

) The time is not far off when further observation of his environment will force him (to) pause, and try to know the observer and clear up his real relation to the world

) There are not only the Long and Short Paths in philosophy: there are also the outward and inward Paths.

† † - What is the World? - and Who Am I? Both ought to be followed until they terminate in unity. Cosmic Power can reveal itself within the seeker as Essence and outside him as Existence.

( ) He who, confronted by the facts of the outside world, seeks to study it in a certain way, like the metaphysician is in philosophic eyes acting correctly but incompletely by setting up unnecessary and unfair limitation to his investigation. On the other hand, he who turns away from the confrontation towards his own inner self, like the mystic, is also acting correctly but incompletely by rejecting the world. He cannot remove it from existence even though he can remove it in meditation, from his physical senses and hence from his consciousness.

( ) The cosmos is not his personal creation but the World-Mind's, which includes the hierarchy of invisible beings through whom it works; all three are an unbreakable relationship - Gods, man and the universe. Mentalism harmonizes the three.

( ) So far as science seeks to explore the world of physical Nature and to solve the mystery of the physical world, it is acting rightly. We who study philosophy admire its effort. But we feel that it is acting wrongly - not from its own standpoint, of course, for it has set up certain standards. It leaves out certain facts and puts in certain limitations upon its own work.

The time is not far off when further observation of his environment will force him (to pause, and try to know the observer and clear up his relation to the world

There are not only the long and short paths in philosophy; there are also the outward and inward paths.

What is the World? - and Who Am I? Both ought to be followed until they terminate in unity. Cosmic Power can reveal itself within the seeker as presence and outside him as existence.

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( ) It refuses to investigate certain phenomena and holds a biased hostile attitude toward them.

( ) While he is still young in the inner life and excited by the panorama of its possibilities, he may overdo optimism.

( ) Students of philosophy have learnt that there is a path of preparation called the Long Path, and its advanced sequence, the Short Path. The formula "Who Am I?" aptly summarises it because it explores the inner self.

( ) They have also learnt that there is another path which explores man's relationship to, and knowledge of, the physical phenomena which surrounds man. This is summarised by the formula "What is the world?"

( ) In (the) "Who Am I?" way it is necessary to descend into the deepest point of meditation to come into complete communion with Spirit: The world is then blotted out, the ego vanishes, there is complete impersonality

( ) What is the world? What he finds within his own being by carrying on meditation as far as it will bear him, is not other than what the scientist will one day find when he completes his work by pushing on through physics into metaphysics and into parapsychology, through into the higher processes and levels of the mind

( ) If you (mystic) start with "Who am I?" you arrive at Mind: If you (scientist) start with "What is the Universe?" you arrive at Mind. So both searches end in the same source. Philosophy being balanced, uses both Is not such a reconciliation the better result? Why not the best?

( ) Whether he chooses one path ~~right~~ ✓ or the other is not a crucial matter since both are necessary to a full philosophic inquiry, and penetration into truth. In this way equilibrium is achieved in himself and completeness in his knowledge.

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Whether he chooses one path or the other is not a crucial matter since both are necessary to a full philosophic inquiry, and penetration into truth. In this way equilibrium is achieved in himself and completeness in his knowledge.

Although outwardly and seemingly different, the two paths are not really so; there is no quarrel or rivalry between them: both are constituents of Mentalism. It honours unhesitatingly the sages who teach either way.

( ) It would seem that there is a wide difference between the two paths. This is so for they pursue opposite directions. But it is so only in the beginning, when the intellect, as a scientist or a metaphysician goes as far as it can, it is forced to stop, wait and wonder -- the light may then reveal itself the essence of the *atom* is the essence of the observer.

( ) "That Thou Art!" exclaims the old Sanskrit text. Behind all the facts collected by the most advanced scientific research and metaphysical exploration; behind the deepest penetration of consciousness by the meditator: there is one and the same thing only, God, Man and the Universe hold and share this secret

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✓ atom? (See p14).

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( ) If after meditation period the body is too stiff and the muscles of the limbs too inactive it will be easier to get up if the trunk is moved from side-to-side for a little while.

( ) The fear of annihilation which comes to a number of persons who meditate deeply enough and which forces them to withdraw themselves from the practise for that session is justifiable.

⊕ There is an experience which seems to be equivalent to self-obliteration. Nevertheless, it is not the end of existence for it is followed by an entry into the beautiful white light bringing an immense feeling of space and goodwill of harmony and liberation from all that is low; of peace and compassion. The whole experience is so vivid, so real, so convincing - all through from beginning to end - that whether or not it recurs will remain forever in his memory. It has also a strange power when recalled years afterwards in moments of trouble and distress to provide inner help and support.

( ) Jung's archetypes - as far as I know of his thought and I am not a student of much of it - apply to the unconscious of the human being. The archetypes of the World- Idea, if you wish to call them that, apply universally and are not concerned with the human species alone.

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( ) The smallest one-celled creature is alive with an energy which comes from the universal energy which is the expression of the World-Mind.

( )) There is a feeling of sacredness of holy peace at such moments and they should be cherished for the precious moments that they are. They contain hints of the communion with the Higher Self, elements of something beyond the ordinary self and possibilities of transcending the past with it's debris of memories and mistakes.

( ) If these entities are allowed to enter one's body or to take over one's consciousness one will only have one's self to thank for having played the dangerous game of spiritualistic mediumship.

( ) There is protection there is guidance for the sincere earnest and sensible quester but it is not always apparent. Or, if perceived, it is so only long after the event. Both these statements are true of some questers but not true of those others who recognize the warning for what it is and who heed it in their subsequent actions.

( ) The psychically sensitive man will note in many cases that as another person comes closer to him he feels increasing awareness of the alien aura until finally it interpenetrates his own fully.

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4/23/77

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# 79

P.B.

pg. 1.

( ) The eyes automatically set themselves in a kind of distant mysterious look, ~~+~~ far-off, engaged in some strange thought, or, perhaps, thoughtlessness.

( ) With fanaticism there comes rigidity, unbending, and, in fact, unwilling even to look at the evidence, which it finds of no interest.

( ) Desire ought to go with death. There should be peace in the man, not clingings, for he is then merely tormenting himself.

( ) The presence of pain, cruelty, evil, even, seems clear enough, - on this planet at any rate - and men must be forgiven if they doubt and question

4/25/77

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pc. 1.

2. 2.

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(P.B. con't.)

pg. 2.

God's goodness, or break out in open rebellion  
against God's wisdom. We may tell them that  
nothing can be created without creating the oppo-  
sites also, but that, like all <sup>the</sup> other explanations,  
will not satisfy the deep, deep probing intellect -  
even though that same intellect would be unable to  
find how a one-sided planet could exist.

( ) The <sup>h</sup>onorable man who lives by a decent  
code of ethics, has to be surpassed by the seeker, -  
since he believes in a life and goal which is still  
more honorable.

God's goodness, or break out in open rebellion

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( ) The Socratic man who lives by a decent

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since he believes in a life and goal which is still

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(P.B. con't.)

pg. 3.

( ) The philosopher who takes to writing down his conclusions, and who sticks firmly to those conclusions, will then try to impart some of that firmness of faith to others.

( ) A worthwhile piece of art, - whether it be music, or composition, or painted picture, - if it is inspired, will be able to shift a man's attention from other and personal things, to itself, and hold that attention, however briefly. In short, it helps him to forget the self, and to become the other. Now, if he could make that same

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pg. 4.

transition from the self, to a higher level of consciousness, where the highest part of his being resides, but is seldom brought within the circle of consciousness, he will achieve the greatest blessing he could give himself.

( ) Must he live with the time in which he is

born, and be married to the thought which prevails then, or should he go back, far back, to the wisdom of antiquity.

( ) Is it not for us, who are called, to the

philosophic work, to meddle directly in the <sup>t</sup>urmoils

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pg. 5.

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nothing, - and brings the philosopher criticism  
or persecution. If, however, he has some useful  
ideas to contribute, it is better to do so indirectly,  
through other persons, and not himself, directly get  
into the action.

( ) Even if we do borrow as much wisdom as  
we can find from antiquity, we should not, when bring-  
ing it forward, forget, or mistake the time in which  
we live, and, if possible, bring the old to cohere  
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( ✓ ) It is of the highest importance to anyone who wants to learn meditation to learn first, how to sit still, to keep the body in one place, and, if possible, in one attitude for lengthening periods of time with each day's or, perhaps, each week's practise. This, is the beginning, as it is also the end. For, as he learns to keep the body quiet, Nature begins to ease his thought into the quietness too, until at length, one day, there is a perfect harmony of mental and physical quiet, and then, Nature can speak to him and tell him the Great Truth about herself and about himself.

( ✓ ) If there is anything worth studying by human being after the necessary preliminary studies of how to exist and survive in this world healthily and wisely it is the study of man's own consciousness. Not a cataloging of the numerous thoughts that play within it but a deep investigation of its nature in itself, its own unadulterated pure self. ?

( )  
*inner mirror*  
( ✓ ) Just as a flat surfaced mirror will correctly give back an image of whatever is presented before it, so, a properly quieted mind will register objects, creatures and persons just as they are and will not disturb them by distortions prejudices or expectations. The man whose inner being is purified controlled and concentrated is able to live in the world and yet not be of the world. Is able to go through worldly experiences and happenings and yet not be pulled out of his tranquil centre by them.

( ✓ ) He who can stay in the world and keep his calmness in all conditions whether they be attractive or repulsive, who can move in society without falling victim to the desires, attachments or greeds which afflict it; who never lets go of the still, divine center within himself, whether alone and quiet, or whether with

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*Human Nature*

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true samadhi.

- ( ✓ ) There is peace and there is sacredness in those moments when we worship the rising or the setting sun/ carried away by its beauty and its glory.
- ( ✓ ) We must look for eternity in the present moment, <sup>now</sup> NOW, and not in some far-off after life. We must seek for infinity HERE <sup>here,</sup> in this place, and not in a psychic world beyond the physical body.
- ( ✓ ) ~~At~~ A point may be reached when the meditator becomes alarmed by the ~~onset~~ <sup>onset</sup> of an ~~apparent~~ <sup>annihilating</sup> ~~experiences~~ <sup>annihilating</sup> which will blot out his very ego.
- ( ) Professor Radhakamud Mukerjee, initiated me into a useful procedure which he had learnt from his teacher who had also been the teacher of the celebrated Swami Yogananda. This was ~~at~~ <sup>at</sup> the beginning of meditation practise to move the body a little ~~from one side to another,~~ <sup>the other</sup> until it gets into an easy comfortable posture.
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OK @ retype: Blackie rubbers

#84

- ( ✓ ) If after meditation, <sup>period the ~~XXXXXX~~</sup> ~~the~~ body is too stiff and the muscles of the limbs ~~are~~ too inactive, it will be easier to get up if ~~the~~ the trunk is moved from side-to-side for a little while.
- ( ✓ ) The fear of annihilation which comes to a number of persons who meditate deeply enough and which forces them to withdraw themselves from the practise for that session is justifiable.
- There is an experience which seems to be equivalent to self-obliteration. Nevertheless, it is not the end of existence for it is followed by an entree into the beautiful white light bringing an immense feeling of space and good will, of harmony and liberation from all that is low; of peace and compassion. The whole experience is so vivid, so real, so convincing all through from beginning to end that whether or not it recurs it will remain forever in his memory. It has also a strange power when recalled years afterwards in moments of trouble and distress to provide inner help and support.
- ( ✓ ) Jung's archetypes, <sup>as far as I know</sup> ~~of~~ of his thought, and I am not a student of much of it - apply to the unconscious of the human being. The archetypes of the World-Idea, if you wish to call them that, apply universally and are not concerned with the human species alone.
- ( ✓ ) The smallest one-celled creature is alive with a n energy ~~that~~ <sup>which</sup> comes from the universal energy which is the expression of the World-Mind.
- ( ✓ ) There is a feeling of sacredness of holy peace at such moments and they should be cherished for the precious moments that they are. They contain hints of the communion with the Higher Self; elements of something beyond the ordinary self, and possibilities



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The smallest one-called creature is alive with a nervous energy comes from the universal energy which is the expression of the World-Mind.

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- ( ✓ ) If these entities are allowed to enter one's body or to take over one's consciousness, one will only have oneself to thank for having played the dangerous game of spiritualistic mediumship.
- ( ✓ ) There is protection, there is guidance for the sincere, earnest and sensible quester, but it is not always apparent; or, if perceived, it is so only long after the event. Both these statements are true of some questers but not true of those others who recognize the warning for what it is and who heed it in their subsequent actions.
- ( ) The psychically sensitive man will note, in many cases, that as another person comes closer to him he feels increasing awareness of the alien aura until, finally, it interpenetrates his own fully.

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( )

( )

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Seek the centre of inner gravity and try to stay in it. Try to avoid being pulled out of it by emotions and passions whether your own or other people's; by anxieties and troubles, in short, by the ego.

( ✓ )

There is some truth in the claim of both Japanese Buddhists and Western materialists that human beings created the idea of God and later believed in their creation to the point that they found it necessary to worship God. But this is not the whole truth and left by itself, it may become misleading. It must be properly inserted in its place within the whole truth whose first and basic tenet is that there ~~is~~<sup>is</sup> something real behind the idea of God although the idea itself may be a product of imagination.

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OK

#6

@: ✓ 7<sup>th</sup> Para on Jn.'s scale

( ✓ )

The author needs to sustain a concentration upon ~~his~~ work. Too many visitors and involvements take him away from this work and thus injure it to some extent.

( ✓ )

Sustaining the effort to make a consistent single whole, which is a book, is not in my temperament, not one of my skills; yet, I have written several books; but they are really, a number of ideas linked together, ideas which emerged at different times and at varying intervals.

( ✓ )

The researcher and writer into such topics as I deal with must reject the social obligations of convention. His time is too valuable to be wasted and his personal contacts must be carefully limited if he is to do his work properly. Therefore he guards both freedom and independence despite the disapproval of those who would rob him of one or the other.

( ✓ )

To see this truth for the first time is to experience something which will be long remembered. To find some higher meaning in his personal existence is to fortify his will and to buttress his ideals; to ascertain the fact that there is a link between this universe and time and space and a Mind which is above both is to experience an indefinable satisfaction.

( ✓ )

The mixture of thoughts and feelings along with the body, which a man considers as himself, which is the identity that he accepts, "and imaginatively" is hard to banish willingly into a condition of oblivion and unconsciousness. It would be harder still, to take out of the picture all attachment to his own person and to put into it the attributes of consciousness.

OK

The author needs to sustain a concentration upon his work. Too many visitors and involvements take him away from his work and thus injure it to some extent.

Sustaining the effort to make a consistent single whole, which is a book, is not in my temperament, not one of my skills; yet I have written several books but they are really, a number of ideas linked together, ideas which emerged at different times and at varying intervals.

The researcher and writer into such topics as I deal with must reject the social obligations of convention. His time is too valuable to be wasted and his personal contacts must be carefully limited if he is to do his work properly. Therefore he guards both freedom and independence despite the disapproval of those who would rob him of one or the other.

To see this truth for the first time is to experience something which will be long remembered. To find some higher meaning in his personal existence is to fortify his will and to buttress his ideals; to ascertain the fact that there is a link between this universe and time and space and a mind which is above both is to experience an indelible satisfaction.

The mixture of thoughts and feelings along with the body, which a man considers as himself, which is the identity that he accepts is hard to part with willingly into a condition of oblivion and unconsciousness. It would be harder still, to take out of the picture all attachment to his own person and to put into it the attributes of consciousness.

P: 1/2 page on this scale

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( ✓ ) For qualified persons, and not many are, there is a form of meditational exercise which leads to a certain power over one's dreams and enables the practitioner to get into and get out of those dreams. With further knowledge and practice he can even bring a dream under his own control. But not only are certain ~~mental~~ qualifications of a <sup>moral and mental</sup> ~~certain~~ character required of him; he has also to take certain risks which attend this enterprise.

**VISUALIZED**

( ✓ ) ~~subject~~ **WILL** ...visualized figures can be concentrated on with such intensity as to make them seem like real ones. Such an experience which is sought in certain meditation disciplines is used as an illustration of the tenet that everything known, is, in the end, a mental experience.

( ✓ ) The philosopher is a practical man. He understands quite well, as much as any materialist, that he has to live out this physical life to which he was born in the physical world of which he is a part. And that therefore, although it is metaphysically graded as being like a dream it must be dealt with properly, adequately, efficiently and attentively.

( ✓ ) Many of the Gods worshipped in ancient cultures ~~the~~ Western or Eastern ~~are~~ are simply states of being. (did you say para?)

cont disk #7

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VISITATED  
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Many of the gods worshipped in ancient cultures - Western or  
 Eastern - are simply states of being. (Did you say gods?)

and that's it

OK ✓

( ✓ )

They are not to be regarded as living personages but as symbols of that higher state of being. For the masses, their picture and form may represent a useful object of worship since it is difficult for the masses to form abstract conceptions of such states. For us who study philosophy they represent conditions superior to our present one and, to whose attainment we should aspire.

( ✓ )

It is not easy to always know what to do in certain situations and this creates anxious states of mind and may lead to vacillating decisions. In that case, it is better to make the experiment of waiting a little and praying to the Higher Self for guidance before falling asleep. Then, immediately after awakening, or rather, ~~between~~ <sup>in</sup> that brief state between ~~sleep and waking~~ <sup>sleep and waking</sup> to remain passive to whatever thought, message or picture presents itself. This may require repetition day after day until the result is successful.

( ✓ )

It is better to practise meditation neither with eyes fully closed nor fully opened but to direct ~~them~~ their gaze towards the floor or towards a spot on the floor which is neither too near nor too distant but which seems most suitable to you. What is all ~~th~~ this work, this inner work of meditation other than, as a Japanese master once asserted, <sup>to</sup> keeping the physical body as still as possible ~~(is)~~ one sitting and then, <sup>with</sup> ~~when~~ the establishment of this physical stillness seeking mentally, for the peaceful center in the mind's own core ?

( )

( ✓ )

The materialists claim that our fortunes are determined by external circumstances; that we are manipulated by heredity and environment, and there is much truth in their claim. But when they limit the results to these causes alone, they are mistaken; for they omit ~~of~~ what is of not less importance

They are not to be regarded as living personalities but as symbols of that higher state of being. For the masses, their picture and form may represent a useful object of worship since it is difficult for the masses to form abstract conceptions of such states. For us who study philosophy they represent conditions superior to our present one and, to whose attainment we should aspire.

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It is better to practice meditation rather than to try to close not fully opened but to direct towards their case towards the floor or towards a spot on the floor which is neither too near nor too distant but which seems most suitable to you. What is all this work, this inner work of meditation other than, as a Japanese master once asserted, than keeping the physical body as still as possible in one sitting and then, when the establishment of this physical stillness seeking mentally, for the peaceful center in the mind's own core?

The materialists claim that our fortunes are determined by external circumstances; that we are manipulated by heredity and environment, and there is much truth in their claim. But when they limit the results to these causes alone, they are mistaken for they omit what is of not less importance

aspire.

( ✓ )

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