
the robes and litanies of ritualism as
essential to PRIESTS religion, let him have
it. But if feeling for he insists on

imposing these things on others who do not share the same feeling, he acts wrongly.

(XIX) Religion without reason was for the
38 dumb masses. Now, slowly awakening they seek improvement but
blindly and replace old error with
new. Religion plus some knowledge.

with genuine glimpses and, later, with
truth, will be the answer.

the pure

(© XIX 68) So long as Dimanche 21 we remain more preoccupied with material conditions than with immaterial ones, so long do they show

how little religion has meant to them. It shows that inner value need refinding.

(XIX) A religion might possibly
44 gain universal support some
day but unless its leaders
had touched and kept the
philosophic level, facts

would eventually appear within it to break the uniformity and disturb the harmony -

(XIX)

Tradition is the accompaniment of caste. When it's completely out of touch with the times it is likely to break,

wear out and
fall to pieces. And
then the caste falls
with it
become threadbare,

(53) (XIX) Those who get this worshipful feeling more easily in a congregation than elsewhere for the purpose

in seclusion should
follow their inclinatio

(xix) The men of ancient
times who mend the law-
giver to their race or
tribe — like Moses

the Israelites, Muhammad
& the Arabs, and Manu to the
Indians — were inspired.

all the "kind of God" man can think about is an imaginary one. It's a figure which can take different forms in different heads 40 (XIX)

1.

(XIX) 48 To put the masses in a lower category of development may find supporting reasons — at least in past centuries — but to try to keep them there permanently is unjust. To feed them on myth, symbol, allegory, keeping back the

higher truths and not telling them the facts about their existence, is also unjust!

[redacted]

[redacted]

49 (XIX) It is because the ~~[illegible]~~ concepts of God held by their elders actually belittle God that a proportion of the young are prompted to discard the old established religions and

seek elsewhere — particularly in Asia, ~~and~~

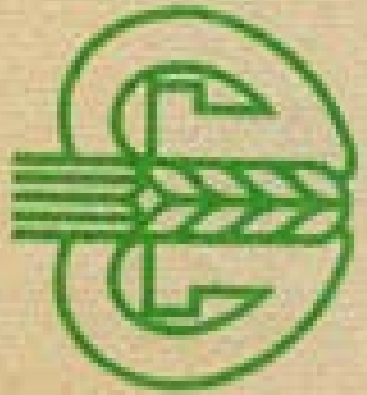
(7/x/5) not only Buddhism but also ~~Muhammad~~ Islam and Judaism originally banned the artistic representation of man's form in religious

symbolism, why? because
it commonly led to worship of
idols, of the form of the human
formulation of that particular
religion

(Ode XIX) Let the past make its
contribution without however
overwhelming us, for then some
traditions may turn to debris.
Let the

Present bring forward what
is new and needed to counter
the past, that the ever-creative
divine power in us may speak again.

(XIX 28) Even if there is nothing new in the basic doctrine, its renewal and stately truths are serve some people to find



Spei
inkl. 8%

atum:

their way through the
obscurities surrounding the religious
life

(XIX) Men and women can be persuaded, or can persuade themselves to believe in anything, to worship stones, deity other men with infallibility and omnipotence.

— however illusory —

Dean Swift: "We are the precious few,
let all the rest be damned;
There's only room for one or two--we
can't have Heaven crammed"

(XIX) 50

(XIX) Whether a man goes to
Church or Mosque, Temple or
pagoda is mostly a matter

of family unhesitance. He
still has to seek within the
wants to advance

(XIX) It is right and proper to continue a good tradition, to keep a spiritual inheritance from the past which has intrinsic worth,

but it is not right to demand emolument to such tradition and allegiance so that nothing new may enter or be said.

(XIX) to philosophic knowledge
and immediate use to us, who live
on a plane of work and

Turmoil, sin and suffering? Its religious side is said to be connected with the Deity but does God care?

(XIX 35) Transcendental concepts which are too abstract or too vague for the ordinary half-educated person today were still farther for the simpler

:Less educated masses of earlier days. Picturised symbols, figures of speech, allegorical tales were easier to give and understand.

52

DONNERSTAG 27	FREITAG 28	SAMSTAG 29
8 h		
9		
10		
11		

9 Those who prefer to benefit by a Church's ministrations may properly do so, but there are others who are repelled by its past inconsistencies and persecutions

16		
17		
18		

(XIX) Some human thing 62

Something visible in space and present in time, who is aware of his link with divinity

It might be too much to ask for an angelic or other transcendental contact, but

If he were to make himself known, or to be discovered, would be one of the rarest of persons.

[XIX] "Thou shalt have no other God before Me!" were no the Commandment. Yet the ignorant ~~Biblical~~ still give to the Limited —

an organization or a man — the worship which they ought to reserve for the Unlimited God — alone

(8x1X) Records can be
left for the enlight
-enment of seeking
men. Caliphs and
inquisitions may
destroy them.
But new times
will bring fresh

records, for
the creative spirit
in man cannot
be destroyed

Sri Krishna: "Oh
UDDHAVA." discard
both the scriptures
and the commentari-
es.

(XIX) 3

and prohibitions,
and turn to Me as
your only refuge."

(XIX) He who has seen the truth cannot forsake it by coining himself to narrow fanaticisms, still less to ill-informed falsities

63

(5 X I X) When it comes to this, we must exclaim, with Goethe: "Spare me, and take your absurdities elsewhere."

INSERT SECOND

[XIX] The Moors are
not sensitive to
the mystical, nor
comprehensive of
the mysticism of
Religion or other
passion

INSERT after

Help must be
reached through the
physical senses.
Hence

(XIX 59) It is not the person that is being criticized; on the contrary he is a likeable and able gentleman. It is the evaluation that is faulted

XIX

42 (XIX) All those who have tendencies toward religio-mysticism are beset with the peril. Some among them may need a healthy corrective — of being distracted from its higher purpose!

(XIX) When the emphasis in religious practice is on externals and their details, reformers rise up who try, often excessively, to bring it back to essentials.

(XIX)

Unless the applicant
is selling/marketing his
authentic and their details
regarding their [illegible]
who are/are their [illegible]
successfully to [illegible]
at [illegible] so [illegible]

(xix) Why should we believe that God communicated with men only through the prophets of Biblical times and

not today? The
"I am that which
was, is, and shall
be" is recorded in
ancient Egypt was
earlier than the
"I Am that which I
Am!" recorded in
the Holy Land.

(X/X 29) The colonnades of the Greek temple are admirable but still, men we longer worship before or behind them: their gods and oracles are silent. We too need new inspiration today and are not too comfortable among the debris of the past

(XIX) 34 He has freed himself from the
(50)
traced credal trap, from the
fanatic sectarian exclusiveness
from the tight limits of insufficient
called by non-existentor

comparative knowledge. He has yet to free himself from himself, to become detached from the egoistic way of viewing ideas, to become detached and impartial and equilibrated

(X/X/46) Buddha found the masses were being led into superstition in the name of religion. He blamed the futility of the ceremonies which were supposed to placate the gods, remove troubles and attract fortune. He deplored

the slaughter of animals in temple sacrifice, He denied that caste was a rigid congealed institution, given only to those born within it. Instead, he asserted that anyone, by developing the capacities, could enter it.

(XIX 5) The need and demand today
is for explicit statements,
not for the enigmatic.
They are a sunrise from

medieval periods when
religious persecution was rife
and virulent. Or they are like
unhealthy symptoms of mental
disorder

(XIX) 39 those who fail to find
enough support from rituals
or satisfaction from dogmas
enough and neither one
nor the other from agnosti-
cism or atheism, are
increasingly turning to other
traditions or innovative
metaphysics studying

Κ΄ ΝΗΣΤΕΙΩΝ (Ὀρθοδοξίας) Χρυσάνθου, Δαρείας

{xix} (21) This was what had been believed, followed and practised for generations. This was the tradition. The possibility of questioning its truth, or never arose.

Burrowing deep beneath its origins in the human mind and history

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2
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22

All the outer forms of religion, all the outer rites affect their sincere devotees emotionally, but within the higher part of the ego only. But all the samadhis of yoga and certainly the insights of philosophy escape this limitation by cutting complete through emotion

36

XIX

into the deep
calm core
the real thing

(XIX 25.) The vehicle which carried him through one entire stage towards truth becomes an obstacle to the next stage if he fails to get out of it to entry in

(XIX) 39 Their traits are often
packed with quibbling
and hair-splitting,
empty quite
useless irrelevant to
our ~~[illegible]~~ everyday life
entangled with

P

ADDRESSES

(4 x 1 x) Wisdom did not stop with any particular century for the simple reason that men did not stop appearing among men. Nor was it confined to any particular land. Despite that it is correct to say there were certain great periods when it

flourished most and
widest. These can be
found in history
across the world and
across time.

(XIX) For him it will remain an aspiration rather than an achievement, a preservation of faith rather than a fulfilment of it.

(XIX) Whatever evidence in disproof of God's existence is provided by thought [redacted] can [redacted] refer to a personal God of [redacted] religions rather than to an impersonal Creed.

(ONLY)

(popular)

of an intellectual elite

[XIX] If one dares to look forward, a new religion will arise with the decay of the old; a new prophet will bring the fresh wind of divine inspiration to a jaded humanity. But both

33

religion and its prophet must be new, fresh, vital.

(XIX 31) They come to religion seeking consolation; he comes to philosophy seeking truth; the two aims are quite different. But in the end the philosopher experiences consolation and the religionists

take a step towardotruth.

(XIX) His large VISION leads him to transcend religious institutional frontiers

60

of the organisation
failures found under
pressure, especially after
he has left his body
and cannot control them,
may become obstacles
and to some extent
even invalidate this
real value

and time
message.

(18)

(XIX)

(×1×)

26

There is a wide difference in the styles of ~~these~~ two men who meant so much to aspirants. Consider the style of Jesus' sayings and contrast it with Gautama's. The first moves directly to the ~~point~~ idea in a PITHY, announcement, (of poetic, and then leaves it almost immediately. The second seeks to persuade, ~~and~~ circles round and round it, and leaves only after its meaning is abundantly clear, ~~or~~ only after its logice is sufficiently acceptable. That each man puts a value upon style cannot be gainsaid

(2)

(XIX) Whatever men may say or write about the divine will always fall short of the actuality. This for three reasons. First, the Real transcends thoughts and their clothes, words. Without Second personal experience ~~and~~ of it, and ~~impersonal~~ achieved insight into it, the intellect yields only opinion. Each man sees and says from his own standpoint, gives his own reaction ~~to the~~ divine. This is always an individual one. Third, ~~No man has~~ There are

many aspects of the divine. Muhammad listed no less than one hundred, without exhausting them. So far their totality has eluded description.

Let no one insist on his own ~~image~~ picture of the divine as being the whole one. Let no one set up his favored symbol of it and exclude all the others from the right of worship

(XIX) When, along with
(3) the Jews, the Arabs
were expelled from
Spain in the 1490's,
Europe lost a great
source of culture and
civilization and
mysticism. The
Sufi ~~tr~~ tradition,
knowledge, art, and
meditational practice
which was thus thrown
~~out of the Muhammadan~~ OUT OF SPAIN
~~Africa and Asia~~ was
a valuable asset. Part
(MOST)

Of this asset was
religious tolerance

(XIX) A Quester necessarily becomes a pilgrim seeking his destination in ~~the~~ a Holy City. He may be a metaphysician or mystic, a profound thinker or a connoisseur of Orientalisms but he may not leave out the simple humble reverences of religious feeling

Gösser
BIER

atum:	Speisen inkl. 8% MwSt.	Getränke inkl. 18 % MwSt.	D

(XIX) The reality in religion is the root, what too often passes for religion may be quite untrue. (in it)

(119)

may be → Doubt of what is false, faith in, and consequent upon worship of, the real Deity.

(1)

The 7-Gallon in self
Thus is 7-Gal. Total Water.
The other Wooden is the water
that is flow water (Sal)
Small Bottle of Phenol Tube
Pain is anti-coagulant
Blue Water of the Test
Bottle.

(XIX) Where is the religion or spiritual movement which has not degenerated from the purity and intent of its founder?

INTENT

(17)

(XIX) (5) John Locke: "We are all short-sighted and very often see but one side of a matter... it is no wonder that we conclude not right from our partial views. This esteemer of his own pains how useful it is to talk and consult with others." This provides an excellent argument for the comparative study of religion in his statements:

(XIX)

(XIX) There was a time when the truth was diligently kept from being known: today such safeguards are largely, but not wholly, irrelevant. The harm that the laity could bring upon themselves, the misconprehension that the truth could suffer, the perils that could be introduced to society, the misuse of power which the communication of knowledge — all these are not to be overlooked. But they ought not be used as an excuse for the everlasting concealment of truth. Even

promiscuous

could follow

by its unworthy or unready recipients,

Buddha did not disdain to preach to the masses: he even told them that he held nothing back!

(8) (X IX)

The dualism of the Persian religions — Zoroastrianism and its kindred Mithraism — is ethical but the dualism of Indian religions is meta-physical. These are two quite different kind of dualism. But in the case

of the Christian
Manichaeans,
whose doctrine St.
Augustine followed
for a time and later
renounced as a
heresy, there is
a strange mixture
of the ethical with
the metaphysical.

along

(XIX.(11)) In history we find that the same religious gods who were worshipped earlier were deposed by time and ~~regarded~~ scorned as false ~~and~~ or feared as devils. whether this happened by the coming appearance of new revelations or by the ALIEN invaders of fanatical using force, the lesson must be learnt. 90 ~~[illegible]~~ that

its influence will one day wane
and perhaps even perish.

(XIX) The language used, the fables told as if they were history, may not be acceptable to an honest/well-educated mind.

But it could still, if it wished, accomodate them and remain within the fold of traditional religion by taking them not literally, allegorically.

(xix) He is the best of worshippers who comes to Me in secret, who prays in silence, and who tells no one.

Incense may be used for religious purposes in ceremonies and worship but devout persons use it to help smoke out mosquitoes, while more aesthetic ones find its fragrance and colour attractive.

Montag	3 Dienstag	4 Mittwoch
h		

(19) ~~x 15~~ It is a prudent idea to install — at least for the masses — ceremonies, observances or services to recall people to their hygienic and spiritual duties once a year in connection with bright and dark memories.

(4) XIX) Is it only well-robed prelates who are entitled to spiritual authority over others and final credibility about doctrine?

(14 X 1 X) Is it only well-rehearsed prelude into any entitled to spiritual authority given effects and moral credibility about activities?

(13) XIX If he is sufficiently developed as a human being, he finds himself wondering at this existence of his and of his world. And if he becomes serious enough to look around for the answers

which others have given he can easily
become bewilded by the contradictory
results, to his questions

(12) (x1x) Sceptics find one religion as untrustworthy as another because all religions are founded on belief in the existence of

an unknown and – to them – unknowable
Entity.

(XXX) The more the studies of comparative
(9) religion and mysticism, philosophy go
through the full range of human
revelation and research, concepts and
practices, in different parts of the world
and in different centuries, the more

material they will have to work upon to evaluate, and to draw conclusions from

(XIX) Tibetan texts admit frankly
(1) what other religious documents fail
to admit, that the crowds of gods whose
forms fill temple altars and wayside
shrines are virtually "the play of one's
own mind", that all the

pageantry of worship, chants, music and prayers is directed to symbolic figures.

[XX.] Marijuana is a mild plant origin drug of ~~[illegible]~~ harming the user only, but in most cases its use leads ~~the~~ him to go on later to

strong drugs of chemical origin ~~of~~ which make the user dangerous to other persons.

(.XX)

42 by the young on the claim that it opens
the mind up to truth and love. That may
be, but at the same time it opens
the mind up to illusions and self-
deceptions. These could be dangerous
harmful.

(v)

(xx)

(xx 41) Do not mistake imaginations or speculation for knowledge of Truth: too often they show up personal attachments and wishes, expectations and inclinations.

(XX.) First he empties his mind of all things, then he empties it of himself. The first part of this work he may accomplish by his own training but the second part

can only be completed by
a higher power — grace.
It begins by unknowing and
ends by knowing.

(XX) (1) People throughout history have been able to think themselves into any belief or conclusion; have been able to deceive themselves into acceptance of whatever is offered them; have been susceptible to the most opposite, contradictory and varied suggestions which the human mind can formulate

XX

9/ A sane mysticism is needed as also a philosophy metaphysics which does not get lost on its way to

it aspirants are to keep their balance in such rarefied atmosphere,

(2) (XX)

(++3) whatever
weakens or takes
away good judgment
is to be avoided; ③
whatever enhances
it is to be

welcomed. Drugs
come into the first
category: alcohol and tobacco
useful sometimes and
medicine and

(xx) He may enter the
(4) state of meditation
achieved after a
certain amount of
practice and may
accept the ideas

and images it gives
him as corresponding to
fact and truth. Yet
this may be a description
which this unpurified
mind has created for itself

(xx) (5) When men
claim to be God's mouthpiece
they claim non-sense. If they rise to
their Best level they see more clearly
and ~~sharply than~~ than their fellows in
the dazzling
Light of that level.

but they still see as human beings and in the moment that they try to formulate in thought for themselves or in speech for others what they now understand, they are subject to human error.

(coloring or)

(**) To bring on such experiences by (10) chemical means, as so many try to do nowadays, is not to be recommended. There are perils in playing with one's consciousness by artificial

stimulants.

(XX) The drug-takers are looking for
15 experiences, and more especially ecstatic
experiences. The mystics who ~~take~~ regard the latter
as their goal are inferior to those who regard
~~them~~ it as the prelude to their goal.

(XX)

(XX) He is being affected by suggestion all the time 14. If he could catch it at the point of entry, he might be able to protect himself. But this pre-supposes the ability to recognize the influences for what they are, or to detect their real source.

(X)(X)(9) Freaks, lunatics, neurotics and psychotics
write me letters, send them express demand

immediate replies or interviews. I have to try to keep them at a distance — not an easy feat

(xx) 17 I would not minimise the importance of a mystical experience but only ~~the elements~~ which exaggerate ~~the~~ that importance where it is adulterated, distorted or interpreted (in those cases) without discrimination, only ONLY, and bias meet where ignorance

the encounter and diminishes its value.

1
21
35

(xx) The dragged trance of these young adventurers yield not truth, only hallucination — even the hallucination of finding truth.

[who seek to shift the level of their perceptions]

(34)

may easily

(7) (XX) In the case of mentally

by

disturbed or emotionally unbal-
anced persons, trust in their own
ego ~~[illegible]~~ be misread
as trust in the Oneness
— with correspondingly
results. Lamentable

(XX) 13

Padre Pio was self-lifted above other priests. By continuous concentration and the belief that he was sharing Jesus' sufferings, he created the stigmata.

(27)

(xx) It is not surprising that in the past history of India drug-addiction among occult sects was not ~~so~~ uncommonly associated with ~~the~~ ~~[illegible]~~ such activities as sex-perversion, ~~[illegible]~~ drunkenness, sorcery, witchcraft, and yogic groups and

(xx (11)) The self-indulgence in which characterises some of these modern groups is a misconprehension (in some cases) and in others a perversion of the authentic earlier movements and traditions.

(xx) These movements

(XX 18) The real fact is that they are not the same, that drug-induced experiences only look the same, if they are uplifting and belong to the nether many astral world if degrading, brightening or

fantastically absurd.

and traditions.

xx There is no need
that for all
rational control
of oneself in order
to feel morbid
suffering but

there is also no
need to become
tyrannised by it
through fear of
the results

(XX) That his mind may fall into a contemplation so deep there are no emotional ecstasies, so a point not easily understood or granted by those who are not so well advanced as he but who have had mystical experiences.

fervent and rapturous

(XX)

(XX) The emotionally and mentally disturbed persons who take occultism, psychism, spiritualism and cults do so at their own risk; for they may aggravate their condition. Instead, they need treatment, purification, preparation or rectification.

SIMILAR

that must
people see God
perfect replica of midget
size placed in the heart
or head. It

INSERT THIS OVER
at (A)

(21 ××) Something does exist there and is experienced, even though the interpretation of it is wrong and illusory. And it is essential to state that the Matter is not separate and affixed to the thing but is an actual part of it.

(XX) 29 These drugs — the bhang of India, the hashish of the Near East, the L.S.D. of America — make it more difficult to find truth, not easier as

addito claim

22

(XX) Although the
multiplicity of
through drugs is only
copy, and not the genuine
thing, it has been used &
to some reports because

It is both the shaping of
new concepts and
confirmation of old ones
in the first category is
the possibility of
higher realms, intermediate
worlds, hierarchy of religious

(xx) At some mysterious
moment a higher power
takes possession of him
dictates his thoughts, ideas
and acts. Sometimes he
is amazed by them, but

their difference from
what he would normally
have thought, spoken or
done.

34 (XX) Is he fully open to intuitive feelings that originate in his deeper being this sacred self? Or does his ego get in the way by its rigidities

habits and tendencies?
The importance of these feelings
is that they are itself the
clues which need reflection
with, for they can lead him to
renewal or revelation.

Released

(XX) the space that lies between
two persons is filled with
26 their two auras, with the
vibrations from the electro-
magnetic ~~[illegible]~~ if invisible,
extensions of their physical
bodies, and with the
mental-emotional atmos-
pheres surrounding them -
In that narrow space

(Poggenpohl) "My friend & teacher Jung
INSERT OVERLEAF
was not opposed to yoga: it was only
that most of the people who came to see
him were patients who suffered from
psychosis. He thought this should
be cured first, & yoga would be peril

INSERT "FROU POGGENSEE, LONG TIME PERSONAL DISCIPLE OF PROFESSOR JUNG, TOLD PB,

(XX) 19

INSERT see over

TINY

28

A [redacted] figure of a Buddha [redacted] appears in some Tibetan paintings or statuettes, is put in by the artist to show the unseen, the real Buddha within the form [redacted]

outer

that must is all
people see. This
perfect replica ~~of~~ midget
size placed in the heart
or head. It

INSERT THIS OVER
at (A)

(XX 30) Those who know from personal observation of many cases that the harmfulness of taking drugs is a real possibility cannot be misled by those cases which seem to have escaped it

(XX.) The tendency to 31
exaggerate the personal
virtues, qualities and powers of
the guru is usually there
sometimes to the point
of falsification

ROYAL HÔTEL

SOCIÉTÉ ANONYME, CAPITAL 220.000 F.

20, PLACE BELLECOUR, LYON

(XX 20) The illusions and aberrations of historical mysticism OR religion need not make anyone reject its values,

beauties, facts and experiences. They remain unassailable and are entitled to exercise their influence.

INTUITIONS

( ) Between extremists on the one side and exploiters on the other, yoga, mysticism, and the like became somewhat dubious if not quite disreputable, in public attitude. Today this has largely changed (xx) 32

(XX 36) The exhilaration induced by Advaita can be as heady as champagne. The belief that there is only the real and that nothing else exists or is to be ~~[illegible]~~

concerned with, can be quite
unsettling to intense temperaments
Be volatile or neurotic
become ~~unbalanced enough~~ mildly mentally disturbed

33 (XX) His encounters with other persons may affect him emotionally or interfere with him mentally, so sensitive does he become. This is why it is better to limit his contacts

and if possible avoid those who have undesirable effects. Until such time as his development brings them under control. He learns to guard the mental purity and inner peace by experience how

(XX) The abnormal enlargement of the pupils in the eyes after using particular seen drugs and in particular mental, psychical

40

or yogic states makes them
interesting and attractive.

(XX 38) The younger generation not only insists on understanding but also on feeling. Hence their interest in psychydelic drugs.

(x x)

The speaker [illegible] that
[illegible] needs for [illegible] something
[illegible] ideas or feeling. These
[illegible] interest in psychopathic
[illegible].

(xx) The feeling of oneness
with others will ~~[illegible]~~ be
be is carried farther by
this indwelling force. They
seem removed from him,
receding not lost
and then vanishing

(XX°) Hashish, bhang, ganja
and charas — to name the four
35 principal ~~ends~~ drugs — have been
used in India since the
early historic days, but
those who used them belonged
to the lower, less cultured
yogis.

but also on feeling. Hence
their interest in psychydelic
drugs.

(xx 37) All such mystic experiences
may be accepted as valid in part —
that part which has not been
supplied by personal background,
opinion xx imagination or expectation

and valid if taken as possibly incomplete, ~~[illegible]~~ a particular aspect of the divine only and not the whole.

It is not the same as, and not to be confused with, the method of meditating upon affirmations, pithy condensed truth-statements (called MAHAVAKYAS in India) since these openly possess a meaning whereas koans are puzzling, often illogical and always

(3)

[illegible] with lust. The entire

(XXI ②) I feel falsely placed
when anyone tries to put ~~the~~
~~garb of~~ a guru's ~~[illegible]~~ role
on my ~~shrinking~~ shoulders,
~~reluctant~~
Who should not know better
than myself that the measures are
different, that my status overrulled?

It was partly out of deference to his noble character, his exalted mind, and my unbroken ~~of~~ unknown link with ~~the~~ ~~M~~ Ramana Maharishi that I kept such a silence for such a long time. Except by a very few friends, ~~this~~ it will not be understood. (XXIII)

(1 (m))

(XXI 6) The books have for intention the awakening to certain ideas of minds that are at a point of readiness for them

personally call the

The author of the books is not able to go farther than that; not a guide to guide the reader through successive stages.

(3) (xxi) feel happy when writing some
lines of higher interest something philos-
ophical plane, but touching the
happier still if the pen falls to rest leaving

me transfied, as it were, by a sacred power
which commands both stillness of body
and silence of thoughts

(XX 1) My published words showed this
veneration I always felt and feel for
the Maharishi. If later the technical
difference between mystic and philosopher
was completely overlooked from first where
the reference was to the Maharishi —
thus actually getting done what Rabindra
seek sought for so many years
against all difficulties in
other quarters — I am happy it
was done (Frustrating) during my lifetime.
But I may fall and fall and fall ever
tumbling.

will

come later still at the hour
dictated by fate.

XXI. (3) I am happier when I attract no attention at all. I enjoy being quite anonymous. That was one, but only one, of the reasons why I published nothing for the twelve years between "The Wisdom of the Oversoul" and "The Spiritual Crisis of Man" and nothing during the [illegible] since then.

INSERT

INSERT

more than a quarter century

41 Devotion must be dovetailed in with knowledge, reverence must be locked together with understanding if this inner work is not the one-sided, unbalanced and even, in some cases, unreliable. (XXII) 17

Π	—	6	13	20	27	—
Π	—	7	14	21	28	—
Σ	1	8	15	22	29	—

ΑΠΡΙΛΙΟΣ — APRIL

τυχίου Κων)πόλεως, Πλατωνίδος ὁσίας

(XXII) Many have failed to
① identify themselves
from their thoughts, despite
all attempts. This shows its
difficulty, not its
impossibility. In such
cases, grace alone will
liberate them from their
thought-chains.

Too often the questa, after
a certain number of years,
wants to be admired for his
magnificent spirituality.
But ~~He~~ often, in another
mood, he enters the confes-
sional to be humiliated for
his great egoism. (15) XXII.

(XXII) It is not only by feeling the presence of God that an aspirant may develop the experience of at times inwardly: it may also happen by the non-experience, by equivalent feeling quite deserted by God, quite alone! The 'dark night of the soul' — is just as essential

12

18

[redacted]

[redacted]

[redacted]

[redacted]

[redacted]

[redacted]

(XXII) The rise to a higher level from a hollow, merely formal and outward religious life to a simple child-like faith in God is excellent. But those who are unable to put aside their intellect and devotion to, inwardly

so easily, may ask for
something more

(XXIII) what the
Hindus call
detachment,
what the Muh-
ammedans
call submission

to God's will
are really one
and the same

8

XXII When will the Christian and saint, the Muhammedan Sufi, the Hindu yogee, comprehend that Brahm when they reach

experiences

a height of inspiration
what comes through is all
different in any of the three.
Difference depends upon their own
INTERPRETATION OR INTERFERENCE

personal

(XXII 13) The wonderful effect of profound sleep not only the recovery of the physical body's energy

but much more the man's
return to himself, his
spiritual self, the pure
universal consciousness

(2)

Even if a man does not respond to divine presence, it itself is a grace. Even if he is unaware of its being in his heart, his centre, its (in the word) guidance and the intuitive thoughts which may arise are manifestations of grace.

My Palm with
milk & sugar
for tea

Transfusion from

(5) XXII) Release your problems. Work in the Silence — until the Silence rules. The Infinite Intelligence will then take over your problems — to the extent that you release them to It.

1144

(XXII.16)

He begins with turning his problems over to the higher unseen power; he ends by turning himself over to it. This is what is also called "surrendering to God" and "taking refuge in Him alone."

8	Do		
9	Fr	Good Friday (U.K.)	Karfrei
0	Sa		
1	So	Easter Sunday (U.K. - USA)	Ostersonn
2	Mo	Easter Monday (U.K.)	Ostermor
3	Di		
4	Mi		
15	Do		
16	Fr		
17	Sa		
18	So		
19	Mo		
20	Di		
21	Mi		
22	Do		

(XXIV) No scientific technological advance, no political gain, no economic improvement will ever be enough in and of themselves to provide a proper goal for human endeavor. It is easy to forget this in ~~times of~~ certain favorable periods, and if we do, we come close to disaster in the end.

DONNERSTAG 25 | FREITAG 26 | SAMSTAG 27

8 h (XXII 9) If he remain faithful to the practice of
9 these periods of daily reflection upon the truth, or
10 the texts or the quest itself, or the meditation
11 which is really contemplation, he kind of
12 can say with truth that he non-discur
13 continually receives his daily bread. sive
14 Thus the Lord's Prayer has been answered,
15 the Biblical "cup which runneth over" has
16 been filled anew and anew. SONNTAG 28
17 INSPIRED Divine Affirmations
18

MAI (31 TAGE) 1972 22. WOCHE (146–149)

MAI (31 TAGE) 1972 23. WOCHE (150–152)

MONTAG 29	DIENSTAG 30	MITTWOCH 31
8 h		
9		
10		
11		
12		
13		
14		
15		
16		
17		
18		

(XXII) There is a sacred quality
about one side of philosophy
which ought not be underrated by
those who are unattracted by anything
religious.

MAI	1978	18. Woche
1 Montag Staatsftg.	2 Dienstag	3 Mittwoch
8 h		
9		
10 KAH		

(XXII 5). All these methods and procedures are simply devices to draw attention inward away from the outer world,

and then to focus feeling upon the way of aspiration

(XXII.) With the dark night
there is a withdraw from
active (not so) life, from
social responsibilities and from
personal duties. A feeling
of their futility accompanies
the wish, a vaguely pessim-
istic outlook surrounds it.

(7:1:1)

Wir sie dort nicht
hier in Anstaltung Ihrem
Getue [illegible] Ihr Ihrem
sexual [illegible] und Ihrem
personal [illegible] . Es [illegible]
Ihr [illegible] [illegible]
die nicht [illegible] [illegible]
[illegible] [illegible]

(XXII) Learn to penetrate within yourself, your deeper almost unknown self. It will need the patience to return day after day, ~~to refuse~~ not stopping until the truth is reached, the peace is felt, the blessing descends. It will need perseverance until the source of strength is

found. Thereafter it will take you over. This is grace. But remember, — with each return from the days efforts you will be confronted by the world again, by its harsh reality yet glorious beauty, its stark conflicts yet benign interludes. So know, this world in which you have to live, its petty minds

XX (1. 14 A profound feeling of reverence for the Sun should be a part of the worship, visible orb being regarded as the

vesture worn by the Great
Being behind it,

(XXII) It is 'I' hemmed in by ignorance
and limitations is a small affair
compared with the 'I' which is drawing
him onward and upward through the
pilot and which he must one day
become. His personal self, controlled
and purified, kept in its place, humbly
prostrating itself before the Universal Self
can ~~become~~ gratefully receive even

now glimpses of that day, momentary revelations that bless the mind & and put intense peace in the heart.

Whoever does not feel that these affirmations apply to him but who yet able to believe in their truth, will be befriended by grace at the time of ~~dying~~ death.

and noble souls. Learn from both. And when you have seen enough of the surface ask for its tremendous secret.

the world's

3

(XXIII) When the 10 fingers are folded together, symbolically they form the two aspects (active and passive) of the One Reality. When outspread they symbolize ten aspects of its human expression thus: LEFT hand:— little finger = benevolence, next = Virtue, middle finger = Submission, Resignation, Calmness, Index = [redacted] Strength, thumb = meditation. RIGHT hand:— little finger = Comprehension, Understanding, next = method used practical

middle finger = ideals, index finger = power and thumb = highest knowledge. This plan to draw up by Chinese Mahayana.

(XXIII) II The High Priest's
Buddha saw much Siam-
ese history in his time,
on the mating
heard many important
conversations and
confessions in that
far land. Now he

hears little talk,
for I am mostly
alone, but he does
sit in on all my
meditations

17 (XXIII) Youngsters who take to these Indian religions with all the enthusiasm of converts, too often get a hazy understanding of the philosophy associated with them or intellectually there is any interest beyond the religious one itself. Nor is this surprising when the

swamis who collect Western disciples confuse religion with philosophy in a kind of mixed-up Irish stew.

[redacted]

(XXIII) Alexandria, in Roman
Imperial days, became the
great centre of commerce and
crime, learning and sects,
magnificent Building
and lowly slums, the noble

Neo-Platonic Philosophy and the poisoner's art.

(file)

(3) In ancient India the broths were drank with much satisfaction: there was even a cook book on the subject called "Supa-sastra" (Soup-scripture), although it has now been lost; while the very title of cook was "supa-kit (soup-maker). Today

the Southern part of India still preserves a few remnants of the ancient tradition, among which is Mulligatawny (pepper-water) a curried soup.

(XXIII) (4) There are areas of the Himalayan Valleys which is strange empty for, apart from the ~~small~~ PERMIT ~~straggling~~ villagers the only other ~~dwellers are~~ inhabitants one is likely to meet with are either holy recluses or unholy bandits.

(XXIII) (5)

what it is Philosophy would not be were it to restrict the beginnings of culture to ancient Greece (Egypt China and India were doing grander things and contemplating ~~larger~~ deeper ideas before Europe did).

(XXIII)

Here in Europe the summer days die slowly into ~~[illegible]~~ twilights but not so beautiful as those of the TROPICS evenings

(XXIII) Under the (9)
upcurled eaves of
a Chinese building
and behind its red-
painted pillars
art may be born
or wisdom con-
ceived

We have only to look on any drawing or painting of the dark face of Bodhidharma to feel that any teaching coming from this man must be abrupt, terse, direct. Chinese likely to! Japanese should and certain to surprise.

(8)

XXIII

INSERT OVER "and glaring eyes"

(XXIII) These pundits, successor-gurus and such like are only copyists. They are rigid and frigid, congealed in the forms of those who lived

before their own time, they are only imitators
neither original nor creative, and above all sunk
in the letter and insensitive to the spirit

(XXIII) Confronted by statements and records
19 of this experience which are being collated
in a truly scientific manner, it becomes

more and more necessary for the West
to find its way through the human mind to
clarity. It will then revise its views.

(xxiii) It was not only the cultured Chinese who thought it unpleasant and demeaning to

shake hands but also the
orthodox Brahmin. So avoid the
touch or SHADOW of [redacted]
his own caste. NON-BRAHMIN called pariah

18 (XXIII) Large northern skies do not favour and use the open arcaded courtyard with the trickling fountains in the centre and little tufts of palm-trees around which spread so friendly on the Near East!

(XXIII) Traditions left over from parts of the globe quite distant from each other tell us of teachers and teachings, religious revelers and ~~their~~ ancient revelations which should not be entirely cast aside

as worthless. Knowledge is not wholly confined to our own eras alone. There are still ~~some~~ other forces in existence which are undiscovered but used elsewhere

(XXIII ①) Those who care for Kwan will wander about in circles and in the end come back with empty hands. They will have to start afresh on a new road having learnt

that wisdom is put hidden in lunacy —
except for minds already confused or
distorted

CXXIV In China conservatism was (22)
carried to the extreme, so that people could
only converse in platitudes and clichés
in conventional and expected phrases. No
departure from this rigid formulation was
permitted. After a thousand years this

bred its own evils. The Empire, and its civilisation, fell apart! Changes came in quick succession. Then came the climax — Mao Tse Tung's brand of Communism, with its own special kind of changes.

(XXIII) I went to India several times
15 in order to get finished with the pre-
dispositions picked up in the past lives
~~[illegible]~~ in that area, although I did
not know this at that time. At
last I got cured and got into the new
rhythm which is the coming wave.
What India is fast losing, the West
is acquiring. But not approach

will be more scientific and less religious; it will become as neat and precise as the Buddha's ~~[illegible]~~ statements. Moreover it will bring the ordinary life of the world into the quest and not part from it as an unholy thing. All this will be more apparent in the future but it has begun

(a)

(xxiii) 21 When the vivid colours of sunset went out of the sky I took up meditation and the Nile vanished and mentally went with them. The self was lite

left far behind as I
passed into Nature's
stillness.

(xxiii) The Oriental use of the term 'wisdom' not only includes our Occidental notion of Solomonic judgment in dealing with a situation but ranges

16

far enough to include the capacity to understand the universe as it really is and not merely in terms of sensory experience in depth.

(XXIII) The Unseen Power

14 All (without beginning) lah (without end) is One. Every other kind of power derives from It. And this holds true even of the little power which a little ant shows. Hence the energies of a human being are linked with It. From this we may deduce that he is unaware of, and not using, all his potential resources.

13 (XXIII) Sanskrit is considered, rightly, to be the finest language for expressing metaphysical, mystical, and philosophic thought generally. But Greek was not much inferior to it for this purpose.

(12-XXIII) Why did Buddha not wait even a week before going out to preach ~~the Dhamma~~ among the people?

after his enlightenment near Benares

Why did he keep up this spreading of his message incessantly for the remaining forty-five years of his life? Contrast this with the ~~many~~ MANY Hindu sages and mystics, from his own time till today, who sit and wait for worldly disciples to approach them? The answer

lies ~~[illegible]~~ only
partly in the special
mission and power
with which he was
invested by the
World-Mind

36 (XXV) Inspired texts, portions of scriptures, great men's
writings and sayings, offer guidance on the course
of action to be followed, the ethical considerations
to be heeded, the decisions to be made under

certain pressures, crises or confrontations, decisions whose consequences are often quite grave. Who can price the value of such readings at such times?

(XXV 38) Any penman with experience can write of high matters, diverse matters sometimes, but he is then called upon to live them. His words come back later, to praise or to accuse, according to the result.

(XXV) 29 The quality of consumers is affected by the way we live. Food, hygiene, surroundings, personal habits, speech, manners and

atmospheres should be in harmony with the spiritual ideal, that is, satvik.

auric

(XXV 28) I have written at times that life was meant to be lived, that philosophy was not a hide-out for vague shiftless dreamers or an escape for timid into futility. But some who applauded the words of my protest narrowed their significance. I did not anywhere say that the implied action was solely to physical living. ~~On the contrary~~ For the life of man must include adequate attention to his inner mental and emotional, intuitive, self or will remains incomplete

Π	—	6	13	20	27	—
Π	—	7	14	21	28	—
Σ	1	8	15	22	29	—

ΑΠΡΙΛΙΟΣ — APRIL

ΝΗΣΤΕΙΩΝ (Σταυροπροσκυνήσεως) Τ΄του δεκάου

(XXV 1/10) We may learn this truth from books or bibles, from reason's product or inspired revelation, but we can also learn it without either; that is, from the experiences of life itself

(a) VXX

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

(XXV 35) He has freed himself
from the world's domination
over his life, more
inwardly than outwardly
to a large extent.
He has done this by freeing
himself from attachments,
passions and ambitions. He
has no wish to impress
anyone else, no
craving for attention from
the public.

Wednesday 20

Thursday 21

Friday 22

all I offer no proofs, no
documentation, no argum
But, when IT is there, it
is enough to silence me,
But when I do offer them
and speak you ~~should~~
depart

33

upto better to

(3) (FXV2) selflessness of purpose is said to follow attainment of this high spiritual status. On this point there is some mis-presentation so that beginners get half-false, half-true notions. It does not mean that, as against other men, an enlightened person must surrender his possessions, his position or his services to them. He

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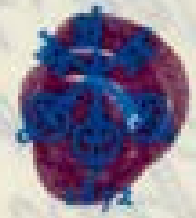
Per le Vostre operazioni bancarie



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Z 307

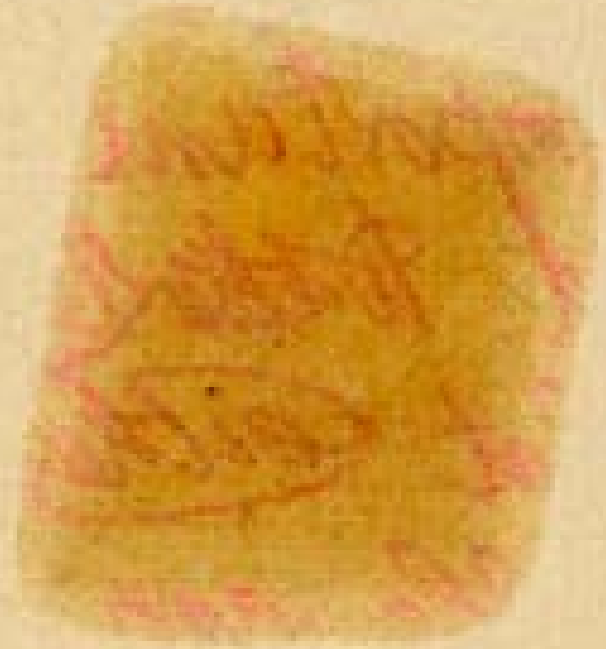
Ago che trova scritto volle così dire
nel suo manoscritto fare le correzioni
ecc.

(xxv) The truth is practical.
(5) For it leaves worldly
experience behind
with compensation
higher understand-
ing. Life is then
seen as leading
to — but only
as far as we
are willing to
learn.

(xx)

The truth is practical
for it changes with the
[illegible] Bolivia
[illegible] Emil Lindemann
[illegible] to [illegible]
[illegible] Hunting
[illegible] — but only
[illegible] to
[illegible]

(XXV MENTAL) Attitude is all-important. He may respond to the suggestion — that either he is the feeble ego or he is the divine Overself; it is a matter of where he puts his faith.



[xxv] The circumstances of his outer life must affect the condition of his inner one. But this is true only to the extent that he admits or grants them by his acceptance or dynamic resistance

(XXV) We look to lost years, pleasant times gone by, successes but we see also grim events and frustrating failures. We can certainly learn something from the past but that done, let it go. It is better to get hold of something more lasting

(4)

n,
e,
nd

( ) The younger generation, whose influence is felt everywhere today, does not have enough experience to avoid falling into self-deception, superficiality and extremism. And because

(6)

XXV.

experience comes slowly the young would do
better to temper their rebellious ardor with
consultation, with dialogue thus keeping the
whole picture in view instead of only one side of it

(XXV) We must look more closely for the greater purposes and higher laws which control our lives. They are there, amid the small events and the big ones. Men may grumble when they feel the effects of some of them but their work in the end to shape them into better

persons aspiring for purer lives and seeking clearer vision of truth.

(xxv) (10) If you take the widest possible view, all sections of his action and thought are the different inseparable from the amount of spirituality there is in a man

(xxv) (17) Most people react mechanically to surrounding and situations, events and persons, not creatively

In this they are like
children and animals
not like fully human
beings. truly and acting

Jean Piaget
Judgment and Reasoning

[XXV] There are certain
ideas which a man
thinks he can never

bring himself to
believe. And yet,
time may compel
the change.

XXV Those Christians who were closest to Jesus' time did not set up two categories — those in the world

(18)

and have been
withdrawn from it
outwardly, with
the second as superior.
It is monks who later make this
division.

(XXV) We do not
make mistakes
through ill-chance
but through the
fault of our

(21)

personality and
through the extent
of our ignorance.

(XXV) (19) If in order to live
among other humans, he
finds it advisable to
accept HARD compromises,
conscience declares him

how far to go in this direction?

(XXV) The world confronts him and its events or situations demand action from him to meet them. (22)

(xxv) The beginner needs knowledge, needs to attend lectures, study books, discuss ideas and even debate the criticism of them. But the man who has done all that needs to move on, to get

into the testing ground
where values must
prove themselves;
teachings and
that is, into life
itself.

So many
want the security
which comes with
wealth, so may believe
it would bring
—physical and mental—
the end of anxiety inwardly

(XXV) (14)

and the
comfort of having
enough, more
materially

(XXV) (116) "When Gustave Meyrink was in great danger he would concentrate on his heart and maintain an unalterable calm," said Herman Hesse

23 (xxv) life itself puts a men to
the test, so that he may find out

for himself what sort of stuff
he is really made of

(XXV) "The years of varied experience give a man advice — if he will but take it correctly and not distort it — no less than other, more knowledgable, men"

(VXX)

(XX✓ (13)) The most important questions which a man can ask himself "What he is? and what he is there for?" must be answered before his life finds its

proper course. Otherwise, in the higher sense, he remains a mere animal.

(XXV) He knows truth, has penetrated to Reality
feels the Unseen Presence, but, because he is
in the world and not in meditation,
plays a scene. He acts as if he were a
worldling.

(XXV.) The need to make a rapid decision may create panic in an uncertain mind. (12) Here again the best counsel is to go into the calm Silence.

push aside the insistent thoughts of pressure, and wait in patience for mental ~~[illegible]~~ quiet to manifest itself. Then only can intuitive guidance emerge.

(xxv) It is easy to create an idealistic figure in imagination and declare that he would always act in such-and-such a ~~noble~~ way, but in actuality his actions are unpredictable and what they are can really be known only when they happen

(xxv)

It is very important to distinguish, since we must remember and develop that is wonderful in what - and - such a ~~[illegible]~~ word that in actuality the actions are unpredictable and what they are can really be known only when they happen

48 (XXV) The desire to reform others will be seen for the vainacturity that it is. The need to reform

oneself will be understood for the
more current activity that self-
respect demands

(XXXI-) 49 Experience is an important school, provided we include other people's also and do not limit it to one man's alone.

(XXV.) It is not easy
but it is possible to
live in the world
and yet support the
inner quest at the
same time

50

(XXV)

Jaya Jaya Devi Gaya
Jhat ki Jo Pasunki
Dhire ki/ the purnki
Gnal yet, Sunkhat the
Sinda Chhat ut the
Sanas Kalrne

50

XXIV

If, with the years, he uses them to grow, improve and correct himself, gain balance and peace, he can spare

himself reproaches
for all failures...
the errors... the
stupidities.

(1×4) A large measure of secretiveness about his inner life is advisable if he is to protect it from the

the world - if this forces them to
pretend ~~to~~ to be of lower spiritual
status than he really is, the blame is on

It is when
a man is patient
enough to let
his thoughts and
quieten down,
and feelings
especially-so
his passions,
that his
intuitions can
come through
and correct
judgments be
made

44

Whatever his detractors
may say about the man,
his work will always ~~be~~
remain as a monument to
his service rendered

INSERT OVER

INSERT over

and however much they may
misjudge him,

(XXV 57) ASK

~~For~~ a man to act with complete disinterestedness, utter impersonality and perfect selflessness think with is feel with to ask what is close to the impossible. But to ask him to polarize himself towards these goals so that he has direction, is to ask what is both reasonable and desirable.

(XXV) The belief that living simply and on a low income promotes spiritually [redacted] improves character

Renouncement supported by is correct only in the case of those who have renounced the world, that is, of monks and nuns. In the case of the others, who constitute the mass of mankind, it is correct only for exceptional persons who know how to live in the world and yet not be of it. But most people

are in the grade of develop-
ment. life's school where
they need to experience
and learn human individ-
uality. The spurs to that
are first, responsibility, and
second ambition. These must
in the end force them to
improve themselves, to
improve their position and
discharge family obligation
and the need to

(XXV 25) Every circumstance or situation may be looked at FROM a higher plane than the merely animal or narrowly selfish one so that a higher benefit may be got from it. But this attitude calls for a willingness and detachment courage which most people lack.

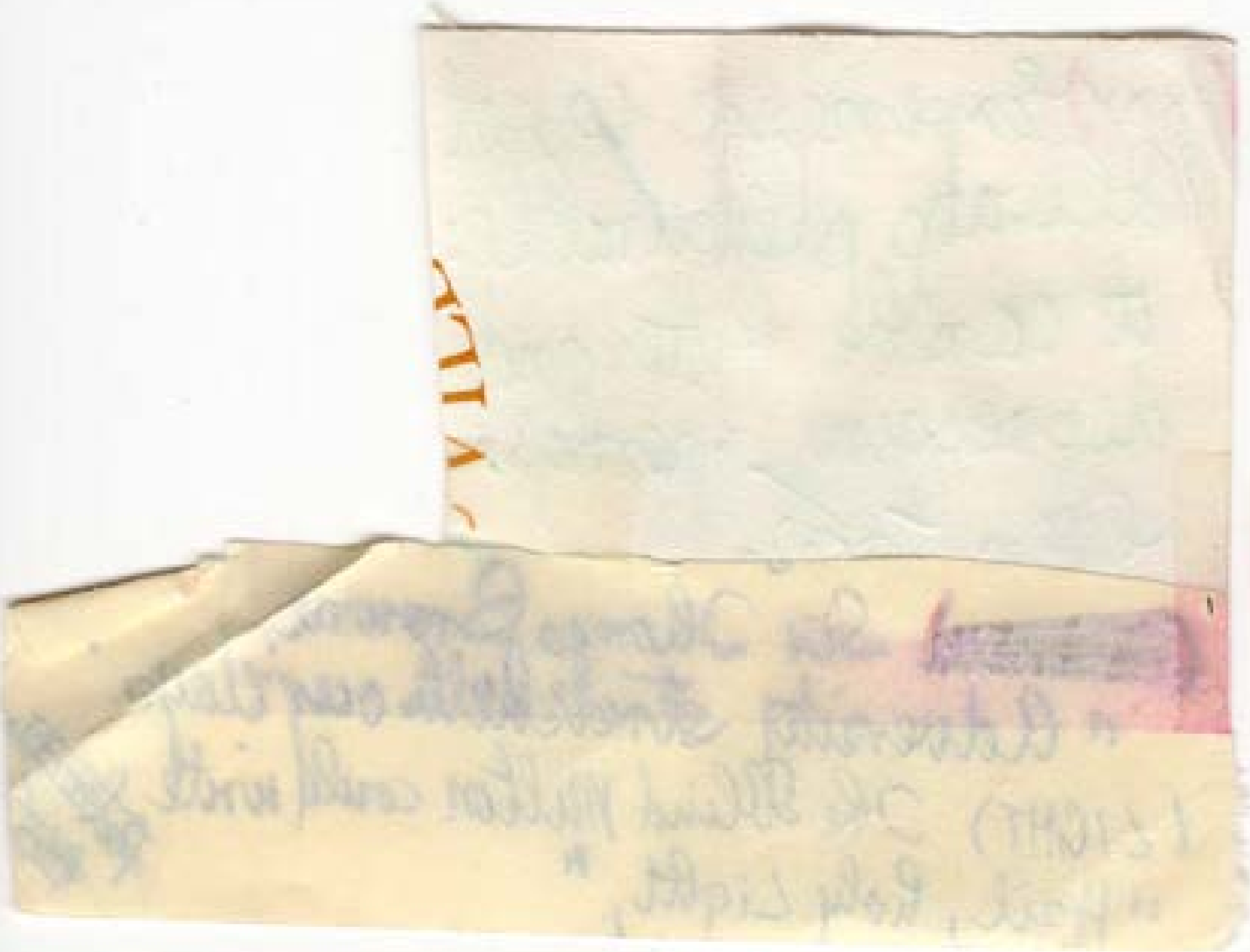
(XXV.) The aspirant lives a kind of double life. He sees all his experiences as personal events just like other men do. But he also sees them within as material for study: what is and what ought to be his reaction to them?

34

(XXV) (24) Experience is not always pleasurable: it can be bitter and depressing, perhaps even tragic.

[redacted] Sir Thomas Browne, "Adversity stretcheth our days."

(LIGHT) The Blind Milton could write "Hail, holy Light,"



( ) It ~~would~~ is an illustration of the Yang-Yang coupling that, in general, great men are not without their small vices, ~~and~~ virtuous men not without their blemishes, and successful men not without their failures

-XXV- 42

Multitudes believe they can live without religion, which is possible, and without God, which is not. The very mind which makes this assertion is itself a projection from God. And themselves have turned into gods on such a superstition as God

(XXV) 37

(XXV. 32) Problems and troubles come to all alike, at different periods of their incarnation, to the wise and the foolish, the passionate and the controlled, so that it would be futile to try to find one person who has never had them. But wisdom or foolishness will be revealed by the attitude, mental and moral, brought to deal with them, and by the dependence on self alone, or on self and Oversell ~~them~~ together.

(XXV 40) Miguel S[redacted]
SERRANO referred to what
he called "the de-humanizing
path of the Orient" and
asserted that modern
western Christian man dre
not want it. He would

find his solution by combining the two — contemplative life and active life — in a single mode.

(XXV) the trivial tasks which, in their totality, drain off energy; the abusive caresand problems

43

which, with the course of
time diminish hopes
and wear down idealism
— these may be there
but inner resources
are also
there.

(XXV) We must solve the problem by accepting the fact that it lies on two utterly different levels — the immediate and the ultimate — simultaneously.

39

(XXV) Those who are unready for the higher truth will also be ungrateful to anyone who foolishly brings it to them.

(XXV) We exist on more levels than one, from the grossly ~~material~~ to the purely ethereal. We have to physical take care of our body of our ~~bodily~~ vital force, our emotions and thoughts because we have to live with them and use them.

3)

(XXVII) Whether freed from the demands of sex by the coming of old age or by the fulfilment of spiritual aspiration, he who enjoys this freedom can turn his mind to the Peace within more easily.

(XXVII 18) This calmness comes partly from the self-imposed training of thoughts and feeling during the day's activity; partly from practice of meditation; and partly from knowledge of the world — Idea and

the profound trust in the World-Mind which it engenders.

(XXVII) Because he is seeking the
15 ultimate source of true joy,
he is more likely to find it,
if he searches forth with
a cheerful heart than with
a miserable one

11 (XXVII) These moments when negatives are non-existent and peace within its vord can only be called delicious, exquisite, and he will do well to linger over

them and stretch out the line

(XXVII) 22 To enter into the presence of a high inspiration, feel its ennoblement tend understand its message brings a deeply satisfying joy!

(XXVII) His even-
ness of temperament
comes gradually of
itself as he lives
more and more
with the deeper
part of his being.

(XXVII) Why does a smile on any-
one's face render that face more
attractive in a woman and more
welcome in a man? Is it not

because we believe the person
live in a happy mood or a
friendly attitude?

Hung Chou often
said: "Since I received
enlightenment I have
always been cheerful
and laughing
in the infinite wonders of
truth

(XXVII) 23 ZEN

(XXVII) Life ~~carries~~ bears some beautiful moments to us, but also some sad ones. This is its inherent nature, the way things are.

There is no other remedy for human suffering of the emotional kind than this acceptance of truth: all else is palliation merely

— XXVII

XXVII

The more he gathers in this peace the less he feel of the need of artificall stimulants like drugs or tobacco or alcohol.

(XXVII) It is true that a number of men find peace of mind in abundance of wealth, but it is also true that they do not find the greatest peace of mind! This comes from, and can only come from, the abiding tranquility of the Oversoul.

(XXVII) 13 The satisfaction, even happiness, got from any thing or person is certainly there. But it is only there for a limited time and in a limited way and to a limited extent. For by relaxing from the desire when it is first gained, the tension is dropped and there is inner peace. This may last a short or long time. But other situations will arise which oppose, reduce or even destroy it and remove whatever satisfies him now may bore him

SITUATION

later on.

(.) XXVII.

14

The ordinary man, living his simple existence uncomplicated by questions about the abstract meaning of that existence, not troubling his head about yoga, religion, God,

and such matters, (limited) enjoys his own
kind of peace, one which the
Quaker has forfeited.

(XXVII) 16 The first way of finding peace is to turn away from the tumult of thoughts and ~~and~~ look for the still centre within when harassed by a hard problem or situation

When it is found and just when it leaves, or must be left, ask it for the guidance needed. Let it correct those thoughts

( ) The suffering which is attached to life may vary in extent and kind but it is missed by no one

(8)

XXVII

(7) (XXVII) The frequent practice of meditation slows down emotional responses and thus makes the practiser more relaxed, calmer.

(xxvii) The Beneficent Providence of Mediation believes that Conventional Negotiation and Time produce the Practicism that [illegible] [illegible]

① (xxvii) When people seek excessive entertainment, amusement, what are they doing but confessing their lack of happiness and their need to forget

this fact?

(XXVII) However adverse or difficult a situation may be, it is not only in conformity with the Quest to keep one's equanimity but in the end tends to advantage

(6)

(XXVII 3) That mind is truly free which has emerged from the common state of being conditioned, distorted, unbalanced and physically sense-bound

TELEPHONE 21-359
P.O. BOX 1225

VICTORIA ST. WEST,
AUCKLAND, C.1

(XXVII[4]) Did ~~Buddha~~ Gautama magnify the sorrows he came across during his first free exploration of the world outside his palace? Was it fair to concentrate on them alone?

(XXVII) (5) Suzuki always kept imperturbable, alw
– ays calm, whenever and wherever we met, or, as
Herman Hesse said of him, "He ~~doesn't~~ does not
allow

himself to be touched". This was when Arthur Koestler's Criticism of him appeared in "The Lotus and the Robot."

(2) Most men do not learn the practical wisdom of life the easier way. They do not heed the true seers ~~sages~~, the far-seeing, the inspired prophets. There is a harder way which they choose because it appeals both to their animal instincts and selfish purposes. This is why they must ~~needs~~ be tutored by

XXVII.

necessity, that is to say by harsh circumstan-
of their own making, by karma. —ces

(XXVIII) (1) Whatever one is doing, to stop suddenly at an unarranged moment and in an unforeseen position becomes a useful exercise when repeated several times ~~a few times each~~ every day. It is necessary to hold the whole body rigidly fixed in exactly the posture which had been reached at the very moment of command. Even the expression on the face and the thought in the mind must be included. This is one of the 'Awareness' exercises, they ~~also~~ are performed when sitting walking working eating or moving.

(XXVIII) The use of
(2) short state-
ments made by a master to a disciple as a means
of getting the flash of enlightenment
often strangely worded, flourished in China
during the TANG dynasty. It was (1)
taken up later by the Japanese,

among whom the method's original name—
"Kong-an" changed slightly to "Ko-an".
Despite extravagant claims made for it
the successful practitioner got a glimpse
only, not a permanent and full result.

(2)

(XXVIII) The cross is a symbol given to man
(3) by the creative imagination of ~~the~~ his
race's early seers. ~~The~~ That cross-bar
is his ordinary ~~life~~ everyday life
which he shares with all other men. Its
upright bar is his higher spiritual life

which he shares with God. The entire figure tells him that crucifixion of his ego is resurrection of his spirit — normally and daily dead in the material life.

(XXVIII) The sign made by joining the ~~finger~~ of the RIGHT hand so as to form a ~~to~~ circle

THUMB TO TIP OF FOREFINGER

show that the persons know the highest truth. It appears in both Hindu and Greek Orthodox sacred pictures.
(atman is one with Brahman)

Note that all this happens without any effort on his part, without any use of the personal will. It is all done to him. Grace acts in the same way

3