

Book Notes 11

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Editor's Note: The material in the Book Notes series is, generally speaking, not PB's writing. The vast majority of the material in these three files is excerpts from other authors; most of it has been retyped from its original source. PB considered these notes to be for his own personal reference, and never meant to publish them – as such he rarely indicates his intent for these notes, nor does he consistently cite his sources. PB usually excerpted material from books that struck him as well-written or representative of the original author's thought. He often edited these excerpts as he typed or had them typed – thus they may very well contradict the original text, as PB sometimes thought that a writer had inverted their own intuition and said black when they meant white. While these changes are informative of PB's thought-process, they are too numerous to chase down and annotate. Thus the reader should be wary of taking a quotation as a reliable extract from an original.

Book Notes 09, 10, and 11 were created between 2015 and 2018 from material donated to the archive from various sources, including the papers of Kenneth Hurst and the Glass-Talcott collection. These papers were often received in great disarray; the archivists (mainly Lydia Dempsey and Joshua Orkin) attempted to organize them into similar groups by content. However, because these files kept getting new material they lack internal coherence. It is very

important to keep in mind that PB himself did not create these files! The papers were all his at one time, but were never gathered into the form they are in now. Furthermore, Book Notes 09-11 were originally one single file, based on content, but the requirements of putting the actual pages into archival boxes meant that they had to be separated into three separate files based on the size of the paper: Book Notes 09 is all half-sized sheets, Book Notes 10 is regularly sized pages, and Book Notes 11 is oversized long pages. Finally, Book Notes 10 is primarily composed of material donated by Kenneth Hurst, PB's son.

For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled "Introductory Readers' Guide." We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity's sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a PDF of the same name. – Timothy Smith (TJS), 2020

The Philokalia

THE PHILOKALIA
Faber and Faber, London.

(1-1)¹ St Diadochus: A man who always remains in his heart is far from all the allurements of his life.

(1-2) St Issac:² A man who keeps hourly watch over his soul has his heart gladdened by revelations. A man who concentrates the vision of his mind within himself sees there the dawn of the Spirit. A man who abhors all dispersion of the mind sees his Lord in his own heart.

He who wishes to see the Lord within himself must use every effort to purify his heart by constant remembrance of God; in a min thus illumined he will see the Lord at all hours.

(1-3) St Barsanuphius: If inner doing with God does not help a man, his external efforts are in vain.

(1-4) St Elias Edkikos: When the soul becomes freed from everything external and is united with prayer, then prayer like a flame envelops it, as fire envelops iron and makes it all fiery. Then the soul, though still the same soul, like red hot iron, can no longer be touched by anything external.

¹ The paras on this page are unnumbered.

² PB himself underlined "St Issac" by hand.

(1-5) St Maximus: All the virtues assist the mind to turn towards God, but most of all pure prayer; for soaring through prayer to God, the mind is outside all.

(1-6) St John of the Ladder: Men, whose mind has truly learned to pray, indeed converse with the Lord face to face, as those who have the ear of the king (that is, his most close and trusted servants).

(1-7) St Nilus: The highest prayer of the perfect is the ravishment of the mind and its total transcendence of everything sensory, when “the Spirit itself maketh intercession for us with groanings which cannot be uttered.” Blessed is he who has comprehended (God’s) incomprehensibility, inseparable from prayer.

(1-8) Patriarch Callistus: By remembrance of God and of Divine things the mind draws hold feelings from the God-fearing heart, then ineffable sweetness fills the soul, and the mind, which is pure, is lit up by Divine illumination.

(1-9) Heyschius of Jerusalem:³ Attention is unceasing silence of the heart, free of all thoughts. Silence of the heart, practiced with wisdom, will see a lofty depth; and the ear of the silent mind will hear untold wonders. Contemplation and knowledge promote and guide a man in strictness of living. Having begun to live in attention of the mind, if we combine humility with sobriety and prayer with resistance, we shall progress on our mental journey. When we persevere for a long time in prayer an sobriety, prayer frees our mind of every material image of deceitful thoughts. The guarding of the mind is rightly and worthily called light-giving, producer of lightning, source of light and bearer of fire. Guarding of the mind, practiced with God’s help and for the sake of the One God, if it takes firm root in the soul, endows the mind with wisdom in spiritual work in God. It also enables a man with faultless judgment to order his external actions and words according to God.

(1-10) Philoteus of Sinai: Attention, when daily combined with prayer, produces something like the fiery chariot of Elias, lifting a man up to heaven.

(1-11) St Barsanaphius:⁴ While we have time, let us have attention in ourselves and learn to be silent. The approach to perfect prayer is when a man is freed from dispersion of thoughts and sees his mind, enlightened in the Lord, filled with joy. A man has attained perfection in prayer if he makes himself dead to the world with its ease.

³ PB himself underlined “Heyschius of Jerusalem” by hand.

⁴ PB himself underlined “St Barsanaphius” by hand.

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Professor Dr E. Reisner: Understanding, Discernment, Acknowledgement

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UNDERSTANDING, DISCERNMENT, ACKNOWLEDGMENT

Professor Dr E. Reisner⁶

(3-1)⁷ Page 134: The Residue of Existence is not merely the starting point for revelation alone but for all self-deification of mankind as well. It is the source of intuitions which when set in words and pictures invariably become symbols of an idealised 'I.' It is that to which man never fails to appeal after he has misjudged his actual hopeless condition and overestimated his own powers. It should in fact not be discussed at all until the utterly perverse direction of the will is plainly understood, which can only be corrected through grace leading to faith. If instead of its diminution, we choose to stress its creative quality, this must invariably lead to a humanistic philosophy... The Residue of Presence certainly enables us to see but with almost totally blind eyes. Revelation starts here merely to show us precisely that which lies beyond all possibility of perception and is given to faith alone. In utilising this Residue of Presence it neither enhances it nor raises it to a higher power but conversely shows us its utter weakness in the light of a promised rebirth.

(3-2) Page 29: This Residue of Existence (Residue of Presence) signifies my own participation within the centre, within reality.

(3-3) Page 34: From this residue of an existence that has remained for us, from this residue of a memory (illegible)⁸ of a state from which we have fallen we fashion our own inner life, our soul, the core of our being, immortality, whose mere symbol is supposed to be the external form.

(3-4) Page 97: Revelation in order to affect me and be understood by me requires a connecting link. Something must be there that is capable of receiving a revelation, and this something is none other than the Residue of Existence or Residue of Memory,

⁶ PB himself inserted "Trans frn German" and "'KENNEN, ERKENNEN, AMERRENNEN'" at the top of the page by hand. This additional information was included with the title in the original: "Excerpts from the volume: "Understanding, Discernment, Acknowledgement" by Prof Dr E. Reisner on Moi-Supreme Residue of Existence, Centre, Conscience, Residue of Presence."

⁷ The paras on this page are unnumbered.

⁸ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted a word into the space at a later point but it is illegible.

which by exercising some caution we may call with Bultmann “the Foreknowledge of Revelation.”

(3-5) Page 98: Hence, the connecting link is my understanding of ‘you’ resulting from the Residue of Existence.

(3-6) Page 103: Conscience certainly has its origin [in]⁹ the state from which we have fallen and points towards it so that I can remember it to some extent. It is plainly the voice of the Residue of Memory or Residue of Existence, but nothing more than a residue which is in a process of dissolution, you might say decomposition, and can never become a revelation. (Translation Note: Following page 103 excerpt is a short PS in another language.) The Residue of Existence is indeed indispensable. Revelation must make use of it in order to be understood by mankind. However, it does not augment memory, a goal that could possibly be achieved by mankind through magic. In fact, it provides nothing man does not already possess and merely starts with what he has left in order to show him most seriously how much he has lost,¹⁰ yet is to be given to him through the grace of God. (“understanding, Discernment, Acknowledgment” yr 55).

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UNDERSTANDING, DISCERNMENT, ACKNOWLEDGMENT
Professor Dr E. Reisner

Fundamentals of Yoga: Dr Rammurti Mishra

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FUNDAMENTALS OF YOGA
Dr Rammurti Mishra

(5-1)¹² The Primordial Consciousness is working as the Eternal Teacher for the student

(5-2) The student is allowed to use yogic super-powers only if their use is not contrary to his ultimate goal.

(5-3) YAMA is Control of the mental waves. NIYAMA is observation of the rules to attain that aim. Asana is different postures to obtain that state. PRANAYAM is regular breathing to help control mind. PRATYAHARA is complete relaxation of every organ and withdrawal of consciousness. There are 3 classes of it according to degree (a)

⁹ PB himself changed “from” to “in” by hand.

¹⁰ PB himself inserted a comma by hand.

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¹² The paras on this page are numbered 1 through 8, and 8 through 17.

DHARANA: this is the very light state, when the student is not able to open his eyes, all muscles are relaxed, and he is quite conscious of what is happening outside. Fixation of consciousness is practised on a part of the body. (b) DHYANA: this is the state of Constant Suggestions. It is intermediate, the body and senses begin to sleep, relaxation is deeper, mental suggestion is in control. (c) SAMADHI: here the body sleeps soundly, it cannot feel pain, but the mind is enlightened. Remember one word a million times – PRACTICE – PRACTICE – to get success. Samadhi develops power of will, and intuition.

(5-4) Suggestion is most important. It is the fundamental cause of all mental phenomena, as well as the greatest factor in yoga. Its forms are: Bodily, Sense, Verbal, Mental, Environmental, and Auto. The life of, [and key to,]¹³ meditation is autosuggestion. Yogis are happy and calm because they always give divine autosuggestions to their mind.

(5-5) Begin your meditation practise always by saluting the teacher, and all divine Seers.

(5-6) After practicing sufficiently, you can turn your body into Samadhi in a second. When this has been achieved there is complete control of mental power, called SAMYAMA. With it there awakens kundalini. You can use Samyamah for general concentration or only for a specific part of the body.

(5-7) YOGANIDRA is entirely different from other sleep because you can summon it at will and remove it at your disposal. In it the body goes into deep paralysis, but mind is awake. In it the yogi removes both mental and physical diseases, transmigrated from previous incarnations or inherited from parents through chromosomes of generative cells. With these eliminated, the purified mind shines like sun after clouds vanish. (TEMPLE SLEEP-? PB)

(5-8) When giving suggestion to any part of the body, repeat it constantly. Thus, “My arms are relaxing, they are growing heavier, I cannot move them because they are completely relaxed by my eternal mind.”

(5-9) A clear-cut suggestion is important. If you do not make distinct and powerful autosuggestion, the mind will make its own suggestion to you, and you will be governed by it.

(5-10) Muladhara Chakra Moola means first, main, chief, is connected with neuro-hormonal mechanism, which governs generative organs. Withdraw the whole energy from these organs, fix it to the lower part of Central Nerve System, concentrate it there. Repeatedly use the suggestion: “I relax my reproductive organ. It is relaxing. It is

¹³ “and key to,” was typed below the line and inserted with an arrow.

under my command.” This will give you mastery over sex. Do Pratyhara on this chakram to control lust.

(5-11) Feel the magnetic current of pulsation in any part of the body, fixing the mental power there and sending suggestions. Think that this current (kundalini pb) is removing all disease from that part.

(5-12) Visuddha Chakram is in the neck. The neck is the crossroad and vital centre of Pratyhara.

(5-13) Ajna Chakram is between the eyebrows. By doing Pratyhara on it, fixing your attention there, consciousness expands into the Universal

(5-14) To magnetise the body for inducing Yoganidra first fix attention, then initiate powerful suggestion, then pause to feel the sensation of that suggestion. If you do not allow for pause, but give suggestion constantly, you cannot attain expected results.

(5-15) All physical and mental diseases are removed by yoganidra

(5-16) Beginners fall asleep when they start meditation. This is the first manifestation of yoganidra. In the advanced state it starts its influence with yawning. In the beginning there is loss of body consciousness locally (the student feels that he has no legs, but in full yoganidra there is total loss).

(5-17) By repeated practice you will not only be able to create the state of yoganidra in yourself but also in others

(5-18) TRATAKAM with nasal gaze is either on the tip or on the bridge of nose; with frontal gaze it is on root of nose (between eyebrows). It can also be done with the horizon in the sunshine to see the tremendous power of sun in

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FUNDAMENTALS OF YOGA
Dr Rammurti Mishra

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FUNDAMENTALS OF YOGA
Dr Rammurti Mishra

(continued from the previous page) giving life and light; also with the full moon, to awaken the mind. OR with any selected part of the body, on which you gaze steadily. Through Tratakam you will conquer sleeping

(7-1)¹⁵ Remember the nature of the Self, which has eternal consciousness, existence, bliss, knowledge.

(7-2) Concentrate your mental power upon what you do, be firm of will, send strong suggestions after your body is magnetised by the Eternal Mind. This is the most amazing part of yoga – post-operative and post-meditative Suggestion. As a result sinners are transformed into saints. When the feeling of body is lost, the subconscious mind is opened. Evil records of previous lives can then be removed and replaced by diviner ones. The entire personality can be changed. The subconscious records all commands and after meditation is over, they begin to play in life. Incredible transformations take place. Sample suggestion “Oh my subconscious mind – after you come to the conscious plane I command you not to repeat the same mistakes, and to be free from evil sensations.” The order should come from your heart – not tongue, or it will not be obeyed. Use the meditative state to command the subconscious and do not merely request it. It will thus work for you 24 hours a day.

(7-3) The Third Eye is triangular in form; base between the eyebrows and vertex in centre of forehead. When through power of Samyamah, the body is magnetised and fully anaesthetised by Pratyahara (withdrawal of energy and consciousness) one is ready for opening this Eye but it cannot be done if the anaesthesia is superficial. One should go into the deepest Samadhi. In this state the subconscious opens all its previous records and, by power of attention, one removes all evil impressions recorded there.

(7-4) Think that behind this body an Eternal Energy is operating, and it is your own nature. Slowly close your eyes and think strongly that you are anaesthetising the whole body. Withdraw from it, from every organ, and fix attention on the place of the 3rd Eye, using willpower, in the centre of forehead. Feel identity with the Supreme. In this state remove evil and ignorance.

(7-5) Real treatment is unknown, only treatment of symptoms. Nobody pays attention to the cause of disease. Amputation of limbs and removal of diseased part are carried out but the more treatment, the more serious the patient's condition becomes.

(7-6) If hormones from dead animals can temporarily cure or have magical influence, why not use your own hormones and cure permanently? Yours are living ones, yoga tells you how to obtain them from endocrine glands, whose secretions are passed into

¹⁵ The paras on this page are numbered 18 through 30, making them consecutive with the previous page.

the blood by higher thinking; there they form Ojas shakti. Ojas is the essence of hormonal energy; it has two forms. Para Ojas supplies the heart and when it is over life ends. Apara Ojas circulates through the blood vessels to nourish entire body and head diseases. If there is wrong thinking Ojas is misused and the results presented, first in the psychological field, then in the physiological through the symptoms of disease. Man must free himself from impure thoughts. Their total elimination results from much Tapasya (austerity). There is only one way to achieve it: wherever an impure thought comes to the mind, it should immediately be confronted with a pure one. This is possible only by grace, which is obtained by concentration and meditation on OM repeatedly, until it occupies first place in the mind.

(7-7) So long as one keeps the sense-organs even forcibly under self-control one can hope some day to gain mastery over them and over impure thoughts

(7-8) Process of Healing: Relax in comfortable posture. Send strong Samyama to undesirable conditions in body and mind, and think they are going away. Now identify yourself with the Supreme until you have no feeling of the body and, in this state, think that diseases are healed. Repeat this process in sunlight [and warmth]¹⁶, and feel that the sun is reacting through your body with light and life until your body sweats. The sun radiation will heal. Repeat same process when taking a shower or bath

(7-9) Preserve your hormonal secretions. Develop Ojas and heal yourself. You are the best doctor

(7-10) The manifestation of consciousness depends on the evolution of the nervous system

(7-11) Hold your breath, when starting meditation, and feel the heart beat until the spiritual heart is manifested.

(7-12) We recognise that wrong mental waves are disastrous yet, owing to their hypnotic influence, we act according to them.

(7-13) One of the 5 rules of Yama – “not to hoard money” means that 10% of our earnings belongs

¹⁶ “and warmth” was typed below the line and inserted with an arrow.

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(continued from the previous page) to others. If we donate only 10% it is good but we still give nothing as it is really theirs. Only when we donate more than 10% do we really serve. If this were practised properly there would be no fear of communism

(9-1)¹⁸ For each destructive activity and wrong thought, you can create its opposite. Methods to do so: Analyse every problem for its solution, but this does not work in case of habits... Observe mental activities as a neutral witness. Do not work as an agent... Keep occupied... Forget it, identify with Supreme Consciousness, "I am Brahman Evil has no meaning for me."

(9-2) Hold the breath, mentally and firmly make and repeat any of the 5 Great Suggestions (Mahavakyas) and feel the Universal Consciousness. Feel that the body is only the transmitter and receiver of your consciousness. "THOU ART THAT" "I AM BRAHMAN" "THIS SELF IS BRAHMAN" "CONSCIOUSNESS IS BRAHMAN" "ETERNAL EXISTENCE, ETERNAL CONSCIOUSNESS, ETERNAL HAPPINESS"

(9-3) Body and mind are interdependent. When body is suffering from physical disease mind cannot function. When there is mental disorder, the body is not normal. Yoga prescribes for both so that they may develop in equilibrium. By practice of Posture, concentration is physically helped and consciousness becomes free from weakness. Mastery in postures magnetises the entire body so that it becomes adamant and able to tolerate extremes of heat and cold, pain and pressure.

(9-4) Whereas hatha yoga practices difficult postures, [in]¹⁹ raja yoga concentration it is only needed to select one that is as easy as possible.

(9-5) Posture practice leads the body from animal incontinence to divine strength.

(9-6) Hatha yoga removes the body's poisonous conditions and arrests its tendency to decay and old age. It gives body adamant hardness.

(9-7) Do breathing exercises up to the point of exhaustion and perspiration. Stop then, when internal respiration will start.

(9-8) Breathing exercises purify the body, burn up mental defects and physical diseases. They remove impurities through expiration, perspiration and other excretory channels.

¹⁸ The paras on this page are numbered 31 through 45, making them consecutive with the previous page.

¹⁹ "in" was typed below the line and inserted with a caret.

(9-9) There are three stages of Pranayam: Ordinary, in which the air is forced in and out; Advanced, in which concentration develops so that movement of the chest is forgotten; stopped, and self is identified with the Supreme. The last two stages belong to Raja yoga but the first to Hatha yoga.

(9-10) Just as strong vomiting throws out food and liquids, so the breath when forcibly thrown out purifies the body. Draw the pelvis upward when expelling breath, and keep it up so long as you check breathing. When unease or suffocation develops, breath should be slowly drawn in. Mentally recite OM as accompaniment to the exercise and repeat according to your capacity. The twin exercise is similar except that it is done with inhaled breath, which is kept in as long as possible.

(9-11) There is no other method known to check restless mind and senses except Pranayam

(9-12) Hold breath and send energy and power of attention from lower part of spine to Sahasraram (cerebral cortex) and back again. Repeat exercise until you forget body and identify with Supreme Consciousness. When breathing is stopped, this is highest state of Raja yoga. Do not fear

(9-13) To develop astral body vision and see auras: Stand before a full-length mirror. Do Tratakam repeatedly on the image in mirror, without blinking. If eyes get tired, close them and continue meditation on the image. Another method: Sit comfortably and do Tratakam with half-open eyes, without focussing on any particular object. A third method: Do Tratakam twice daily on photo of a liberated man. You will after sufficient practice see light radiating from the picture, and still later you will see your own astral body as well as that of others.

(9-14) Listen carefully for the OM sound, especially in your right ear. It is first heard as a ringing sound, but later develops into 9 other sounds, some musical others Nature's noises. By meditating on them, ignorance is destroyed as one gets absorbed exceedingly, forgets the external world, including body, and is thus led into the Supreme in samadhi.

(9-15) Any habit and action is the result of previous suggestions to our subconscious mind; their amount and intensity are manifested in amount and degree of accomplishment. Therefore in meditation give strong mental suggestions to your subconscious for the post-meditative period.

(11-1)²¹ Your sleep [and dreams]²² will be according to your suggestions. Post-meditative affirmative suggestions will give you success, such as “I will be more relaxed, have more willpower, be more successful in conquering lust.” Each meditation will be progressive and give new light. I will improve health and conquer weakness. According to your situation, you can make innumerable suggestions to conquer your own difficulties.

(11-2) First relax part of the body to be treated, then magnetise it fully. Give strong suggestions that it will feel no pain. Direct willpower to it firmly. This can even produce anaesthesia there. Pain, pressure, cold, heat, etc. will not disturb your meditation and samadhi by use of this method.

(11-3) If the restless and unquiet mind wanders, check it and fix it again on the Supreme Consciousness.

(11-4) There are 6 techniques to remove mental and physical diseases, cleanse the body and develop e.s.p. as well as lighten the mind for Self-Consciousness. They are Dhauti, Basti, Neti, Trataka, Nauli, and KapalaBhati.

(11-5) Dhauti is intended to wash out the entire gastro-intestinal tract (alimentary canal) and conquer its associated diseases. Basti has two types: (a) to wash sex organs by pumping water into urinal bladder with a syringe, repeating it again and again. Distilled water is preferable. It removes genital diseases; (b) to wash rectum by means of a tube or pipe 6 inches long. Rub one end of it with oil and introduce slowly into rectum. Sit in tub, draw up the water, then expel it. An enema may be used instead. Neti is intended to clean entire head and stimulate nerve system; it destroys headaches. Nauli. Place hand on hips, bend chest forward, move abdominal muscles up, down, right and left alternately, and forcibly. Gives good health and removes abdominal diseases. Kapala: Inhale and exhale quickly and smoothly, like a pair of bellows. Stop if you feel giddy and dizzy. Do not repeat more than 5 times daily at first. Removes head and nerve diseases.

²¹ The paras on this page are numbered 46 through 53, making them consecutive with the previous page.

²² “and dreams” was typed above the line and inserted with a caret.

(11-6) TRATAKAM: When Samyama (total concentration) is directed to the exterior surface of the body or any external object, it is tratak (gaze). A strong gaze is absolutely necessary to control mental waves and check mental restlessness. There are various kinds: (a) Nasal Gaze. Keep eyes half-closed, half-open, steadily look at tip of nose. Do it in daylight. When eyes become tired or tear-filled close them fully and meditate for one minute. When tiredness is gone, resume practice. In the beginning headaches and dizziness may be felt. Do not worry about these reactions. They will go. In the beginning do tratak for 5 minutes and increase gradually. Nasal gaze awakens Kundalini Shakti, which is in potential form in the Central Nerve system. It stimulates the optic nerve centre in brain and improves memory and steadies mind. Increase this practice very slowly and very cautiously. It is not to be done without supervision by expert. (b) Frontal gaze: Fix attention between eyebrows. Turn half closed eyes towards that space. This opens third eye. Keep lower half of eyes closed whereas in Nasal Gaze keep upper half of eyes closed. (c) Tratak on External Objects: Select picture of a perfect Yogi or Teacher, or a small round object, or point on the wall or zero. Think they are symbol of Infinite nature. It should not be too near nor too far; see it easily and steadily. Never gaze long enough to tire eyes. This exercise²³ increases your power to stare indefinitely without strain or fatigue or blinking. If you find tratak difficult take the index and middle fingers, place them gently on eyelids and draw them closed. Hold this position for few seconds. Send suggestion: "I relax eyelids" repeatedly until eyes are heavy with yoga sleep. Success in tratak will increase confidence in yourself tremendously.

(11-7) You must always be sure and positive to command your mind through powerful suggestion Do not use sentences which are weak or negative such as "I am going to try to etc." Be expectant enthusiastic confident with all yoga practices

(11-8) YOGANIDRA: There are 4 states (a) body is numb, its superficial sensations are lost, such as pressure and temperature. (b) the second state magnetises the body more deeply (c) Body is full of electricity – this is Samprajnata Samadhi [also called SAVIKALPA]²⁴ (d) This yields identity with the Supreme; all Nature becomes his body. In the first stage symptoms are light relaxation, fluttering of eyelids but you are quite conscious of what is being done or said. In second stage there is partial anaesthesia of body with complete catalepsy of limbs. Visions may be [seen.]²⁵

²³ "ex" in the original.

²⁴ PB himself inserted "also called SAVIKALPA" by hand.

²⁵ PB himself inserted "(CONT)" at the bottom of the page by hand.

²⁶ Blank page

(13-1)²⁸ There are two methods of inducing Yoga sleep. The Positive Method: Relax the body from the feet upwards to the head, moving attention very slowly from one part to the next. Whilst doing this, engage the background of the mind in a continuous remembrance of Om. The Negative Method: Forget the body and its environment; think only of an infinite ocean of eternal consciousness. The first method must be mastered before the second one can yield success. It requires a commanding attitude.

(13-2) Hatha yoga Pranayama: Press right nostril with right thumb, inhale through left nostril, thinking that you're bringing in life to every cell of the body, and healing it. When inhalation is complete, put the third and fourth fingers on the left nostril and restrain the breath as long as possible. When suffocation starts, exhale slowly by lifting the right thumb. When exhalation is complete, inhale through right nostril; then press it with thumb and hold the breath. Exhale through left nostril. This completes one cycle. Repeat as many cycles as will bring you to the point of exhaustion and perspiration. Stop, relax, and meditate.

(13-3) Raja yoga Pranayama: Breathe as slowly as possible with the mind resting in the three phases successively and intently – inhalation, restraint, and exhalation. This exercise is to be done after the previous one, and should lead to the point where the OM is inwardly heard or felt: then forget the breathing and forget the body.

(13-4) The OM mantra, if chanted, should start at the low pitch and increase in strength up to the highest pitch of your voice. Repeat it as long as possible, for it gives power and peace.

(13-5) Close ears with thumbs, ears with index fingers, nostrils with middle fingers, upper lip with third fingers, and lower lip with little fingers. Breathe gently. This is Yoga Mudra, and leads to hearing the inner [OM]²⁹

John Keel: Jadoo

(13-6) By pressing a nerve on the back of the snake's head, the charmer paralyses it completely, making it rigid. The shock of being thrown on the ground restores it to its normal self.

²⁷ PB himself inserted "MISRA: FUNDAMENTALS" at the top of the page by hand.

²⁸ The paras on this page are numbered 54 through 58, 4 through 8, and 1 through 9. The first section is consecutive with the previous page.

²⁹ PB himself inserted "END of BOOK (PRINTED)" at the end of the para by hand.

(13-7) He covered its head with a leather talisman; when a snake's head is covered, it will remain still and wait for the darkness to lift. (Hajji Mohammed Ali)

(13-8) Swami Murthi: "You must sit in a darkened room for half-an-hour each day with your eyes closed, concentrating on seeing with your mind. Within a month you will be able to see even though your eyes are blindfolded."

(13-9) The real secret of the human pincushions is this: There are many parts of the human body which can be pierced with thin, sharp needles without any pain.

(13-10) The fatalities of holy men who attempted the feat of being buried alive without trickery, reached such a peak that in 1955 the Delhi government officially outlawed living burials.

Rammurti Mishra: Group Letter Teachings

(13-11) The stirring up of latent Karmas by Meditation, the rustling or hint of latent diseases being eradicated cannot be explained too often.

(13-12) Pranayam is a physician to remove the collected impurities left in the lungs from smoking.

(13-13) I do not like expensive personal gifts, as yogic teaching feels there is danger of obligation in it.

(13-14) Paul Brunton is easily the greatest Western Yogi and Spiritual Teacher we have had to date.

(13-15) SLIPPING BACK: this statement indicates two things: (a) the lapse of meditation practice due to which he suddenly got improvement and (b) the accumulated Karmas and obstructive tendencies in the mind. This sluggishness should be regarded as a warning and a student has to control it.

(13-16) Bhagwandas: "Pay your debt to the world by helping to remove the tensions and trouble which are manifest by reason of nuclear weapons. In this way you shall save the world and open the heaven within your mind."

(13-17) When you meditate, do not let your mind-horse dash about; do not let it stray, browse, or 'horse around' where it wants. You are in the saddle and give the commands with curb but if necessary.

(13-18) Clear your mind, forget everything, and mediate on OM – the Anahat Nadam sound. Follow the sound, relax completely, and it leads you to the Samadhi states.

(13-19) When supine, think of your body as separate from consciousness, the gross body is in the dead pose and the consciousness is watching, you feel the body is dead and no troubles it has accumulated can come to the real You. The body is in the death posture, not You, not consciousness.

14³⁰

GROUP LETTER TEACHINGS
Rammurti Mishra

15

GROUP LETTER TEACHINGS
Rammurti Mishra

(15-1)³¹ Hold your breath. Breathe only at the point of suffocation, relax your head and eyes, think of eyes relaxed.

(15-2) OM is eternal Sound and according to purification of the mind, it changes into different states in the same person. The sound is not similar in all students; according to concentration they have different varieties of sound. When your concentration is advanced, then you will feel this sound vibrating the entire atmosphere around you.

(15-3) Chakras are physical and subtle both. Physical chakra is a plexus and controls gross movement of part of body, sense, and mind. Subtle chakras are purely spiritual and they are the real and actual controller of all physical chakras, and they are beyond the changes of body and senses, and they survive the death of the gross body. With the subtle body they are reincarnated and reborn in a new body.

(15-4) When you sit in meditation, your chest, neck and head must be held in a straight line. This is performed through the Central Nervous System and when you relax your whole body in this erect posture, the Kundalini Path is prepared. The Nervous System as a whole is called the Kundalini Path, like electric wires, and the conscious energy which is running through this path is called Kundalini. It is like electricity, our efferent or afferent nerves are both in Kundalini Path.

(15-5) Nirvana is not a sort of religious heaven where a transcendent ego resides.

³⁰ Blank page

³¹ The paras on this page are numbered 10 through 16, 2 through 13, and there is one unnumbered para. The first section is consecutive with the previous page.

(15-6) The results of long and deep meditation is the awareness that there is no such thing as the personal self, that it is a fiction, and a tissue of lies, held together by poor thinking and sloppy self-analysis. There is only one way out of the morass of pain and suffering which sooner or later entangles all beings who do not discriminate. That is through meditation, both in private and abroad in the world.

(15-7) Vairagyam is the rejection of all non-spiritual values and the acquisition of spiritual ones. This is often called renunciation, but renunciation is negative and Vairagyam is positive. One frees himself from the claims of the transitory and the material aspects of life and one embraces the [rich and]³² fully rigorous spiritual side of life. As well, one incorporates into his thinking a desire to be free and to be rid of the chains and the fetters that bind a man of the illusory world of time and space, cause and effect.

Dr D.T. Suzuki: Talk on Buddhism (TV)

(15-8) GRACE: No cosmic help for man; no help from an external source?

(15-9) Zen outlook is found by penetrating to the core of a religion or sect.

(15-20) My religious impulse was not born with me but was awakened at 16.

(15-21) When I had the experience which settled this yearning the desire to share it with others came.

(15-22) I spent seven years in a monastery.

(15-23) West has become interested in Zen because it had given itself too much to one-sided scientific studies.

(15-24) When Buddha's smile and disciple Kassapa's mind coincided, there was identity, transmittal of truth

(15-25) What distinguishes Zen psychologically from all other teachings is to become conscious of the subconscious, that finite is infinity, attachment is detachment. In transcendental world there is no attachment, no evil. Being is non-being.

(15-26) Everyone opens his god in him, to come in contact with it.

(15-27) Our own intellectual creation is ignorance. It has to be dispersed to gain enlightenment.

³² "rich and" was typed blow the line and inserted with an arrow.

(15-28) Consciousness is never quiet. Always going up and down. These waves must be quieted. Our method is not to just sit quietly alone. We use Koan. Koan is so constructed as to block every attempt we make intellectually to solve it. A kind of commotion is caused inwardly. He is pushed to an impasse. Then something happens; everything becomes so quiet the mind reaches a deep equanimity. A little sense-experience happens like Buddha seeing the morning star of the hand hits the table and this brings the mind back with a new focus.

(15-29) The severity of Zen discipline is artificial. It is not needed. The Koan impasse, being driven into a corner is better.

(15-30) SATORI experience is not serial, particular, one after the other but is intuitively felt whole.

16³³

TALK ON BUDDHISM (TV)
Dr D.T. Suzuki

Uncategorised Paras

17³⁴

UNCATEGORISED PARAS

(17-1)³⁵ the true form of Siva on becoming Sacred ash. The same truth is expressed by the great Sage Tayumanavar when he says, that he had not seen the meaning of the wisdom of the good path and the true (inner) meaning of famous things of the Saiva cult anywhere else. There is absolutely no doubt that those who wear Sacred Ash and Rudraksha with love, which things are of the form of Siva, will attain the form of Siva Himself.

A disciple of this wise master went to him and asked him how to attain Salvation and he told him that the way was to be always thinking of death. The idea of teacher was that by seeking God the disciple would attain Salvation, just as one who is condemned to death by a king, loses his appetite and sleep because of his constant fear of death and all worldly pleasures seem bitter to him, but who, having begged the king for mercy, is free. According to the text of the Upanishad that says that this body must eventually become ash, so the wearing of Sacred Ash induces the thought of the end of the body and of death as shown by the teacher, and so will help one to attain Salvation.

³³ Blank page

³⁴ "3." in the original.

³⁵ Incomplete - the beginning of this para was not found in this file.

The Lord Siva merging into Himself all worlds and creatures at the end of cosmic cycle and wearing Sacred Ash, which is the memory of past action, dances alone, becoming the Space of Intelligence, so must we also wear Sacred Ash which is worn by that great One who is the destroyer of all action. If either the physical body or the subtle body constituted by mind, breath and senses, is affected by purity or impurity, the other will be automatically affected. If the body is affected by illness the mind will naturally suffer. If the mind is worried the body will become ill. If either of these two things happen it will not be possible to meditate on God.

18³⁶

UNCATEGORISED PARAS

19³⁷

UNCATEGORISED PARAS

(19-1) This page belongs in warehouse with "Revala" material

20³⁸

UNCATEGORISED PARAS

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³⁷ This page is entirely handwritten, probably by Ed McKeown.

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⁴⁰ This page is a duplicate of page 21.

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29

HOW TO USE I-CHING

(29-1) - - -

c

1st 2nd

Chen Li

6 - - - -

7 - - - -

8 - - - -

7 - - - -

9 - - - -

Tui Koui

Flower Hexagram

(29-2) Insert at End gives number of Chapter to be ready

= broken line = - -

Build upwards inscribed side of coin = 4 counts as 2

observe 4 counts as 3

Li pronounced lee

Tui pronounced tooee

If answer isn't clear, you may ask I-Ching a 2nd time

All answers should be looked up in Vol. 1 only. This is the important book.

Took also in Vol. 2 only where additional light is needed

7 -

8 - - - -

(29-3) P. 395 V. 1. Coin Oracle: 3 coins needed

4 signs yin counts as 2

3 yin 6

2 signs yang counts as 3

3 yang 9

Ignore 7 and 8: give readings only to 6 and 9.

6 and 8 are broken lines -

others unbroken lines =

6 and 9 2 hexagrams 2 messages

9 becomes broken line in 2nd

Reading Book: go through Judgment and Image.

If first toss = first lines beginning

top = end _

Diagram on back folded pages gives combinations.

If 6 or 9 are thrown a 2nd time get a 2nd hexagram but do not use it for message.

Vol. II gives additions or clarifying commentaries to the main message got from

Vol. I

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HOW TO USE I-CHING

Lily Heber: Excerpt (from Krishnamurti, the Man and His Message)

31⁴³

KRISHNAMURTI, THE MAN AND HIS MESSAGE

Lily Heber

Page 203, Chapter Contemporary Appreciations (Dr Torstein Wereide on Eddington)

(31-1) "...It appears that the transcendental is directly accessible in our human consciousness, is certain, primary, and self-evident to us, while the physical is more enigmatical. Our bodies are more mysterious than our minds.

As a background to the physical world Eddington thinks of a spiritual substratum. Every now and then this substratum rises to states of individual consciousness, in a higher or lower degree, and each individual is, by his own subconsciousness, united with this universal substratum...

So much for Dr Weriede concerning Eddington's ideas.

From the latest research it appears that modern psychological and physiological investigations supplement Eddington's points of view with his strong emphasis on the central position of human consciousness within the modern world-image.

Modern psychologists and physiologists, in their turn, lay stress on this same human consciousness as a primarily decisive factor; they emphasise the significance of the mental factors to the whole problem of human efficiency, of mental and physical vitality; they even go so far as to maintain that, in the last resort, these factors are the decisive ones.

Also in this field of investigation matter dissolves into energy. Tangible physical symptoms of illness may, to an increasing degree, be traced back to their mental causes, to states of consciousness; they may be reduced to merely mental problems..."

⁴² Void page. This page contains a letter from J. Alderete to PB.

⁴³ PB himself inserted "keep" at the top of the page by hand.

(33-1)⁴⁶ Note: It is interesting (to me) to report the author's attitude upon writing this book before going into the material directly. Here is a paragraph or two:

"It is still too soon to form a considered opinion as regards the extraordinary conditions and events which preceded Krishnamurti's activity of today. Nor is it justifiable with any full certainty to accept or deny the most unusual statements made by Krishnamurti himself concerning the experiences on which he founds his teachings. To make up one's mind concerning these things at present, when the events themselves are taking place, before history has passed final judgment, is essentially, an individual matter, entirely dependent upon individual discrimination and experience. What may be done [is]⁴⁷ to keep careful trace of the course of events; to elucidate them and the origin of this new world of ideas impartially and from as many angles as possible. As many incorrect and conflicting rumours have been current concerning Krishnamurti⁴⁸ and his word, the main details of his life until the present, are given in the following pages: HEBER"

(33-2) "Jiddu Krishnamurti was born in 1897 at Madanapalle, in the South of India.

"As the eight child of a family belonging to the Brahmin caste, he was named after Shri Krishna and called Krishnamurti. His surname is Jiddu, derived according to South-India custom, from the name of the village where Krishnamurti's⁴⁹ ancestors lived. This surname is placed before, not after the proper name, as in the West."

Sometime, after the death of his mother, which took place while the children were quite small, the father, who was a theosophist and had been in the government service moved to the headquarters of the Theosophical Society in Adyar, near Madras.

Here it happened that the President of the Theosophical Society, Dr Annie Besant, at the time occupied with her social work all over India, in 1909, adopted Krishnamurti and his younger brother, Nityananda as two extraordinarily promising children. She was convinced that a life's mission of unique nature awaited

⁴⁴ Blank page

⁴⁵ This additional information was included with the title in the original: "(NY Public Library) 5th Ave., Branch 42nd St., LONDON, George Allen Unwin, Ltd. Museum Street, first published in 1931".

⁴⁶ The paras on this page are unnumbered.

⁴⁷ PB himself inserted "is" by hand.

⁴⁸ "K'namurti" in the original.

⁴⁹ "K's" in the original. We have changed "K" to "Krishnamurti" throughout.

Krishnamurti, if his further development was in accordance with the promise he then showed.

Humanity was rapidly approaching a decisive transition period, Dr Besant maintained, when the forms of a dying civilisation would be crushed and those of a dawning civilisation would be created along experimental lines. During such transition periods, the great teachers of humanity appear in order to help mankind. This would happen again, and Krishnamurti was, according to her conviction, the one to fulfil this task.

During these same years she held a series of public lectures in London, afterwards published in book form, under the title, THE CHANGING WORLD and THE IMMEDIATE FUTURE, drawing attention to a wide-spread expectation being felt all over the world of the approach of a fundamental religious and cultural regeneration.

In 1911, an organisation based on this expectation was founded in Benares, by a cosmopolitan circle consisting mainly of theosophists. This organisation aimed at the preparation of the world for this transition period and for the coming of a spiritual Teacher. Krishnamurti was appointed the Head of the organisation which received the much criticised but undoubtedly the very characteristic name of, THE ORDER OF THE STAR IN THE EAST.

Shortly afterwards, in 1912, Krishnamurti and his brother went to Europe where they stayed for nearly ten years. During these ten years the great war broke out (1914) a remarkable corroboration of Dr Besant's prediction of a coming world crisis.

Krishnamurti worked for a short time in a hospital in London, while his brother helped in

34⁵⁰

KRISHNAMURTI, THE MAN AND HIS MESSAGE

Lily Heber

35⁵¹

KRISHNAMURTI, THE MAN AND HIS MESSAGE

Lily Heber

(continued from the previous page) Red Cross work in Paris.

Before dealing with Krishnamurti's life after the war, it may be interesting to quote from an article by an English educationalist and humanist, E.A. Wodehouse, at present Professor of Philosophy of the University of Bombay, India. Note: (1931). In this article Professor Wodehouse gives a fascinating picture of Krishnamurti as a boy. The picture that Professor Wodehouse draws has such interesting details and differs in some points so vitally from current opinions on this matter that some of its main points are summarised below.

⁵⁰ Blank page

⁵¹ "2" in the original.

(Wodehouse) "What struck us particularly" Mr Wodehouse⁵² writes on his article on Krishnamurti, "as he was 20 years ago, at the very moment when he had been discovered, [was]⁵³ his naturalness. Here was no hot-house plant, breathing forth an exotic scent, but a thorough boy, simple, jolly, and full of life. A boy who kept his muscles in hard condition and enjoyed nothing more than a two mile run around the college playing fields of an evening, or three or four hard sets of tennis – a game at which he swung an uncommonly shrewd racquet for his age.

Of any kind of 'side' or affectation there was not a trace. He was still of a retiring nature modest and differential of his elders and courteous to all. To those who he liked, moreover, he showed a kind of eager affection, which was singularly attractive. Of his 'occult' position he seemed to be entirely unconscious. He never alluded to it – never, for a single moment, allowed the slightest hint of it to get into his speech or manner... Krishnamurti was in those days, in short, the very antipodes of what experienced parents or pedagogues would have expected him to become under the very extraordinary conditions in which he grew up.

And needless to say, this made a profound impression [on]⁵⁴ those of his elders who, like myself, were in close personal touch with him. Here, we could but feel, were a simplicity and a greatness of a very unusual kind. And we noted other qualities also.

One was a remarkable quickness of sympathy, combined with a simple and direct wisdom which made him very helpful to others. Anybody who took trouble or a difficulty to Krishnamurti, could be certain of advice – advice, too, offered in so modest and apologetic a manner that it never conveyed an air of superiority.

Another quality was a serene unselfconsciousness. He seemed to be not in the least preoccupied with himself.

But what I think is most noticeable to all of us – and it is visible even today – was a certain original quality, a quality of a morning flower with the dew fresh upon it. This delicacy of purity was seemed to go right down through his nature giving the impression of one absolutely unspotted by the world.

It was this, perhaps, more than anything, that aroused our instinctive reverence; for it is the rarest of all qualities...

I am speaking of him simply as he struck us in those early days in Benares, and what I wish to emphasise is that our judgments would certainly have been different had he been other than he was. We were not blind devotees, prepared to see in him nothing but perfection. We were older people, educationalists, and with some experience of youth. Had there been a trace in him of conceit, or affectation, any posing as the "holy child" or of priggish self-consciousness, we should undoubtedly have given an adverse verdict. In spite of all our respect for Mrs Besant, we should have shrugged our shoulders and turned away.

⁵² "W." in the original.

⁵³ PB himself inserted "was" by hand.

⁵⁴ PB himself changed "of" to "on" by hand.

(continued from the previous page) "The years from 1912 onwards, were difficult ones for Krishnamurti in many ways," professor Wodehouse proceeds, "for one thing, as he grew up he began to realise his position more clearly. More and more it was born in upon him, how different was his lot from other boys. They were free; he was bound. They could shape their lives as they liked; his was inexorably shaped for him in advance..."

The outward expressions of reverence of the rank and file of the faithful irked him as much as the mockery and ridicule of the outer [world. Everywhere]⁵⁵ he was recognised and the newspapers were busy with his name.

So impatient did he get on the theosophical pedestal upon which he was put, he actually, a few years later, betook himself to France, where he could live unrecognised and be himself.

"This was," Professor Wodehouse says, "the real beginning of that revolt which, after several painful years of restlessness, uncertainty and self-questioning, was ultimately to bring him to the finding of his own Truth, and, through this, to Freedom."

Professor Wodehouse closes his article by stressing that "there could be no greater mistake than to imagine - as... most probably... the world in general did, and perhaps still does - that the boy, Krishnamurti, was merely a helpless puppet in the hands of a stronger personality than his own. That, of course, was the obvious reading of what (to the world) was a grotesque and fantastic situation; but nothing, as a matter of [fact],⁵⁶ could be more untrue.

For one thing, Mrs Besant, which admirable wisdom, interfered with him hardly at all. She realised that he was a person, well capable of looking after himself, and she allowed him to do so. As far as she was concerned, no one's upbringing could have been freer from all compulsion and (force majeure). If there was any pressure at times, it came from lesser people, but Krishnamurti quickly brushed it aside. There were those, for instance, who would have liked him to be more of the "holy youth," to breathe more of the odour of official sanctity, to play the Teacher before his time. But this he always refused to do. He preferred to develop naturally and not put himself into a mould. Only those who saw something of the more intimate side of his life, can realise the amount of quiet strength that he put into the preservation of his own integrity. There were many clashes... but he never budged an inch. His strength has

⁵⁵ PB himself changed "world, everywhere" to "world. Everywhere" by hand.

⁵⁶ PB himself deleted "is" from after "fact," by hand.

never been of the 'showy' sort, there is no slapping of the biceps about him, but where essentials are concerned, he has always been inflexible...

One outstanding thing about Krishnamurti has never been his hatred of humbug and of all pretention... has ever been... his simple and one-pointed sincerity... which... his actions, since he came out publicly as a Teacher, three years ago, have amply confirmed..."

There is but, "one thing that... Krishnamurti... cares about. Truth."

Professor Wodehouse sums up his article by saying that he esteems it his greatest privilege and good fortune in life during all these years to have been the close and intimate friend of Krishnamurti.

Together with Krishnamurti's own examination of his life, in the chapter named "Search" in his book, LIFE IN FREEDOM, a picture like this, drawn by an experienced educationalist, such as Professor Wodehouse, gives a valuable contribution to the understanding of conditions and personalities which for many years have been exposed to public criticism, very often without the least conformity to [the]⁵⁷ actual facts.

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KRISHNAMURTI, THE MAN AND HIS MESSAGE

Lily Heber

Arthur Koestler: The Louts and the Robot

39

THE LOTUS AND THE ROBOT

Arthur Koestler⁵⁸

(39-1) ATMANANDA (Krishna Menon)

- (a) physical appearance
- (b) living conditions as background material
- (c) character and behaviour
- (d) brief summary of biography

(39-2) Page 39 (a): "A door opened, and Krishna Menon walked briskly in, a sinewy man in a dhoti, the naked torso of a very light brown, with a flush of [pink.]⁵⁹

⁵⁷ PB himself inserted "the" by hand.

⁵⁸ PB himself inserted "keep" at the top of the page by hand.

This additional information was included with the title in the original: "The MacMillan Co., 1961, New York, Chapter I, FOUR CONTEMPORARY SAINTS, Pg. 36, II KRISHNA MENON ATMANANDA".

⁵⁹ The original editor deleted "He went up to the large armchair wi" from after "pink" by typing over the original words with x's.

(39-3) Page 39 (a): "...Krishna Menon belonged to the long-headed Brahmin type; he had a bony face with stern eyes and a soft, rather heavy mouth, the whole expressing a certain arrogance. His forehead was high and the receding white hair cropped.

(39-4) Page 37 (b): "...Trivandrum is the capital of Kerala, the only Indian State which, in 1959 was under a Communist Government... It was the first country under Communist rule that I had visited since I had left the Communist Party in 1938, for there was no Iron Curtain dividing Kerala from other Indian States, one needed no visa to get in, and no traveller was reported to have vanished there. It was a kind of tropical Marxist Ruritania, where Cabinet Ministers were known to consult their horoscopes to deduce Party-line from the stars, and the Catholic Ministers, deriving from St Francis Xavier, were still the most important cultural influence.

"... The Communist State capital turned out to be the charming tropical suburb to a non-existent town, its low bungalows hidden among lush coconut-groves. It is true that there were a few huge concrete blocks in the usual Esperanto architecture – administration buildings, hospitals, and clinics – but they stuck out like sore thumbs in plastercasts. The bazaars displayed mostly Woolworth idols and bicycle spare-parts; even spices were scarce. There was also a new sports stadium, which the giant cardboard figure of an athlete in the socialist-realism style.

(39-5) (b) There was a garden in front of Krishna Menon's house, with a low stable occupied by several dwarf cows and calves. One shiny black cow was being bathed, buckets of water from the well were thrown over her, and she seemed to be blissfully enjoying it. Inside the house, the atmosphere was hushed and a trifle formal. The Swami's secretary, Bala Krishna Pillai, received me in a polite, worldly manner. He had been with Krishna Menon for thirty years; his head was almost perfectly spherical, covered with short-cropped white hair.

(39-6) (b) I arrived a few minutes before the appointed time, and was ushered into a large room on the first floor, comprising the usual scant furniture. In the middle of the room stood an arm chair of that curious India kind with arm-rests twice the normal length, giving the impression of a throne. Facing it was a row of five or six ordinary chairs, all empty. There was no opportunity for squatting, which made for a stiff, European atmosphere.

(39-7) (c) ..."He went up to his large armchair with the gait of a soldier – before becoming a holy man he had in fact served for twenty-five years in the Police Force.

(39-8) (c) ...During the several hours that I spent with him, I never saw him smile.

(39-9) (c) ...Krishna Menon opened the conversation by asking how long I intended to stay. I mentioned a week to ten days. He then turned to Bala Krishna, asked for the dates of his scheduled talks, and sounded somewhat annoyed that I could not hear

them all. His next question was whether I had studied philosophy, for this would make it easier for me to understand him. I answered in a tone of appropriate modesty, which seemed to satisfy him, for he now launched directly into an exposition of his system. He talked for nearly half an hour, very fast, and with tremendous energy, owing to which and to his strong accent, I understood only half of what he said. But he gave me

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(continued from the previous page) the two books he had written, and this enabled me later to fill in the gaps.

(41-1) (c) When he finished, he invited me to ask questions. I asked whether he believed in the doctrine of reincarnation. His answer indicated that he did not. I then asked whether he believed in man's freedom of choice. He dismissed the question as a result of the Western habit of dualistic thinking: freedom and predestination did not constitute opposites. I asked about his daily routine. He said that he got up early and finished his ablutions and rites by 7 a.m., at which time the devotees 'are admitted into my presence.' My final question was how occidentals living in the mechanised world could find their way back to the right path. He answered that the only way was to find a sage to act as one's guru.

(41-2) (B:AT:)... On my second day at Trivandrum - which unexpectedly turned out to be my last - I got up at six, and shared a taxi with Peter, the English writer, to Krishna Menon's house, where we arrived at 6:50 a.m. We wanted to get there earlier but our taxi ran out of petrol. The driver-owners are so poor that they only tank one or (AT:B two) gallons at a time, paid out of the previous fare. Upstairs in the house, in a room even larger and emptier than the one we talked in the day before, Krishna Menon was sitting in his throne-like armchair. Along the walls stood about thirty devotees. The wall to the Swami's right was lined with Hindu women and children; at the wall facing him were grouped the foreigners: the two English women, the Egyptian, the two Brazilians, Peter and I; along the wall to his left stood the Hindu males.

(41-3) (AT:A) Proceedings started with Krishna Menon three times energetically gargling, and spitting into a cup held by a little girl. On the way up, Peter had told me regretfully that we would miss the first part, when the devotees were allowed to listen

⁶⁰ Blank page

to the bathroom noises of the Swami's morning toilet. The mouth-washing was the last part of it, performed in public for the disciples' benefit. Next, the Swami's granddaughter a little girl of about six advanced, touched her nose to his, then finger-kissed his feet. After that, a Hindu woman sang hymns for about half-an hour, each strophe ending with a chorus in praise of the guru. When she had finished, Krishna Menon made a sign for the radio to be switched on, and we listened to more hymns. While listening, Krishna Menon fell asleep or into samadhi. He breathed strongly and his hands, which were gripping the arm-rests looked unrelaxed; occasionally a slight tremor ran across the lower region of his naked chest. Later the breathing became shallower. After a few minutes he woke up, looking dazed. Then we foreigners were dismissed, retreating crab-wise through the door, while the Hindus stayed behind. I had watched the expressions of the two middle-aged English women and felt repelled by the type of emotion reflected there.

(41-4) (AT:B) After this second visit to Krishna Menon, I knew that I would never be able to establish a personal rapport with him. However, if people came from Egypt and Brazil to benefit from his teaching, there must after all be something in it; so during the rest of the morning, I read carefully through the two slim volumes he had given me... The first booklet was published in 1946. Its title is ATMA-DARSHAN, and the subtitle, AT THE ULTIMATE... The second book, ATMA-NIRVRITE (Freedom and Felicity in the Self), was published six years later, in 1952 'with the collaboration and helpful cooperation of the Superintendent and staff of Government Presses in Travandrum.' (Footnote: Vedanta Publishers, Trivandrum.)

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Hajime Nakamura: A History of the Development of Japanese Thought

43

A HISTORY OF THE DEVELOPMENT OF JAPANESE THOUGHT
Hajime Nakamura

(43-1)⁶¹ The philosophy of Voidness (sunyata)⁶² in Japan was represented by the sanron sect which concentrated in studying the works of Nagarjuna⁶³ and Aryadeva.⁶⁴

⁶¹ The paras on this page are numbered 1 through 2.

⁶² PB himself inserted diacritical marks for "sūnyatā" by hand.

⁶³ PB himself inserted diacritical marks for Nāgārjuna" by hand.

⁶⁴ PB himself inserted diacritical marks for "Āryadeva" by hand.

(43-2) So 'Voidness' means 'relationality' of all things. A scriptural passage of a Mahayana sutra⁶⁵ runs as follows: "Just as, in the vast ethereal sphere, stars and darkness, light and mirage, dew, foam, lightning and clouds emerge, become visible, and vanish again."

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A HISTORY OF THE DEVELOPMENT OF JAPANESE THOUGHT
Hajime Nakamura

Exercises

45

EXERCISES

(45-1) Theme: "Courage is the price that life exacts for granting peace. The soul that knows it not knows no release from little things. Courage. (Amelia Earhart)

(45-2) Exercise I: To Relieve Tension, [and {illegible??} Relaxation]⁶⁶:

Sit upright on a chair of comfortable height, with the knees and legs together, if comfortable, or slightly apart if [not. Lean]⁶⁷ slightly forward, keeping the spine straight, and allow the arms to hang down full length, like heavy weights, completely relaxed.

(a) Both hands are then lifted very slowly at the elbows, almost to shoulder height; then abruptly dropped, palms upright, on the upper thighs. Keep the feeling of limpness and heaviness in the arms, with the lower part of the body utterly relaxed.

(b) Picture an ethereal aura of pure, white, electrifying Light all around you. Then, imagine this magnificent Light is actually pulling you upright by the top of your head: Its compelling force should, as a result, automatically straighten the spine, and the back of your trunk, neck and head form a perfectly erect line. [Finally, imagine the light is pervading inside the whole of your body.]⁶⁸

This exercise should give a feeling of physical refreshment and complete physical relaxation. It is [also]⁶⁹ useful when having to listen to [lengthy talks,]⁷⁰ lectures, etc., or when [reluctantly]⁷¹ trying to practice meditation after a fatiguing day.

⁶⁵ PB himself inserted diacritical marks for "Mahāyāna sūtra" by hand.

⁶⁶ PB himself changed "For General Relaxation, And To Quiet The Body And Mind:" to "and {illegible??} Relaxation" by hand.

⁶⁷ PB himself changed "not, lean. Slightly" to "not. Lean slightly" by hand.

⁶⁸ PB himself inserted "Finally, imagine that light is pervading inside the whole of your body." by hand.

⁶⁹ PB himself inserted "also" by hand.

⁷⁰ PB himself inserted "lengthy talks," by hand.

⁷¹ PB himself inserted "reluctantly" by hand.

(45-3) Exercise II: To Promote Harmony:

Repeat Exercise I, (a) and (b), then add:

(a) Try to see and feel that the aura of Light has an actual substance and that It is becoming part of [you,]⁷² that you are melting into It, becoming One with It. [Next think]⁷³ of it as [being]⁷⁴ the pure essence of [Love, especially in the region of the heart.]⁷⁵

(b) When this Love has been experienced as a sensation of heart-melting happiness, let it then extend outwards to embrace all the world.⁷⁶

Uncategorised Paras

46

UNCATEGORISED PARAS

(46-1)⁷⁷ MBM: Praxis: Theme: Courage is the price that life exacts for granting peace. The soul that knows it not knows no release from little things. Courage (Amelia Earhart)

Courage is not a gift, a boon, an endowment. It is the product of will and effort, momentarily, hourly, yearly, struggling against darkness, doubt, fear, habit, custom, superstition. It is a power shaped and wrought out of the substance of pressure and need. Those who have it now, have in previous lives won the priceless quality that serves them today. None shall seek it in vain, – but all must somehow, somewhere, bring back that treasure to the soul.

There are many kinds of courage, or better said many ways in which this high and radiant power manifests. It cannot grow until it has done away with regrets, which Emerson neatly calls “false prayers.” Softness must also be put by. “Our sympathies are just as base (as our regrets). We come to weep foolishly and sit down and cry for company, instead of imparting to them the truth and health in rough electric shocks putting them once more in communication with their own reason.” Courage has a kind of spiritual audacity in the direction of the True and the Good. To betray these is more abominable than to be hurt by our fellow-men.

Courage is scornful of petty calculations and measures instead by the horizons of the soul. Courage invades and conquers the hidden world of personal fears and the secret haunts of selfish thoughts. Courage attacks falsehood and wrong. It is actively

⁷² PB himself deleted “or” from after “you,” by hand.

⁷³ PB himself changed “Think” to “Next think” by hand.

⁷⁴ PB himself inserted “being” by hand.

⁷⁵ PB himself changed “Love.” to “Love, especially in the region of the heart.” by hand.

⁷⁶ This para is continued in para 47-1.

⁷⁷ The paras on this page are numbered 16 through 18, they are not consecutive with the previous page – but they follow the paras on page 48.

just, temperate, generous. Courage is cheerful, optimistic, resourceful. It has tolerance and valour. Courage respects and serves life.

Shall not this Theme go with us these coming months, when little things, and soft things, and casual things will reach out to possess us. Shall we not remember what courage is, and how in the deeps of being we may constantly distil the precious drops of this elixir?

(46-2) THE THIRD EDUCATION:

webs⁷⁸ of conventional ideology from your eyes and see what it is that the adult possesses that youth cannot have. What is the asset, the readiness, the inward condition that has gradually been distilled within his being? Has not the body completed going through the disconcerting changes which made mockery of emotional stability? Has he not learned the elementary lessons of living with his body and keeping it in its place? Has he not learned with reasonable success the rudiments of dwelling amicably among people? Has he not learned through bitter hitting experience how his emotions can roar and devastate, – what hideous spectres they can shape and inhabit? In a thousand ways the adult in body is no longer a novice in the world. He is enriched by his struggles more than he can realise. He has much behind.

(46-3) MBM: COURSE IN MINIATURE: (Man in this World; miniature lessons from Wisdom-lore)

Man is a soul in the process of developing a mind. The word “man” means mind, coming from the Sanskrit root: manas. Earth-life affords valuable means to develop this mind which is the fruit and object of human evolution. Mind development implies continuity of individual life (not identical with reincarnation). An earth-life is a chapter in a long book. It is norm but not necessary that earth consciousness should produce forgetfulness of previous events. Souls already well developed normally recall and profit by their past.

For earth-life the soul is equipped with a material body, which grows according to natural law; and emotional capacity which drives him into experience through desires; and the rudiments of intelligence through which he may grow mind. These three types of equipment are interlocked so that they superficially appear as one. Their interlocking is shown in the physical body thus:

This triple equipment enables the young-soul man to gradually mature and emerge again into larger worlds, no longer a seedling, but a ripening, enlightened mind, rich with understanding and strength.

Analogies: knowledge, direction, chauffeur, ardour, power, fuel, deeds, action, car. Each struggles to dominate over the others. Check what disproportions and limitations your unawareness of these relationships has produced in you.

Disproportions resulting from confusion of relationships between man’s functions.

⁷⁸ Part of this sentence is illegible, due to a bad carbon transfer. Only “-webs” is visible in the original.

Exercises

47

EXERCISES

(47-1)⁷⁹ This⁸⁰ exercise should give a feeling of being in harmony with [Nature,]⁸¹ the universe, [with all living beings and with humanity as a part of Nature.]⁸²

(47-2) Exercise III: [To Heal Sickness]⁸³

Repeat Exercises I and II, then add:

[(a) Think of the white light as being Nature's intelligent and recuperative life-force.]⁸⁴

[(b)]⁸⁵ Let [it]⁸⁶ pour in, through the top of your head, passing directly to any afflicted area and remaining there. Feels its benevolent, restorative and healing presences [working upon it.]⁸⁷

[(c)]⁸⁸ [In order to be fully effective]⁸⁹ this exercise must be accompanied by intense faith in the recuperative powers of this Light!

[Astonishing proof of its effectiveness in relieving troubled organ or curing a diseased part of the body, when persevered in for a sufficient period of weeks or months, has been clearly shown by results. In some cases, paralytics, have regained full use of their disabled limbs by following the outline given here!]⁹⁰

(47-3) Exercise IV: [To establish Telepathic Harmony or Help]⁹¹

⁷⁹ The paras on this page are unnumbered, and they follow the paras on page 45.

⁸⁰ This para is a continuation of para 45-3.

⁸¹ PB himself changed "the Soul of" to "Nature," by hand.

⁸² PB himself changed "and, also, humanity as a part of nature, and with all living beings and the ALL" to "with all living beings and with humanity as a part of Nature." by hand.

⁸³ PB himself inserted "To Heal Sickness" by hand.

⁸⁴ PB himself inserted "(a) Think of the white light as being Nature's intelligent and recuperative life-force." by hand.

⁸⁵ PB himself changed "(a)" to "(b)" by hand.

⁸⁶ PB himself changed "the white Light" to "it" by hand.

⁸⁷ PB himself changed "within you" to "working upon it" by hand.

⁸⁸ PB himself changed "(b)" to "(c)" by hand.

⁸⁹ PB himself moved "In order to be fully effective" from after "Light" by hand.

⁹⁰ This para was heavily edited by PB himself. It originally read: "Astonishing proof of its effectiveness in promoting physical health, relieving an afflicted organ or diseased part of the body, when persevered in for a sufficient period of weeks or months, has been clearly shown by certain personally witnessed results. In some cases, paralytics, who were diagnosed hopeless cripples by their physicians, have positively regained full use of their disabled limbs by following the outline given here! Their faith in the miraculous healing powers of the Light did not go unrewarded!"

⁹¹ PB himself inserted "To establish Telepathic Harmony or Help" by hand.

Repeat [Exercise IIIa]⁹² then add:

- (a) Let the white Light enter the region of the heart, remaining there.
- (b) Form a mental image of [the face of]⁹³ an individual you wish to contact, and reduce it in size until [it]⁹⁴ is small enough to fit into the palm of your hand.
- (c) Place the tiny [image]⁹⁵ in the centre of the white Light permeating your heart.
- (d) Endeavour actually to see the individual there in your heart.

Uncategorised Paras

48

UNCATEGORISED PARAS

(48-1)⁹⁶ The Christmas Star is the Five Pointed Star with one ray pointing upward. Stars, differ in symbolic meaning according to (a) the number of the rays to each other, (c) whether the odd numbered ray be turned up or down.

The five-pointed star is intimately associated with Man's evolution through the lower elements and his final mastery over them, for the four rays are subordinated to the fifth which is placed so that it is upturned. The rays symbolise ways and means by which man climbs, – battles to be fought, – dragons to be conquered, – powers to be unfolded, – concord to be achieved and maintained. As man conquers, not by evasion but by sufferance and increasing understanding and master, he rises to higher capacities in himself. So the fifth nature, the spiritual, which is the fruit of the four, rises triumphantly above them. It points upwards, revealing the logical continuation of the process in a still higher evolution.

While the star is now associated with Christ, it is a symbol applicable at all times in all races, to this conscious transcending of the solely human state.

Man, as an expression of the soul in course of development, verifies that soul preceded body in the order of existence. Originally each soul was a seedling of highly potential embryonic life, related to its own future as a seed is related to a plane.

(48-2) MBM: SUBJECTIVE EXERCISE:

Regardless of all that has been written, and the many methods proposed towards preparing one's self for what is familiarly and glibly called "raising the consciousness," "contacting the reservoir," "tapping the source," "entering the silence," etc., most persons have found there is no magic way of "raising consciousness" in the twinkling of

⁹² PB himself changed "Exercises I and II, and also III, if healing is sought," to "Exercise IIIa" by hand.

⁹³ PB himself inserted "the face of" by hand.

⁹⁴ PB himself changed "the living whole of that person" to "it" by hand.

⁹⁵ PB himself deleted "of the individual" from after "image" by hand.

⁹⁶ The paras on this page are numbered 14 through 15, and there is one unnumbered para at the top of the page.

an eye. The Eastern methods for concentration and meditation have not in general proved well adapted to Western needs.

By the understanding and practice of the technique used in the Subjective Exercises mentioned from time to time in this publication, one learns the way in which the subjective invisible or metaphysical man, is awakened, and at the same time stimulates, inspires, balances, and quickens the outer or earthly man.

Posture, breath control and relaxation are the first steps. Emotional control, concentration use and control of imagination are skilfully combined, fostering poise, alertness of mind, ease of manner and reliance. Advanced exercises come later.

Just watch the people around you. Can they keep still? Very few of them. They must be doing something to distract the mind instead of stilling it; they reach for a cigarette, turn out to a movie; all quite harmless in moderation, but not when used as an escape. The real corrective is the control of the psyche and mind – the man behind the man.

No one can be beautiful who is not at ease. Body, nerve, and mind control make for ease, charm and general attractiveness. Practice some of these exercises for half an hour before your dinner engagement: they will be more beneficial than a beauty treatment.

You can practise some of these exercises on your way to business, – yes, even in the crowded subway or jiggly bus; in fact, these are just the places to test the concentration and alertness you have developed through the exercises.

(48-3) MBM: PRAXIS: Theme: “I am the pure Lotus Which groweth up from the divine splendour, Sown from the nostrils of Ra. I am making my way, And I follow on the Way, Seeking to become of him who is Horus. I am the lotus Who cometh forth out of the Field.” (The Book of Coming Forth Chapter LXXXI. Adapted by MBM)

Let us now see what the words mean. Lotus means soul, capable of growth as a lotus is capable. Its seed-bulbs “fall” into the soft earth at the bottom of a pool. Here it thrusts out its roots, “rooting” itself firmly, but only that it may push upward through the earth and the water, so eager is it to reach the atmosphere. So the soul must push man through material things, through the watery world, the so-called astral sphere, until it reaches pure air, the noetic sphere. Here alone can the lotus, the soul blossom, opening in due season its heart of gold (nous or spirit) to the Greater Sun above it.

That means you, You, YOU. Therefore say the Theme with the “I” resounding deeply and with conviction throughout your being. These words are yours as truly as they were any Egyptian’s in the time you call past.⁹⁷

⁹⁷ This section is continued in the paras on page 46.