

ENVOYEUR:
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BURDETT, NY
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NEW YORK
1896

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1. Artistic composition and production, aesthetic style and method involve the artist's freedom if he is to do really worthwhile creative work originating in his own deepest inner life, that of his secret spiritual identity. He must be determined to keep uncommitted.
2. The man who has discovered the mentalistic source of beauty does not need to disdain its physical expressions. He can accept them because he has adjusted his life to the practice of inner freedom in the outer world.
3. That which is most evident and attractive and inspiring in what the best artists and composers give us is not far from that which is given in thought and feeling to others who have felt the Presence.
4. All who work in art or literature are not even artists, let alone inspired. This is much more so in our times than it was in earlier centuries.
5. The call of higher feelings and finer sensitivities may come through varied channels. Among them is ~~of a Beauty in its noble expressions.~~ The word beauty is often used with reference to mere wallowing in sensuality.
6. In these days when so much of art is nothing of the kind at all, when true aesthetic and poetic inspiration becomes rarer and rarer, it is more needful not to desert the best of the past while welcoming or seeking fresh living creativity in the new.
7. It is not enough to seek originality and independence without using the sieve of discrimination. These objects can be got but along with madness or caprice or chaos as part of them.

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57. Work on such themes inspires a writer, a thinker or a teacher, as work on the higher levels of art must inspire the creative artist.

58. Even the finest compositions in literature, art or music must fail him at this point, for they cause him to look outside. And he must look for the strength to continue, the support during tragedy, inside himself.

59. If an artistic style renders great ideas seem greater still let us honour it for the enrichment given us.

60. This feeling will come up at times. He should respect it by patiently allowing it the largest freedom to grow.

61. In the choired singing of a Russian church, in the Sanskrit chanting of a Hindu ashram, the soul of bhakti finds a magnificent outlet.

62. No nation can call itself truly civilised which does not value and encourage the teaching,

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57. Work on such themes inspires a writer, a thinker or a teacher, as soon as the higher levels of art must inspire the creative artist.

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15. When the last count is made of the experiences which the society of others has given us and of those which solitude has made us undergo, we shall find ourselves indebted to both.

16. To renounce the world is merely to exchange one kind of residence and one form of activity for another. We live in the consciousness, experience all happenings in it, and cannot renounce it whatever form or appearance it takes. There is in fact a hierarchy of worlds to be passed through.

17. Not all persons leave the world because they cannot cope with it: some do so for the very opposite reason. They can handle its affairs only too well, they know its human weaknesses and deformities from personal experience and can counter them. But enough is enough: their scale of values is now on a new higher level.

18. The conventual life, though usually providing only for the bare necessities of nuns, was sometimes managed with more humane consideration and shrewder understanding. In the new 17th Century convent of Anacapri the recruits came from well-born families so they were thoughtfully provided with suites of rooms, each with its own servant.

19. To sit on a fine day on a park-benche or cafe-table watching the late afternoon or early evening sky's light change, the colors of objects dar

34. The search after tranquillity today drags us outside our physical selves as well as inside our mental selves. The world is so noisy, so full of machines and people that escape is a real need.
35. On the positive side a monastery will not only shelter him against the materialistic world but also support him in his endeavours. This is the theory. What happens in practice is another matter sometimes.
36. It is time well used and not lost if, in the presence of Nature's masterpiece--the solar beauty at its dawn or declination--he turns his back on personal activity to pause for a few moments or minutes, admiring quietly, even humbly reverent. Such attention is, for the atheist, religion discovered: for the toiler, art appreciated.
37. The awakening of dawn, when every little bird bursts into song or recites a threnody, should bring new hope to a man. But it can do so only if he lets it. And for this he must put his own person aside, open his mind, make passive his heart and slow his breathing.
38. That time is not wasted which a man spends amid the silence of a great forest to ponder on his duty and reflect on his destiny.
39. I need leisure in my daily life, space outside my windows, quiet from my neighbours and privacy, obscurity even, as defence against invading crackpots--yet how little I have these conditions.
40. Vineyards slope down the hillsides from beneath my window and far along these hills bordering the lake. They were covered by bare wooden stakes when I came to live here. Now the season is advanced enough for green growths to clothe the stakes. In October the grapes will be harvested.

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37. The awakening of dawn, when every little bird bursts into song or recites a litany, should bring new hope to a man. But it can do so only if he lets it. And for this he must put his own person aside, open his mind, make passive his heart and slow his breathing.

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73. To get up and move too soon after the glimpse has come to an end is to lose some of its heavenly after-glow. To refrain from any movement, keeping still and being patient, is to enjoy that glow till its last flickering moments as one may enjoy the last moments of sunset.

74. A mood of deep abstraction when, although the eyes are open, he appears to be looking beyond the immediate surroundings with no precise focus but with apparent wonder.

75. At this stage thoughts are removed by
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80. It is always helpful and sometimes necessary to let the eyes close for a while if concentration is to become more intense. But the mind too needs to turn just as decisively away from all other matters to gain its freedom for metaphysical thought, aspirational uplift or even for the utter delicacy of mystical thoughtlessness.

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127. The mere act of overthrowing conventional forms has no merit in itself, and may be evil. The value of it depends on the circumstance.

128. Even if he offered them the whole truth would they, could they respond? History is not encouraging on this point.

137. They see only themselves and only the particular spiritual path they have chosen. Are they sectarians?

138. This knowledge that life in this world can never be fully satisfying makes him commit himself one day to the quest.

139. A death of someone loved or respected may come as a shock but time dwindles its force, resignation lessens its sadness.

140. The belief that a guru will do for him once and for all what in the end he has to do for himself belongs to the untutored masses and the sectarian mystic circles.

141. There is an ever-growing following for these movements. Reincarnation, yoga theory, altered consciousness have become believable.

142. Their behaviour betrays a juvenile adolescent emotionalism but some of their protests are in worthy causes even though others are stupid and ignorant.

143. He may not share the enthusiasms of the young but he will understand them. He may not become querulous and censorious when old but he will understand those who do.

144. It is so intimate a relationship that he ought not rush into it without some pause.

145. Their petty uninteresting minds are matched by their petty unimportant lives.

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68. Inspiration has manifested itself in many lands and in different forms, through widely spaced centuries and various kinds of channels. Why limit culture to one contribution, one land, one form, one century and one channel alone? This applies not only to intellectual and artistic culture, but also to its religious aspect. We may go even farther in this matter and apply the same idea to personal gurus. Must we always be moored to a single guru? Cannot we respect, appreciate, honour, venerate and receive light from other ones in addition?

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75. He will collect his ideas not from books alone, but also from various other sources, orthodox and unorthodox, conventional and off-beat.

76. Song from "South Pacific," the musical opera.

Who can explain it?

Who can tell you why?

Fools may give you reasons,

Wise men never try.

77. Is it really pretentious to give importance to politeness in behaviour in an age when the decay of manners is plainly visible? To those old enough to have seen better the difference points up moral value of consideration for others in human society.

78. "Manners--you can't go into society without them," wrote Ann Bridge in a novel in 1932. Now, forty years after, how much they--or society--have deteriorated.

84. How often is reasoned judgment pushed aside by mere physical appeal which obscures what is below the surface.

85. It is good to find his own way, if he can, but if he cannot there are serviceable books which can help guide him.

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46. If a man lets his animality and carnality overwhelm him, if he abandons himself to them without any inner restraint, there will be little mental equilibrium for him.

47. There is an etheric light-body, electromagnetic in some ways, which is a replica of the physical one. Under certain conditions it may become visible, wholly or in part. It relates with the organic functioning, the health and strength of the flesh-bone structure.

48. I do not know if they were themselves vegetarians but both Diderot and Voltaire made strong pleas for the cessation of slaughter of animals for food.

49. If the goals of life are not redefined on a higher plane, the status of life remains, hovers between that of the animal and the human and does not become fully human.

50. Other than support of the body's life and satisfaction of the body's senses, their existence is meaningless, their relationship shallow.

51. We have a body and the body's world. We live in both and must acknowledge their demands as we must acknowledge their existence. We use the body to get experience in the world.

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11. The ministers of religion who claimed to be doing God's will and the advocates of godless communism who claimed to be doing the work of historical necessity were both merely uttering personal opinion. What did God or history really have to do with it?

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

13. Caste is certainly a fact of 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.

14. How dreadful the times must have been that many people, despairing of conditions prevailing in the world, left it altogether and entered religious establishments.

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

16. Wrapped in the narrow confines of his little self, rarely seeking to expand beyond it, without interest or aspiration outside a half-animal existence, he perishes forgotten.

17. 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 violence." To which one could add cynicism and hypocrisy.

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- 29-25. No war erupts among men without thousands of prayers coming from them or their kinsfolk for victory for the nation, defeat to the enemy, help, protection, healing and even life itself.
- 30-26. When the Mongol hordes of China threatened a second attempt at invading and conquering Japan the priests of all the religious sects prayed feverishly to avert the calamity, but the regent Tokimune, who was a practicing Zen adherent, remained calm, firm and imperturbable, merely waiting on events. The invasion came but failed, defeated by a providential typhoon.
- 32-27. We see what appears to be evil rampant in the world, especially in this century, but it is not absolute evil. It is destined to disintegrate and vanish. How can you be so sure? Because if man grows he comes to the truth. If he does not then he loses his manhood for a time. His evil goes with him. The man who lives in the truth lives in ethereal light, beautiful peace, even if the shadows are there. He sees on deeper levels where evil cannot penetrate and where the senses of unevolved men cannot extend. If you are not able to know the great truths for yourself then believe in them.
- ~~30~~ 31-28. The best solutions which politics have given the world in the past 150 years have not gone beyond unstable ones, valid only for the time being. Nor could it be otherwise in a society where friction and selfishness, and in a world where time and change, dominate the scene.
- 33-29. The vengeful hate-filled hysteria with which black leaders, leftist revolutionaries and political fanatics try to arouse their young followers can only destroy them spiritually.

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30. The world is too full of ill-will. Men are so ignorant that they injure themselves unwittingly by their multiplied and prolonged bad thoughts concerning other persons.

³¹
31. Is it only for a group of specialists living in, and only communicating with, their shut-in little circles? That was certainly the situation in former times but is not, and ought not to be, in our own all-changing times.

³²
32. They are not evil in the fundamental sense of the word, all these men who commit crimes to further what they believe to be a righteous cause: they are mistaken.

³³
33. To revive this ancient knowledge, to re-activate its study, and to bring it into a modern adaptation and application--this has been the aim of several scattered pioneers during the past hundred years.

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34. Why is evil so rife among men? We may understand why the Manichean answer, that the world was made by Satan, had such appeal for men like Augustine.

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35. Long-revealed truths that have only a feeble influence must be reaffirmed by inspired men or proven by scientific men. Poets must celebrate them anew and religionists fit them into their credos.

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36. It is not surprising that a number of persons, whether young or aged, seek a safe refuge from the world's stress, a kind of cloister wherein to find inner peace.

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37. Perhaps a considerable contributor to youth's protest is the feeling that they--and they blame their elders for it--are doomed to general nuclear extinction in unavoidable war.

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38. What may be true on the ultimate level-- the non-existence of evil, the reality of the Good, the True, the Beautiful--becomes false on the level of duality. Here the twofold powers, the opposites, do exist, do hold the world in their sway. To deny relative evil here is to confuse different planes of being.
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39. Coarse feelings, unrefined tastes, poisoned minds and foods, gross passions and insensitive minds find their own levels in everyday living.
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40. Sir Thomas Browne, shrewdly wrote in the 17th century "when the unknown was the means of their continuation, and obscurity their protection."
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59. The beautiful is allied to the good. If we cultivate beautiful feelings evil ones begin to get dissolved.

60. Spiritual teachings of doubtful quality are well mingled with the others of much higher value. The confusion of both has always been present but hardly ever has it been so great as it is at present.

61. It is not only their actual violence which is such an ugly feature of these mobs but also their ferocity.

62. What is the opposing quality to the violence of today? Not merely non-violence--a negative one--but gentleness--a positive one.

63. They make these violent gestures which are so unconstructive, which do little to set things right. Society desperately needs mending but their's is not the way.

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15. Time obliterates memories, cancels hates, annuls loves, diminishes or destroys both passions and illusions. Yet the most singular change is what it does to the sense of reality. More and more, material life seems like the stuff of dreams.

16. Dr. Samuel Johnson displayed his learning in the great "Dictionary" he created, overloaded with Latinisms though it was. He had his limitations and was insensitive to mystical feeling. But what else can one expect from a man who stamped feet on the ground to disprove mentalism?

17. It would be a total misunderstanding of mentalism to believe that it regards the universe in a dreary, unreal and unscientific way.

18. What we are is what we are conscious of. The mind makes its own reality. Consciousness is king.

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34. Neo-Platonism, with its mentalistic-mystical doctrine, is coming more and more to be seen as St. Thomas Aquines's metaphysical outlook than Aristotelianism as so many have believed for so long.

35. If the ego-mind is that which knows the objective world, it is itself that which is known by a transcendental Mind.

36. The moulds of time and place, ego and its extensions, which shape human mentalism, the forms of thought, belong to this maya, this alchemically transforming power of mind.

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40. We begin by understanding the ego--a work which requires patience because much of the ego is hidden, masked or disguised. We end by getting free from it.
41. Everybody is devoted to his own "I" quite naturally and inevitably. But the meaning of the term "egoist" must be narrowed down to one who habitually tries to use others for his own advantage or tries always to get his own way irrespective of the needs of others.
42. In all situations and at all times, he helps this victory over himself by the transference to an impersonal point of view.
43. What is this being, this ego, in whose service he spends the years, for whom he runs hither and thither, toils to satisfy its desires and suffers to curb them?
44. The ego's consciousness is a vastly reduced, immeasurably weakened echo of the Overself-Consciousness. It is always changing and dissipates in the end whereas the Other is ever the same and undying. But the ego is drawn out of the Other and must return to it, so the link is there. What is more, the possibility of returning voluntarily and deliberately is also there.
45. Human beings in general do not care to be reminded of their end, their mortality. How much more would they dislike this concept of their non-selfhood!
46. The ego-shadow produces its ~~part of~~ ^{part of} the inner experience or intuitive statement cunningly and unobtrusively intermingled with the real higher part.
47. This does not mean destroy the ego--as if anyone could!--but destroy its tyranny, harmonise its personal will with that of the World-Idea.

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44. The ego's consciousness is a vastly reduced, immeasurably weakened echo of the Overself-Consciousness. It is always changing and dissipated in the end whereas the Other is ever the same and undying. But the ego is drawn out of the Other and must return to it, so the link is there. What is more, the possibility of returning voluntarily and deliberately is also there.

45. Human beings in general do not care to be reminded of their end, their mortality. How much more would they dislike this concept of their non-selfhood!

46. The ego-shadow produces grotesque inner inner experience or intuitive statement cunningly and unobtrusively intermingled with the real higher part.

47. This does not mean destroy the ego--as if anyone could!--but destroy its tyranny, harmonize its personal will with that of the World-Idea.

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48. Knowledge of law, language or history can be collected and becomes a possession but knowledge of the Overself is not at all the same. It is something one must be: it owns us, we do not have it.

49. It is this, the deepest part of his being, his final essential self, which is a man's Over-self, and which links him with the World-Mind. It is this Presence within which evokes all his spiritual quality.

50. The silent secret part of the self is forever there, forever asking a little surrender of attention. But few give it.

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61. The World-Idea cannot be influenced or modified by any man. All he can do is to come into conformity with it.

62. We must honour the Universal Ruler of things and beings as the flower honours the sun for it is also the Source of Life.

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retype

15. Several Indian mystics, such as Tukaram and Ram Tirtha, have drowned themselves by walking into river or sea, and not always for the common reason that they were too old or too infirm. But willingly starving to death was regarded as a higher way of bringing one's life to an end. However all this has nothing to do with the barbarous murderous custom of suttee, which is forced suicide.

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 it depends on a person's karma more than on his age as to which shall prove best for him and from which he shall extract the most satisfaction.

17. 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, this position, or this person is part of his fate, that his only freedom in such a case is a moral one. He can select his mental attitude.

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12. Several Indian mystics, such as Tukaram and Ram Tirtha, have drowned themselves by walking into river or sea, and not always for the common reason that they were too old or too infirm. But willingly arriving to death was regarded as a higher way of bringing one's life to an end. However all this has nothing to do with the barbarous custom of suttee, which is forced outside.

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47. Is it true that soon or late after death we emigrate to another physical body? Can such a doctrine be part of a reasonable man's views? The answer is yes. Nor need reason alone guide us in this matter (the varied evidences have been collected and stated by a very few authors). Psychical sensitivity to invisible records of the past offers, for what it is worth, some confirmations.

48. The poignant realisation that he is separating himself from so much that he prized or loved, regarded as essential or was hoping ardently to attain, afflicts many a dying person. I am reminded of Kahlil Gibran, celebrated author of the powerful poem "The Prophet" but also a talented painter. He was dying of consumption and said mournfully to another poet, who told me later, "There is so much beauty in the world and life, to see or to create, which I shall now never know."

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55. Before the personal ego came into being, Being was. "Before Abraham was I am," announced Jesus. Before thoughts, Thought! In its timelessness, Mind is the One without a Second; "in its timed manifestation it is all things."

56. At the ultimate level there is neither purpose nor plan because there is no creation.

57. Can little minds accomodate such large truths?

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1/11/71

60. Can anyone really throw off the past's influence and escape into freedom? Or is he so inextricably linked with it?

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35. Does this double standpoint mean that there is a constant oscillation between the two aspects, a mind which flutters from one to the other over and over again? Of course not! Just as the small circle can be contained within a larger circle so the mind can be at once in the practical and the metaphysical yet able to concentrate on the one needed at any moment.

36. All the activities of the mind bring into being at their very end, however keenly they are directed to truth, only another thought.

37. Sleep is a strange affair, dreams are even stranger. Few know that they can be converted into coherent rational experiences, that they can be consciously shaped.

38. Consciousness is a property of Mind operating at various levels--sub, super and ordinary. It is not nullified when it passes out of the ordinary level.

39. Can the observer who sees, the knower who knows be himself made an object to be perceived? No! says the intellectual, Yes! says the mystic philosopher.

40. Time is an efficient undertaker and puts all things, neatly coffined, well away in their appropriate cemeteries in the end.

41. All these solid seeming visible things and creatures evaporate from awareness as if they never were.

42.

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45. Blunt speech and plain writing have their place too along with flowery prose and poetic colour; but in this matter of secret paths and unfamiliar quests and higher states of consciousness, they are even more indispensable than symbolic terms, metaphoric phrases or enigmatic sentences.
46. The power of mind needed to find truth is not commonly possessed. Those who lack it can benefit by the discoveries made by the sages. But they ought to test them in their own life-experience to confirm whether they be true.
47. It is a natural self-control which comes into play without any willed effort, spontaneously and easily. It is one consequence of achieving the third stage of philosophic questing, completing and applying to active everyday living the fruits of the second stage, contemplation. Ego and animal fall far back in the human to where they belong.
48. The end of the quest is the end of the quester. No longer does he identify Being with the little routine self, awareness with the ordinary ego.
49. Those who expect to get such full enlightenment on such low terms, are usually disappointed or deceived.
50. Whether he identifies his faults or fails to do so, he will still have to come to the point where he tries to build the virtues opposite them (if he knows them) or where he concentrates on the Overself-thought and forgets them.

(typed)

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70. After this passing-over into the Overself's rule, does he carry a loss of identity? Is he no more aware that he is the named person of the past? Were this so he could not exist in human society or attend to his duties. No!--outwardly he is more or less the same, although his pattern of behaviour betrays recognisable signs of superiority over the past man which he was. Inwardly, there is total revolution.

71. One part of him can enter frequently into cerebral thinking but another part can drop out of this into celestial experience.

72. The real being of a man is always there, always in and with God, yet it remains unknown and unrecognised. Why is this?

73. The Higher Power through whom the universe exists and therefore we as part of it, also exist. The essence of our being is divinely connected.

74. In his inmost-being every man is rooted in the World-Mind. The three states pass away--sleep, dream and waking go--but the fourth still remains: it is this root--being.

retyped

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86. He is himself the truth he seeks, the power he needs and, most fateful of all, the God he worships. To explain such statements is the work of the few for the many for, in scriptural words, "few there be that know." But when knowledge is claimed by the many and certificated only by public debate, illusion both enters the mind and covers the scene.

87. The sages who performed their duties to society, the teachers who gave their instruction to it, survive this way.

88. The enlightened man may dispense the truth freely but how many would have the capacity to take it in, let alone accept it understandingly?

retyped

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89. Coconut is a sacred fruit, used in many or most Hindu religious ceremonies. It represents the human head, hence bloodless sacrifice. It is believed to be the only fruit without seed.

90. The multitude need to be consoled and comforted: they need celestial messages of hope, the promise of help. The bare truth is too harsh on the ego, too impersonal to be welcome.

91. The masses need religion to console them in distress, to deter them from evil ways and to encourage them in virtuous ones. That these benefits are everywhere only partially realized is not enough reason by itself to abolish it.

92. None of these truths is new, only the re-statement in the idiom of today can claim that description. Some of them were in the possession of the ancient Druid priests.

93. Fanaticism is often allied with superstition using the authority of religious texts, customs or traditions. So it passes unscrutinised and self-deluded, too often pre-occupied with externals and trivialities.

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1919

22. Although the mystic experience got through drugs is only a copy, and not the genuine thing, it has been useful to some persons because it is both suggestive of new concepts and confirmative of old ones. In the first category is the possibility of higher realms; in the second is the factuality of religious beliefs.

23. The emotionally and mentally disturbed persons who take to occultism, psychism, spiritualism and similar cults do so at their own risk. For they may aggravate their condition. Instead, they need treatment, purification, preparation or rectification.

58. Is it possible that something of the writer's mind infuses itself in the attentive reader's? Why not, if the reader is also receptive. But the effect may be brief and soon fade out.

59. The truth can be put in short plain words and short easy sentences or it can be put in poly-syllabic words and long winding sentences. It is not the higher power which uses the one kind or the other, but the author himself.

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Handwritten:
L. J. 1914

7. In the end we have no choice. The head must bend, consentingly, to the higher power. Acceptance must be made. Some kind of communion must be established.

8. The sculpted wood, cast, metal or carven stone image speaks instantly to all but the written word only to those who know the language used.

retyped

32. It is my well-considered belief that Ananda Metteya was a Bodhisattva, come from a higher plane to penetrate those Western minds which could appreciate, and benefit by, Buddhism as meeting their intellectual and spiritual needs. He gave the hidden impetus but others came later to do the outer work.

33. It is an error to believe that the Koan is an invention of the Japanese mind, however that mind may have recast it. Kung-an was already part, although a later part, of the Ch'an doctrine in China before it was taken up by the island neighbours.

34. E.H. Warmington: "Commerce Between the Roman Empire and India," Cambridge University Press, 1928 covers the period from the triumph of Augustus, B.C. 20, to the death of Marcus Aurelius, A.D. 180. In addition, de Villard, "La Scultura Ad Ahnas" gives a good bibliography of Indian contacts with Egypt.

35. The misery, the poverty and the hunger that could be seen in Asia until lately provided a strong reason for the quest of consolation in religion.

36. The young enthusiasts who have lately played with Oriental cults and Occidental systems of psychology may get some benefit from them, despite the adulterations and distortions which have been one consequence. In this sense, they are pioneers.

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10/1/61

16. All this exaggerated praise tends to put off cooler and clearer minds, so that what is deservedly laudable tends to get minimised.

17. Enframed and conditioned as they are by the suggestions and influences from various outside sources, the first duty is to find liberation from them.

18. Is there any higher meaning to the universe or higher purpose to human life? Do any of the many people who cross and criss-cross the streets of this busy city ever pose themselves such questions? For they are not merely academic or metaphysical questions.

19. Krishnamurti, despite the strong emphasis put into his sentences, stood almost without movin

retype

33. A civilised life ought to possess better quality things--art, music and literature, some touch of refinement somewhere, and a little basic knowledge of food values and perils, of personal hygiene and health preservation.
34. Stupid sincerity can go from one mistake to another, yet be none the less sincere.
35. It is possible to explain a doctrine without endorsing it. That is all I try to do here.
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1917

65. Few go through life without making mistakes, taking wrong decisions or delivering unsound judgments. In a number of these cases, the exercise of prudence would have been protective.

66. The way to mental quiet and emotional detachment winds through vicissitudes, contraries and paradoxes of experience which test, form and reveal character.

67. Do not let your troubles be wasted. See into them and through them. Let them help you discover more of your grander self, the Overself.

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30. Tension inside himself and conflict outside: what wonder if he seeks some inner peace and outer relief?
31. Outside, Nature is beautifully still; inside, consciousness is just as beautifully still. The two tranquilities blend into one another.
32. "Our optimism is a lie," said Santayana, referring to the American people, but Buddha would have pushed the reference to a far wider area.
33. The men of deep thought and sensitive feeling cannot be happy in a world like ours. But he can be serene.
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38. It is not an hysterical bliss nor a wild delight; it is a serene beautifully-balanced happiness permeating a mind that effortlessly keeps itself in amazing equilibrium.

39. This preliminary injunction to nourish calm is given very seriously. The student is expected to practice it as if he were never short of time. Both lack of patience and the hurrying attitude--so marked in the modern West--are condemned.

40. It is understandable that they would like to keep the serene aura of such a place uncontaminated by negative thoughts and mean entirely self-enwrapped emotions.

10. A time comes when there is no need to try to practise the exercise, for the mantram wells up of its own accord. It then repeats itself automatically and silently in his mind alone. Over and over again, like the chorus of a song, it comes to the front or remains at the back of attention.

11. He needs to remember the difference between a method and a goal: the one is not the same as the other. Both meditation and asceticism are trainings but they are not the final goals set up for human beings.

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10/16/67

39. With the glimpse a feeling overspreads his heart of benevolence towards all living creatures--not only human but also animal and not only animal but even plant. He would not, could not knowingly harm a single one. The Christians call this love, the Buddhists compassion, the Hindus oneness. My own term is goodwill, but all are right. These are different facets, as seen from different points.

40. Shen-Hui declared, in a sermon, that Enlightenment came as suddenly as a baby's birth. But what about the nine long months of development which precedes the birth?

41. If the ego would be willing to abdicate its rule for a short period, the way to a glimpse would be opened.

39. With the Gimpas a feeling overpreads his heart of benevolence towards all living creatures--not only human but also animal and not only animal but even plant. He would not, could not knowingly harm a single one. The Christians call this love, the Buddhists compassion, the Hindus oneness. My own term is goodwill, but all are right. These are different facets, as seen from different points.

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41. If the ego would be willing to abdicate its rule for a short period, the way to a Gimpas would be opened.

42. Whatever we call it most people feel, whether vaguely or strongly, that there must be a God and that there must be something which God has in view in letting the universe come into existence. This purpose I call the World-Idea, because to me God is the World's Mind. This is a thrilling conception. It was an ancient revelation which came to the first cultures, the first civilisations, of any importance, as it has come to all others which have appeared, and ~~it~~ is still coming today to our own. With this knowledge, deeply absorbed and properly applied, man comes into harmonious alignment with his Source.

43. Millions of animal and human bodies have entered the earth's composition through drowning or dying in vast floods, droughts, famines and epidemics, through earthquakes and eruptions. It has been an immense graveyard and crematorium. Yet equally it has brought into living existence millions of new beings.

44. Plato taught that earthly things were broken imperfect arcs hinting at the perfect circles in the invisible plane above. The more developed persons were larger segments of this arc.

45. If he hears the lark singing and notes its joy he hears also the captured prey of hawk and owl and notes their screams. If he admires the beauty of Himalaya he remembers the large number of living creatures buried at its upheaval.

46. The unhappy miserable conditions in the world today are not my problem. They are His. Let him find their solution.

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38. It is not that some mysterious super-physical angel, deva, god intervenes personally and manipulates karma as a puppet performer pulls the wires of his suspended figures, but that karma is part of the equilibrium of the universe, bringing a come-back, recording a pressure, allowing each reaction to come about by its own momentum.

39. The action which complexes a thought is thrown back at him by Nature in the guise of karma. On this view he carries the responsibility for himself. He cannot turn it over to any human institution such as a church, or any other human being such as a guru or savior.

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30. Are the lake waters and massive Alps which present themselves to my gaze nothing but an illusion? Do those terrible wars and tragic events through which the human race has lately passed deceive us about their reality?

31. Intellectual standpoints and emotional moods may change, and do, but this heavenly consciousness stops all that for it belongs to a timeless world. There, no arguments can begin, whether with others or oneself: no feelings can toss the man about with each new event or circumstance. There, a superior wisdom reigns, so lucid, so penetrating, that it certifies its own worth, debate being quite unnecessary. And there, finally the self is at last purified and stabilised in its higher identity and therefore at peace.

32. It is not only that everything, every activity, should be put in its proper place, graded to its proper level, but also not done prematurely or belatedly, but with proper regard to the time-scale.

33. There is only one real presence, the divine Presence. This is the final truth we all have to learn, and to experience. When this happens we see the world as it is in appearance, just as other persons do, but we also intuit it at the same time as it is in essence and feel it held in that Presence.

34. All phenomena are ultimately empty and relative. This is a large part of the meaning of the Void.

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40. Where is the man who has ever known the unknowable and indescribable Supreme Godhead? For all men came into existence after it already was there. But whoever receives knowledge by tradition, investigation or intuition, by meditation, revelation or even by science leading into metaphysics, by art or poetry or literature, may acquire the tremendous certitude that it is there. More--it must always have been there.

41. The number of objects and creatures, stars and suns is by a natural necessity infinite. Infinite being can only express itself infinitely. The worlds cannot be counted, the space which contains them cannot be measured.

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40. Whatever name be given to this exercise, whether "as if" or another, its essence is to consider the goal as already reached, to convert the end of the quest into the beginning. Is this too audacious an assumption? This elicits counter-questions. Why remain within the circle of the probable as if the circle of the possible did not also exist? Where did the saying "Adventures are for the adventurous" come from if not from human experience?

41. The belief which prevails in Japan, China and other lands, in a sudden abrupt enlightenment when a man thinks quietly or says aloud, "Ah! so this is IT," is a factual basis. This satori, as the Japs call it, may be either a temporary or permanent glimpse.

42. The psycho-analysts work busily on the ego all the time, thus keeping the poor patient still imprisoned in it. But a reference to the Overself might help him really to get rid of some complexes.

43. The Long Path man tries to make himself better and better as the years go by. But obstacles, stagnations, frustrations and even failures are inevitable for many people. The hoped-for progress is fitful, occasional, and too often, short-lived.

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61. He does not wish to be regarded as other than he is; not for him the canonisation of a saint or the adoration of a god. Insight, and its application to human living, is the final fulfilment for all of us, shall be our natural condition.

62. In it, in this gentle divine atmosphere, he lives and moves and has his being, and this is one reason why he has to follow Shakespeare's counsel and be true to himself.

63. Where others find emptiness or futility in their own lives, and even more in those surrounding them, he finds meaning and purpose. There was a need to escape from nihilism, and he succeeded. Now his being and identity increase. He knows, with joy, that he shares in an inner reality which sponsors the universe.

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73. Too much nonsense has been taught, written and spoken in religious circles about the nature of man. One faction proclaims it to be originally sinful and unalterably evil. The only way to be "saved" from it is to accept the services of religion. Another faction, with a small following, asserts it to be originally divine and fixedly pure. Salvation is not needed, only recognition.

74. It is interesting to note that the philosophic ideas of the French 18th Century Enlightenment Writers got their basic thought from Spinoza's critiques of the Hebrew Bible, despite their personal dislike of the Jews themselves. Voltaire was decidedly anti-Semitic.

75. It is questionable whether the advantages of being a human creature are outweighed by the disadvantages. The Buddhists think they are, the Epicureans think they are not, but the Vedantins think he is an immensely fortunate creature. Why? Simply because he may use his human faculties to transcend his present level and, as they call it, "realize himself."

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XX

49. Too many ill-adjusted, ego-wrapped neurotics attach themselves to psychical, occult, mystical, oriental and religious movements not to get their unhealthy condition remedied but to get acceptance and sympathy or, if "inner experiences" are retold, admiration. Of, if their personal relationships or career have failed, they hope a sudden transformation of their lives will be brought about by magical occult powers and enable them to succeed.

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1188

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31. Is not the sadhu a sort of modern caveman? Are not hippies and Westerners who adopt the so-called "simple life," hant Asrams in India and copy Indian dress or ways, as would be Sadhus, also reversion to cave dwelling culture?

1111

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27. The wild abandon, the careless spilling of slogans which show up the user's ignorance, fanaticism and deficiencies, may be left to the intellectually adolescent. There is nothing to interest the truth-seeker here.

28. When behavior or ideas are pushed to an incredible extreme they are held up to ridicule either by mild humorous irony or by strong sarcasm. This brings a needed corrective to their exaggeration.

29. Under all the apparent self-confidence, the seeming expertise in dealing with events and men, there are self-doubts, uneasy qualms, questionings and wonders if....

30. Those who cannot accomodate themselves to the world may take to communism, drink, drugs or sex; or they may withdraw from it altogether into some mystical cult, institution or retreat.

31. They are too concerned with earning their livelihood, with the members of their family, and with attending to personal wants to bestow thought upon such abstract topics as life's higher meaning. They are not to be blamed but they are also not to be imitated.

32. We may admire the new with enthusiasm but this is no reason for ceasing to value the old where it is only just to do so. What many smart youngsters now regard as old-fashioned virtues will never be displaced by right-thinking persons.

VXX

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52. He may ask himself whether he has any competence for such a great task. But this is to forget that he has been led to this point, to the quest, that the same higher self or power which out of its grace did this can lead him still farther.

53. The self-sufficiency of his ideal, its remoteness from popular ways, may be boldly and openly expressed in action or kept as an interior and hidden thing. For most the first may prove to be an imprudent course but for others it may be a necessity.

54. It is not only the harsh lessons to be elicited from suffering which ought to be heeded but just as much the pleasanter teaching of joy and the memorable beauty in art and nature. Every experience and every environment bears its own message to us, the happier ones no less than their opposite kind.

55. Sometimes the guidance will evolve naturally out of the situation, the circumstances, the events. He will then only have to be a spectator but ~~he must still~~ supply the intuitive interpretation and recognition of this recognition.

56. The phrase, "the wisdom of traveling light," applies not only to marriage but also to suit-cases.

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3. Apollonius tells us that Pythagoras regarded healing as "the most divine art." Why should anyone reject the views of the Greek sage, not to speak of Jesus' own confirmation by his works. Why should the Indian sages regard healing as a merely occult art; hence as a practice to be avoided?

4. When a man is put into a hospital bed, to lie there for days, weeks or months, he is put into a situation where he is both passive and powerless. This humiliates his ego.

5. The healing does not come from the healer himself; it comes through him. What he does is to prepare conditions rendering it possible for this to happen. But this is no guarantee that the Overself will necessarily make use of them every time.

6. There are perils waiting for those who are mentally ill and who try meditation on their own without supervision. It would be better for them to practise simple relaxation, calming their emotions, quietening their thoughts.

7. It is possible to be quite enlightened without being quite free from physical maladies. For the body's karma does not end until the body's life ends.

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9. But yoga is not a system for developing personal efficiency in order to succeed better in the worldly life, nor a therapy to get rid of diseases. Those who present it in this way have not felt the spirit which belongs to it nor understood its most important offering.

XXXIII

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II

#50

New page

III

#20

Wren book

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(XIX) A true inner liberation will not only affect all negative qualities but also ~~the~~ all parties, a labellings, attacks and meddlings with others which produce or originate such qualities. The positive nature will then be harmonious yet independent.

DIC
(XIX) Those conceited humans who believe that ~~this entire universe finds man as its culminating creature and is arranged solely for his benefit, need correction~~

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✓ () He may show himself to be dynamic in
action yet also to be not less relaxed in repose.

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() The Greeks have bequeathed us the most
✓ fitting word for this way of thought and life:
philosophy.

() The Greeks have perceived us the most
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Incomplete Notes

V. Welcome the truth on whatever horizon it appears, look for it in all four directions and do not any of them unvisited. In short, do not become narrow-minded or fanatical.

III. To get up and move too soon after the glimpse has come to an end is to lose some of its heavenly after-glow. To refrain from any movement, keeping still and being patient, is to enjoy that glow till its last flickering moment as one may enjoy the last moments of sunset, and passes gently into twilight and dusk.

(retyped)

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(1944)

The longing for a worthier kind of life, the aspiration for some sort of linkage or communion with the Divine Power is a sign of the transition from a purely animal consciousness to the animal-human phase of today. To be destitute of these urges quite entirely is uncommon. In the rotation of body-mind cycles--Shakespeare's "seven ages of man"--they appear or vanish briefly or durably in most persons. Suppression exists but substitutes replace them.

Despite all the high idealistic talk of oneness, brotherhood and egolessness, each of us is still an individual, still has to dwell in a body of his own, to use a mind of his own and experience feelings of his own. To forget this is to practise self-deception. Each will come to God in the end but he will come as a purified, transformed and utterly changed person, lived in and used by God as he himself will live in and be conscious of the presence of God.

Zen Sixth Patriarch : "You should first cast aside all mental activity and let no thoughts arise in you. Then I shall preach the Dharma for you." After a long interval of silence the Patriarch continued, "Not thinking of good or evil right at this very moment that is your original face." Hui Ming was immediately enlightened. (XVII)

(X) The mentalist way of looking at the world does not ask for the denial of its existence--which would include the assertion that it is neither felt nor seen--but admits fully that it is experienced exactly as

(XX) The question of how authentic his experience really is does not usually arise to him. Whether a mind mostly preoccupied with the subject of its weaknesses, faults, failures, deficiencies and sins, that is mostly with its personal ego again, penetrate the Overself's sphere?

(X) It is not often worth all the troubles and pains of being born and enduring all its consequences, even allowing for the pleasant interludes. Buddha would certainly not agree with about this matter.

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*Notes returned to
be finished
3/20/80*

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*Notes returned to
Mr. G. G. G. G.
3/20/19*

6

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

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2/11/80

Format for typing P.B.'s notes - worked out by Elaine Mansfield, Ed McKeown and Bob Geyer

1. P.B., or his aide, classifies the hand-written notes in categories I - ~~III~~ XXVIII.

2. The notes are mailed to the typist, registered mail

3. The typist ~~types~~ sorts the notes according to category and types them in the ~~following~~ format on the following page. Each individual note is numbered ^{by the typist,} and this number is written in pencil on the hand-written note. ~~Notes~~ Notes are paper clipped together in the order typed, so they can be easily ^{found and} checked.

(Notes are typed on white, medium-weight ~~paper~~ ^{paper} (not ~~erasable~~ ^{erasable}) and carbon copies are made on yellow, ^{light-weight} copy paper)

4. ~~After typing,~~ ^{at the} Notes which have not been categorized, or notes which have unfinished sentences or need other completion are typed out and sent back to P.B. A copy, either the hand-written one, or the typed one is kept by the typist. Recently, I have sent typed copies to be categorized or completed and kept the hand-written notes here. I don't know ~~if~~ ^{if} P.B. prefers me to ~~send~~ send him a typed copy or the original copy.

5. After typing all notes, the typist ~~keeps~~ keeps the last page of each category, ~~at~~ along with the carbon copies and hand-written notes which correspond with these pages. This way, the typing of a later batch of notes can be

continued, and there is no need to mail any typed pages back to the typist.

6. Finally, the typist mails back the 1st copy of the ^{completed} typed notes (excluding final pages) ^{by registered mail}. ~~The~~ P.B.'s ~~and~~ helper writes back when these are received. Finally, the carbon ~~copies~~ and handwritten notes are sent together by registered mail.

~~1/2~~ 1/2 sheet of paper
↓ margins 1/2"

~~1/2~~ Bottom
~~1/2~~ margin

3/4"
← →

number. _____ } single spaced
_____ }
_____ } space between

6. _____

8 1/2" 1/2"

1/2"

all of one note on one page
5 1/2"

to take of
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The Short Path

The short path is not a path for beginners. That is why it is not mentioned until later on. But although it comes at a more advanced stage it is still useful and helpful to do a little work on the short path even from the beginning. Some people are naturally more developed than others and they can benefit by using the short path. And even those who are not so developed will have something to look forward to, which will be more cheerful than all the work on the long path. (Different terms used for the short path in different countries and traditions--a teaching for smaller circles) The long path is usually more or less familiar to the world, because much of it appears in the religions. To improve one's character, do good and be good. It includes study to know more about yourself, about nature and the world, also about God. The beginning steps in meditation also belong to the long path. All that is a necessary foundation for the more advanced work that will come later. It is also a path of purification. It is difficult, because when you try to improve yourself, you also discover your faults and weaknesses.

Some people find the work of self-purification and self-improvement and even of knowledge difficult (especially women, intellectual work depresses them.) The short path is needed because people after some years reach a point of getting dejected, unhappy because they feel they would never get over their desires and faults. They had to get switched over on another track. If they get too fanatical on the path, they think they have to become saints. A point is reached when they are getting fed up with the whole thing--the long path can be overdone, you can become too serious about it--you have to keep a common sense. There is a psychological time, when you abandon and give up the long path--you have had enough of it. Now you must try a new approach. On the short path you stop trying, you stop all the work to improve yourself, but you don't forget what you have learned. Behind the work on the long path is the ego. You may not see it, but you are attending to the ego the whole time, you are working on the ego, with the ego. You get wrapped up in the ego, and forget the whole goal, the whole purpose of the quest. It is the Overself. You turn around 180 degrees to the Overself. What is it like? Your mind dwells on that. The Overself, being the very reverse and opposite of the little self, is very wonderful. We all know what the ego is like, but very few know the Overself. You begin the work through getting glimpses. The glimpses begin to come because you are now thinking of the Overself, in other words you begin to love it. We begin by getting little glimpses, quite little ones at first, but they will get more frequent and deeper. They show you some of the wonder of the Overself, give a foretaste. You feel now some of the benefits of the quest. What is this little thing, this no-thing that nobody can see or get hold of. This mysterious Overself which is connecting us with God and with truth. With the glimpses we begin to understand clearer what is going on in life and the world. Very important glimpses do at times come in the dream-state. But the glimpses come in the beginning and we want to go on.

We have certain exercises to quicken this work. Exercises is really not a suitable word for the short path, but we have to use some word. We begin by remembering that the ego in which we have lived so much of our time is in ignorance and in darkness and the Overself in which we now hope to live is in light. And it is in light all the time. The quester is now in the same position as Plato's man in the cave who if he kept looking to the further end of the cave saw only darkness, but if he turned around saw quite the opposite. The situation now on the short path is just like that, and you can get the light of the Overself. You begin by faith and hope and through imagination. Imagination is a great thing. You have faith and hope and imagination to help you to work with. The fourth thing is work, and that is simply the exercise of constant remembrance. At odd moments during the day, even if it is only

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 you to work with. The fourth thing is work, and that is simply the exercise
 of constant remembrance. At odd moments during the day, even if it is only

for two minutes or one minute, practice remembrance. The more you remember the Overself the less you can remember the ego. By this constant practice one day it will begin to work automatically by itself. When it begins to jump into your mind by itself, without effort, you know it is succeeding. But for certain kinds of people, ordinary simple people, there have been given mantras, simply to help this practice of constant remembering. It can be one word, it can be a whole long sentence. Anything that brings you back to the thoughts of the Overself. And then in the end comes the silence mantram. The mantram has to finish its work, finally it becomes silent. It stops moving and then with the silence comes the stillness, Being. As if you are fascinated by a wonderful gem that you see, it holds you spellbound. Now you must keep still, don't do anything, don't move, don't think, just be. There are some other exercises that perhaps are not suited by everybody but if you have a friend or a guru to which you can describe your experiences you can have some check upon it. These exercises may lead to exalted states. People begin to feel the growth of feeling very highly uplifted, close to God and God begins to speak to them. God makes them feel that they are now going to be enlightened and with the enlightenment they are going to become great teachers. Now they had better consult their teacher, because the ego is beginning to come in. The nearness of God swells the ego. They think God is favouring them and that they have finally become enlightened. The ego is back again, it is waiting for an opportunity to creep in the back door. It is a risky state to get into, and it is better to take advice from a teacher to make sure you are going the right way. The "as if" exercise can produce great results, but also misunderstanding. As if I were enlightened, as if I were a realized soul. I try to live like that, behave like that. Now you see how the creative imagination can be used.

People make themselves evil and dark by their mind; why can't they use their mind constructively? Then comes another exercise. Why, if the Overself is there all the time, why do you have to strive, practice, exercise or do anything? There is nothing to be done, nothing to be attained, so don't do anything, don't try, don't practice, let everything be. Let it be. This is a very subtle exercise. How to let be. But it can also be very beneficent. In that sense, you abandon the quest. You don't try. The divine is always there. If you can grasp what I mean by letting it be and desist from practicing anything, you will actually be opening yourself for grace to take over. If you do this subtle exercise correctly you get yourself ready for grace and the grace takes over. Let go, let the grace come in and do it all. The ego is not able to come in and say do this, I do that and that calls for tremendous humility. The "as if" builds you up--the let be reduces you to nothing. Two opposites. When you have done let be, there is nothing more to do. It takes you to the end of the path, then you will know what God is, why we are here, and then you will know what peace is. He doesn't try to understand, he is at peace. He doesn't look forward to truth anymore. What was given out so far about the short path was not complete--by putting all of this together you will get the complete picture. Of course here there is no question of a path. When they get to here, there is no longer a path. (There is another exercise which I gave--the exercise in timelessness, that is trying to see how you are imprisoned in time, because you are imprisoned in thoughts, because succession of thoughts produces succession of impressions. The completion or second part of it is to be without the sense of time. It is one way to try. There is a Scandinavian woman who's got it, but she got it easily by itself; she didn't have to struggle for it.

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No Pages for XXVI and XXIV

Elaine Mansfield work



datum:

Speisen
inkl. 8% MwSt.

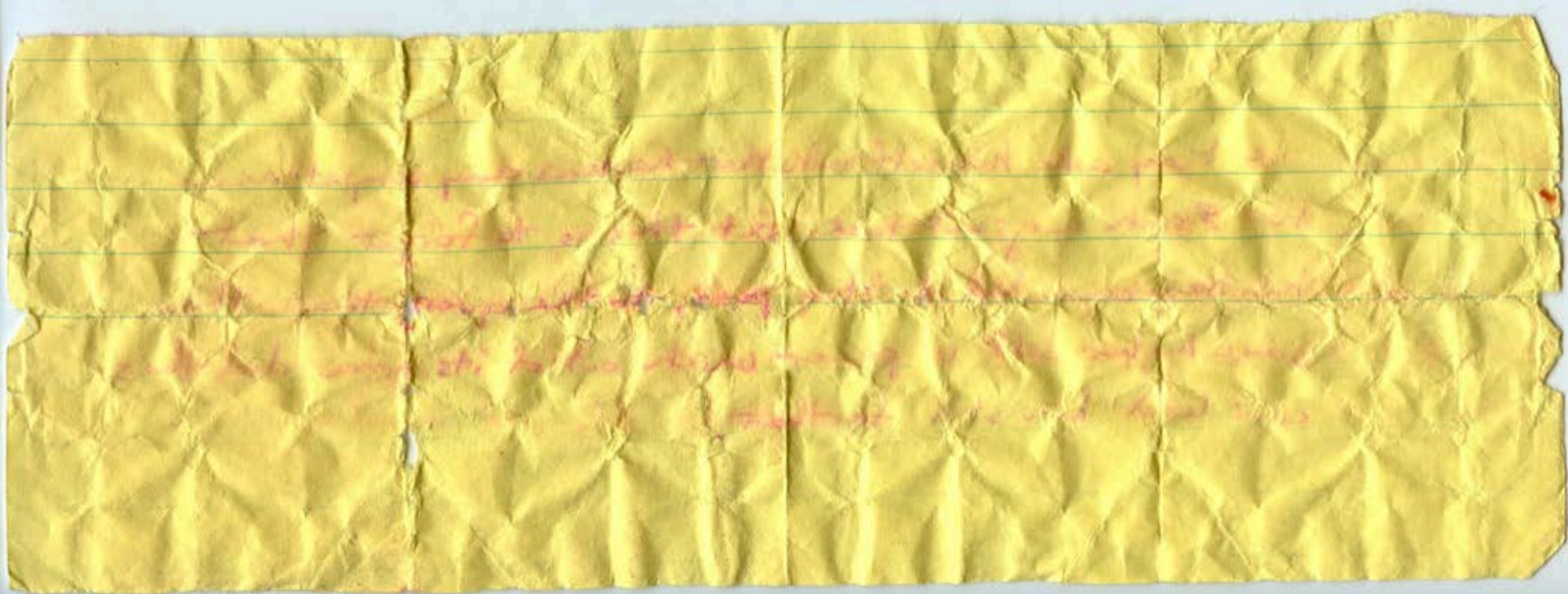
Getränke
inkl. 18% MwSt.

E

Kennmerk
Stie
schmorr?



He may ask himself whether he has any competence for such a great task. But this is to forget that he has been led to this point, to the quest, that the same higher self or power which out of its grace did this can lead him still farther.



~~I am sending you the typed sheets you have sent me - please don't send more typed sheets.~~

The lack of order in typed pages I have, and lack of correspondence between notes & typed pages I have are due to you sending me back typed pages.

Dear Bob -

There does seem to be a lot of confusion - so here is what I have in typed notes,

I - 38-	VIII - 11	XV - 1-5, 28	XXII - 1-6, 19-
II - 21-	IX - 18	XVI - 16-23 35-	XXIII - 1-6, 24-
III - 37-	X - 7	XVII - 14-19, 39-	XXIV - 25-
IV - 91-	XI - 1-7, 31-	XVIII - 12-17, 56-	XXV - 14-23, 51
V - 47	XII - 11-19, 34-	XIX - 11-17, 69-	XXVI - 1-
VI - 41-	XIII - 12-19, 40-	XX - 1-6, 43-	XXVII - 1-8, 24-
VII - 14-	XIV - 16-23, 34-	XXI - 1-6, 7-	XXVIII - 1-4, 5-

In handwritten notes I have

I - 46-	VIII - 33	XV - 28	XXII - 19-
II - 31	IX - 46	XVI - 35	XXIII - 24-
III - 53	X - 28	XVII - 39	XXIV - 25-
IV - 101	XI - 31	XVIII - 56	XXV - 51-
V - 55	XII - 34	XIX - 69	XXVI - 1-
VI - 57	XIII - 40	XX - 43	XXVII - 24-
VII - 49	XIV - 34	XXI - 7	XXVIII - 5-

I have always sent you all the pages I have fully typed, along with their notes. I have kept only the last page of a section, where, the typing ending in the middle of the page. I have also kept the handwritten notes which went with these ^{unfinished} sections. You should never have to return to me any notes I have typed, ^(unless for corrections) as I am keeping what I need to continue.

- I will now ⁽¹⁾ send typed & written notes separately.
- (2) Make carbon copies of what I type on colored paper.
 - (3) Will send back notes in your envelopes.

Finally, a few questions!

1. Should I keep the carbon copies of the notes here?
2. Should I zero the notes I have already typed without copies so that we have copies of these?
3. Should I keep the last ^{incomplete} ₂ pages of the ^{last} batch of notes ^{sent this} _{summer,} assuming that more hand-written notes will be sent, or should I send everything to you, including the final, partially typed pages.

- My zip code in Bridgett is 14818, but you should now send mail to me at:

Soule Rd

Easton NY, 13331

PS. I am keeping everything until I hear further from you about making zeroes, etc. I hope this will straighten everything out. And, again, I am keeping materials I need to continue - don't send me typed notes.

June 28 1979

Dear P.B., ~~and Ed,~~

Enclosed are the notes I have finished typing. ~~App~~

I have designated the first packet of notes you set in the winter as group 1; the ones I received recently, group 2. The first envelope contains ~~the/remaini~~ all typed and ^{hand-written} original notes, including group 1 and 2, of numerals I-VI. The second envelope contains the remaining typed and ^{hand-written} original notes from group 1 (numerals VII-XXVIII). I am now working on the group 2 notes from numerals VII-XXVIII and will send them by registered mail when they are finished. The small envelope contains notes which you did not mark with numerals.

If you would like me to type more of these notes--and I would be extremely grateful if I could continue this work--^{you could} ~~just~~ send the last typed page of each Roman numerated section to me. Then I could just continue where the last group ended. Of course, I would ~~App~~ be very pleased to do any other work for you.

~~Sincerely yours,~~
With devoted thanks,

June 28 1977

Dear P.B. [unclear]

Enclosed are the notes I have finished typing. I have designated the first packet of notes you see in the winter as Group I; the ones I received recently, Group 2. The first envelope contains ~~the/technical~~ all typed and original notes, including group 1 and 2, of numerals I-VI. The second envelope contains the remaining typed and original notes from group 1 (numerals VII-XXVIII). I am now working on the group 2 notes from numerals VII-XXVIII and will send them by registered mail when they are finished. The small envelope contains notes which you did not mark with numerals.

If you would like me to type more of these notes--and I would be extremely grateful if I could continue this work--^{just} send the last typed page of each Roman numeral section to me. Then I could just continue where the last group ended. Of course, I would ~~like~~ be very pleased to do any other work for you.

[unclear]
 [unclear]

Aug. 4, 1979

Dear Elaine,

I gave PB your typing work, and it has been incorporated into the work already done. He seemed very pleased with the quality of what you had done, and asked me to convey his gratitude.

During the process of classing the notes, I separated them as they were done, so they should all be sorted for you, and I expect that I will continue to do so since it's not really any extra work & will save you a little time. Enclosed is the most recent batch we did. In all cases the number on the note itself should be the definitive one in case I stuffed it in the wrong envelope. Everything else can be done as before. Please note that there were a couple of classes that were absent from your previous work, so a fresh page can be used there. I do hope

you enjoy this work because it is
a big help to him. He appreciated
that you had a devoted attitude
toward the work.

I have been very well and am
also enjoying my work. He has kept
me quite busy, and it's actually
very helpful to me to have something
to focus my energies on. It's almost
like a mantra because you're always
thinking about PB. You can't lapse into
automatic, habitual responses because he
is completely unpredictable, so you have
to be awake all the time. He is very
easy to work ^{for} & the only person who
gives me any trouble is yours truly.

I am very happy to be here, and of course
I am grateful my attention is being
channeled in the right direction. You
can't do it alone, so you're continuously
looking within for guidance.

Please give my love to Tony for me.
With peace, Bob

August 15

Dear Elaine,

I got your package the other day and wanted to let you know that ~~it~~^{it} arrived safe and sound. From the way you describe the library, and from the few other little scraps of news I have gotten, it sounds like it will be a very inspiring place. It all sounds like very hard, esoteric work, but it must be very satisfying all the same. Things are also very busy on this side of the ocean.

I got your packet after I had sent you another batch of notes, and with them the last pages of what you had already typed. I was not aware that you would be keeping pages from this recently-sent group; hence the pages of all were sent. Unfortunately I did not make a record of exactly what was sent, and so we are unclear as to exactly what you have. I am therefore, in the interests of making sure that you have all the pages you need to work with, sending the last page of those groups you requested that are still in our possession, even though you may not need them. I would ask you, though, to send back any pages you don't need along with a listing of the pages you will be retaining, e.g. Class I, 38-44 etc. Obviously you will be keeping the highest numbered page of any given class to continue your work, but I would like to double-check, to make sure that everything is accounted for. Also in the future it would be best for security reasons to send the typed notes and the original pen-written notes back separately ^{on different days.} since

Please send back the pen notes in the envelopes they were sent in so they can be reused. they are the only record we have of these thoughts. All your

Are you making copies of your typed work? If not please do from now on. work is beautifully done though. I hope you enjoy this last batch of notes as much as I did. PB has had me helping him classing the highly contrasting ink to make it easily readable. Blue, green, yellow paper is good.

The originals should be done as before. I only hope that I'm being more help than an interference. I don't want to propagate my misunderstandings. So far he has been checking my work, and he says he thinks I can do it. Sometimes he will put a note in a category that I have no idea why, but of course we're not on the same wave length. That's what makes me feel funny about doing it. Anyway I'm grateful for the chance to study them.

p.s. What is the Picnic Area Rd Zip code? You have it listed as 14818 +

PB's file has it as 14841. To be safe I sent it to the Center.

With peace,

Bob

August 15

Dear Elaine,

I got your package the other day and wanted to let you know that it arrived safe and sound. From the way you describe the library, and from the few other little scraps of news I have gotten, it sounds like it will be a very inspiring place. It all sounds like very hard, esoteric work, but it must be very satisfying all the same. Things are also very busy on this side of the ocean.

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want to propagate my misunderstandings. So far he has been checking my work, and he says he thinks I can do it. Sometimes he will put a note in a category that I have no idea why, but of course we're not on the same wave length. That's what makes me feel funny about doing it. Anyway I'm grateful for the chance to study them.

With peace,

Bob
P.S. What is the picnic area R4 Zip code? You have it listed as 14818 & 982 file has it as 14811. To be safe I sent it to the center.

8/16/79

Dear Bob -

(and a letter for P.B.)

Here are the notes, as I've finally had time to get them finished. What a pleasure it is to work a little on them every day - you must be in ecstasy. Any contact at all with P.B. is such a gift.

We're plugging away on the library. Now the floors are going down, and the work of setting out, gluing, and then grooving (similar to chinking) each piece of state moves along at a slow rate. We had an all women's crew this morning, except for Andrew. Six women on hands and knees on the stone floors with one very energized man fussing over the project. I felt like we were Coriolite mms scrubbing the stone floors with the nervous parish priest hovering around us. Vic finishes teaching at Cornell this week and will work on the library-temple again ~~if~~ until we move at the end of the month.

About moving - rail will always reach me here, but after Aug. 25 ~~send~~ send any registered mail to me at:

Soule Rd.

Eaton NY 13334

It is a pleasure to read your letters. Ed seems quite transformed - subdued and a bit sad. It must be ~~hard~~ hard having such a peak experience ~~end~~.

Again - I love doing any work for P.B. - it has been the high point of my summer. So, never hesitate to suggest my name for typing. Thanks - we'll be thinking of you.

~~Please give this letter~~

3 Elaine

8/10/58

(London 11/11/58)

Dear Bob -

There are the waterfalls I've finally had
time to get them finished. What a pleasure
it is to work a little in these empty days -
you just be in ecstasy that waterfalls are all
with P.B. is such a gift.

When glugging away in the library
now the days are going down and the
want of getting a bit of water, and then
operating (similar to climbing) each piece of
stone down at a slow rate. We
had an all women's crew this morning
except for Andrew's six women on hand
and knew on the stone floor with one
very hard, and then turning over the six -
but I felt like we were (and to our
surprise) the store floor with the wa-

your general guest having around us
it's finished turning to finish the work and
will work on the library - tough again
until we have at the end of the month.
About twenty - steel will be used (and
see last, but other that 25 and one
expedited rail to see it.

Love Bob

Enter VI 13384

It is a pleasure to read you letters Bob
seems quite thoughtful - especially and a
bit sad. It won't be long before
in back experience
again - I've found you want for P.B.
it has been the high part of my interest in
never hesitate to suggest my name for things
there - well be thinking of you
Bob

8/6/79

Dear PB -

~~Here~~ Enclosed are the typed and corresponding hand-written notes. I have kept the final pages & notes of this last group, ~~and~~ So, when you send more notes, I will need the last pages of I - VI

Again, I want to say that it is never a burden to do these notes. Often, the high point of my day is sitting at my typewriter, ~~deciphering~~ deciphering these notes, and thinking of the lovely thoughts they contain.

Ed suggested that ~~they may~~ ^{there will} be more typing after you ~~edit~~ edit and reward these. And, of course, I would ~~love~~ be most happy to redo these notes, type up other notes, or do any other work you would entrust to me.

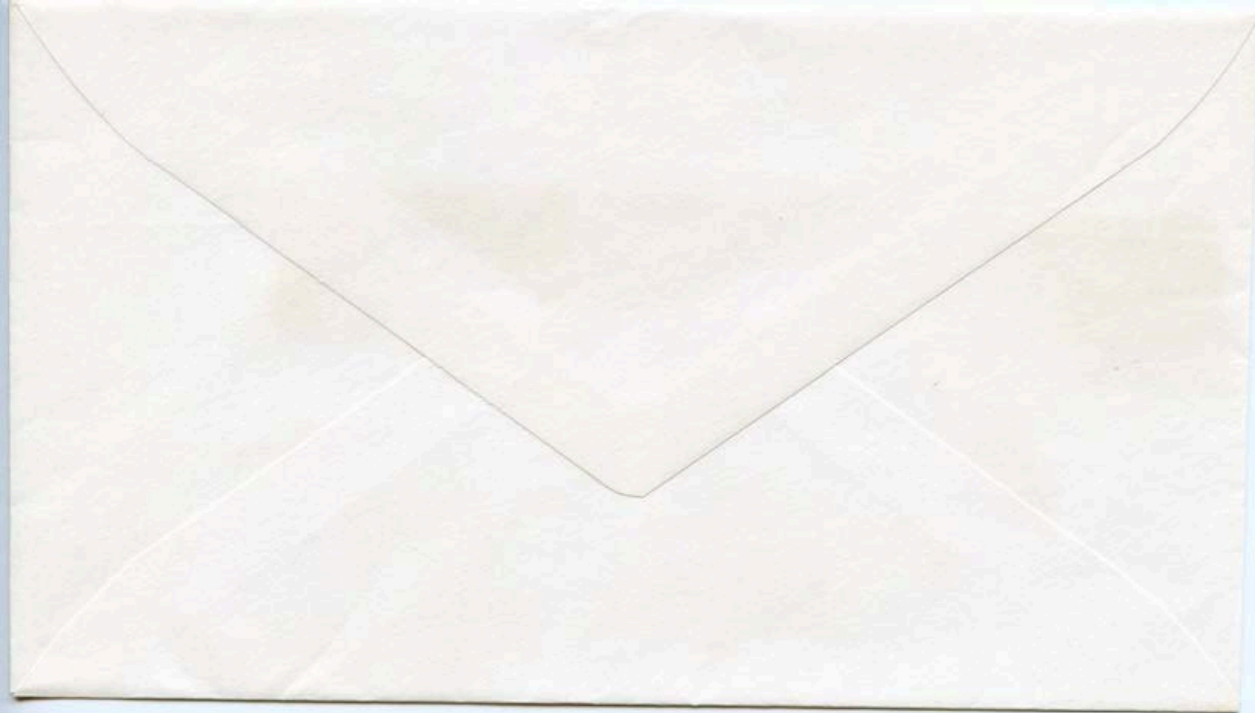
Again, thank you for this opportunity.

With devotion,

Elaine Mansfield

Sent typed to
FB for reclassification

finished



() Those who really seek thrills rather than ~~not~~ truth
may get them. All kinds of experiences await them.
A lifetime could be spent having them. Truth is

missed on the way.

1) If the philosopher in turn prevails, he will keep his calm, but of his emotional side

gets up for most his
condition will be erratic.

() Intelligence is
a. blended whole
emotion, plus intellect

Handwritten text on a piece of aged paper, possibly a page from a book or manuscript. The text is written in a cursive script and is mostly illegible due to fading and blurring. The paper is yellowed and shows signs of wear, including a small hole near the top center and a vertical red line on the right side. The text appears to be organized into several lines, with some words or phrases possibly being underlined or highlighted. The overall appearance is that of an old, weathered document.

7) To make it a compulsory duty for everyone to hold a particular belief, follow a particular direction, submit to a particular

system or discipline,
is undesirable
and unnatural.

() The young, who have been so busy turning
their life which they intended upside-down but
way also inside - not only out,



1870

1870

The report of the
committee on
the subject of
the proposed
amendment to
the constitution
of the State
is hereby
approved.

1870

Approved
at the
annual meeting
of the
Legislature
held at
the
City of
New York
on the
10th day
of
January
1870.

() the ill-breeding
which shows up in men who
made advances towards
women, or "japs" (promiscuity)
in the current slang
of today, American to

sign of this widespread
sexual tide.

another

(-) The moment he feels this
rush, the possibility of developing
it is presented to him. But will
he use it? Or will he ignore it
and thus

remain unmindful of his
divine source?

The more I think that anyone can have
ever permanent salvation freedom from the
sense of the embodiment of the eternal to appear
to our sense of justice and fairness

It is not a material thing to be peddled out
in charity like soap. Rishas wife worked for

(1) ~~to~~ To aspirate for socio-political-economic reform without, at the same time, seeking even more heartily for private and public reform.

PLEASE

NOTE

~~do not~~

IT IS not enough

Handwritten notes in Urdu script on aged paper. The text is written in red ink and includes several lines of prose. A large section of the text is crossed out with a thick blue horizontal line. There are several words circled in red ink, including 'میں' (me) and 'ہو' (be/have). The handwriting is cursive and somewhat faded. The paper shows signs of age, including yellowing and some staining.

(Confusion, fear,
clinging to the body or
other physical restraining
panic, severe depression
- these make the

passage through the
death experience harder
than it would otherwise
have been.

() If something is to be gained
something else must be lost.



Christian minds are better pleased
and helped if they are not unnecessarily
bewildered by using exotic Oriental terms
but try to equate them with Western ones. Ph.D.S.

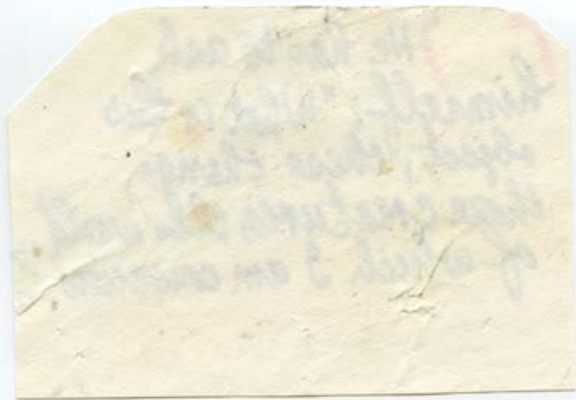
"The Naught" of
Dionysus is the
Aneonagite = the
Void of Buddhist

writing

Important means are better
and helped if they are not
performed by wrong people
but this is a matter of
the "right" of the
the "right" of the
the "right" of the

the "right" of the
the "right" of the
the "right" of the

() He has to ask
himself: "What is this
object, these things,
those creatures, this world,
of which I am conscious?"



() Philosophy possesses the knowledge
which can dissipate illusions and
superstitions surrounding religion.



of its study will
become more
and more respectable
as more and more
confirmations of

its truths are
established

Each person is a special
person. Each is unique.

Handwritten text on a yellowed, aged piece of paper, likely a document or manuscript. The text is written in a cursive script and is mostly illegible due to fading and blurring. The visible words appear to be arranged in two lines, possibly starting with "The first" and "The second" or similar introductory phrases. The paper shows signs of significant age, including discoloration and some surface wear.

Consciousness
slips into a higher
away dimension and

revelation seems about to
start.

The doctrine of opposites applies not
only to the universe itself
but also to the human being, to
his physical body and mental states.

Relativity of the

of Yin and Yang,

and/or
complementaries,

[Faint, illegible handwriting on aged paper, possibly bleed-through from the reverse side. The text is arranged in several lines across the page.]

In the long evolution of the human
being, refinement culture and
(1) education contribute not only to

quality but also to spirituality

to the extent that it is possible