

# AD BV 1

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*Editor's Note: This is part one of two parts originally referred to as AD BV 1 and AD BV 2, which was an acronym for "Anthony Damiani's Brown Vinyl (Notebooks 1 and 2)." That is, this volume and its companion were originally housed in brown vinyl-covered three-ring binders which were created in 1980 by various visitors and assistants to PB. The material herein is from the New Categories I – XIII; volume 2 contains Categories XIV – XXVIII. This system of New Categories was created while I was with PB in 1980, and was very much a work in progress. He wanted to rearrange his topics for sequential study, and to that end tried several different definitions of his 28 Categories.*

*After Devon's and my sojourn with PB as his assistants in 1980, he was visited by Alan (now Micha-el) Berkowitz, and Vic and Elaine Mansfield. PB gave each of us the same paras and had us identify their New Category number and also had us try our hand at editing his words. So far as I know he was reasonably satisfied by our classification efforts, but less sure of our editorial abilities. These must therefore be taken with a grain of salt – with the possible exception of a few paras marked as in my handwriting but as having been changed at PB's specific direction. PB was bothered by arthritis in the last years of his life and sometimes had his assistant write or type for him. All other edits not so marked should be taken as speculative, and to some degree the same may be said of the Category classifications though the situation is more murky there, as PB himself continued to refine and alter the meanings of his New Categories throughout 1980. I believe this is why the paras from Categories IV, V, and VI are intermingled*

*as they now are: at one point they were all in sequence, but in the end the pages were reclassified by PB or by his assistant while that person was with him in Switzerland. Regardless of their editing and classification these paras were written in the last years of PB's life, and reflect the full maturity of his ideas.*

*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*

## **NEW I: Overview of the Quest ... Old iv: The Path**

1  
I

(1-1)<sup>1</sup> No guru can lead anyone to enlightenment if he himself is attached to the role of guru, nor can any disciple ever receive enlightenment if he wants to play the role of disciple forever. Both are suffering from attachments which prevent enlightenment. This is why the whole thing becomes a stage play, whether serious or comical, in which the actors are performing their personal parts. Even if they babble about the necessity of not getting attached to the world they are still attached to what they are supposed to be, that is, questing. A truly enlightened man has no such attachment and unless he is invested by the Higher Power with a special apostleship, or with a special mission, he would not consider himself a guru, nor anyone else as a disciple.

(1-2) When a glimpse comes to a man from whatever cause and in whatever way its effects show themselves variously. [One very important effect is]<sup>2</sup> that whether he wants to or not, and despite negative passing moods of frustration or depression, if the man to whom it has come has consciously entered on the Quest he can not desert it but must sooner or later enter upon it again.

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<sup>1</sup> The paras in this file are unnumbered, unless otherwise marked.

Alan Berkowitz re-categorized this para from XXV to I by hand.

<sup>2</sup> Alan Berkowitz changed "One is, and perhaps a very important one," to "One very important effect is" by hand.

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(3-1) No one can teach you how to realise your own true being, that is no one except yourself, for the realisation has to be yours, the revelation leading to it will have to be yours too and the understanding which will lead up to the revelation comes from your own effort. This is why I often say that it is an exaggeration on the part of the Indians to say the salvation is impossible without a master. He may help us to correct our thinking, encourage and inspire us, but the work has to be done by ourselves. No master can give the full realisation to another person, impossible.

(3-2) This over-idealisation of the guru, so widespread in India and so much copied now by Western seekers, [could indicate]<sup>4</sup> an elementary stage.

(3-3) How honest was that reputedly wise man Socrates in saying what so few gurus have ever said. He had just answered Xenophon's request for advice on a certain matter and concluded: "But my opinion is only that of a man."

(3-4) The guru who does not want to enslave disciples, will guide them to do what they themselves ought to be doing, but are weakly and foolishly expecting him to do for them.

(3-5)<sup>5</sup> Hidden away in every man there exists a being immeasurably superior to the ordinary person that he is.

(5-1) There is a place for the guru, he has his services to render and only he can render them as with all specialists, but in giving this service he is not entitled to cripple the individuality of the disciple, nor is the disciple entitled to ascribe imaginary attributes and powers to the guru.

(5-2) A teacher who gives a well argued discourse about the Truth helps us, but so does the teacher who announces the Truth in non-discursive terms. Both are needful in their place.

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<sup>4</sup> Timothy Smith changed "indicates" to "could indicate" by hand.

<sup>5</sup> Timothy Smith re-categorized this para from XXIV to I by hand.

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(5-3) For anyone to try to {lose}<sup>7</sup> his personality in someone else's, even in a guru's, it is a desertion of his own divine powers. Nevertheless in the case of beginners it cannot be helped where they are seeking a guru's assistance, but the sooner the guru makes them ready or instructs them to stop this practice and to lose their personality in their own higher self the better for them. It is a question of direction. In merging in someone else's personality they are going outside of themselves, in merging in their own higher being they are going inside.

(5-4) If in your divinest being you are the Overself and if the rest of you is both path and goal, the way and the truth, what do you need a guru for, why step outside yourself? But people do not care for such questions. They look for teachers locally or in India and thus look always outside themselves, outside the Overself.

(5-5) It was the Maharshi of Arunachala who said,<sup>8</sup> "You yourself are your own guru. Be that."

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(7-1) It is the suggestion given by others and the creation of their own imagination which makes the followers see in their spiritual guide or their saviour a perfection which does not and can not on this earthly plane exist.

(7-2) We have seen a number of spiritual teachers either arise in the West or come here from the East and each one seems to find a certain number of adherents. These teachers and their teachings are of varying quality and may be helpful to many of those who join them. But it is necessary to give a measure of warning against exaggerations made by the teachers about themselves or if not made by their followers. It is easy for untrained and inexperienced seekers to be taken in by confident claims to the highest enlightenment. It is better to look for the signs of humility and impersonality.

(7-3) The original Shankara, Adi Shankara, made it an absolute necessity that whoever sought to realise the spiritual Truth must seek out a guru. This injunction has hypnotised the Indians who came after him as it hypnotised those before his time because it was laid down in the Mundaka Upanishad long long before. Shankara even

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<sup>7</sup> We have changed "loose" to "lose" for clarity.

<sup>8</sup> Timothy Smith changed a colon to a comma by hand.

<sup>9</sup> Blank Page

warned his readers and hearers that even an expert student of the Vedas should not engage in such a search by himself.

Yet there are several cases in Indian history where men have experienced this realisation without any guru whatever.

(7-4)<sup>10</sup> How few are those who have realised their aspiration to merge into the higher self. How rare an event it is.

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(9-1) These subjects are becoming more widely known and more studied than they were a half century ago. There has been quite a flow of literature, original works, commentaries,<sup>12</sup> and translations in our time making both mystical and philosophic ideas more available.

(9-2) Any book or person seen or art production which reminds a man of his diviner self, is to that extent his teacher. Any happening or event or experience, which alienates him from such remembrance whether it be regarded by the world as good or as evil, is likewise his teacher, even his own unworthy actions will, because of the consequences to which they must infallibly lead, also be his teachers.

(9-3) All this work on the Quest is directed towards uncovering himself, his best self, and to bringing its influence in whatever it is that he does or thinks. He ought not to enter into it for the sake of ego enhancement, that is for the worldlings, but for the sake of something that transcends the ego.

(9-4)<sup>13</sup> Too many people who are ordinarily supposed to be good people with some religious side to their character, hide behind their duties and responsibilities to avoid the Quest. They find in these two things sufficient excuse to disregard the larger questions of life. They keep themselves busy supporting themselves and their family or keeping up a position in the world of activity, following an occupation,<sup>14</sup> or maintaining a business. In this way they are able to ignore any self questioning about why they are here on earth at all or what will happen to them after death or whether these practical

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<sup>10</sup> Handwritten note at the top right corner of this para reads "22".

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<sup>12</sup> Alan Berkowitz inserted a comma by hand.

<sup>13</sup> Handwritten note at the top right corner of this para reads "27".

<sup>14</sup> Alan Berkowitz inserted a comma by hand.

duties and responsibilities are all that is required from them by the god they profess to believe in.

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(11-1) These adepts seem so immeasurably aloof from us, their attainments so superhuman, that we may well ask of what use to most men is the offering of such a quest.

(11-2) There are some persons in whom a deep dissatisfaction with trivial aims and narrow outlooks of ordinary existence exists. For them the Quest provides a way out of their situation.

(11-3) There is nothing new about the Quest, it is as old as the history of man.

(11-4)<sup>16</sup> It is a valuable practice to consider profoundly the basic paradoxes of life – especially the illusion of reality which we all feel,<sup>17</sup> and [secondly]<sup>18</sup> the inability to express [the]<sup>19</sup> Truth which the sage alone feels.

(11-5) That which appears as the spiritual seeker engaged on a Quest is itself the spiritual self that is being sought.

(11-6) Some people seem hungry for [Truth. This]<sup>20</sup> is because society has starved them and given them no satisfaction other than a surface one.

(11-7) There are tests, dangers and pitfalls at various stages of this Quest.

(11-8) The recluse who rejects society is entitled to do so and to find his own spiritual path in his own way, but it is neither just nor wise for him to impose his way upon the others who have to live in society, who can not reject it.

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<sup>16</sup> Anthony Damiani highlighted this para by putting a bracket in the left margin. – TJS '20

<sup>17</sup> Alan Berkowitz inserted a comma by hand.

<sup>18</sup> Alan Berkowitz changed “second” to “secondly” by hand.

<sup>19</sup> Alan Berkowitz inserted “the” by hand.

<sup>20</sup> Alan Berkowitz changed “Truth, this” to “Truth. This” by hand.

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(13-1) Where is the person who is truly happy or at least truly at peace with himself?

(13-2) Many people, especially in the working and the petty bourgeois class, find their felicity at the beer table or the television in idle chatter or in the particular successes of ambition. The notion that anyone could find it by means of nothing that can be measured in materialistic terms would seem foolish to them, while the Quest of the Overself would seem the highest point of all foolishness.

(13-3) No man can afford to fail to heed the summons to the Quest. If he does it is at his own peril [and]<sup>22</sup> he will then fail in everything else, [for]<sup>23</sup> this is an imperative call coming from the highest part of his being.

(13-4) We must bring to the Quest not only all these delicate intuitions and subtle metaphysical concepts, but also a practical common sense and a sturdy, robust reason.

(13-5) The situation of the human being,<sup>24</sup> neither animal nor angel, but stretched out somewhere between both,<sup>25</sup> is unique.

(13-6) These truths can touch the minds of few men such is the darkness in which most live.

(13-7)<sup>26</sup> The need today is not for a revival of sacerdotal glories or ecclesiastical chantings<sup>27</sup> – we need something a little deeper than [that. We]<sup>28</sup> need intellectual truths and emotional inspirations.

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<sup>22</sup> Alan Berkowitz changed “for” to “and” by hand.

<sup>23</sup> Alan Berkowitz changed “as” to “for” by hand.

<sup>24</sup> Alan Berkowitz inserted a comma by hand.

<sup>25</sup> Alan Berkowitz inserted a comma by hand.

<sup>26</sup> Alan Berkowitz re-categorized this para from XIII to I by hand.

<sup>27</sup> Alan Berkowitz changed a comma to a dash by hand.

<sup>28</sup> Alan Berkowitz changed “that, we” to “that. We” by hand.

<sup>29</sup> Blank Page

(15-1) Many aspirants are volatile in their loyalty and mercurial in their beliefs. They change gurus as they change clothes and denude themselves of earlier teachings when new ones appear. However there may be some good in this as well as bad. If they change from an inferior to a more advanced guru, or from an imposter to a knowledgeable [person,]<sup>30</sup> or from a commonplace platitudinous belief to a superior and original one obviously the change is for the better. In this way they may in the end and during many years study several facets of the truth. Others simply move from one phantasy to another.

(15-2) The beginner is too inexperienced to understand that all claims made for all paths, methods, yogas, schools, cults or sects represent these things in actuality. He is not ordinarily in a position to judge quite accurately so he takes what appeals to him.

(15-3) It is a serious error to believe that the monastic life or the ashramic life is the only way to express completely the aspiration for enlightenment which is so strong within him. Provided he makes certain adjustments mentally and physically this aspiration is compatible with ordinary living. It is partly a matter of tendency, of personal characteristics leading to choice, whether one takes this or that path and partly a matter of fate.

(15-4) He who has dedicated his life to this kind of service will find before long that others come to him – perhaps a few at first, but later many more – to pile on his sturdy shoulders the burdens and sufferings, the perplexities and gropings which they find so difficult to deal with themselves.

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(17-1)<sup>32</sup> It is not fair to ask [them]<sup>33</sup> to accept and believe in teachings which seem to be contradicted by all their experience and by all the experience of the society around them. How can we demand that they violate their own thinking and their own feeling by doing so?

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<sup>30</sup> Alan Berkowitz deleted “again” from after “person,” by hand.

<sup>31</sup> Blank Page

<sup>32</sup> Alan Berkowitz re-categorized this para from “X?” to I by hand.

<sup>33</sup> Alan Berkowitz inserted “them” by hand.



(17-2)<sup>34</sup> In the course of his Quest he will be perplexed over intellectual understanding of certain concepts. He will fail to react in feeling and deed to certain events, but these failures should not cause him to become discouraged, much less to despair.

(17-3) The means used is important, the technique must be suited to the level of the practiser, but in the end it is not so important as the direction to which he has turned, the aspiration to which he has committed himself.

(17-4) The goal set up by this teaching may seem too foolish and perhaps even too fatuous for persons who pride themselves on their reasonability and practicality. This judgment may be the result of a slight acquaintance with the subject; it could not be the result of a full and satisfactory knowledge of it.

(17-5) Long after the naivete<sup>35</sup> of the [novice]<sup>36</sup> has left him he may yet fall victim to teachings or teachers of an undesirable sort.

(17-6) Few know where really to look for the truth. Most<sup>37</sup> go for it to other men, to books, or to churches. But the few who know the proper direction turn around and look in that place where the truth is not only a living dynamic thing but is their own. And that is deep, deep within themselves.

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(19-1) Only seldom during his lifetime,<sup>39</sup> and that very briefly, will men give a thought to these larger features of their existence, to its unreality, to its changeability and to its mortality.

(19-2) Man can come into the personal knowledge that there is this unseen power out of which the whole universe is being derived, including himself. But neither the animal, nor the plant can come into this knowledge. Here we see what evolution means and why it is necessary.

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<sup>34</sup> Alan Berkowitz re-categorized this para from XVII to I by hand.

<sup>35</sup> "naiveté" in the original.

<sup>36</sup> Alan Berkowitz deleted "in these matters" from after "novice" by hand.

<sup>37</sup> Alan Berkowitz capitalized "Most" by hand.

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<sup>39</sup> Alan Berkowitz inserted a comma by hand.

(19-3) Most of us have to live in society and therefore have to find a spiritual path which will enable us to make use of it and not obstruct us on the path.

(19-4) Our daily lives become mechanical, obedient to the world's demands and our daily activities a constantly turning treadmill, but this only happens if there are no spiritual aims, spiritual aspirations and spiritual practices to provide a resistance to this course.

(19-5) The cure for loneliness is company, but if there is no affinity in the company then it is only a quack cure. This prescription is true for everyone, even for the sage, for he finds his company in the Overself's self-presence.

(19-6) We do not have to accept all the burdens which others try to put upon our shoulders. We are free to choose and to be sure that we are not merely surrendering our own ego to the other person's.

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(21-1) I mentioned in "The Quest of the Overself" that radiations from a photograph had been discovered by a scientist I met long ago Mr Shrapnell-Smith and also by another English investigator at that time whose name I cannot now remember. Many readers of the book have since then sought for photographs of their gurus and used them as objects for concentration. Not only so, but somewhat later the idea was adopted by healers who used photographs of patients living at a distance to give them absent treatment at fixed time of the day, the patient himself putting himself in tune with the healer passively and receptively. In connection with these usages of photographs by disciples of gurus and healers of patients, it ought to be pointed out that more effective than using the material object of the photograph is the implantation of the picture in the mind, the mental image itself.<sup>41</sup>

In other words the thought of the guru without any external physical aid or the thought of the patient gives a better connection for the purpose desired. Centuries ago, before photography was invented, gurus knew this principle and many of them told their disciples that wherever they were living the remembrance of the guru would give

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<sup>41</sup> We have edited this sentence for clarity. It originally read: "Connection with these usages of photographs by disciples of gurus and healers of patients. It ought to be pointed out that more effective than using the material object of the photograph is the implantation of the picture in the mind, the mental image itself.

a link and that the emotional attitude devotion, reverence, etc. linked with the remembrance would bring back some benefit from the guru.

(21-2) The young do not know, but some among them want to know. They want to know why they are here and what is the purpose of their lives, how they are to conduct themselves and whether or not there is a deity. But for all this they need guidance and they need instruction. They come more quickly with faith to a teaching than their elders and that which could be their uplift could also be their downfall for they are more easily misled than their elders. Those who know and can ought to do something to assist them.

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(23-1) Out of the Quest will come a yearning for what is the best in life and the highest in Truth.

(23-2) He is original in the true sense of the word he does not have to copy others only to express his own individuality, mostly his higher individuality. He takes care to remain what he is or in Shakespeare's words to be true to himself, his higher self.

(23-3) It is natural for a woman to cling to a man, that is why we see that the male gurus have such a high proportion of women among their followers. [(Sensitive issue - useful?)]<sup>43</sup>

(23-4) We are each personally responsible for our own lives and can not be relieved of this obligation by others, nor by gurus and saviours. Buddha made this quite clear in his last words before his death.

(23-5) With so many cults, creeds, religions, sects and societies claiming that their teaching is the only true one or their path is the only path to salvation the seeker will either get bewildered or be forced to do the right thing which is to exercise his own independent judgment and not to accept any claim on its mere face value.

(23-6) What comes with the years and which is ascribed to the older people is the wisdom of practical living. This is merely information, knowledge from experience in practical affairs, it is not the wisdom which comes from the deeper being, the deeper

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<sup>43</sup> Vic Mansfield inserted "(Sensitive issue - useful?)" by hand.

self. That will arise only when one looks for it, aspires to it.

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(25-1)<sup>45</sup> The superior person always has a choice facing him:<sup>46</sup> is he to live in the way others live in order to please them or is he to live in the way his own standards call for.<sup>47</sup> If he lets them pull him down he loses what has taken him many, many years to develop. Somewhere at some point he must take his stand, must plant his feet and refuse to budge any farther.

(25-2)<sup>48</sup> People pity us for our solitary lives or for following a solitary quest, but we have adequate compensations.

(25-3) Can the inquiring and aspiring person find no better refuge anywhere than some rigid church or Indian ashram? Must he join some institution and have the rest of his life laid out for him by others even if it does violence to his own finer feelings and best reasonings? Must he join a crowd of other aspirants or attach himself to some persuasive leader? It is a fact that many if not most do this, which shows the lack of strength in their mind and character, but on the other hand a more popular way is easier and more comfortable.

(25-4) Life offers man a variety of meanings, but in the end one meaning comes to the top of all the others and that is the meaning which shall reveal the truth about his relation to God.

(25-5)<sup>49</sup> It is a Quest which not only gives direction to his efforts, but also meaning to his understanding.

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<sup>45</sup> This para was re-categorized from XIII to I by hand.

<sup>46</sup> The original editor inserted a colon by hand.

<sup>47</sup> The original editor changed a period to a question mark by hand, but then erased it at a later point.

<sup>48</sup> This para was re-categorized from III to I by hand.

<sup>49</sup> This para was re-categorized from VII to I by hand.

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(27-1)<sup>51</sup> Those who are unable to think for themselves follow leaders, become joiners and echo back the phrases and slogans which they have been taught.

(27-2)<sup>52</sup> We may learn from everything and everyone, from every event and happening something that is new or a confirmation of something that is old, something affirmative or something negative.

(27-3)<sup>53</sup> Most aspirants go through a period of disgust with the world and of scorn for the petty aims of their fellows. They feel in this scrap of verse by H.J. Hopkins,<sup>54</sup> "Now, severed from my kind by my contempt, I live apart and beat my lonely drum."

(27-4)<sup>55</sup> There are billions of forms and of creatures in the universes spread through space. They appear and vanish, they come and go, create and pass away, grow and decay, act and interact. This has been going on for immense periods of time, but in the thoughtful man's mind there must arise the question "To what end was is and shall be all this?"

(27-5)<sup>56</sup> The monks who have stepped out of the world may have stepped into a vocation which is proper and good for them, but it is not necessary and not right to suggest that everyone else should do so first of all everyone else could not do so.

(27-6) What is important is to move in the right direction, for then two things are happening. First one is moving and second<sup>57</sup> one is moving near to the correct goal. But those who are stuck fast in the worship of material values are doing neither one nor the other.

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<sup>51</sup> This para was re-categorized from XIII to I by hand.

<sup>52</sup> This para was re-categorized from XIII to I by hand.

<sup>53</sup> This para was re-categorized from XIII to I by hand.

<sup>54</sup> "H.G. Hopkins" in the original. This quote is from John Galsworthy's Swan Song (Book 6 of his Forsyte Saga) wherein the fictional character Jon Forsyte quotes the fictional poet "H.J. Hopkins" possibly based on Galsworthy's contemporary G.M. Hopkins.

<sup>55</sup> This para was re-categorized from XIII to I by hand.

<sup>56</sup> This para was re-categorized from XIII to I by hand.

<sup>57</sup> We have changed "secondly" to "second" for readability.

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## **NEW II: Overview of Practices Involved ... Old xvii: Way to Overself**

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II

(29-1) Man wants certain things from life, but life itself wants certain things from him. It wants proper treatment of his body, it wants knowledge and understanding in his mind.

(29-2) There are those who possess a cosy feeling of what they take to be spiritual peace, they may have arrived at this through various means, but life will put them to the test whereby they can discover for themselves whether this peace is the genuine article or whether it is pseudo peace which breaks down when the blows of fate hammer the person.

(29-3) It is true that most people believe that they cannot think like the sages or live like the saints and that it is useless to entertain any further thought about them. They look at the world around them and see the events which are taking place or read about them and they believe that this is not the kind of world with which sages and saints could cope and that therefore they have little value for us today. But here they are not altogether right. A study of history from the earliest times will show that whenever sages and saints have appeared there were great evils in the world of their time and they were always exceptional figures among their peoples. The memories of them have remained carefully kept and guarded by those who know the importance of right values. That importance remains today and what they have to tell us these figures of eminent wisdom and holiness about the higher laws of life and the higher nature of man is still as true as ever it was.

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II

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II

(31-1) Each human being can only give the performance on the stage of life for which he has the capacities. No one therefore should torment himself in demanding what he has not yet got through development there he must learn patience.

(31-2) Until we learn to regard our environment and our contacts as means of rising spiritually, we remain on the materialistic level and do not get as much out of life as we

could.

(31-3) Neither by minimising thoughts as he himself tends to do, nor by exaggerating them as critics tend to do can he really face himself.

(31-4) The pace today is beyond the nerves of some persons and a torture to the nerves of others. The philosophically minded person who seeks to preserve his balance will refuse to be rushed while coming to terms with it if he can. If he can not then he will have to seek a new and different set of circumstances.

(31-5) It is an error to think that the aspirant's life becomes a mere spectacle to be looked at, analysed, evaluated and judged.

(31-6) Many beginners wander around from organisation to organisation, from one belief to another set of beliefs making acrobatic moves from one cult to another cult of a quite different kind, may be excused if they are really looking for Truth and cannot satisfy their standards, but if these acrobatics become a settled habit it is unlikely that they possess the proper temperament which is necessary to find Truth.

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II

(33-1) He begins to feel within himself a sense of mastery, a feeling that some sort of progress is now being made. This is the phase when the Quest begins to provide some of its benefits and some of its rewards.

(33-2) If by meditation you mean mere absorption within oneself, withdrawal from the world of the senses and contact with some inner world, this need not necessarily be a holy state, but could be an unholy one and a communion taking place therein could be demonic rather than divine. There are various ways of achieving this deep absorption which to an outward observer may seem to be a kind of trance and these ways include drugs, witchcraft, black magic, just as they also include religion, spiritual devotion,<sup>61</sup> and aspiration. This difference must be clearly understood –<sup>62</sup> this distinction is both ethical and mystical. Too many half crazy, mixed up persons, who refuse to acknowledge it have fallen into a spurious mysticism that leads to their downfall and destruction.

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<sup>61</sup> The original editor inserted a comma by hand.

<sup>62</sup> The original editor changed a comma to a dash by hand.

(33-3) Let us have a joyous spirituality instead of a melancholy one. With such a treasure in our hearts and minds we have the right to abort the heaviness which is too often associated with religion.

(33-4) Since most of us have to live in the world as laymen, or even prefer to do so, we must learn how to make use of the world so that it will promote our spiritual aspirations and not obstruct them.

(33-5) We need not step outside the house, the rooms or the tent wherein we live to look for God. It too can become a holy place and a sanctuary provided we turn our mind inwards every day for a while and seek that which is beyond all buildings made by human hands.

34<sup>63</sup>

II

35

II

(35-1) Whoever begins to seek in the mind for that divine Reality which supports the mind will have to feel his way very carefully,<sup>64</sup> very prudently [and]<sup>65</sup> very patiently. At first he may get nothing back but his own thoughts and this may go on for quite a [long time. This is]<sup>66</sup> is one of the reasons why great patience is needed. He may be led astray by feelings or thoughts which are not true evidences of the divinity and this is why prudence is needed.<sup>67</sup>

(35-2)<sup>68</sup> than my present ones which have become or are becoming more and more intolerable. I must escape these loud,<sup>69</sup> noisy [and]<sup>70</sup> talkative neighbours. This is a negative but yet it is an essential need for a writer,<sup>71</sup> a meditator,<sup>72</sup> and a lover of good literature. If I could sit down facing a window with a long view where I could admire the sunset in peace and solitude I should call a halt and not demand much more. The

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<sup>63</sup> Blank Page

<sup>64</sup> Alan Berkowitz inserted a comma by hand.

<sup>65</sup> "and" was typed above the line and inserted with a caret.

<sup>66</sup> We have changed "long time this is" to "long time. This is" for readability.

<sup>67</sup> Alan Berkowitz inserted "cont'd" in the lower margin of this para by hand.

This para is continued in para 221-2.

<sup>68</sup> This para is a continuation of para 221-1.

<sup>69</sup> Alan Berkowitz inserted a comma by hand.

<sup>70</sup> Alan Berkowitz inserted "and" by hand.

<sup>71</sup> Alan Berkowitz inserted a comma by hand.

<sup>72</sup> Alan Berkowitz inserted a comma by hand.



immense volume of undone work presses upon me but needs a settled and suitable home. Will karma permit me to have such a home at last with no more wandering from place to place? – <sup>73</sup>a home where there is a vista across a lake where a picture window overlooks the scene from a hillside or from [outside a city?]<sup>74</sup> I prefer the Mediterranean warmth and dryness and perhaps I shall return there but meanwhile I must accept the Swiss snows and Alpine peaks to greet me with the cold winds that blow so often in such areas. There is of course good spiritual instruction in my situation for the duality of life the mixture of good and evil is just reminding me of its existence through everything whether in nature or in human experience. It is yin and yang again.

36<sup>75</sup>

II

37

II

(37-1) Human models and examples are useful in showing us what we ought to think, feel,<sup>76</sup> and do on higher levels; however,<sup>77</sup> we ought not to be enslaved by them, for in the end we must find and express our own individual experience of Truth.

(37-2) Most men who are confronted with this concept for the first time shudder at the thought of annihilation, are terrified at the possibility of vanishing from existence altogether, and [may even]<sup>78</sup> regard the quest of such self-destruction as madness.

(37-3) The aspirant should not expect that the enthusiasm which he feels in the beginning will stay with him all the [time. There]<sup>79</sup> will be moods when a cooler attitude will prevail and when even the whole [jargon]<sup>80</sup> used in mystical and religious thought and discussion seems meaningless.

(37-4) It is a useful practice even as a mental exercise to make the daily attempt to control these wandering thoughts for however short a period and to repeat this exercise whenever the occasion or the leisure permits. This is said from the ordinary worldly point of view; how much more useful is it then when it becomes a purposeful attempt to bring those thoughts away from their earthly concerns and get them absorbed in the higher, ethereal purposes which this Quest sets before us.

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<sup>73</sup> Alan Berkowitz inserted a question mark and a dash by hand.

<sup>74</sup> Alan Berkowitz changed “outside just outside a city.” to “outside a city?” by hand.

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<sup>76</sup> Alan Berkowitz inserted a comma by hand.

<sup>77</sup> Alan Berkowitz inserted a comma by hand.

<sup>78</sup> Alan Berkowitz inserted “may even” by hand.

<sup>79</sup> Alan Berkowitz changed “time, for there” to “time. There” by hand.

<sup>80</sup> Alan Berkowitz deleted “which is” from after “jargon” by hand.

(37-5) If the Quester's hopes are neither fulfilled nor his aspirations realised, it may be that he is demanding too much too soon from [himself,]<sup>81</sup> his spiritual guide,<sup>82</sup> [or]<sup>83</sup> his spiritual [technique. It]<sup>84</sup> may also be that he is undertaking what he is unprepared for [and]<sup>85</sup> that is he has not equipped himself for the journey.

38<sup>86</sup>

II

39

II

(39-1) Mind puts great powers within our reach, but we have to work for them if we are to obtain them. They are neither given free, nor provided arbitrarily by a capricious Creator [or]<sup>87</sup> supernaturally by a holy man. I have quoted Emerson before and [it is worth quoting him]<sup>88</sup> again on this point:<sup>89</sup> "Take what thou wilt, but pay the price."

(39-2) In one sense troubles are our teachers and the greater the trouble the greater the teaching impressed upon us.

(39-3) We have come into incarnation for a purpose;<sup>90</sup> life is our business here, not running away from it. When certain renunciations are called for, they are part of this preparation for life, because they are needed in the fulfilment of this purpose.

(39-4) Whoever is interested in making the most of his life and doing the best for his character needs two things among several others:<sup>91</sup> he needs time and he needs seclusion. The time may vary from a few minutes a day up to a couple of hours. Seclusion may be in an attic or in a forest. A third thing needed is silence. With these three conditions he can begin the very important inner work:<sup>92</sup> first of reflection, second of thought control. The time is needed to withdraw from the hustle and bustle of the world, from the triviality and futility of so much social life. It is a good thing to

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<sup>81</sup> Alan Berkowitz changed "himself or from his" to "himself, his" by hand.

<sup>82</sup> Alan Berkowitz inserted a comma by hand.

<sup>83</sup> Alan Berkowitz deleted "from" from after "of" by hand.

<sup>84</sup> Alan Berkowitz changed "technique, but it" to "technique. It" by hand.

<sup>85</sup> Alan Berkowitz change a comma to "and" by hand.

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<sup>87</sup> Vic Mansfield changed "of" to "or" by hand.

<sup>88</sup> Vic Mansfield changed "I will quote him" to "it is worth quoting him" by hand.

<sup>89</sup> Vic Mansfield inserted a comma by hand.

<sup>90</sup> Vic Mansfield changed a comma to a semicolon by hand.

<sup>91</sup> Vic Mansfield inserted a colon by hand.

<sup>92</sup> Vic Mansfield changed a comma to a colon by hand.

come out of that every day for a while, to be sequestered from society and make the effort to be in himself, that is in his true self,<sup>93</sup> his spiritual being. These few minutes of detachment from the world can become in time very valuable to him if he uses them in the right way.

40<sup>94</sup>

II

41

II

(41-1) Each man has to work on himself and leave others alone. To criticise and to condemn them is easy, but it is to fail to mind one's own business. And what is one's own business? It is to work on oneself until one is aware of the divine part of oneself.

(41-2) Society (that is, other people) needs reform. Yes, certainly! But oneself needs not less, possibly even more reform.

(41-3) If these statements quoted one from the Bhagavad Gita declaring that of thousands who seek the Atman only one finds it and the other from the New Testament declaring that many are called but few are chosen, if these statements are to be taken literally then the efforts of the vast majority of aspirants are doomed to tragic failure and it then becomes a question why anyone should engage in such a hopeless lottery with the odds against him are so formidable as to make the game not worthwhile. Why too did those great seers who made these statements nevertheless go on to encourage their followers to engage in the task? Why if they really wanted their followers to engage did they not keep secret the hopelessness of the task? These are serious questions.

(41-4) This Quest requires [him to]<sup>95</sup> set up certain [standards. They]<sup>96</sup> are ideal ones of course, but at least they give him right direction. If at times looking at them and at his actual state he gets a sense of failure, let him use this sense as a reminder that the standards are ideal, are at the peak of the mountain and that he has yet to climb.

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II

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<sup>93</sup> Vic Mansfield inserted a comma by hand.

<sup>94</sup> Blank Page

<sup>95</sup> Vic Mansfield changed "into" to "him to" by hand.

<sup>96</sup> Vic Mansfield changed "standards, they" to "standards. They" by hand.

<sup>97</sup> Blank Page

(43-1) It does not have to be conscious all the time of the work that is going on in the subconscious and which is leading him onwards towards the goal.

(43-2) The aspirant who moves nearer his goal may find that later he recedes from [it. Thus]<sup>98</sup> he circles around it sometimes closer, sometimes farther.

(43-3) Even if an aspirant does not attain his goals, if he is patient and persevering, studious and reflective, he should be able to get from the years a modicum of settled peace, it may not be much but at least it is something which most others do not have.

(43-4) It is true that we have duties and responsibilities where others are concerned, but we also have them where we ourselves are concerned and the highest duty for each man is to become a man, to fulfil his development, to rule the animal in him by mind and to find the angel in him through the same medium.

(43-5) It is a fact that as he progresses on this quest methods, techniques, ideas, [and]<sup>99</sup> practices which suited the elementary stages of development later obstruct him.

(43-6) Too many people have been mistaught by religion to evade their obligations and to deny their responsibilities by trying to put them into God's hands merely because it is unpleasant or uncomfortable to the ego to deal with it themselves.

## **NEW III: Relax and Retreat ... Old ii: Relax and Retreat**

(45-1) Those drowsy sundown evenings which come in the warmer months of the year so restful and so undemanding as they are can be used to relax all mental effort and to enjoy the affirmations and mantras which declare divinity of the human soul.

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<sup>98</sup> Alan Berkowitz changed "it, thus" to "it. Thus" by hand.

<sup>99</sup> Alan Berkowitz inserted "and" by hand.

<sup>100</sup> Blank Page

(47-1) When the sun slants over the Swiss Alps and glistens on the surface of the lake men are given a message by Nature suggesting that there is a cheerful, positive side to their situation and experiences however distressing the latter might be at the moment.

(47-2) Yes, it is true, one may be a sun worshipper and love those moments when it lights up the pieces, the furnishings or the pictures in one's room and this is even more accentuated when the sun has its last burst of glory in the evening.

(47-3) On broad seas and under bright sunrises he may relax and forget for a while, be it a few minutes or a few weeks, from the daily travail.

(47-4) Feeling utterly relaxed is the first sign that he has slipped out,<sup>102</sup> however briefly,<sup>103</sup> from the ego's tyranny.

(47-5) Those long and lovely summer evenings when one can sit out of doors, escaping from the depressive overcrowded city to a public park or to a more sequestered countryside haunt – how precious they are.

(47-6) In that mysterious period of the day when the light fades out but lamps are not yet switched on when the room is half lost in growing shadows, when Nature itself seems to pause for a few moments in its work, lies an opportunity for man. It is an opportunity to create a corresponding pause within himself.

(49-1) The man who can not free himself for half an hour every day from overactivity whether in work or in entertainment is a self-made slave. What better use could he put this small fraction of time than to withdraw for such a high purpose as seeking himself?

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<sup>102</sup> Alan Berkowitz inserted a comma by hand.

<sup>103</sup> Alan Berkowitz inserted a comma by hand.

<sup>104</sup> Blank Page

(49-2) What could be more important symbolically or more pleasing aesthetically than to watch the shining sun rise from behind mountains or overseas?

What hope it gives what help it promises to all beings and not only to mankind. What too could be more beautiful and more tranquillising than to watch the same sun setting in the evening.

(49-3) To the man of thought, feeling,<sup>105</sup> and meditation,<sup>106</sup> privacy is a treasure –<sup>107</sup> a necessity of his way of life, a creative and fruitful period.

(49-4) The evening light is a blessed one. It transfigures a landscape or a seascape. The evening pause of Nature is for many the favoured hour of meditation. [When]<sup>108</sup> alone I arrange matters, work and meals so [that]<sup>109</sup> this hour of sunset watching and sun worship [is not missed.]<sup>110</sup>

(49-5) What man who is troubled in consciousness has not felt the peace of a forest the healing uplift of mind which it gives!

(49-6) These twilight periods become a veritable oasis in the desert of ordinary living, a sacred sanctuary in the materialism of modern day existence.

50<sup>111</sup>

III

51

III

(51-1) The more he can find a place, a time and a circumstance when he is least likely to be distracted by any cause whatever, the better will his meditation [be. In]<sup>112</sup> this connection it is needful to remember that to help achieve this purpose [of]<sup>113</sup> solitude, seclusion is better than society, even than the society of one person and that a member of the family or a close friend. This is because the other's thoughts and feelings may penetrate his consciousness in a vague way and disturb it since he is sitting receptively and passively.

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<sup>105</sup> Vic Mansfield inserted a comma by hand.

<sup>106</sup> Vic Mansfield inserted a comma by hand.

<sup>107</sup> Vic Mansfield changed a comma to a dash by hand.

<sup>108</sup> Vic Mansfield deleted "I am able to be" from after "When" by hand.

<sup>109</sup> Vic Mansfield deleted "I do not miss" after "that" by hand.

<sup>110</sup> Vic Mansfield inserted "is not missed." by hand.

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<sup>112</sup> Alan Berkowitz changed "be and in" to "be. In" by hand.

<sup>113</sup> Alan Berkowitz inserted "of" by hand.

(51-2) Solitude is the best way of life, Nature is the best company, God is the best presence. Those who are wealthy surround themselves with servants, so that they never have solitude, but always other presences, other auras around them, for privacy is the accompaniment of solitude and where there is no solitude there is no privacy.

(51-3)<sup>114</sup> He is soon distracted by the routines, the duties, the cares and the activities of life, however petty they are, so that the great eternal truths recede from his vision. This is why such periods of temporary withdrawal are absolutely necessary every day.

(51-4) How much of his philosophy did Plato owe to that habit of his of watching the sunset from a hillside?

(51-5) There is a mysterious moment or moments on the frontier between sleeping and waking which offers opportunity better than at other times for awareness of the higher consciousness.

52<sup>115</sup>

III

## **NEW IV: Elementary Meditation ... Old iii: Meditation & xxviii: Practices for the Quest**

53

IV

(53-1) The dangers of meditation certainly exist, but so do the benefits.

(53-2) It is clear that his attention has been diverted, but the puzzle is in what direction and to what object; it is certainly not a physical one or a worldly one.

(53-3) This exercise can never be done rightly if it is done merely as an intellectual one. At some point and somewhere feeling must be brought in, but the feeling should be positive not negative.

(53-4) The mind leaps from one thought to a new one without being bidden as a monkey leaps from one branch of a tree to another.

(53-5) A full long deep breath practised until it becomes the normal way of breathing is not only beneficial for the vitality of the physical body, but also for the command of the

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<sup>114</sup> This para was re-categorized from X to III by hand.

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inner being, the emotional and the mental being. Lao Tzu<sup>116</sup> recommends us simply to sit quietly and to do nothing if we wish to come into harmony with the Tao. Sitting quietly on his view is to be not only physical, but emotional and mental also. It is not that this exercise creates anything new, but rather that it lets the tensions in us die down and prepares one of the necessary prerequisite conditions for a glimpse to happen. Another condition is coming to the exercise with the longing, the strong aspiration, to find the Overself. Otherwise any cat sitting by the fireside for hours would soon attain enlightenment. But the cat has no interest beyond its own physical welfare.

54<sup>117</sup>

IV

55

IV

(55-1) The practice of mantra yoga is well known throughout India as a method of suppressing the wandering tendencies of the mind. A mantra, usually given by a guru or adapted by oneself from a book, is a word or a phrase or even a whole sentence which the practitioner chants to himself or whispers or even mentally utters again and again. Some Sanskrit mantras are quite meaningless sounds whereas others are full of metaphysical or religious meaning. Which one is used does not matter from the point of view of acquiring concentration, but it does matter from the point of view of developing any particular quality of character or devotional homage which the mantra symbolises. This mental or vocal repetition is to be done periodically and faithfully.

(55-2) When the meditator tries to keep out all the other thoughts except the chosen one he puts himself up to a tension, a strain, because in most cases he simply can not do this and the failure which is finally admitted after repeated efforts then has a depressing and discouraging effect upon his Quest. Therefore other and easier methods have been devised for beginners as a preliminary to the more difficult practices of concentration. Such methods include the steady gazing at a physical point, object or place; use of a mantra, which is the constant repetition of a word or phrase or formula; Short Path affirmation which is the dwelling mentally and constructively on a metaphysical truth or ethical quality of character, and finally; the practice of certain breathing exercises.

(55-3) The vocal chanting of a mantra belongs to the elementary practice of it. In the more advanced practice nothing is spoken aloud and the mantra is simply held in the mind constantly repeating itself as a thought but a thought to which we kind of listen and from which we seem to stand apart so that it has its own inner vitality. This makes a great difference from the spoken practice, because the latter keeps the mantra fixed

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<sup>116</sup> "Lao Tse" in the original.

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whereas the former leaves it flexible.

56<sup>118</sup>

IV

57

IV

(57-1) None of the elementary methods of yoga such as breath control and mantra lead to a permanent control of the mind, but they prepare the [way and]<sup>119</sup> make it easier to take up those practices which do lead to such a result.

(57-2) Whenever the meditator notices that he has lost his way and is no longer thinking of his chosen subject he has to start again and rethink the [subject. This]<sup>120</sup> process of refinding his way several [times may have to be]<sup>121</sup> repeated during each session of meditation.

(57-3) One experience which the meditator may get and which many meditators have had is to get a lightness in the body, a feeling as if he is floating in air, in space or in infinity. It is blissful and to be welcomed, although there have been a few cases where beginners are frightened by it, frightened that it may be the beginning of annihilation, the annihilation of consciousness, and so they stop and withdraw.

(57-4) It is better in most cases not to meditate for more than about sixty minutes at each session because one may develop a dreamy languid temperament and find it more difficult to cope with the necessary activities of ordinary life. Monks however are in a different situation and this advice is not given to them.

(57-5) The method of the Maharishi Mahesh Yogi cannot<sup>122</sup> lead to enlightenment by truth, but it can lead to a very pleasurable temporary quieting of the mind.

58<sup>123</sup>

IV

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<sup>118</sup> Blank Page

<sup>119</sup> Alan Berkowitz changed "way, they" to "way and" by hand.

<sup>120</sup> Alan Berkowitz changed "subject, so that this" to "subject. This" by hand.

<sup>121</sup> Alan Berkowitz changed "times when he loses it may be" to "times may have to be" by hand.

<sup>122</sup> We have changed "can not" to "cannot" which we think is closest to PB's original intent.

"Can not" technically means that the method of Mahesh Yogi can in fact lead to enlightenment under different circumstances - which PB clearly disagrees with. —TJS '20

<sup>123</sup> Blank Page

(59-1)<sup>124</sup> Men complain that such high moods come to them but rarely and leave them too quickly. They do not know that the source of those moods neither comes nor leaves them, for it is ever present, it is their own higher self. Who then makes the move into and out of the mood? If they find the answer they will find that it is all a matter of thought control. They can develop the capacity to bring thoughts into a stable relationship of obedience and through that to bring consciousness into steadiness and equanimity.

(59-2) A mantra [becomes most worthwhile when]<sup>125</sup> it is heard deep deep down in the practiser's [being. It]<sup>126</sup> will then produce the effect of profound inner absorption.

(59-3) To sit in semi-darkness with the only light coming from a well-shaded coloured lamp surrounded by silence and perhaps perfumed with incense helps to create in the room a condition suited to meditation.

(59-4) He imagines a point upon the wall and concentrates all his being upon it until he is aware of nothing else but the point. All other thoughts have to be emptied out of his mind, all experience of the physical senses other than this sight of the point has to vanish.

(59-5) The higher self is there every time he sits down to meditation, but he should not let impatience pull him away from the possibility of realising its presence. Success may need time, often plenty of time; and he must learn to wait in patience on the Lord.

60<sup>127</sup>

IV

61

IV

(61-1) There is no objection to elementary methods of learning to concentrate, that is, to mantra, affirmation, and breath control – provided it is recognised that they are elementary and therefore have their limitations. But when, as is so often the case, this is not known, not understood or not thought to be correct, then illusions and deceptions are fostered. One of the illusions is that enlightenment, Truth, reality, has been

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<sup>124</sup> Handwritten note in the left margin reads "OK".

<sup>125</sup> Alan Berkowitz changed "becomes of best worth when" to "becomes most worth while when" by hand.

<sup>126</sup> Alan Berkowitz changed "being, it" to "being. It" by hand.

<sup>127</sup> Blank Page

attained. One of the deceptions is that this technique is all that needs to be done.

(61-2) The physical condition is important because of its effect on the mind, the mental condition is important because of its effect on the body.

(61-3) The Way of Mindfulness in Buddhism, of deliberately being conscious of each physical action quite apart from the action itself, produces a different state from that of the ordinary person who may outwardly perform the same action. It develops concentration and an awareness which ultimately leads to the awareness of the being himself who practises the exercise. The ordinary person is lost in the action itself, in the thought itself, in the speech itself, and has no separate awareness of them. [Practice of mindfulness]<sup>128</sup> gives a conscious responsibility for what is being done, what is being thought and what is being said quite apart from what is observed and heard. It lights him up from within with intense concentration. This is a mental discipline practised daily by the Buddhist monks and useful to other seekers.

(61-4) By means of this exercise in mindfulness whatever he is doing and whatever he is working at is no longer the mere work or action itself. It is also a part of his spiritual training, his self discipline, his concentration practice and ultimately his separate awareness and responsibility for himself.

62<sup>129</sup>

IV

63

IV

(63-1) Out in the Egyptian desert near Luxor where I went with an Egyptian friend of mine who was a Sufi, we sat one evening down to meditate. I saw him assume a form, a posture, which I had not seen among the Indians and which he later told me was used by his particular Sufi order. He sat with his knees high up, his chin and face resting between his knees, and his forehead so low down that his face was quite covered.

(63-2) In the practice of mantras beginners are taught to chant them aloud, the more advanced to whisper them and the most advanced to repeat them mentally only. This is because by repeating them aloud the beginner keeps himself awake and prevents himself from falling asleep, for after all it is somewhat a boring procedure to go on and on and on repeating the same phrase.

(63-3) There are two faculties worth developing. They are the faculty of observation

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<sup>128</sup> Alan Berkowitz changed "This" to "Practice of mindfulness" by hand.

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and the faculty of imagination or visualisation. We look, but see little for we do not notice much of the detail. We are unable to imagine clearly, sharply,<sup>130</sup> and vividly. We lack the ability to recreate a physical scene purely in the mind.

(63-4) It will be a help to meditate more successfully if, at the beginning, the breathing rhythm is equalised<sup>131</sup> so that the inbreath and the outbreath are roughly of the same length<sup>132</sup> and if one draws the air in a little more deeply than normally and lets it out a little more slowly than normally.

(63-5) Even when he is meditating the aspirant may find that feelings, thoughts, memories or desires and other images of his worldly experience come into the consciousness. He must not bind himself to them by giving attention to them, but should immediately dismiss them.

64<sup>133</sup>

IV

65

IV

(65-1) Experiences and happenings keep attention ever active and ever outward turned, while memories although internal direct it back to the physical world. So a man's own thoughts get in the way and prevent him from a confrontation with pure Thought<sup>134</sup> itself.

(65-2) Most systems of yoga are simply devices for reducing the activity of the brain and thus allowing attention to turn inwards and become of what is sometimes called the unconscious and sometimes the spiritual self.

(65-3) It is a useful practice when the thoughts during meditation refuse to be concentrated to turn them too over to the Higher Power no matter to what event or person, situation or place they stray.

(65-4) The beginner who sits down to learn the art of meditation will find that his mind

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<sup>130</sup> Alan Berkowitz inserted a comma by hand.

<sup>131</sup> Alan Berkowitz himself deleted a comma from after "equalized" by hand.

<sup>132</sup> Alan Berkowitz deleted a semicolon from after "length" by hand.

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<sup>134</sup> The word "thought" was typed over itself both capitalized and lowercase. Given the context, "a man's own thoughts" refer to the activity of ordinary human consciousness (manas), while "a confrontation with Thought itself" refers to the ideative activity of the World-Mind (Buddhi-Mahat). PB himself consistently capitalized "Thought" when referring to the activity of World-Mind and that makes most sense here. — TJS '20

naturally and inevitably wanders. This ought not to make him discouraged and impatient, he must give the work time and he must have hope for both demands are justified.

(65-5) It is a common practice for religious or mystical Indians to meditate upon their favourite deity until they get the experience of being completely identified with him of becoming one with him. This experience is then considered a grace given by the deity himself. But what else is it to the outside observer, however sympathetic he may be to such practices if he is at all critical at the same time,<sup>135</sup> then a process involving the creative imagination and what is the end result but an imaginary one?

66<sup>136</sup>

IV

67

IV

(67-1) Explanations given of the yogic chakras.

He should treat them for just what they are, points in the physical body upon which to concentrate the mind.

As he progresses inwardly he moves up to the next higher chakra, but this kind of concentration yoga is not ordinarily recommended, it belongs to a special yoga which seeks the awakening of the spirit fire and that is a risky undertaking.

(67-2) In matters of mantras, prayers and meditations I have found by wide observation that the important thing is not a fixed formula learnt and repeated so much as the thoughts in the mind, the improvised prayer, the improvised meditation, the attitude and feeling at the time.

(67-3) Any good thing overdone may easily become a bad thing. Any valid mystical practice overdone by the wrong person at the wrong time and under the wrong circumstances may lead to madness. In all cases of doubt, disquiet or uneasiness it is better to draw back than to push on to extremes.

(67-4) If in the period of meditation there comes a feeling of expansion in space, of the enlargement of consciousness along with a concentrated tranquillity, the practitioner need not get frightened, but let the happening take its own natural course.

(67-5) When the capacity for concentration is intensified and prolonged the man is then ready for the further phase which is meditation as such.

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<sup>135</sup> Vic Mansfield inserted a comma by hand.

<sup>136</sup> Blank Page

(69-1) There are two ways in which concentration is {practised. The first}<sup>138</sup> is unconscious and is used by many persons to get their work done whether they be engineers or artists they have to hold their mind to the job, the matter or the duty in hand. The scientist may practise it too in analysing or in logically developing a theory or in linking up different ideas. The meditator uses concentration in a different way if he is at the first stage which is the conscious and deliberate practise of concentration it is then used without analysis, without discursive thought it is simply held to a single object or idea, the attention is not allowed to wander away into developments of that idea or object. In short,<sup>139</sup> the connections to other things are not made.

(69-2) Of course most beginners find meditation in its first phase of concentration hard, onerous, often tedious. The difficulty lies in the habitual movement of attention.

(69-3) How is it possible to practise meditation if one lives in a large town and cars are constantly running up and down the street so that the background of sound is an endless roaring and disturbing one.

I

(69-4) The teachings of philosophy become an integral part of his general outlook on life.

(71-1) Even simple human ethics, let alone divinely given commandments, tell us to treat others as we wish them to treat ourselves.

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<sup>137</sup> Blank Page

<sup>138</sup> We have changed "practised the first" to "practiced. The first" for clarity.

<sup>139</sup> Alan Berkowitz inserted a comma by hand.

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(71-2) The more he can sit or stand quite still the better will be his concentration.

(71-3) He is an expert in meditation who is able to practise it at any time and for any period.

(71-4) The object of adopting a completely immobile posture in yoga is to prevent any attention and energy being lost by muscular movements, so that the concentration is as full as possible.

72<sup>141</sup>

IV

## **NEW VI: Emotions and Ethics ... Old vi: Emotions and Ethics**

73

VI

(73-1) It is possible to agree with the ends proposed while disagreeing with the means used to arrive at them.

(73-2) There is a point where to be kind is to be cowardly;<sup>142</sup> usually it is that point where one needs to say decisively "No!"

(73-3) A leading Swiss [Jungian]<sup>143</sup> analyst recently stated that the more a man seeks and finds the light,<sup>144</sup> the more he is calling up the darkness along with it,<sup>145</sup> and that this darkness will sooner or later have to be dealt with.

(73-4) Whoever labours worthily at a worthy task which does not afflict his conscience is rendering service to humanity. It does not matter whether he is a peasant or a business man, the bricklayer's apprentice or his spiritual teacher.

IV

(73-5) Whatever he has experienced, thought or done in the years which have been lived

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<sup>142</sup> Alan Berkowitz changed a colon to a semicolon by hand.

<sup>143</sup> Alan Berkowitz deleted "professional" from after "Jungian" by hand.

<sup>144</sup> Alan Berkowitz inserted a comma by hand.

<sup>145</sup> Alan Berkowitz inserted a comma by hand.

through can afford a subject for this kind of meditation – reflective, analytic and finally philosophic.

74<sup>146</sup>

IV

75

VI

(75-1) Once across the threshold of puberty the girl or boy begins the unfolding of the emotional nature. Each will then develop her or his own individual feelings and passions as a process of growth towards womanhood or manhood. How can this be done unless the young begin at the same time to develop away from utter dependence upon the mother? They must begin in however small a degree to claim their freedom and move away emotionally from their physical source. All this is to be accomplished by stages and not all at once until maturity is reached. Then just as the fledgling bird has to emerge from the nest and learn to fly even at the risk of falling so the young must learn to stand on their own feet in order to reach maturity.

(75-2) He finds that he is perceptibly pulled away from fleshly lust to a deeper level where the calmness and the judgment enable him to realise that the lust belongs to his animal physical inheritance and not to his inmost character and that therefore it may be brought under control and discipline. If he acquires the power to achieve this it will come imperceptibly for it will come mostly by grace.

IV

(75-3) If the aspirants begin to become lukewarm it is because their hope is beginning to fall away. If their efforts are slackening it is because little successes which could encourage them fail to appear.

76<sup>147</sup>

IV

**NEW IV: Elementary Meditation ... Old iii:  
Meditation & xxviii: Practices for the Quest**

77

IV

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<sup>146</sup> Blank Page

<sup>147</sup> Blank Page



(77-1) A simple technique which has been used in Asia since the most ancient times for [meditation avoids the use of any]<sup>148</sup> human being as the object of meditation or any sacred [mantra. This]<sup>149</sup> technique in its most primitive form is to take a piece of charcoal and to draw a circle on the wall of a room or a four sided square and then in the centre of the pattern to put a dot. The student is then told to concentrate his gaze upon the dot and to think of nothing else. The pattern is usually large enough for him to see it quite plainly when sitting a yard or two or even three from the wall. Nowadays the same technique is used by making the diagram on plain white thick drawing paper and pinning the paper to the wall.

(77-2) The practice of using a physical object upon which to gaze in order to concentrate attention during meditation makes it much easier for those who are attracted to it. A metaphysician of Konigsberg, Immanuel Kant, used the same practice when working out his metaphysical [theories. Sitting]<sup>150</sup> in his study,<sup>151</sup> he would look through the window and fix his sight on a particular fir tree which was growing outside. One day it was cut down and removed and for some time thereafter Kant found difficulty in holding his line of thought without the accustomed fir tree to gaze upon. Indeed Kant was such a creature of habit, that every evening punctually at five o'clock he would take his walk. People in the city of Konigsberg used to time their watches by his appearance in the street, because he was invariably punctual on starting his walk.

78<sup>152</sup>

IV

## **NEW VI: Emotions and Ethics ... Old vi: Emotions and Ethics**

79

VI

(79-1) Yes, the emotions of a person who is called hard and dry may need to be released, but this applies only to the positive [ones. The]<sup>153</sup> negative ones are not worth releasing and should be got rid of.

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<sup>148</sup> Alan Berkowitz changed "meditation and which avoids using any" to "meditation avoids the use of any" by hand.

<sup>149</sup> Alan Berkowitz changed "mantram also, this" to "matram. This" by hand.

<sup>150</sup> Alan Berkowitz changed "theories, because sitting" to "theories. Sitting" by hand.

<sup>151</sup> Alan Berkowitz inserted a comma by hand.

<sup>152</sup> Blank Page

<sup>153</sup> Alan Berkowitz changed "ones, the" to "ones. The" by hand.

(79-2) We cannot<sup>154</sup> help living in a human ego or feeling its wishes and desires, for most of us are infatuated with it. But it can be put in its place and kept there,<sup>155</sup> first through a profound understanding, next through a lofty aspiration to transcend it,<sup>156</sup> and third [through]<sup>157</sup> following of the Quest until its very end.

(79-3) What anyone is in no position to appraise or evaluate he ought not to reject or condemn.

(79-4) If possible a beginner should avoid any thing, any person, any contact, any event, [or]<sup>158</sup> any environment which he knows will upset his emotional balance or produce negative thoughts. It is only at a later stage when he is more proficient in the art of self control and has more strength within himself that he should not be afraid of these challenges but should accept them and try to win through.

(81-1) It is too often the case that the average person is not impressed and does not react favourably if anyone tries to uplift his ethical values or to guide him to a more spiritual view than the one already held.

(81-2) All are subject to human feelings, even the philosophers, but the philosopher chooses to reject the negative ones and accept only the positive ones. All are subject to appetites [and passions]<sup>160</sup> which come down from an earlier animal past, but the philosopher chooses to bring them under firm control.

(81-3) Whoever looks for the negative aspects of others should also remember that there are usually some positive ones also and that in fairness he ought to recognise them too.

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<sup>154</sup> Alan Berkowitz changed "can not" to "cannot" by hand.

<sup>155</sup> Alan Berkowitz inserted a comma by hand.

<sup>156</sup> Alan Berkowitz inserted a comma by hand.

<sup>157</sup> Alan Berkowitz deleted "a" from after "through" by hand.

<sup>158</sup> Alan Berkowitz inserted "or" by hand.

<sup>159</sup> Blank Page

<sup>160</sup> PB himself inserted "and passions" by hand.

(81-4) The senses will stupefy a man into foolish desires if he allows them, if he lets them go beyond his control. Wisdom and security alone dictate that he shall become self-mastered.<sup>161</sup> For this it is necessary to call up the will and to practise using it until it is developed into something strong.

82<sup>162</sup>  
VI

83  
VI

(83-1) Higher education is necessary if we want to cultivate the higher mental faculties. The ordinary and elementary kind of education does not do this.

(83-2)<sup>163</sup> In the old days it was part of the work of tutors, whether in private families or in public schools to form their pupils as gentlemen, that is those of gentle manners instead of brutish ones, of good taste instead of vulgar and of sufficient education to make informed thinking and speech. We find here an echo, of course in a modern way, of the teaching of Confucius and the criterion he set up of what he called the superior person.

(83-3) Keep an even balance [and]<sup>164</sup> affirm what is positive in life even while you are criticising and protesting against what is negative.

(83-4) Mental attitudes can be developed, thoughts can be trained in this direction and feelings can be stimulated in harmony with it, but all this should be done naturally and not artificially.

84<sup>165</sup>  
VI

85  
VI

(85-1) Good breeding is a quality which must be acquired through the incarnations, for it is a quality of [good]<sup>166</sup> Quality itself.

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<sup>161</sup> Alan Berkowitz inserted a hyphen by hand.

<sup>162</sup> Blank Page

<sup>163</sup> This para was re-categorized from X to VI by hand.

<sup>164</sup> Alan Berkowitz inserted "and" by hand.

<sup>165</sup> Blank Page

<sup>166</sup> "good" was typed above the line and inserted it with an arrow.

(85-2) The tyranny of negative thoughts, negative feelings can and must be broken for this he can look to help from the best in him and the best in others.

(85-3) The self-control which is won sooner or later by philosophic thought and practice becomes a valuable and admirable virtue. Not many persons have it to such a depth.

(85-4) If anyone or anything, a man or a book, can contribute to free us from the resentments towards others or the bitternesses towards life which poison feelings, thoughts and health, he has rendered us a great service or the book has proved its worth.

(85-5) Feelings, emotions and passions should not be allowed to submerge reason, unless the feeling is genuinely intuitive and the emotion truly impersonal and the passion a passion for the highest Truth.

86<sup>167</sup>

VI

87

VI

(87-1) Today they are legalising abortion in several countries and making it easier for the act to be committed than it ever was before, nevertheless it remains what it is on its own level it is an act of murder, even though that level is an early one in the life of the human being in the foetus. There is, there must be a bad karma connected with such an act.

(87-2) With the decay of manners, the widespread vulgarity, the sensational press, the unrefined speech, we have part of the price that is paid for democracy. It is amusing to think that one day the forces of evolution will change all this and that the very individuals who now exhibit such commonness will one day exhibit a fine quality.

(87-3) He may register what others are by the measure of his own sensitivity, but he must not set up to judge, criticise and condemn them.

(87-4) The man of cultivated thought must come to see how far he has travelled from the common multitude, how despicably they think and behave. He must despise the idea of democracy, but he must accept it as the inevitable karma of the shortcomings of aristocracy and monarchy.

88<sup>168</sup>

## NEW IV: Elementary Meditation ... Old iii: Meditation & xxviii: Practices for the Quest

89

IV

(89-1) The meditator not only needs to protect himself against other people's influences, but he needs to protect his environment also;<sup>169</sup> he should choose a place undisturbed by noise, by machines,<sup>170</sup> and by past mental deposits of a low nature.

(89-2) During this passive and receptive phase of meditation various events, happenings and objects return to consciousness again and in this way the meditator has an opportunity to deal with them from a higher standpoint or from a fresh and different one. He may also receive information or knowledge in this way about the thing psychically or intuitively which he did not have before.

VI

(89-3) The satisfaction of passion has a claim on the animal body, but it must always be subject to the higher claims of reason and intuition and the need for the sense of human responsibility.

(89-4) Discipline without harshness, the strength without coldness, balance without pedantry, these are desirable qualities.

(89-5) If before performing an impulsive, undisciplined and irresponsible deed he would remember what the consequences are and that he will have to bear them, then he will have taken the first step towards self-mastery.

(89-6) [If one has to meet other persons who tend to put one into a condition of unease then the most practical wisdom is to have as little personal contact with them as possible.]<sup>171</sup>

<sup>168</sup> Blank Page

<sup>169</sup> Alan Berkowitz changed a comma to a semicolon by hand.

<sup>170</sup> Alan Berkowitz inserted a comma by hand.

<sup>171</sup> Alan Berkowitz heavily edited this para by hand. It originally read:

"The most practical wisdom if one has to meet other persons who tend to put one into a condition of unease is to have as little personal contact with them as possible."

(91-1) Those who have set up a high spiritual ideal and moral character for themselves and who have acquired sufficient knowledge through study or lectures about the principles and fundamentals of yoga there is an excellent exercise which will help them through the elementary phases of development, but to others who are highly neurotic, mentally disturbed approaching or under psychosis it is not only not recommended, but would be dangerous. This exercise is to concentrate all the attention upon one object in the surroundings and to keep it there. All associated ideas, analysis and thoughts about the object should be thrown out. It is not a matter of reflecting about the object, but of holding it in the view and in the mind to the exclusion of everything else.<sup>173</sup>

One can begin with very short periods of practice and go on slowly to longer ones, but when some amount of success has been established by the rigorous use of willpower the object should be chosen from some things elevating to the mind such as beautiful music or beautiful landscape. For the elementary phase about 15 minutes should be the maximum, but for this uplifting phase one may go on longer.

(91-2) It is better for the beginner perhaps to work with others in a group if he wants to learn meditation, provided the group has members or leaders more advanced than himself. But for the person who has made sufficient progress this presence of a community around him only brings distractions, he ought not to divide his attention between his theme and these presences, his mind should be free as his surroundings should be from every possible sort of distraction.

(93-1) The repetitious rhythm of a mantra can,<sup>175</sup> with assiduous practice become almost hallucinating.

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<sup>172</sup> Blank Page

<sup>173</sup> Vic Mansfield inserted "cont." after "else." to indicate the continuation of the para.

<sup>174</sup> Blank Page

<sup>175</sup> Alan Berkowitz inserted a comma by hand.

(93-2) He may mutter the mantra to himself moving his lips in an almost unheard whisper.

(93-3) Of course meditation sensitises his mind and feelings, makes him more aware of the atmospheres of other people and this is where he has to learn how to deal with them.

(93-4) If meditation is to be successful, the body must be kept still, the limbs must cease to fidget, the brain to be agitated.

(93-5) Little by little he may come to the point where he can allow his thinking faculty to remain quite inactive for a period of time. What began with great efforts and much persevering practice, becomes quite easy in the end.

(93-6) The practice of one-pointed concentration of attention for any purpose of an ordinary or worldly character or professional or technical nature can be carried to such a far point that it will influence the mind generally, so that when in the course of time the person evolves to higher aims and worthier goals he has ready to use and to bring into his efforts to attain those goals this concentrated power of the mind which is so valuable and so necessary for his inner growth.

94<sup>176</sup>

IV

## **NEW V: The Body ... Old viii: The Body**

95

V

(95-1) It is to the work of Graf von Dürckheim that the West owes the introduction of the knowledge concerning what the Japanese call Hara, a point beneath the navel which is the centre of gravity for the body, the physical man. This point, the solar plexus, appears also in the Hindu scheme among the chakras.

(95-2) Because of the closeness between body and mind whatever is experienced in one is reflected in the other. The Japanese masters understand this and detect from the physical positions taken by the body in its movements indicate something of the condition within himself. We ourselves know that there is a connection between the pace and manner of breathing and the emotional condition. We can see how mental tension is reflected in muscular tension of the body, thus it is useful to learn about these different conditions and to benefit by the good ones and avoid the bad ones.

(97-1) The animal in a slaughterhouse or being hunted by a pack of hounds accompanying a sportsman is full of fear. This fear affects the adrenaline glands which pass toxic material into the body. Whoever eats the meat of that animal may be getting protein and strength, but he also gets undesirable material.

(97-2) Is it possible that out of a bodily embrace between two creatures this remarkable entity the human mind with all its qualities and attributes can be born and spiritual possibilities.

(97-3) Deep breathing practised in the shade of fir trees is not only invigorating, but beneficial to the lungs.

(97-4) Sex which is such a burning problem to the young especially today becomes a boring one to the old.

(97-5) During my Mexican experiments I discovered that a cooked meal dulls the mind and produces a sleepy feeling, but not so with an uncooked one. Now that I live on a mixed diet I prefer to have the cooked meal at night so that the sleepiness comes it comes at the right time.

(99-1) Even the greatest mystics find themselves housed in a human fleshly body and they must make the best of [it. This]<sup>179</sup> they cannot do unless they value it adequately and take care of it properly.

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<sup>177</sup> Blank Page

<sup>178</sup> Blank Page

<sup>179</sup> Alan Berkowitz changed "it and this" to "it. This" by hand.



(99-2) [Not only the Indian Jains practise]<sup>180</sup> their meditation while standing [up. The]<sup>181</sup> mystical Hebrew sect called Hassidin contained various groups who followed different ways of physical posture during their meditation or prayer. One group would stand quite still. Among them was a group headed by Dov Baer, the most famous of all the disciples of the founder of this 18th century movement. He was quite used to standing unmoved for a period of two hours or even more during his deep contemplations.

(99-3) The importance of diaphragmatic breathing is not only a physical [one,]<sup>182</sup> because full breathing enables us to get the full manifestation of the life force in the body, but also because it allows for a fuller and freer manifestation of the mind.

(99-4) Sexual union not only is something operative on the physical plane, but also on the psychic plane. This psychical union may be harmful to the higher bred person of the two who are engaged in the intercourse.

100<sup>183</sup>

V

101

V

(101-1) Although some people have found spiritual benefit from sickness<sup>184</sup> because of [the]<sup>185</sup> enforced retirement to bed or hospital which it demands,<sup>186</sup> or because of the reflections which it brings about the limitations of bodily satisfactions and pleasures, it would be a gross misunderstanding to make this the only way [of gaining these insights.]<sup>187</sup> Other persons have become so embittered and resentful by sickness<sup>188</sup> that they have suffered spiritual loss. Still other persons who have maintained good health have thereby been able to provide the proper circumstances for spiritual search, study,<sup>189</sup> and meditation.

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<sup>180</sup> Alan Berkowitz changed "It is not only the India Jains who practice" to "Not only the Indian Janes practice" by hand.

<sup>181</sup> Alan Berkowitz changed "up, the" to "up. The" by hand.

<sup>182</sup> Alan Berkowitz deleted "not only" from after "one" by hand.

<sup>183</sup> Blank Page

<sup>184</sup> Alan Berkowitz deleted a comma from after "sickness" by hand.

<sup>185</sup> Alan Berkowitz inserted "the" by hand.

<sup>186</sup> Alan Berkowitz inserted a comma by hand.

<sup>187</sup> Alan Berkowitz inserted "of gaining these insights" by hand. He also inserted "continued" after "insights." and "continued" before "Others" by hand to indicate the continuation of the paragraph.

<sup>188</sup> Alan Berkowitz deleted a comma from after "sickness" by hand.

<sup>189</sup> Alan Berkowitz inserted a comma by hand.

(101-2) How any person of refinement in taste or feeling can enter a butcher shop and issues orders for this or that kind of meat and still hold the belief that he or she is a civilised and superior person would be difficult to explain if we did not know that he is a victim of heredity, of upbringing and of society itself.

(101-3) The 48 or in some editions 64 postures described in the Hindu book on sex love called Kama Sutra now widely translated and published in the West are simply 48 or 64 ways for a man to lower himself to purely animal status. In fact several of them are given animal names by the author.

102<sup>190</sup>

V

103

V

(103-1) Religiously disposed persons who have been accustomed to assume particular postures during their prayers or at some points during their prayers<sup>191</sup> need not abandon them when they take to philosophy if they do not wish to do so. A special series of physical positions are available for their use either for prayer or for meditation according to their inclination. The illustrations in the attached drawings clearly show what these [are. In]<sup>192</sup> addition the postures normally used in Near and Far Eastern religions may be [added]<sup>193</sup> such as bowing the head and the body or covering the face with the hands, prostrating on the floor at full length, bending the knees or putting the face and head between the [knees. The]<sup>194</sup> purpose of some of these, like prostration, is to express, through the channel of the physical body, humility in the presence of the Higher Power and turning aside from the ego in the remembrance of that which transcends it.

(103-2) As villages, cities, countries and whole civilisations grow in size their problems grow with it. The more people, the more problems. Today a fuss is being made about the dangers of the population explosion. But the only kind of remedy which the world considers seriously is mechanical or chemical birth control, the use of some kind of contraceptive. It does not seem to occur to most people that the root of the matter lies in their enslavement to sexual passions and that only a voluntary sex control arrived at by their own inner growth can deal with this problem without creating adverse or harmful

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<sup>190</sup> Blank Page

<sup>191</sup> Alan Berkowitz deleted a comma from after "prayers" by hand.

<sup>192</sup> Alan Berkowitz changed "are, but in" to "are. In" by hand.

<sup>193</sup> Alan Berkowitz deleted a comma by hand.

<sup>194</sup> Alan Berkowitz changed "knees, but the" to "knees. The" by hand.

side effects – whether personal or social – as the contraceptives are causing.

104<sup>195</sup>

V

105

V

(105-1) Perhaps it was 35 years ago<sup>196</sup> that I went on a journey with V. Subrahmanya Iyer.<sup>197</sup> We travelled for about 10 days through jungles and mountain villages in the depths of Mysore State. On our trip a yogi who was unknown to us joined the party and stayed with us for a day or two. Later in the first day the yogi darted to the ground where some creepers were growing in a shady damp place. He pulled up part of a plant and showed it to me and praised its medical merits. Iyer told me it was used by old people to become more youthful and to lengthen life and the yogi told me he used it to treat patients suffering from leprosy, to strengthen the heart and thus prevent attacks, and to purify the blood. He added that it was even useful in the kitchen where, mixed with curry and grated coconut, it improved the taste of food. I could not at the time identify the plant with anything I had seen in the West. In Sanskrit it is Soma Valli, in Tamil it is Vallarai, in Hindi it is Brahmi. Preparations from it are made by the Ayurvedic native herbalists and medical practitioners.

(105-2) The young man who is told to live his life to the full and thus encouraged to give way to his lower nature, is being badly advised by people who do not understand what life really is.

(105-3) The more materialistic type of person needs heavier food, the more spiritually minded needs lighter more digestible food if he is not to dull his sensitivity.

106<sup>198</sup>

V

107

V

(107-1) In the warm climate of Southern Italy it is possible to find that vegetables are

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<sup>195</sup> Blank Page

<sup>196</sup> Alan Berkowitz circled “35 years” and wrote “dated” above it by hand.

PB studied with Iyer from about 1929 to 1934 or 1935, and then again in the 1940s. We know they travelled to Mysore in 1941 and again in 1945. – TJS '20

<sup>197</sup> “V. Subramanya Iyer” in the original.

<sup>198</sup> Blank Page

softer, tenderer and tastier than in our cold Northern climate where they are often stiff and fibrous and even indigestible if eaten raw. Even the Italian peasants themselves in the South will eat them raw when out working in the field. But this advantage of course is offset by the risks of disease associated with raw foods in the Mediterranean countries, especially the risk of dysentery. Anyway to live anywhere in the Mediterranean is to be able to live much more on raw food if finely shredded and therefore more vitaminous food than it is in the colder countries.

VI

(107-2) Those who have committed sins, done wrongs, suffered the consequences,<sup>199</sup> and endured the penalties need not continue to punish themselves a second time. They will do better to learn the appropriate lesson, forget the experience,<sup>200</sup> and find mental peace.

V

(107-3) What he is emotionally and mentally expresses itself to some extent in his body, in his face and even in the way he holds his body and carries himself,<sup>201</sup> and still more remarkable in the very movements he makes. Some pioneer work in this research has been done by Westerners such as F. Matthias Alexander, Dr Mensendieck and Gaston Mengel. In the East Japanese Zen masters developed this theme several centuries ago.

108<sup>202</sup>

V

109

V

(109-1) The desire to avoid the sufferings of pregnancy and childbirth may become so strong in a woman that in a further rebirth the sex may be channelled into desire for the safety of intercourse with a person of the same sex.

(109-2) It is a Japanese idea to serve each vegetable separately and to eat it separately and not to mix all the vegetables together as in the Chinese chop suey which is after all not a real Chinese dish, but an American invention. This brings out the best taste and flavour of each of the vegetables.

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<sup>199</sup> Alan Berkowitz inserted a comma by hand.

<sup>200</sup> Alan Berkowitz inserted a comma by hand.

<sup>201</sup> Alan Berkowitz inserted a comma by hand.

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(109-3) Those who wish to invigorate themselves quickly should practise for two or three minutes what has been variously called deep breathing, diaphragmatic breathing and abdominal breathing. Expel the breath vigorously, then with palms resting on the lower ribs take in very slowly a deep breath, stretching out the diaphragm muscle while doing so, then exhale somewhat less slowly. Repeat this exercise until feeling freshly renewed. A variant of this is practiced in hatha yoga, but it is not recommended to those working without a competent hatha yoga teacher<sup>203</sup> because it has its own dangers. This variant consists in holding the breath before exhaling it and the exhalation itself is done with a hissing noise. All breath holdings can be [dangerous. If]<sup>204</sup> the breath is held too long consciousness is lost,<sup>205</sup> and what is too long for one person may not be for another.

110<sup>206</sup>

V

111

V

(111-1) How important it is to remember that the fall of temperature in the evenings is an invitation to catch cold. Even in the middle of summer Goethe complained while living in Rome of the care he had to take to prevent the realisation of this possibility.

(111-2) A physiognomist once told me that he considered the mouth more revealing of a man's character than as commonly believed the eyes. Is this a fact?

(111-3) If the eye muscles are overworked by too much desk work, regular resting at intervals during this work will enable them to recuperate their strength and efficiency. In this connection remember the advice given by my oculist that when using any eye drop medicine take care not to touch the eyes themselves with the eye cup or the dropper used. If one eye gets infected with say conjunctivitis in this way one avoids passing the infection to the other eye. The same care should be used with the small towel used for wiping the eyes after washing. Separate towels reserved for this purpose should be used or rather separate face cloths.

(111-4) He has to work with his body, whether he likes to or not, so it must be cared for, fed, cleaned inwardly and outwardly and protected against the harm and danger which beset it.

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<sup>203</sup> Timothy Smith deleted a comma from after teacher by hand.

<sup>204</sup> Timothy Smith changed "dangerous, because if" to "dangerous. If" by hand.

<sup>205</sup> Timothy Smith inserted a comma by hand.

<sup>206</sup> Blank Page

(113-1) I find that the climate here in Montreux,<sup>208</sup> as in most other cities where I have stayed or lived that are near a sheet of water like a lake or a sea, the evening air brings with it a moistness and dampness which, if the temperature has fallen substantially and it is quite cold also, may restart the flow of mucus or catarrh. It is best at such a time to be indoors and if necessary to keep the windows closed. This is true even in such places as so called warmer climates on the Mediterranean, although naturally not quite so perilous as it is in the colder Swiss climate. Of course this peril may be modified and reduced substantially in the summer or aggravated and increased in the winter. This is why it is better not to live too close to the water, but to be a few miles inland.

(113-2) I suffer from mucus and I have experimented with various remedies, but I found that the one thing which was most successful was to prevent its appearance altogether by wrapping a scarf twice round my throat and keeping it there.

(113-3) An eye specialist informs me that the blurring of sight which sometimes happens with the fall of darkness can be avoided by wearing red spectacles for a few minutes and avoiding looking directly at white light. He also advised me to trim odd [eyelash]<sup>209</sup> hairs which got too long and irritated the eyeball and to do this regularly.

(115-1) I cannot forget the shock I experienced when on three different occasions and three different parts of the world I heard a spiritual teacher whom I admired and respected and who had a substantial following, express complete indifference to the condition of the body. One was a European, the other two were Oriental. They expressed it not merely as a personal opinion, but also as a part of their teaching, for their disciples were present on each occasion. One of the Orientals fell ill within a few weeks and had to cancel his meetings until he recovered. The other died under painful

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<sup>207</sup> Blank Page

<sup>208</sup> Alan Berkowitz inserted a comma by hand.

<sup>209</sup> Alan Berkowitz changed "eyebrow" to "eyelash" by hand.

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circumstances that is from a most painful disease. The European was struck down within a few years [and]<sup>211</sup> had to undergo a major operation from which he recovered, but with all his vitality gone, his creativity at an end and his personal work practically finished. I asked [myself, "Were]<sup>212</sup> the Gods trying to correct their attitude, to correct the attitude of these three spiritual guides? Can we afford to ignore the question of the health and sickness of the body? Is it not a fact that sickness destroys our pleasure in living and increases our negative thoughts?"<sup>213</sup>

(115-2) Bodhidharma the founder of Zen was not the only person who nourished himself with dried tealeaves. A few years after the end of the American civil war John Muir, geologist and genius, nature lover and explorer, was climbing the high Sierra mountains overlooking the Yosemite valley carrying for food only bread and dried tea leaves. He did this quite often and kept a sturdy health which shows that the legend about Bodhidharma's diet may not have been so mythical after all.

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V

## **NEW VI: Emotions and Ethics ... Old vi: Emotions and Ethics**

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(117-1)<sup>215</sup> We should learn or rather teach children to learn to respect the need for respect whether it be shown to elders or to authorities, as Confucius taught, or whether it be shown to other people's religious [beliefs. Respect]<sup>216</sup> is something which can later grow into a higher quality and that is reverence. Through reverence we can begin to sense higher atmospheres which produce a feeling of awe whether the atmosphere be found in the beauties of nature,<sup>217</sup> of music of art, [or<sup>218</sup>] of saints and sages.

People of the lower classes are apt to lose their temper more quickly than those of the upper classes because they have not been brought up to respect self-control<sup>219</sup> or

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<sup>211</sup> Elaine Mansfield deleted "that he" from after "and" by hand.

<sup>212</sup> Elaine Mansfield changed "myself: were" to "myself, "Were" by hand.

<sup>213</sup> Elaine Mansfield inserted quotations marks by hand.

<sup>214</sup> Blank Page

<sup>215</sup> This para was re-categorized from XIII to VI by hand.

<sup>216</sup> Alan Berkowitz changed "beliefs respect" to "beliefs. Respect" by hand.

<sup>217</sup> Alan Berkowitz inserted a comma by hand.

<sup>218</sup> Alan Berkowitz inserted a comma and "or" by hand.

<sup>219</sup> Alan Berkowitz inserted a hyphen by hand.

to value it [and thus]<sup>220</sup> to respect themselves. Thus self-respect<sup>221</sup> becomes a moral quality and when traced to its ultimate meaning it becomes respect for one's own higher self.

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(119-1)<sup>223</sup> Those who are dirty in body and dress, crude and rude in their relations with others, [and]<sup>224</sup> deficient in vocabulary so that they are unable to express themselves properly usually belong to the lower orders of mankind. But being born into the working or the peasant class is no disgrace [and]<sup>225</sup> being deprived of the opportunity to receive an adequate upbringing when they were young is also no disgrace but the fact remains that they are of inferior quality. When however it comes to the question of morality and religion that is another matter. They may be holy and saint-like, but if so they would change intuitively and throw out those negative qualities just mentioned.

(119-2)<sup>226</sup> It is possible to become a saint, a man without venom or malice, who sees and lives in goodness if one lives alone and has no oppositional instance or happenings to test one, but it is much harder to be a saint and live in the world among men as they are today.

(119-3)<sup>227</sup> His manner shows the quality of a man, it shows his degree of self-control,<sup>228</sup> [and]<sup>229</sup> his considerateness for other persons.

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<sup>220</sup> Alan Berkowitz changed "that is" to "and thus" by hand.

<sup>221</sup> Alan Berkowitz inserted a hyphen by hand.

<sup>222</sup> Blank Page

<sup>223</sup> This para was re-categorized from XIII to VI by hand.

<sup>224</sup> Alan Berkowitz inserted "and" by hand.

<sup>225</sup> Alan Berkowitz inserted "and" by hand.

<sup>226</sup> This para was re-categorized from XIII to VI by hand.

<sup>227</sup> This para was re-categorized from XIII to VI by hand.

<sup>228</sup> Alan Berkowitz inserted a hyphen by hand.

<sup>229</sup> Alan Berkowitz inserted "and" by hand.

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(121-1) When critical moments arrive in a man's life his best recourse is first to calm not to panic, his second to remember and turn towards the Overself. In that way he does not depend on his own small resources alone, but opens himself to the larger ones hidden in his subconscious.

(121-2)<sup>231</sup> Although the term love is so commonly and widely used it is a fact that few people really love. Physical attraction alone is neither love, nor is mental attraction alone.

(121-3)<sup>232</sup> Is it right to take a human life whether in punishment of a crime or in fighting of a war or in ending of an incurable disease? Hippocrates who founded Western medicine opposed euthanasia. Jesus said: Those who live by the sword shall perish by the sword. The punishment for murder is no longer murder in return in some parts of the world.

(121-4)<sup>233</sup> Those who object, as so many young people do today, against formal social behaviour [or]<sup>234</sup> conventional courtesy such as Confucius propagated and such as well brought up persons were taught to accept in our own modern West until recently do not see how much it smooths everybody's way including their own [and]<sup>235</sup> how much it oils the wheels of social existence for all of us.

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(123-1) In a situation offering a choice of moral alternatives Martinus always asked himself what would Jesus do in this situation. Kant suggested that the decision made by conscience should be in harmony with the authority of a moral, natural and universal law, in other words that it should be suitable for all mankind and not one's egotistic purposes alone. Kant more or less insinuates that we should ask ourselves what would happen if everyone else behaved in the same way that we propose to behave. This is certainly not the same approach as Martinus'. It is not easy to live a social life and remain a vegetarian. The comments and pressures of other persons and

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<sup>231</sup> This para was re-categorized from XIII to VI by hand.

<sup>232</sup> This para was re-categorized from XIII to VI by hand.

<sup>233</sup> This para was re-categorized from XIII to VI by hand.

<sup>234</sup> Alan Berkowitz inserted "or" by hand.

<sup>235</sup> Alan Berkowitz inserted "and" by hand.

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particularly one's hosts are not usually favourable, but the vegetarian has a duty to himself, to his own ideals and to his own conscience. If he is disloyal to this duty in order to come down to the level of others who, however highly placed they may be otherwise, are in this matter of diet nothing better than barbarians, he is exhibiting cowardice and fear. It is ethically permissible to put on a protective excuse to all comments hostile and critical of simply this,<sup>237</sup> "I am allergic to meat, I am acting under doctor's orders in refusing to eat it."<sup>238</sup>

(123-2) Where man is open only to worldly forces and not to inner ones, where he submits to the world's demands and ignores the soul's and where he submits to his own animal forces without thought of regulating, controlling and disciplining them we may expect to find that he is quite insensitive to any teaching of this kind, he is like a person who has been caught in a \_\_\_\_\_<sup>239</sup> and with every movement gets deeper into it.

(123-3) To inhibit impulse and control passion, to discipline thought and analyse action, these are required of the man who would improve himself.

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(125-1) Cicero writes in his essay on friendship,<sup>241</sup>

"Certain men who are considered sages in Greece have approved certain views which in my opinion are astonishing. Some of these men teach that too much intimacy in friendships should be avoided lest it be necessary for one man to be full of anxiety for many, that each one of us has business of his own enough and to spare, that it is annoying to be too much involved in the affairs of other people and that it is best to hold the reins of friendship as loosely as possible, so that we may either draw them up or slacken them at will for, they say, an essential of a happy life is freedom from care and this the soul cannot enjoy if one man is as it were in travail for many. Again there are others who with even less of human feeling maintain that friendships must be sought for the sake of the defence and aid they give and not out of goodwill and affection therefore that those least endowed with firmness of character and strength of body have the greatest longing for friendship and consequently that helpless women

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<sup>237</sup> Vic Mansfield changed a colon to a comma and inserted quotes by hand.

<sup>238</sup> Vic Mansfield inserted end quotes by hand.

<sup>239</sup> 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.

<sup>240</sup> Blank Page

<sup>241</sup> Vic Mansfield changed a colon to a comma by hand.

more than men seek its shelter, the poor more than the rich and the unfortunate more than those who are accounted fortunate.”

(125-2) The connection between the good life and good manners is not usually brought out by those who would uplift humanity spiritually, except of course by such shining exceptions as Confucius in the East and Emerson in the West. In a period like the present when the young generation ridicules all mention of manners, courtesy, etiquette and so on as hollow, hypocritical and insincere the values so criticised must be clarified again and their connection with the higher life made plainer.

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(127-1) The fanatic pushes an idea to extremes, but the seeker after the Truth will be distrustful of them.

(127-2) Take the spiritual life seriously, but not too seriously to the extent of becoming a fool or a fanatic when active in the world.

(127-3) When animal desires rage in a man each satisfaction of them seems to be an asset, something gained, but when he is more awakened and freer from them he begins to see how much of [a liability]<sup>243</sup> these desires are, how wise and prudent it is to check them and finally transmute them.

(127-4) They may put off facing the unpleasant facts which require some action, some choice of alternatives on their part, but a time will come when it will be impossible to evade a decision.

(127-5) The practice of non-violence is prescribed in two different forms, one for laymen and the other for monks. No founder of any religion who has himself understood the Truth demands from laymen that extreme form which only the monks should give.

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<sup>243</sup> Vic Mansfield changed “reliability” to “a liability” by hand.

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(129-1) He will learn the pleasures of self-control.<sup>245</sup> It is not always [easy, but]<sup>246</sup> all effort for the rewards begin [to bear fruit.]<sup>247</sup> The man who can develop emotional placidity and rise above passions begins to know what peace of mind means. That is only a beginning for in its fullness it can come only with the knowledge,<sup>248</sup> the enlightenment of Truth. Until then this placidity will free him from the constant alternation,<sup>249</sup> the rise and fall of feeling,<sup>250</sup> the elation and depression to which the average person is subject.

(129-2) Whoever practices this kind of detachment will at least be less hurt by the troubles of life less disturbed by them than the person who has no use for detachment.

(129-3) The proper cultivation and refinement of feeling is necessary for the philosophic path, but this must not be confused with mere emotionalism. The former lifts him to higher and higher levels while the latter keeps him pinned down to egoism. The former gives him the right kind of inner experience, but the latter often deceives him.

(129-4) Behind time and ego, behind all the conditions in which we find others to be there is that which is divine within them. For the sake of that we may honour them even when their outer self is unworthy of it and dishonourable.

Ideals are good and needed, but impracticable ones are not, their failure tests and shows them up for the mere theories that they are. The balanced, practical idealist does more for humanity than the hazy, muddling theorist.

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(131-1) It is true that most people realise that they do not yet come anywhere near such an ideal as philosophy proposes to them regarding their personal [development. At]<sup>252</sup> least if they are aware of the ideal and if they accept it they will find that practice can

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<sup>245</sup> The original editor inserted a hyphen by hand.

<sup>246</sup> Vic Mansfield inserted "easy," and changed "and" to "but" by hand.

<sup>247</sup> Vic Mansfield changed "to come in" to "bear fruit" by hand. We have re-inserted "to" for clarity.

<sup>248</sup> We have inserted a comma into the text for clarity.

<sup>249</sup> We have inserted a comma into the text for clarity.

<sup>250</sup> We have inserted a comma into the text for clarity.

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<sup>252</sup> Alan Berkowitz changed "development but at" to "development. At" by hand.

make quite a difference. The simple practice of holding back their own negative thoughts, holding back their own negative feelings when these first appear and nipping them in the bud this is the beginning of becoming their own master.

(131-2) Living in the world as we are, having to submit to demands which the world makes upon us, we must learn how to deal with them in a correct way. By correct I mean in harmony with our inner goal.

(131-3) If he is no longer a victim of passions or at the mercy of emotions<sup>253</sup> it will not be because his blood temperature is too low, but because his control of himself is too high.

(131-4) The animal gives way to its desires and feelings more quickly than the human because it acts by [instinct. The]<sup>254</sup> human,<sup>255</sup> so far as he is an animal,<sup>256</sup> also acts by instinct, [but]<sup>257</sup> to the extent that he has developed reason and will [he]<sup>258</sup> has developed a counter to that instinct [which]<sup>259</sup> moderates or controls his desires and his feelings. Those humans who are nearer on the scale of evolution to the animal kingdom give way to passion and anger more readily because they have less self-control.<sup>260</sup>

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## **NEW VII: The Intellect ... Old vii: The Intellect**

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(133-1) The intellect has its own limitations but it can lead a man,<sup>262</sup> if properly guided by correct thinking or by hearing the words of those who have already [written]<sup>263</sup> them and reflecting upon these words, [to]<sup>264</sup> the very verge of the limitations where a single leap into passivity will dispel darkness and bring light.

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<sup>253</sup> The original editor deleted a comma from after "emotions" by hand.

<sup>254</sup> Alan Berkowitz changed "instinct whereas the" to "instinct. The" by hand.

<sup>255</sup> Alan Berkowitz inserted a comma by hand.

<sup>256</sup> Alan Berkowitz inserted a comma by hand.

<sup>257</sup> Alan Berkowitz deleted "also" from after "but" by hand.

<sup>258</sup> Alan Berkowitz inserted "he" by hand.

<sup>259</sup> Alan Berkowitz changed "something that" to "which" by hand.

<sup>260</sup> Alan Berkowitz inserted a hyphen by hand.

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<sup>262</sup> Alan Berkowitz inserted a comma by hand.

<sup>263</sup> Alan Berkowitz changed "overwritten" to "written" by hand.

<sup>264</sup> Alan Berkowitz changed "it can lead him" to "to" by hand.

(133-2) The sceptic is right in entertaining doubts, but he is wrong in stopping at them and not pushing his enquiry much farther.

(133-3) A book which is unintelligible to the reader may be so wise as to be above his head, but on the other hand it may {be}<sup>265</sup> so lost in turgid, enigmatic mystification that it is below his head. The annals of both religion and occultism bear<sup>266</sup> witness to this fact.

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(135-1) Too often the mystics have attacked the intellectuals, yet most of us only know of the experiences and ideas of these mystics through the records they have left behind or through the discussions they have had which have been reported by their disciples. It is easy to decry the value of books because there is such a multitude of them, but there is not a multitude of truly inspired books. In any case, properly used they can be beneficial to the seeker, but improperly used they will bewilder him.

(135-2) Criticism based on passion, anger, prejudiced bias, hatred or ignorance is of little worth. If it is to be constructive and healthy it must be based on the fact ascertained in the way in which the scientist ascertains facts.

(135-3)<sup>268</sup> What is needed today is not a continuation of that enigmatic,<sup>269</sup> puzzling,<sup>270</sup> metaphorical,<sup>271</sup> or overcautious language of the Middle Ages, a style taken up perhaps to avoid religious persecution or civil prosecution, but straightforward, direct and honest expression, not to hide Truth, but to deliver [it]<sup>272</sup> openly.

(135-4) It is not an uncommon experience to observe how some persons project their own fancies on outer happenings, meetings and persons, in other words bringing their own thoughts and imaginations into real events and confusing the two.

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<sup>265</sup> We have inserted "be" into the text for clarity.

<sup>266</sup> We have changed "there" to "bear" which we think is closest to PB's original intent. (This suggests that this was typed from dictation. — TJS '20)

<sup>267</sup> Blank Page

<sup>268</sup> This para was re-categorized from XIX to VII by hand.

<sup>269</sup> Alan Berkowitz inserted a comma by hand.

<sup>270</sup> Alan Berkowitz inserted a comma by hand.

<sup>271</sup> Alan Berkowitz inserted a comma by hand.

<sup>272</sup> Alan Berkowitz changed "them" to "it" by hand.

(137-1) The work of the intellect in tracing causes to effects, in analysing situations and substances, in forming theories and making studies,<sup>274</sup> and even in synthesising the results of all these operations<sup>275</sup> is still a limited one.

(137-2) To offer someone constructive criticism and to avoid it being taken as a reproof one should phrase the sentences carefully as if making a helpful suggestion,<sup>276</sup> and not as [if]<sup>277</sup> making an attack.

(137-3) [There is no need]<sup>278</sup> to condemn<sup>279</sup> or to criticise<sup>280</sup> this idea, but only to define it so as to understand clearly what it is we are presented with.

(137-4) Wherever possible let us not use a language remote from common [understanding. Where]<sup>281</sup> this is not possible then the student must make the effort which is necessary to arrive at comprehension.

(137-5) These are truths not only when they are known by the intellect, but also when they are felt by the emotions. The two must come together [and]<sup>282</sup> be two sides of the same coin.

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<sup>274</sup> Alan Berkowitz inserted a comma by hand.

<sup>275</sup> Alan Berkowitz deleted a comma from after "operations" by hand.

<sup>276</sup> Alan Berkowitz inserted a comma by hand.

<sup>277</sup> Alan Berkowitz deleted "one is" from after "if" by hand.

<sup>278</sup> Vic Mansfield changed "I am not attempting" to "There is no need" by hand.

<sup>279</sup> Vic Mansfield changed "to" to "a" by hand, but then erased it at a later point. He also changed "condemn" to "condemnation" by hand, but then erased it at a later point.

<sup>280</sup> Vic Mansfield inserted "of" after "criticise" by hand, but then erased it at a later point.

<sup>281</sup> Elaine Mansfield changed "understanding, but where" to "understanding. Where" by hand.

<sup>282</sup> Alan Berkowitz deleted a comma from after "together" and changed "must" to "and" by hand.

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(139-1) A man whose cultural rise has depended upon self-education alone deserves praise and admiration for his effort. Nevertheless he would have done better to seek also a formal education. This would complete and elevate what he has learnt by himself by providing him with higher standards, competent instruction,<sup>284</sup> and well tested knowledge;<sup>285</sup> or by affording personal help with questions, uncertainties,<sup>286</sup> and problems.

(139-2) The view which a man takes of an occurrence in his life is coloured by various factors and one of them is the bias of his temperament.

(139-3) All theories must be brought to the test of experience and not only of reason, authority and intuition before their value can be finally stated.

(139-4) They are imprisoned by their own illusory concepts and unless something or someone from outside comes to release them they will continue to be captive,<sup>287</sup> limited and unnecessarily lost in illusions.

(139-5) The intellect being only a part of our being must be transcended if we seek a higher [knowledge. For]<sup>288</sup> this the practice of philosophy, which includes meditation, is necessary.

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(141-1) It is true that no man can arrive at the truth about God through his own thinking which is merely the ego thinking. But it is also true that through keen, close and sustained reflection he can arrive at the truth which perceives the ego's limitations, the intellect's limitations and who thereby knows the time has come to suspend such efforts to stop and to surrender in mystical meditation to the non-thought side of his being.

(141-2) The metaphysics of philosophy can be questioned its applications can be tested for in the end it comes through successfully.

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<sup>284</sup> Alan Berkowitz inserted a comma by hand.

<sup>285</sup> Alan Berkowitz inserted a semicolon by hand.

<sup>286</sup> Alan Berkowitz inserted a comma by hand.

<sup>287</sup> Alan Berkowitz inserted a comma by hand.

<sup>288</sup> Elaine Mansfield changed "knowledge and for" to "knowledge. For" by hand.

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(141-3) The instinctive faculty of animals and primitive men gives way in time to the thinking faculty of developed men who form concepts invent words and formulate phrases to accommodate what they try to express. In time the habit of thinking conditions them as it gets more strongly seated. When the need arises with further development for abstract thoughts the words used tend to spread out their meaning become more generalised and vague and thus in a different way tend to limit consciousness still further. If the consciousness is to free itself from these limitations it must probe words more semantically and cut into concepts with more precision. This becomes important if the higher Truth becomes the object of a quest.

(141-4) The ideas and words with which he shapes his thoughts themselves have some bearing upon the result.

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(143-1) The ability to think abstractly and metaphysically is not a waste of time as so many scientists, activists and practical men of the world think. On the contrary it is needed as a counterbalance to the ability to think concretely.

(143-2) He must be frank with himself and know what he does not understand and what he does and not accept mere opinion for solid fact.

(143-3) Truth in the higher sense cannot be communicated for words, but in an indirect symbolic sense the knower of Truth may seek for and find words that will accurately give out what his consciousness knows as being Truth.

(143-4) The able intellectuals who make researches and widen our knowledge add to our culture and so they have their place.

(143-5) If a man is unable to think for himself on such abstruse matters he ought to refer to the works of those who are able to do so, but he should look for such works as are stamped with originality and individuality, so that he can get his thoughts at first hand and not at second or third hand.

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(145-1) When at last the activity of thinking, the thinking intellect, has to cease and the intellect itself perceives the necessity and acquiesces in the cessation then the way is opened for a dawning enlightenment.

(145-2) Words are valuable in telling us about something, but they can never take the place of that something itself.

(145-3) Thinking in terms of mental images is a valuable faculty, but thinking in words alone is not less valuable. Both are needed to the balanced person.

(145-4) The modern school of existentialist metaphysics gives too much weight to passing experiences and too little to permanent principles, too much to appearances too little to the realities, too much to the political economic and social too little to the moral ethical and spiritual phases of human life. This brings about an unbalance and a half truthness in its conclusions.

(147-1) Why should one expect correct thinking, right thinking, thinking that will lead to Truth from persons who are encrusted with selfishness, governed by passion, blinded by prejudice and filled with preconceptions supplied by his environment.

(147-2) If so many people are either uninterested in metaphysics or reject it, as do so many scientists, this is really because the metaphysical point of view eludes them.

(147-3) The doctrine of Advaita is after all a conception existing in a human head, for it had to take shape in that head, even if it had been revealed by the god Shiva or Vishnu or Brahma as Indian myth and legend would have us believe, even if the doctrine were revealed in the deepest mystic experience by the discoverer digging within himself it still remains a mental concept interpreted and formulated by the discoverer himself.

(147-4) If you do not know whether God exists do not fall into the error of denying that

he does exist. It is an error because it is something which we do not know and to make such a positive statement has no justification.

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## NEW VIII: The Ego ... Old xi: The Ego

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(149-1) In all human activity the ego plays its role and so long as this activity continues the ego continues. There is much confusion and much misunderstanding about this point. We are told to [kill]<sup>294</sup> the ego, we are also told that the ego does not exist. The fact is it must exist if activity exists. What then is to be done by the spiritual aspirant? He can bring and must [eventually bring]<sup>295</sup> the ego into subjection to the higher Power. It is still there, but it is put in its proper place. Now why are we told to kill out the ego if it is not possible? The answer is that it is possible, but only in what is the deepest point of meditation, called nirvikalpa [samadhi]<sup>296</sup> where all thoughts are blotted out, all sense reports cease to exist,<sup>297</sup> and a kind of trance-like condition comes into being. In this condition the ego is unable to exist [and]<sup>298</sup> becomes inoperative, but it is certainly not killed<sup>299</sup> or it would not return again after the condition ends as it [must.]<sup>300</sup> It does not really help to assert that the ego does not exist or if it does exist that it must be killed. The fact is it must be taken into account by everybody who seeks the higher [life. Whatever]<sup>301</sup> theories he entertains about the ego, it is there [and]<sup>302</sup> must be reckoned [with and]<sup>303</sup> confronted. Some of the confusion is due to the fact that the ego is a changing [thing. It changes]<sup>304</sup> with time and experience, whereas the infinite Being, the Ultimate, is changeless. In that [changing]<sup>305</sup> sense reality cannot be

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<sup>294</sup> Alan Berkowitz deleted "out" from after "kill" by hand.

<sup>295</sup> Alan Berkowitz changed "bring eventually" to "eventually bring" by hand.

<sup>296</sup> Alan Berkowitz changed "in Sanskrit" to "samadhi" by hand.

<sup>297</sup> Alan Berkowitz inserted a comma by hand.

<sup>298</sup> Alan Berkowitz deleted a comma from after "exist" and changed "it" to "and" by hand.

<sup>299</sup> The para was originally typed on two sheets of paper, and Elaine Mansfield inserted "continued" after "killed" and "continued" before "or" by hand to indicate the continuation of the paragraph.

<sup>300</sup> Alan Berkowitz deleted "end" from after "must" by hand.

<sup>301</sup> Alan Berkowitz changed "life, whatever" to "life. Whatever" by hand.

<sup>302</sup> Alan Berkowitz changed a comma to "and" by hand.

<sup>303</sup> Alan Berkowitz changed "with, must be" to "with and" by hand.

<sup>304</sup> Alan Berkowitz changed "thing, it changes" to "thing. It changes" by hand.

<sup>305</sup> Alan Berkowitz inserted "changing" by hand.

ascribed to the ego, but only in that ultimate sense. We however are living down here, in time and in space, and to ignore that fact is to cultivate intellectual deaf and dumbness.

150<sup>306</sup>

VIII

151

VIII

(151-1) The “I” of the ego is supported by the “I” of the spiritual being, the spiritual self. Indeed the first derives its reality from the second and the second survives when the first passes away.

(151-2) Yes the ego is there and must be there if we are to live on this [plane. But it can]<sup>307</sup> undergo a spiritual rebirth [and]<sup>308</sup> no longer [be]<sup>309</sup> a tyrant who denies us our spiritual birthright [and]<sup>310</sup> our spiritual consciousness but [rather]<sup>311</sup> a channel serving that consciousness.

(151-3) We have to learn recognise the individual self, the person, the ego,<sup>312</sup> as a mind made thing and therefore to withdraw from it, away from it, to put space between us and to detach ourselves more and more and more from it. As this process develops we come more and more into the Truth, the enlightenment.

(151-4) Happiness may leave a man in a single moment or come to him in the same way. But this can only happen if he identifies it solely with the ego and nothing more.

152<sup>313</sup>

VIII

153

VIII

(153-1) Perhaps one day some bright mind will write a book [entitled ‘Inspired

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<sup>306</sup> Blank Page

<sup>307</sup> Alan Berkowitz changed “plane, but the ego can” to “plane. But it can” by hand.

<sup>308</sup> Alan Berkowitz deleted “can become” from after “and” by hand.

<sup>309</sup> Alan Berkowitz inserted “be” by hand.

<sup>310</sup> Alan Berkowitz changed a comma to “and” by hand.

<sup>311</sup> Alan Berkowitz inserted “rather” by hand.

<sup>312</sup> Alan Berkowitz inserted a comma by hand.

<sup>313</sup> Blank Page

Egoism']<sup>314</sup> to bring people into the understanding that the ego too has its place in the scheme of [things. It]<sup>315</sup> is the little circle within the larger one of the Overself, [and]<sup>316</sup> if it remains conscious of its true<sup>317</sup> relationship to the [Overself, it]<sup>318</sup> may still rest there and carry on with its functions.

(153-2) Who is the seeker on this Quest? It is the ego. And who undergoes all the experiences and develops all the ideas upon it? It is also the ego. Let us not therefore be too hasty in denigrating the ego, it has its place and serves in its place.

(153-3) The Sufis talk of an experience which they call annihilation (fana in Persian),<sup>319</sup> meaning annihilation of the personal self. There is no doubt that in the Sufi mystic experience this is what is felt to happen, but if this really happened utterly and completely would not the characteristics of the person disappear? We find that this disappearance does not in fact take place, the characteristics continue. What then has really happened, for it must have been a tremendous happening to have been likened to annihilation or death? The secret is that what took place was a change in the attitude towards the personal self. The personal self remained, but the attitude towards it was [changed. The]<sup>320</sup> tyranny of the ego vanished, [which]<sup>321</sup> is not the same thing [as saying]<sup>322</sup> that the ego itself has vanished.

154<sup>323</sup>

VIII

155

VIII

(155-1) When the ego is acknowledged as being only an existent, not a reality in the ultimate sense, then the ego's life being in duality, will be transcended at each moment that it is being lived. Such transcendence makes ordinary everyday routine a holy and divine thing, nevertheless the routine remains quite normal, quite ordinary, undramatic, not apart or special from the spiritual life.

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<sup>314</sup> Alan Berkowitz changed "entitled: Inspired egoism," to "entitled 'Inspired Egoism'" by hand.

<sup>315</sup> Alan Berkowitz changed "things, that it" to "things. It" by hand.

<sup>316</sup> Alan Berkowitz changed "that" to "and" by hand.

<sup>317</sup> Alan Berkowitz inserted an arrow after "true" and "cont'd" before "relationship" by hand to indicate the continuation of the paragraph.

<sup>318</sup> Alan Berkowitz changed "Overself. It" to "Overself, it" by hand.

<sup>319</sup> Alan Berkowitz inserted parenthesis by hand.

<sup>320</sup> Alan Berkowitz changed "changed that is to say the" to "changed. The" by hand.

<sup>321</sup> Alan Berkowitz changed "this" to "which" by hand.

<sup>322</sup> Alan Berkowitz changed "as to say" to "saying" by hand.

<sup>323</sup> Blank Page

(155-2) We shall discover the truth about what we really are in the measure that we discover the error of believing that we are the ego and nothing more. This discovery will take effect and bring us on the way towards realisation and liberation only to the extent that we live it, for philosophy is not philosophy unless it is practised in life.

(155-3) It is said that in nirvikalpa samadhi time is brought to a stand-still.<sup>324</sup> Obviously this can only happen when the ego is temporarily paralysed. The Maharshi<sup>325</sup> used to say that the ego is nothing but a bundle of thoughts and does not exist by itself as a separate entity. Nirvikalpa being the thought-free<sup>326</sup> state and involving the suspension of the movement of time in the ego's consciousness.

(155-4) The ego accompanies him wherever he [goes. Let him therefore not]<sup>327</sup> fall into gross self-deception<sup>328</sup> and imagine he has removed it.

156<sup>329</sup>

VIII

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VIII

(157-1) Without the ego how could we live and act our role in this world? It is a tool which we use. A man whose ego has broken down and collapsed is usually considered insane and [is<sup>330</sup>] segregated.

(157-2) There is a satisfaction for those of gregarious temperaments in merging in with a crowd of other people. Why is this? It may be the emotional support they feel they are getting from the presence of these others sharing a like mood at the same time. It may be a kind of emotional drunkenness brought about by the sense of camaraderie [of]<sup>331</sup> all belonging together, but it may also be that the ego is momentarily lost in the crowd's ego and to that extent lost to the person temporarily, although not attuned of course to any high level. Nevertheless it is a kind of liberation from the ego.

(157-3) Man begins his search for the highest Truth with his ego and rises to its higher

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<sup>324</sup> Alan Berkowitz inserted a hyphen by hand.

<sup>325</sup> Alan Berkowitz corrected "Maharshi" to "Maharishie" by hand. We have changed it back to "Maharshi".

<sup>326</sup> Alan Berkowitz inserted a hyphen by hand.

<sup>327</sup> Alan Berkowitz changed "goes, let him not" to "goes. Let him therefore not" by hand.

<sup>328</sup> Alan Berkowitz inserted a hyphen by hand.

<sup>329</sup> Blank Page

<sup>330</sup> Alan Berkowitz inserted "is" by hand.

<sup>331</sup> Alan Berkowitz inserted "of" by hand.

and higher levels, but in the end he must leave [the ego]<sup>332</sup> if the Truth is to be [found. The]<sup>333</sup> manner of finding [truth]<sup>334</sup> is such that he must leave the ego's limitations and look to its origin, its universal source.

(157-4) The experience is all in his head, he thinks it is unique to himself, so it is not too easy for him to separate what is the contribution of his phantasy or his ego and what comes from the authentic source of the Overself.

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VIII

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VIII

(159-1) Lost in the ego's misery they do not hear the joyous voice which is calling out to them from a deeper level of their own being, do not know that there is a grace to be hoped for.

(159-2) We sit in the ego with all its limitations as in a prison [and]<sup>336</sup> we do not know that we are prisoners for we identify ourselves with it and blind ourselves by those very limitations. It is there and it has to be there, but it need not be there to imprison us or to narrow our outlook. The ego imprisons us,<sup>337</sup> for instance,<sup>338</sup> with its memories which keep us steeped in the past when the wisdom of the spirit is to live in the eternal now which is all we have in reality [and]<sup>339</sup> which alone is real for neither past nor future possess any reality.

(159-3) The subject which is of most interest to every man is himself. The object of all his thoughts is likewise himself, [or]<sup>340</sup> if they refer to some other person it is in connection with that person's relationship to himself. Thus we see that the idea of the ego, [the]<sup>341</sup> I am, is strongly implanted by Nature in everyone.

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<sup>332</sup> Alan Berkowitz changed "it" to "the ego" by hand.

<sup>333</sup> Alan Berkowitz changed "found for the" to "found. The" by hand.

<sup>334</sup> Alan Berkowitz inserted "truth" by hand.

<sup>335</sup> Blank Page

<sup>336</sup> Alan Berkowitz changed a comma to "and" by hand.

<sup>337</sup> Alan Berkowitz inserted a comma by hand.

<sup>338</sup> Alan Berkowitz inserted a comma by hand.

<sup>339</sup> Alan Berkowitz changed a comma to "and" by hand.

<sup>340</sup> Alan Berkowitz deleted "even" from after "or" by hand.

<sup>341</sup> Alan Berkowitz inserted "the" by hand.

<sup>342</sup> Blank Page

(161-1) [The<sup>343</sup> Buddhists deny the truth of the tenet of Grace, the Christians deify it, and the Hindus accept it, but turn it into superstition when they expect other – gurus, saints or gods to improve, elevate or assist them and their lives where they ought to be doing it for themselves.]

XX

(161-2) It is easy to see why the practice of philosophy requires us to hold ourselves, our minds and feelings, our wills and words,<sup>344</sup> in a fine balance.

VIII

(161-3) The earth wheels on its course through space outside and on its own axis inside. Each person who is carried by the earth has his own unseen axis too round which his inner nature revolves, this is his ego.

(161-4) Whatever imperfections or blemishes we find in the universe, we must always remember that we are making a judgment, a human judgment and therefore from a limited point of view.

(161-5) We must learn to face the startling fact that the human ego carries itself even into his loftiest aspirations for the Divine. Even there, in that rarefied atmosphere, it is seeking for itself, for what it wants, but always its own preservation.

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<sup>343</sup> This para was heavily edited in two passes. The original read: “The Buddhists deny the tenet of Grace, the Christians defied, the Hindus accept but turn it into superstition so that they expect others gurus, saints and gods to do that which they themselves ought to do, to improve, elevate or assist themselves and their lives.”

This para was then edited using a different typewriter to read: “The Buddhists deny the truth of the tenet of Grace, the Christians deify it, the Hindus accept it, but turn it into superstition as far as they expect others – gurus, saints or gods to improve, elevate or assist them and their lives where they ought to be doing it for themselves.”

It was then further edited by Alan Berkowitz to its final form.

<sup>344</sup> Alan Berkowitz inserted a comma by hand.

<sup>345</sup> Blank Page



(163-1) To the extent that he is free from this ego consciousness to that extent he will be free from nervousness.

(163-2) The man whose ego is under control will not give his mind to the effect which he has on those with whom he comes into contact, will not be troubled by his nerves.

(163-3) The ego must be there for it is needed to be active in this world, but it need not take sole charge of the man there is this other this higher Self too.

(163-4) Lao Tzu praised unobtrusiveness in social behaviour and minimum speech among others. Both these suggestions were intended to help put the ego in its place and to humble it.

(163-5) The ego will always have its problems. By always one means from birth all through the years until death. This is true of every human being although a superior human being will deal with them in a superior way.

(165-1) The kind of mind which a man has will naturally put limits upon his attempts to find and comprehend the Truth. Those limits are not only the ones which all human beings possess in common, but also they will vary from one person to another.

(165-2) The practice of the impersonal point of view under the guidance of mentalism leads in time to the discovery that the ego is an image formed in the mind, mind made, an image with which we have got inextricably intertwined, but this practice begins to untie us and set us free.

(165-3) The more we try to put impersonality into our thought and life, the less we are likely to identify ourselves with the ego. This makes way, makes room, gives place for that which is behind the ego to begin to manifest itself.

(165-4) A man is made up of several different factors. What he has inherited from his parents, what he had picked up from his surroundings, what he has brought over from

previous reincarnations, what he thinks, feels and does, what his reactions are to other people – it is the combination of all these elements which make one man.

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(167-1) These little egos move around the world or rather their tiny little corner of the world like little ants, scurrying here and there, living in the petty and the trivial without great ideas or great ideals.

(167-2) There is much confusion about this matter of the ego and much looseness in the use of words concerning it. We are told to eliminate the ego and to eradicate the personal self, but the fact is that so long as he is upon this earth using a body and a mind and inheriting {a}<sup>348</sup> whole combination of factors, tendencies, characteristics which have come down from former lives and together now constitute his personality. They will still be present anyhow so long as he is alive. To destroy the ego completely would necessarily mean to destroy the physical body, which is a part of it, and to remove his particular individuality<sup>349</sup> which sets him apart from others. This cannot be done, but what can be done is to render the ego subservient to the higher self an obedient instrument of the higher will.

(167-3) All our thoughts necessarily exist in the successiveness of time, but the thought of the ego is a more complicated affair and exists also in time and space, because the body is part of the ego. Whatever we do the ego as such will continue its existence, but we need not identify ourselves with it, we can put some distance between us and it and the more we do so the more impersonal we shall become and vice versa.

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<sup>347</sup> Blank Page

<sup>348</sup> We have inserted "a" into the text for clarity.

<sup>349</sup> The original editor inserted "cont" between "individuality" and "which" to indicate the continuation of the paragraph.

Handwritten note in the upper left margin reads "40".

<sup>350</sup> Blank Page

## **NEW IX: From Birth to Rebirth ... Old xiv: From Birth to Rebirth**

169

IX

(169-1) Pythagoras pointed out that the universe was based on number. This means there was a mathematical foundation to the cosmic order. The most important of the happenings was the 26,000 year cycle whereby the celestial pole moves a complete circle around the ecliptic pole. All other [happenings]<sup>351</sup>

(169-2) An aspirant may resolve to drop the past from memory after he has absorbed its lessons to let it go because it still belongs to the illusion of time, nevertheless its consequences are still there, they are present in him in what he is now.

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(171-1) If a man comes into alignment with the Overself consciousness he is compelled to give up his earlier position of free will and free choice, for he no longer exists to please the ego [alone. The]<sup>353</sup> regulating factor is now the Overself itself.

(171-2) There is something awesome in the thought that birth and death within the human species have been going on for millions and millions of years. Today we see the outcome of all this vast line of experience.

(171-3) Is it true that Julian the Apostate claimed to have been Alexander the Great [in]<sup>354</sup> a former reincarnation?

(171-4) As Fortune's wheel turns up or down man himself contributes to its movements. Without ambition, for instance, the poor youth would remain hopelessly immured in the miserable monotonous existence of the slum where he happens to be born.

(171-5) Dying into annihilation is one thing but dying into another form of consciousness is quite different, it is the latter which happens at the passing away of the

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<sup>351</sup> Vic Mansfield inserted "incomplete" in the margin below this para.

<sup>352</sup> Blank Page

<sup>353</sup> Alan Berkowitz changed "alone, but the" to "alone. The" by hand.

<sup>354</sup> Alan Berkowitz changed "is" to "in" by hand.

life force from the body.

172<sup>355</sup>

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(173-1) We who find ourselves in old age with brittle bones and shrunken flesh, with wrinkled face and greyed hair may find this a depressing experience. But like every other situation in life there is another way to look at it, perhaps in compensation for what we suffer. And that is to sum up the lessons of a lifetime and prepare ourselves for the next incarnation so that we shall better perform the necessary work on ourselves when that comes.

(173-2) It is not pleasant to think of the decay which overtakes the faculties of so many persons who live into their seventies or eighties yet it is a necessary thought for those who are only half that age or less to entertain. It may act as a reminder or even as a spur to quicken their pace upon the Quest.

(173-3) He may still believe as the Brahmins believe that caste is a fact in Nature,<sup>356</sup> but he will be without that pride in social rank which has too often ended with the Brahmins in some sort of arrogance or even cruelty to those of lower status.

(173-4) Most people carry with them the residue and the debris of their past experience and attach themselves to it in such a way that it blocks their path to new and higher forms of experience.

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(175-1)<sup>358</sup> If the thought of death horrifies so many people, the thought of the void, of the utter annihilation of ego, of the abandonment of everything and of the cessation of suffering, frustration and anxiety<sup>359</sup> which belongs to life in the [world is a welcome

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<sup>355</sup> Blank Page

<sup>356</sup> The original editor inserted a comma by hand.

<sup>357</sup> Blank Page

<sup>358</sup> This para was re-categorized from XIII to IX by hand.

<sup>359</sup> Alan Berkowitz deleted comma from after "anxiety" by hand.

idea for those who think more deeply.]<sup>360</sup>

But since life is only partly suffering, since there are also joys and satisfactions in it and positive values which ought not to suffer destruction, a better balanced [view]<sup>361</sup> provided by [philosophy]<sup>362</sup> is that consciousness, real consciousness cannot die, but only returns to its ultimate source.

(175-2)<sup>363</sup> Each new embodiment repeats the oscillations of experience between good and bad fortune, each incarnation expands the area of knowledge and the sensitivity of consciousness.

(175-3) We ought to be glad that we do not live for [ever. It]<sup>364</sup> is a frightening [thought. If]<sup>365</sup> there were no death we would go on and on and on,<sup>366</sup> captives in the body, having tried all experiences [which promised]<sup>367</sup> much but in the end [yielded]<sup>368</sup> nothing. Living<sup>369</sup> on hope and expectation, but unable to enjoy even this because everything has already been hoped for, everything expected. No, it is good that in the end we are released from the physical tomb, as Plato called it, and will be able to enjoy a period of dignified rest until we plunge back again into the next re-embodiment.<sup>370</sup>

(175-4) With the failing strength of old age comes an oft repeated mood of sadness at the limitations of human existence, limitations which were not thought of or felt during youth.

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<sup>360</sup> Alan Berkowitz changed "world, is for those who think more deeply, a welcome idea." to "world is a welcome idea for those who think more deeply." by hand.

<sup>361</sup> Alan Berkowitz deleted "is" from after "view" by hand.

<sup>362</sup> Alan Berkowitz deleted "and that" from after "philosophy" by hand.

<sup>363</sup> Handwritten note in the left margin of this para reads "OK".

<sup>364</sup> Alan Berkowitz changed "ever, it" to "ever. It" by hand.

<sup>365</sup> Alan Berkowitz changed "thought, that if" to "thought. If" by hand.

<sup>366</sup> Alan Berkowitz inserted a comma by hand.

<sup>367</sup> Alan Berkowitz changed "which seemed to promise" to "which promised" by hand.

<sup>368</sup> Alan Berkowitz changed "yield" to "yielded" by hand.

<sup>369</sup> This sentence has faint penciled parenthesis around it made by Alan Berkowitz and there is a bracket and deletion-mark in the left margin made by Anthony Damiani, questioning whether it should be deleted. – TJS '20

<sup>370</sup> Alan Berkowitz inserted a hyphen by hand.

<sup>371</sup> Blank Page

(177-1) In the story of life there is misfortune and suffering, frustration and calamity, but it is not completed by them alone. It usually includes other chapters which bring out some of its positive, attractive and happier sides and even its potential glory.

(177-2) The idea that everything is already preordained and that nothing we can do will alter the destiny is accepted with a melancholy finality by millions of Orientals, but resisted by millions of Occidentals.

(177-3) Buddha tried to get his followers to abandon the will to live, but he did not try to get them to commit suicide of the physical body;<sup>372</sup> rather to kill out the cravings and desires which tied them to reincarnation and led to their return to that body.

(177-4) Where misfortune seems to have visited a man through no contributory cause of his own, where he does not seem to have deserved in any way the poor cards which have been dealt out to him by destiny, he has no other alternative than to ascribe it to the deeds and thoughts of a former existence on earth, or to the necessary education of his inner nature by his higher self.

(177-5) One ambition after another lures a man onwards, as soon as the first is gained the second arises on the horizon to lure him.

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(179-1) Whether you ascribe the secrets of happenings in your life to karma, to fate, to other people, to blind processes of Nature or any other cause, leave some space for the x factor, the unknown and unknowable which does not belong to anything which you can measure or comprehend.

The<sup>374</sup> materialistic scientist believes that man acts according to the chemical constitution of his physical body and that therefore he has no real freedom to choose which way he shall act.

The truth is that both are present in life, the destiny ordained by karma and the freedom towards which we are struggling. Both are present in each human existence,

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<sup>372</sup> Alan Berkowitz changed a colon to a semicolon.

<sup>373</sup> Blank Page

<sup>374</sup> Although this paragraph and the following paragraph have their own category numbers on them, they lack the pair of parentheses commonly marking the beginning of a new para. We have therefore melded these three paras into a three-paragraph unit. – TJS '20

but it is only the advanced soul who has created that fine equilibrium between them which unites them both in harmony.

(179-2)<sup>375</sup> Not only [are]<sup>376</sup> attachments to worldly things to be overcome, but also attachments to rules, regulations, spiritual and ascetic disciplines which in time have become an obstacle when it is forgotten that they are means not ends.

(179-3) If the time comes for someone to go,<sup>377</sup> a friend, a relation or a beloved one, whether through death or through disloyalty we must learn to let him go, attachment only brings suffering to both.

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(181-1) If death is so much a feature of the divine arrangements in the universe we must accept that the divine wisdom is not faulted here and that like the phoenix out of the death of every creature shall arise a new one, a new form, apparently a new life.

(181-2) It was a man very shrewd, very intelligent, very well educated, a lawyer by profession who, while he was convalescing from a heart attack, said to [me, "I"]<sup>379</sup> have been very ambitious, but I failed in my ambitions, only now however do I see that all that, the ambition and the work and the efforts which followed it and depended on it, was futile activity, mere agitation, a filling up of time."<sup>380</sup> He died a year or two later, not a happy man, he had not been without spiritual feelings and intuitions but his weaknesses, his sensuality and his ambition overcame him until it was too late until the shadow of death became his tutor.

(181-3) We come to birth and pass to death many and many a time. This is indeed a law of Nature, so that not only human beings but the lower creatures have to obey it too.

(181-4) What was the name of that artist who as he lay dying asked for the window to be opened wide so that he could see the snowy summits of the mountains outside? He wanted his last thoughts, his last consciousness, to be of them and why?

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<sup>375</sup> This para was re-categorized from V to IX by hand.

<sup>376</sup> Alan Berkowitz deleted "there" from after "are" by hand.

<sup>377</sup> We have inserted a comma into the text for clarity.

<sup>378</sup> Blank Page

<sup>379</sup> Alan Berkowitz changed "me: I" to "me, "I" by hand.

<sup>380</sup> Alan Berkowitz inserted quotation marks by hand.

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IX

(183-1) Men actually defend themselves against the Truth, so attached are they to their ancient thought-forms<sup>382</sup> and beliefs.

(183-2) It is absurd to treat the idea of karma as if it was some outlandish oriental fancy. It is simply the law which makes each man responsible for his own actions and which puts him into the position of having to accept the results which flow from them. We may call it the law of self-responsibility. The fact that it is allied with the theory of reincarnation does not invalidate it for we may see it at work in our own present incarnation quite often.

(183-3) The religionist who expects a survival after death in some other world is not necessarily happier than the agnostic who expects mere oblivion.

(183-4) The power of karma is matched by the power of personal effort and out of the balancing of the two supported by wisdom a better result will always be obtained.

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(185-1) We may feel the pull or the repulsion generated by events or by persons met with in other lifetimes. The meaning of such meetings should be sought, although it may take some time and experience before it is found. If a place or a person seems strangely, even eerily familiar, so that one enters into a relationship whether as friend or as enemy very quickly, this can often be taken as a strong confirmation of a pre-natal relationship.

(185-2) The prospect of an endless existence however cyclical and intermittent it may be keeping on and on and on is not attractive to everyone and certainly not to those who have weighed well the measures of joy and suffering in earthly life. All desires are

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<sup>381</sup> Blank Page

<sup>382</sup> Alan Berkowitz inserted a hyphen by hand.

<sup>383</sup> Blank Page



melting down into a single desire for non-existence, but they have done so only partially.

(185-3) In ancient Egypt the common people could not afford, were not allowed and had no reason to turn their dead into mummies, but they did practice a curious kind of burial. The corpse was put into a shallow round hole with the chin resting upon the drawn up knees and sometimes in the sitting and sometimes in the reclining position. This was intended to imitate the exact position of the embryo in the woman's womb and to symbolise an impending rebirth into the next world.

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(187-1) In the framework of the karmic network no happening is accidental, but all happenings are meaningful.

(187-2) He knows that an entire [era]<sup>385</sup> of his existence in this body has come to its terminus.

(187-3) People bound by their littleness, uninterested in Truth and unable to see it, dominated by puerile aims and petty desires, their way is long and slow, it is the way of instruction by karma.

(187-4) We may deplore our foolish behaviour in life, our stupid errors or our fleshly weaknesses, but in those moments of dying we have the chance to die in wisdom and in peace. Yes, it is a chance given to us, but we have to take it by keeping our sight fixed on the highest that we know.

(187-5)<sup>386</sup> The young clamour for freedom, but it is only a relative term. Who among the adults is really free?

(187-6)<sup>387</sup> There is a time to obey the decrees of destiny and a time to set up counter forces.

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<sup>384</sup> Blank Page

<sup>385</sup> "era" was typed above the line and inserted with a caret.

<sup>386</sup> This para was re-categorized from XIII to IX by hand.

<sup>387</sup> This para was re-categorized from XIII to IX by hand.

(189-1) It is tendencies and dislikes which among other things stand in the way of perceiving and receiving truth. It is being bound to these things at the deepest level of personal thought and feeling which keep the aspirant ignorant. If instead of being held by them he would shift his position and simply hold them quite loosely he would then be freer in himself for the truth. Because he is a person, an individual, he possesses certain colourings peculiar to himself. He is an ego functioning in the body and in the world. He has various possessions because he has to live among and use the various objects needed for his life in the world. The change which enlightenment brings is not necessarily to throw them out. He can not throw his body out, he can not throw the personal colouring out, but he can – and this is what enlightenment does – free himself from being bound to them. This is what non-attachment really signifies. Too often an aspirant misunderstands this point. [If he]<sup>389</sup> lets himself be deceived by books, however ancient and authoritative, or by gurus however knowledgeable, reputed or esteemed, into pursuing inner freedom in the wrong way, he may end either in disappointment and frustration or in self deception and deception of others. The conditions under which he lives have been dictated by karma in the largest possible meaning of the word. Those conditions can be modified and perhaps changed only up to a limited extent for there are limitations within himself and within the karma which prevent him going any farther. In understanding this and in accepting the actualities of life and self he can claim and find the only true freedom that is [findable. All]<sup>390</sup> else is {glamour}<sup>391</sup> or illusion.

(191-1) What we learned in previous lives comes back again in the present one, but it may not come early, it may come later. Much depends on the environment as to when

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<sup>388</sup> Blank Page

<sup>389</sup> Alan Berkowitz changed “He” to “If he” by hand.

<sup>390</sup> Alan Berkowitz changed “findable, all” to “findable. All” by hand.

<sup>391</sup> We have changed “clamour” to “glamour” which we think is closest to PB’s original intent. “Glamour” as a synonym for illusion makes more sense here. – TJS ’20

<sup>392</sup> Blank Page

these old qualities can reappear, it also depends upon the events and the history of the individual.

(191-2) Whatever faults the aspirant has committed in the past and whatever results from them he is suffering in the present, he should look to the future with some hope and never let it desert him, for even if that hope cannot be realised in the present incarnation it may be in the next, time is passing, we come and we go and in the end time is illusory, but we remain, the best in us remains, the rest will go.

(191-3) For those who have made sufficient progress with the Quest, death is not a frightening experience. Once the exit from the body has been made the rest is pleasant and peaceful.

(191-4) Parents may do what they wish to encourage the good and discourage the evil in the characters of their offspring, but in bringing them into the world they took a chance for the children brought their own characters with them from previous incarnations.

192<sup>393</sup>

IX

## **NEW X: Healing of the Self ... Old xxvi: Mind-Body in Health and Sickness**

193

X

(193-1) There is a condition in meditation when consciousness seems to expand vastly [and]<sup>394</sup> everything becomes transparent. Some of the drug addict's experiences are similar, I believe, expect that the drug addict's pupils (I refer to his eyes)<sup>395</sup> would dilate necessarily during the experience, whereas the meditator's would not do so -<sup>396</sup> only his consciousness would dilate.

(193-2)<sup>397</sup> [Bernard Shaw once said,]<sup>398</sup> whether cynically or jokingly,<sup>399</sup> "We live in an insane society." He must have regarded himself as sane in order to have noticed that

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<sup>394</sup> Alan Berkowitz inserted "and" by hand.

<sup>395</sup> Alan Berkowitz changed commas to parenthesis by hand.

<sup>396</sup> Alan Berkowitz inserted a dash by hand.

<sup>397</sup> This para was re-categorized from XIII to X by hand.

<sup>398</sup> Alan Berkowitz changed "As Bernard Shaw said" to "Bernard Shaw once said," by hand.

<sup>399</sup> Alan Berkowitz changed a colon to a comma by hand.

the others were insane. The question then is how many among these others have also recovered their sanity and who are they?

(193-3) Those who can no longer cope with the life of today or with themselves and their experience of today are segregated and put into homes or institutions for the mentally disturbed. May it not be that there is something wrong with society itself that it has brought them to this state?

(193-4) He may push the problem away for a time, but it will be only for a time one day it will return and he will have to deal with it again.

(193-5) Both drugs and alcohol interface with the proper practice of meditation and after taking one or the other one would have to wait a period until the effect wore off before the real practice of meditation could begin.

194<sup>400</sup>

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X

(195-1) In the catatonic state {the}<sup>401</sup> whole force of the person is turned inward and concentrated upon an idea or a picture or a happening which may be of a purely mental [kind.]<sup>402</sup> They may or may not be aware of what is happening around them but they are unable to leave the condition at will, it must pass away of its own accord.

(195-2) The best way to help the other person who is in trouble is not to get swept away by his feelings and emotions of suffering, it is enough to register them at the moment of meeting, but thereafter one must stand detached if real help is to be given from a superior source. Real help is not sentimentality.

(195-3) Whoever gets caught in the misery and unhappiness and self-pity of a person in distress and lets himself remain in that depressed condition, cannot render as much help if at all as the one who is detached, imperturbable, but compassionate.

(195-4) What has the person who is obsessed, insane, paranoid or hysterical really done? He has fixed his attention on a particular thought, idea, belief or mental picture and he

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<sup>400</sup> Blank Page

<sup>401</sup> We have inserted "the" into the text for clarity.

<sup>402</sup> 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 "kind" by typing it in the blank space at a later point.

will not let it go. If the thought contradicts reality we call him insane.

(195-5) Just as the imagination can weave all kinds of phantasies and experiences in dream which are simply not true, so can it do precisely the same during drug usage.

196<sup>403</sup>

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197

X

(197-1) The mystic who meditates with open eyes and is able to sink himself in the last stage of contemplation, staring with glassy but unseeing optics,<sup>404</sup> is duplicated for the [observer,]<sup>405</sup> in outward appearance only,<sup>406</sup> by the drug addict who takes stronger drugs and who has been taking it for quite a time. He too shows the symptoms in his eyes in the paleness of his skin and in the trancelike, comalike condition into which he often falls.

(197-2) The resort to drugs for spiritual purposes can never be justified, for the same drug which raises or widens the taker's consciousness today, may cast him into a pit of devils and horrors the next week.

(197-3) We find these failed aspirants in most of these cults and outside them, pathetic creatures who quite inevitably can not fulfil the tremendous tasks which have been quite needlessly<sup>407</sup> set for them.

(197-4) In changing thought for the better,<sup>408</sup> one of the first activities is to cleanse it of undesirable attributes,<sup>409</sup> to wash them away by positive energetic willed control,<sup>410</sup> immediately reacting to their appearance with a very definite mental exclamation of "No!" A mind filled with negative qualities can not possibly be a healthy mind and is certainly unsuitable for high spiritual flights.

(197-5) One of the bad effects of drugs, in certain cases, is to create Schizophrenia.

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<sup>404</sup> Alan Berkowitz inserted a comma by hand.

<sup>405</sup> Alan Berkowitz inserted a comma and deleted "and hence" from after "observer" by hand.

<sup>406</sup> Alan Berkowitz inserted a comma by hand.

<sup>407</sup> We have deleted the duplicate "been" from after "needlessly" for clarity.

<sup>408</sup> Alan Berkowitz inserted a comma by hand.

<sup>409</sup> Alan Berkowitz inserted a comma by hand.

<sup>410</sup> We have inserted a comma into the text for clarity.

198<sup>411</sup>

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(199-1) Behind, within,<sup>412</sup> and around the physical body there is [another]<sup>413</sup> invisible body which we may call the vital body. This is a kind of archetype or pattern for the physical body. On several points they coincide, but not on others. This subtler etheric body comes into existence before actual birth and remains for a while after actual death. During incarnation it is closely connected with the physical body and especially with its [vitality, health, and sickness.]<sup>414</sup> That part of it which surrounds the physical body and which we may call the vital aura should not be confused with the other and larger aura wherein emotions and thoughts are reflected. During experiments which I made with a group of London physicians before the war it was found that this vital aura extended for about forty five centimetres beyond the physical body. When [the vital aura was]<sup>415</sup> in a devitalised,<sup>416</sup> fatigued condition [there was]<sup>417</sup> less resistance to sickness, but [when energised resistance increased.]<sup>418</sup> The life force which we draw from the universal life force enters into the vital body. Resistance can be increased by deep breathing, by exercise,<sup>419</sup> and by imagining the life force as a white light entering through the head and penetrating downwards into every cell of the physical body. This also helps healing processes in sickness. Not only are the cells permeated by these methods, but they are also purified.

200<sup>420</sup>

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<sup>412</sup> Vic Mansfield inserted a comma by hand.

<sup>413</sup> Vic Mansfield deleted "and" from after "another" by hand.

<sup>414</sup> Vic Mansfield changed "vitality, its health and its sickness" to "vitality, health, and sickness" by hand.

<sup>415</sup> Vic Mansfield inserted "the vital aura was" by hand.

<sup>416</sup> Vic Mansfield inserted a comma by hand.

<sup>417</sup> Vic Mansfield changed "the latter had" to "there was" by hand.

<sup>418</sup> Vic Mansfield changed "when it was energized it had more." to "when energized resistance increased." by hand.

He inserted "the" after "energized" by hand, but then erased it at a later point.

<sup>419</sup> Vic Mansfield inserted a comma by hand.

<sup>420</sup> Blank Page

(201-1) Men fill their minds with negative thoughts and moods and then proceed to hold on to these conditions and {refuse}<sup>421</sup> to let them go.

(201-2) The fascination which follows the taking of those drugs which seem to have given instant mystic experience is deceptive. A scrutiny of such experience shows that [there are liabilities because]<sup>422</sup> the seeming enlightenment is illusory, [and]<sup>423</sup> the taker has no control over the drug and its effects – some of which can be quite bad. He has no means of judging in advance how tolerant his body and mind are towards it, whether it will give him nausea, sickness, headaches, nightmares or momentary insanity instead of the alleged enlightenment.

(201-3) Too many unbalanced persons prematurely occupy themselves with occultism, hypnotism, spiritualism,<sup>424</sup> and even mysticism. It is better not to encourage them,<sup>425</sup> for that will only make their present condition worse. Their first need is to get straightened out and for this they need outside help. The proper help is not easy to find. If it is professional and paid for such as that given by psychologists, psychoanalysts or psychiatrists it may have only a very limited value. The kind of help that would be really efficient would be a combination of these professional [skills]<sup>426</sup> with philosophic, intuitive and psychic [skill].<sup>427</sup>

(201-4) The man who follows an evil course habitually and determinedly must one day suffer a moral and emotional and mental collapse.

202<sup>428</sup>

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203

X

(203-1) Those who are born with healing skills, probably brought over from former births, function on different levels. The commonest is that which radiates life force and energises the cells of the sick person. This kind of healer must first put himself into a passive mood and then, when he feels the vibratory force of the life force active within

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<sup>421</sup> We have changed “refusing” to “refuse” which we think is closest to PB’s original intent.

<sup>422</sup> Vic Mansfield changed “it must be offset not only by the fact that” to “there are liabilities because” by hand.

<sup>423</sup> Vic Mansfield changed “but also by the fact that” to “and” by hand.

<sup>424</sup> Vic Mansfield inserted a comma by hand.

<sup>425</sup> Vic Mansfield inserted a comma by hand.

<sup>426</sup> Vic Mansfield changed “equipments” to “skills” by hand.

<sup>427</sup> Vic Mansfield changed “equipments” to “skills” by hand.

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him, let it pass,<sup>429</sup> with or without touching the patient,<sup>430</sup> into the latter. The vibrations of the life force are universal, they are not the healer's own personal property. [His is simply the skill of]<sup>431</sup> letting himself be used as a channel,<sup>432</sup> [and it is usually concentrated]<sup>433</sup> in his hands.

A healer like Saswitha, who says he is merely drawing the therapeutic power from his patient and redirecting it or returning it back to the patient, forgets that if this is so the patient himself gets it from the cosmic forces. It is not his own personal property.

(203-2)<sup>434</sup> It was not considered by several ancient peoples – nor by the Essences of Judea and the Jain monks of India<sup>435</sup> –<sup>436</sup> that suicide was a criminal act if it were performed for valid reasons. These were a hopelessly crippled condition, an advanced age accompanied by physical helplessness, a grave, chronic,<sup>437</sup> or incurable disease.

(203-3) It is possible to direct the healing power of the white light, in imagination and with deep breathing, to any part of the body where pain is felt or to any organ which is not functioning properly. This does not instantly remove the trouble, but it does make a contribution towards the healing process.

204<sup>438</sup>

X

205

X

(205-1) My basic conclusion is that healing exists on all these different levels, which means its power comes from different sources. But this said I feel that all healers should know their limits, their limitations and I fear that many of them do not simply because they are carried away by their enthusiasm. Secondly, I feel that all healers would not only be none the worse for some knowledge of anatomy and physiology and

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<sup>429</sup> Alan Berkowitz inserted a comma by hand.

<sup>430</sup> Alan Berkowitz inserted a comma by hand.

<sup>431</sup> Alan Berkowitz changed "His is simply the skill" to "His simply possesses a skill" by hand. We have further corrected it to "His is simply the skill of".

<sup>432</sup> Alan Berkowitz inserted a comma by hand.

<sup>433</sup> Alan Berkowitz changed "and concentrated usually" to "and it is usually concentrated" by hand.

<sup>434</sup> This para was re-categorized from IX to X by hand.

<sup>435</sup> Alan Berkowitz deleted a comma from after "India" by hand.

<sup>436</sup> We have inserted dashes around "nor by the Essences of Judea and the Jain monks of India" for readability.

<sup>437</sup> Alan Berkowitz inserted a comma by hand.

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the commoner maladies, but they should even attempt to acquire some of this knowledge, otherwise many errors, many false or exaggerated claims are made by the healers. I am not questioning their honesty, I believe most of them are honest, but I am questioning their lack of knowledge, I mean accurate knowledge and fuller knowledge.

On the other hand I criticise the medical profession for failing to enter into dialogue with the healers, for they would learn much to their own profit and to the improvement of their professional help if they adopted a humbler attitude towards the unorthodox healers.

(205-2) We know that there are drugs which enhance the movement of time twofold and threefold until impatience arises in them at what seems the extraordinary slowness of others around them.

(205-3) We know that a person can worry himself into a state of physical sickness, but there seems to be less acceptance for the opposite idea that emotions and thoughts can also produce healing and not injury.

(205-4) As the Egyptian priests knew and as the Greek physicians believed mental concentration upon symmetrical geometric patterns may help the healers work physically and the patient himself emotionally.

206<sup>439</sup>

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207

X

(207-1) There are different ways of escape for those who have problems. Some of them are frankly acknowledged to be so, such as drink and sex, others are less easily recognised as such and these include art and religion.

208<sup>440</sup>

X

## **NEW XI: The Negatives ... Old ix: The Negatives**

209

XI

(209-1) There is enough unpleasant or evil in the world in which we have to live, we

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<sup>440</sup> Blank Page

should avoid getting involved in it so far as we can. This applies to activity and also to receptivity through reading, through entertainment and other sources of leisure use.

(209-2) Arrogance and pride not only prepare the way for a fall, as history so often tells us, but also make a man stick more stubbornly to his deviation from the correct way.

(209-3)<sup>441</sup> Despite all the tall talk about love and charity, service and selfishness, it still remains that most people serve others only because consciously or unconsciously they are serving their own interest.

(209-4)<sup>442</sup> Everything is used by the ego to affirm itself even the aspirations and practises and experiences of a quester are used to his own deception and to its profit.

(209-5) Too many are fascinated by the occult and the psychic to the detriment of their real spiritual advance. There is of course in this unusual realm of experience colour and drama and often self-flattery.

(209-6) He must stop weaving all this tissue of negative thoughts and clear it out.

210<sup>443</sup>

XI

211

XI

(211-1) Even where men are ignorant of the law of karma the higher self provides warnings to them when they deviate from the right path, but alas they do not heed these delicate feelings which speak from within and are often called the voice of conscience.

(211-2) The symptoms of neuroticism have been well analysed by [psychiatrists. They]<sup>444</sup> all sum up to a single thing: - intensity of egoistic emotion. This is disturbing to the mental balance of the neurotic person and tiring to those who have contact with him.

(211-3) When he enters the dark night of the soul life becomes unreal and hollow. He is playing a role in a stage play, but it is all acting, it is not real. He has lost the basic interest in life and he performs what he has to do like a mechanical robot.

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<sup>441</sup> This para was re-categorized from VIII to XI by hand.

<sup>442</sup> This para was re-categorized from VIII to XI by hand.

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<sup>444</sup> Alan Berkowitz change "psychiatrists but they" to "psychiatrists. They" by hand.

(211-4) Evil is strong in the world and sometimes people who aspire to the good become discouraged and depressed. It is at such moments that they need to recall whatever glimpses of the Real that they have and to remember that all things pass away including the evil.

(211-5) When the dark night of the soul falls he may find himself entering a desolate apathy, a loss of interest in things and matters for which before he had a keen appetite, nought is consolation to be found in surroundings and persons who formally raised his enthusiasm.

212<sup>445</sup>

XI

213

XI

(213-1) Few persons have either the capacity or the wish to stand back sufficiently far from themselves to see what it is they are really doing and where it is they are really going.

We play different roles in the cosmic drama at different levels and this is true of all men;<sup>446</sup> we all have to rise from the animal to the human from the human to the divine. The ego is there, but consciousness can either use it as free being or get stuck in it and be used by it. When consciousness is free that means it is free of all the negatives too and especially free of all those identifications with undesirable conditions of the ego and unworthy manifestations of it.

(213-2) There is a period in the aspirant's life when it becomes so dismal that it loses any meaning for a man. This has been called the dark night of the soul.

(213-3)<sup>447</sup> When the good is absent the evil is present. The cynic who denies the existence of the good, the dreamer who denies the existence of the evil, each ignores the other half of life as evidenced in history and in the world around him.

(213-4) He must have the courage to acknowledge his own follies and his own sins of the past in order to see them for what they really are.

(213-5) Men are more eager to blame their misfortune and sufferings on others rather

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<sup>445</sup> Blank Page

<sup>446</sup> We have inserted a semicolon into the text for clarity.

<sup>447</sup> Handwritten note at the top margin of this para reads "16" indicating it once was the beginning of a new page.

than on themselves.

214<sup>448</sup>

XI

215

XI

(215-1) There are rude and wild young people who assert that [civilities]<sup>449</sup> and politenesses intensify class divisions and status differences. They claim that in being wild and rude they are simply being natural and sincere whereas the others whom they denounce as holding bourgeois values are hypocritical and insincere. If the background of these misguided young persons is scrutinised<sup>450</sup> it will usually be found that at least three quarters of them belong to working class origins while the others who are themselves probably of comfortable middle class origin are pathological, mentally disturbed, emotionally upset persons. No, the courtesies of decent social intercourse are part of the proper evolution of the human race [and]<sup>451</sup> its [refinement]<sup>452</sup> from the grossly animal to the truly [human. This is]<sup>453</sup> an evolutionary advance.

(215-2) A cultivated man of taste and feeling can find much that is beautiful in nature and art and if he is a moral idealist too he will find much that is good and virtuous in human life and experience. But it would be incomplete to stop there and ignore the fact that there is also around us much that is base, dark and even evil. The two sides put together form a complete observation. But it is only the mystics and the philosophers who can see, because it requires a deeper penetration than the intellect and the senses can give. That the dark side deals with the world of appearances, a world which is fleeting and ephemeral, whereas the good side and the beautiful side is merely a hint of that other world closer to Reality.

(215-3) Human existence is beset by troubles anyway, but to the extent that the human being is himself responsible for them because he refuses to [improve correct or control himself,]<sup>454</sup> he invites such troubles.

216<sup>455</sup>

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<sup>449</sup> Alan Berkowitz deleted "the" from after "civilities" by hand.

<sup>450</sup> Alan Berkowitz deleted a comma from after "scrutinised" by hand.

<sup>451</sup> Alan Berkowitz changed a comma to "and" by hand.

<sup>452</sup> Alan Berkowitz changed "refining" to "refinement" by hand.

<sup>453</sup> Alan Berkowitz changed "human which is" to "human. This is" by hand.

<sup>454</sup> Alan Berkowitz changed "improve himself, to correct himself or to control himself" to "improve correct or control himself," by hand.

<sup>455</sup> Blank Page

(217-1) The man who does not want to look at Truth because it is unpleasant, hides from it or throws out the thought of its presence or excuses himself with sophistries and hypocrisies.

(217-2) Will he ever come to understand that following his animal desires alone deprives him of attaining full manhood?

### **NEW XIII: Human Experience ... Old xxv: Human Experience**

(219-1) A forest ranger who had spent his life in intimate contact with wild nature, animals, [and trees]<sup>457</sup> then retired to city [life, whereupon he]<sup>458</sup> made a caustic remark which contained a great inditement. He said; "Hell is people."<sup>459</sup> This thought is curiously like that expressed by one of the characters in a novel by Henry James. A man who was dying said to a visitor,<sup>460</sup> "I think I am glad to leave people." Now what is implied by these two statements? Is it not that human beings become a source of torment or of suffering to other human beings? Put in the way these two persons have put it, it is of course not wholly accurate and needs qualification. It would be more correct to say that too many people cause too much trouble for others. If we ask why this is so, we must admit that humans are a mixture of bad and good and that it is only a minority which is striving to strain out the good and to discard the bad.

(219-2) The discontent, rebelliousness, bitterness and violence on the part of workers in industry which we have seen rising like a tide through the past century and in several

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<sup>457</sup> Vic Mansfield changed "trees and" to "and trees" by hand.

<sup>458</sup> Vic Mansfield inserted ", whereupon he" by hand.

<sup>459</sup> Vic Mansfield changed a colon to a semicolon and inserted quotation marks around "Hell is people" by hand.

<sup>460</sup> Vic Mansfield changed a colon to a comma by hand.

cases ending in open revolution<sup>461</sup> is not altogether or rather only a matter of more wages and less working hours. It is also a matter of the kind of work which they have to do. When men work with machines they get worked upon by the machines themselves, they begin to lose their humanness and become more mechanical. And if the work is a mere repetition of a previous operation done at speed – as we saw theatrically presented in Charles Chaplin’s film Modern Times – the worker’s situation psychologically gets worse. The dehumanisation of large masses of people creates negative emotions and materialistic thoughts within them. This is not to say that the machine is an evil thing. It has its place, especially where it saves unpleasant, dirty or fatiguing labour. This is only to say that it should be kept in its place and not allowed to overwhelm the worker inwardly.

220<sup>462</sup>

XIII

221

XIII

(221-1) How could I live in a house where the view is shut off by ugly walls? Yet I have done it many times when homeless and I had to wander from hotel to hotel,<sup>463</sup> but this was mere existence [and]<sup>464</sup> was not adequate living. It would be delightful to have an adequate home where all the necessary conditions for a sensitive person’s outward surroundings were available. But alas the ideal residence of that kind does not exist – at least not for those of modest incomes like myself. I have to accept surroundings which however imperfect are at least more tolerable<sup>465</sup>

(221-2)<sup>466</sup> He will not seek to draw]<sup>467</sup> public attention to himself unless it is in his destiny to do so because he has some public work to perform. He will prefer to keep his holiness hidden from his fellows and so it will be [left]<sup>468</sup> for some among them to discover whether he is holy or not. This secrecy provides a wall of outward defence against the negative and evil forces which find plenty of vehicles among his fellow human beings.

(221-3) What we witness to day is not only much more interest in these subjects of mysticism, meditation, Oriental religion among the general public, but also we see this

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<sup>461</sup> Alan Berkowitz deleted a comma from after “revolution” by hand.

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<sup>463</sup> Alan Berkowitz inserted a comma by hand.

<sup>464</sup> Alan Berkowitz changed “it” to “and” by hand.

<sup>465</sup> This para is continued in para 35-2.

<sup>466</sup> This para is a continuation of para 35-1.

<sup>467</sup> “He will not seek to draw” was typed above the line and inserted with an arrow.

<sup>468</sup> Alan Berkowitz inserted “left” by hand.

phenomenon among college students and even among scientists who wish to investigate.

(221-4) You<sup>469</sup> can't help people they are hopeless, declared a character in one of John Galsworthy's novels. He continued,<sup>470</sup> "When you pull them out they only get into another hole; look at them still fighting and plotting and struggling."<sup>471</sup>

(221-5) To some the endless sleep that is nothingness seems more attractive than the troubles and pains of the short course that is life.

222<sup>472</sup>

XIII

223

XIII

(223-1) It is not pleasant to reach old [age. One]<sup>473</sup> tires easily -<sup>474</sup> not only physically but also mentally [- and]<sup>475</sup> one begins to weary of the routines of merely living, performing similar acts day after day. I speak of course of the average person, mass humanity, but one who has kept his mind alive, alert, eager to know, learn and understand, who has developed his inmost resources cultural and spiritual can never get bored.

(223-2) I take my ease in retirement, but this does not mean I have become an idler. I work as I have always worked, but no longer do I need to work under conditions of stress or strain. I refuse to write for publication, for that usually involves fixing a dateline which at once brings in again a stress I reject.

(223-3) The world of advertising is a world which sells illusions and exaggerations.

(223-4) According to the 18th century personal memoirs which make reference to meetings with the Comte de Saint Germain in France,<sup>476</sup> he held a low opinion of politicians considering them as liars and politics as the art of deception. As for the masses, they were fools and dupes. Now, two hundred years later, can we say that the situation is so very much different?

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<sup>469</sup> The quotes in this para are paraphrased from John Galsworthy's *The Forsyte Saga*.

<sup>470</sup> Alan Berkowitz changed a colon to a comma and inserted opening quotes by hand.

<sup>471</sup> Alan Berkowitz inserted end quotes by hand.

<sup>472</sup> Blank Page

<sup>473</sup> Alan Berkowitz changed "age, one" to "age. One" by hand.

<sup>474</sup> Alan Berkowitz changed a period to a dash by hand.

<sup>475</sup> Alan Berkowitz changed a comma to a dash and inserted "and" by hand.

<sup>476</sup> Alan Berkowitz inserted a comma by hand.

(225-1) What<sup>478</sup> does the future hold for mankind? –<sup>479</sup> this is a question often asked and variously answered. One of the answers is given by Hinduism which says [that]<sup>480</sup> the present period is [the]<sup>481</sup> Kali Yuga,<sup>482</sup> that is the iron age, when life is at its darkest, man more corrupt, sinful and wicked than ever, spirituality, religion, morals at their lowest ebb, sufferings, catastrophes, diseases at their highest tide.

Moreover it says we are only at the first quarter of the iron age and we still have the other three quarters to go and that as we go farther into Kali Yuga the conditions will get worse and man more wicked. However, Hinduism also [says]<sup>483</sup> in its scripture [the]<sup>484</sup> Bhagavad Gita,<sup>485</sup> through the person (mythological though he may be)<sup>486</sup> of Shri Krishna,<sup>487</sup> that the Avatar, one who descends from a higher plane into human incarnation to bring in a [new and better period will come near or at]<sup>488</sup> the end of the iron [age]<sup>489</sup> and use his power and knowledge to usher in the reign of goodness and righteousness, Truth and above all Peace.

Everywhere throughout the world today we see violence, agitation and destruction,<sup>490</sup> and this too<sup>491</sup> according to Hinduism, is to be expected in Kali Yuga. Therefore attempts to end war are unlikely to meet with much success until the Avatar comes. If however we go not to Hinduism<sup>492</sup> but to the astrologers,<sup>493</sup> and ask for their

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<sup>478</sup> All the edits here were done by Alan Berkowitz; whether PB saw them or not, I do not know.  
– TJS '20

<sup>479</sup> Alan Berkowitz inserted a question mark and a dash by hand.

<sup>480</sup> Alan Berkowitz inserted "that" by hand.

<sup>481</sup> Alan Berkowitz inserted "the" by hand.

<sup>482</sup> Alan Berkowitz inserted a comma by hand.

<sup>483</sup> Alan Berkowitz deleted "as" from after "said" by hand.

<sup>484</sup> Alan Berkowitz inserted "the" by hand.

<sup>485</sup> Alan Berkowitz inserted a comma by hand.

<sup>486</sup> Alan Berkowitz changed commas to parenthesis by hand.

<sup>487</sup> Alan Berkowitz inserted a comma by hand.

<sup>488</sup> Alan Berkowitz changed "new period, a better period, will come at" to "new and better period will come near or at" by hand.

<sup>489</sup> Alan Berkowitz deleted "or towards the end" from after age by hand.

<sup>490</sup> Alan Berkowitz inserted a comma by hand.

<sup>491</sup> Alan Berkowitz deleted a comma from after "too" by hand.

<sup>492</sup> Alan Berkowitz deleted a comma from after "Hinduism" by hand.

<sup>493</sup> Alan Berkowitz inserted a comma by hand.



predictions,<sup>494</sup> the story changes, brightens and becomes full of hope, for they say we are entering the Aquarian age, the age which spreads knowledge, goodness, harmony and peace. It might be asked what does philosophy say?

The answer is there is something of truth in both the Hindu and the astrological prognostications. First<sup>495</sup> the evils of war, violence, destruction, etc. will come to a climax with the materialisation of nuclear war. Too much has been created on

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(continued from the previous page) the mental plane and is being created not to find its way back to earth again in physical explosion. Only after a nuclear war with the major part of the human population wiped out will it be possible for a new start to be made, will mankind have learnt the lesson of substituting goodwill for ill will. Secondly philosophy says that there are ages within ages, that is to say minor, lesser and shorter periods within the great period and we will after the nuclear war and after the chaos it brings enter one of these better periods.

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(229-1) Caste is a fact in nature and must be accepted as such, because there are different levels of human development;<sup>498</sup> [but]<sup>499</sup> one<sup>500</sup> should not fall into a trap<sup>501</sup> of making it an eternal fact of nature;<sup>502</sup> of refusing to make the caste system flexible,<sup>503</sup> and its members mobile,<sup>504</sup> so that they can pass up from a lower to a higher form of

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<sup>494</sup> Alan Berkowitz inserted a comma by hand.

<sup>495</sup> Alan Berkowitz inserted a question mark in the left margin by hand, but then erased it at a later point.

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<sup>498</sup> Alan Berkowitz changed a comma to a semicolon by hand.

<sup>499</sup> Alan Berkowitz deleted "this said" from after "but" by hand.

<sup>500</sup> Alan Berkowitz capitalized "one" by hand but deleted his mark at a later date.

<sup>501</sup> Alan Berkowitz inserted "however" after "trap" by hand, but then erased it at a later point.

<sup>502</sup> Alan Berkowitz changed a comma to a semicolon by hand.

<sup>503</sup> Alan Berkowitz inserted a comma by hand.

<sup>504</sup> Alan Berkowitz inserted a comma by hand.

caste during their lifetime,<sup>505</sup> and not in some future incarnation as the Brahmins assert. But every hierarchy, every social hierarchy, tries to preserve itself for selfish purposes and this is what happens with the caste system. Is it any wonder that sooner or later the members of the lower caste revolt and destroy the whole system?<sup>506</sup> This happened in India, is happening in India, [and]<sup>507</sup> has happened in China,<sup>508</sup> Japan and many other countries.

(229-2) The masses listen to scraps of news with eagerness as it pours out of the radio, as it is illustrated by the television or as it is printed in the journals published every day. In this way their curiosity is momentarily satisfied, but only [momentarily. It]<sup>509</sup> arises afresh day after day until it becomes a thirst. There are two points of interest here which may not be generally noticed. The first is that curiosity is not all bad –<sup>510</sup> it is a kind of caricature of the desire to know and to understand. It<sup>511</sup> is related, if rather remotely, to that wonder which Plato said is a beginning of philosophy. The second point is that the satisfaction [of continuing]<sup>512</sup> this curiosity scatters attention until the scattered condition becomes a permanent part of the mental [character. Philosophy departs from this state through]<sup>513</sup> sustained interest in its study, concentrated practiced attention in its meditation,<sup>514</sup> and independent thought for its application in living. All these run counter to the scattered condition mentally of the mass of mankind.

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(231-1) Those who have reached the seventh decade of life and fulfilled the biblical span of years have usually suffered enough troubles and calamities to become somewhat dulled by the suffering when a new trouble appears. It does not have the same force,

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<sup>505</sup> Alan Berkowitz inserted a comma by hand.

<sup>506</sup> Alan Berkowitz changed a period to a question mark by hand.

<sup>507</sup> Alan Berkowitz inserted “and” by hand.

<sup>508</sup> Alan Berkowitz changed “and” to a comma by hand.

<sup>509</sup> Alan Berkowitz changed “momentarily it” to “momentarily. It” by hand.

<sup>510</sup> Alan Berkowitz changed a comma to a dash by hand.

<sup>511</sup> Alan Berkowitz inserted an arrow after “understand.” and “cont’d” before “It” by hand to indicate the continuation of the paragraph.

Handwritten note in the margin reads “32”.

<sup>512</sup> Alan Berkowitz changed “ever continuing of” to “of continuing” by hand.

<sup>513</sup> Alan Berkowitz changed “character, but philosophy departs” to “character. Philosophy departs from this state through” by hand.

<sup>514</sup> Alan Berkowitz inserted a comma by hand.

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the same weight as the others;<sup>516</sup> their reaction is slower and less, their feelings may perhaps be translated as this is part of human existence, this too may pass.

(231-2) The disadvantage of having possessions is that they dissipate our energies and use up our time, either in making use of them or in taking care of them. These energies and this time and especially the attention involved in them, make it more difficult for beginners, I repeat for beginners, to reorient their mind towards the Overself.

(231-3) When Plato came to comprehend that politicians could not improve the character of the people by their activities, when he saw that politics did not conduce towards pursuit of the good, he gave up meddling in it altogether and turned aside in another direction.

(231-4) It is odd but somewhat tragic to have watched the politicians during the past few decades move on and on so confidently according to their proclamations and public speeches when all the time they have been moving through wars, riots, revolutions, inflations, strikes, crime and panics to an ever increasing danger of a disastrous climax, for they have now put themselves at the mercy of the uncontrollable forces of karma.

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(233-1) The violence which is so common today is so primitive, so animal like and so harmful to those through whom it passes as well as [to]<sup>518</sup> those against whom it is directed, that one can only remember Abraham Lincoln's famous phrase: "This too will pass."<sup>519</sup>

(233-2) We are exposed to a variety of experiences and carried along through different phases of our human existence, all of them changing, all temporary.

(233-3) There is far too much friction, abuse, recrimination and even hatred between the members of the different political parties in many countries. All these are negative

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<sup>516</sup> We have inserted a semicolon into the text for clarity.

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<sup>518</sup> The original editor typed "to" above the line and inserted it here with a caret.

<sup>519</sup> This is paraphrased from Abraham Lincoln's speech at the Wisconsin State fair, "It is said an Eastern monarch once charged his wise men to invent him a sentence to be ever in view, and which should be true and appropriate in all times and situations. They presented him the words, "And this too, shall pass away." How much it expresses! How chastening in the hour of pride! How consoling in the depths of affliction!"

qualities and therefore represent a negative aspect of democracy, they are of no help in any way to the people, yet so long as democracy lasts there is no likelihood of their being eliminated.

(233-4) I look around at my neighbours and I see that they are covered with chains, the chains of slavery to their lower nature, but they seem to enjoy their handicaps. Aspiration is not a thing that agitates them, not a mood which they entertain. Their sight is limited to their immediate needs and their immediate family. What they are here for, where they are going is no concern of theirs, yet I believe that living by this beautiful lake and the stupendous Alps sometimes a blurred vision of a greater moment may flash past them.

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(235-1) I do not know of any organisation or institution which attempts to work for mankind in a religious or mystical way which has not its weaknesses, its limitations and its evils, for, remember, every organisation and every institution is in the end composed of human beings and in them there is always this dual age old conflict of good and evil.

(235-2) There is no merit in me for whatever I have done of good, I simply obey the tendencies which I found already present within myself, but there is much demerit in me and I am very conscious of it.

(235-3) People make pets of certain animals like dogs and cats, but they could also make pets of certain plants kept in or around the house. I refer of course to growing plants, flowers and shrubs. If properly treated physically and given friendliness and sympathy their auras will be beneficial to the owners.

(235-4) Although the pyramid served so many different uses physical and spiritual, there was also the geographical one wherein it served as a kind of map picturing the Northern half of our globe. In this way its apex would be the North Pole and the perimeter would be the equator.

(235-5) I look out on the Western sky over the vineyards when for a while there is no noise, no people and no light, in that beautiful tranquillity one remembers with pitying horror the widespread violence which sweeps today around the world.

(237-1) Censorious minds have doubtless much to pick on which is wrong or rotten in our society, but until they have something better to replace it with, some really worthwhile alternative, of what use is the destruction and liquidation of that which has been built up.

(237-2) Contemporary youth has been born to a world where for the first time they can see as a definite possibility destruction of life upon this planet including human life everywhere. Inevitably and naturally they protest, some very violently, against this immoral misorganisation which their elders have brought about.

(237-3) We live in an age when false statements are passed off as true ones and when deceptive values are passed off as real ones, when the dissemination of knowledge is getting more and more into the hands of those who are themselves too young to wisely instruct the young, too unbalanced to help the characters of the young and too theoretical to be able to pass over really practical information which will help their students.

(237-4) Although I deplore the condemnation of everything bygone, everything old, which is indulged in by so many of the young today, I agree with them that new times may bring new forms of inspiration and that the Truth, the Reality does not necessarily have to be tied to tradition or look heavy with age or be stiff with the shapes given to it by our forefathers, it can be new, fresh, vivid, original. I include under this heading not only religious and metaphysical matters, but also artistic ones.

(239-1) We see the young too often misled into embracing erroneous, distorted or illusory ideals. It is pathetic, but they are usually too insistent on buying their own experience so they must pay the price.

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(239-2) It is not only capitalism which is being seriously threatened by its own defects or deficiencies, but also communism. Both must not only reform themselves, but also modify one another, if they are not to break down.

(239-3) Just or humble people admire and respect moral superiority, but the others are provoked by it into hostility, for whether consciously or unconsciously it shows up their own shortcomings. Jesus whipped the moneychangers out of the temple, but the rabbis put them back again and put Jesus on to the cross.

(239-4) A culture like democratic culture which brings knowledge and information to the masses, but fails to bring them refinement of manner or taste or speech and also fails to lift up their moral standards is a very incomplete one.

(239-5) The present political regime offered to make much needed reforms in the economic and social structure, but once having reached power they never kept their promises. It is a regime of aristocracy, the few large landed proprietors and the wealthy plus the kernel, the phalange of Francist supporters. These reforms still wait to be made and the worker is very low paid, he has no resources apart from his daily wage and he averages about half the year unemployed.

End of Spain notes.

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(241-1) Texts covered with the dust of centuries are being withdrawn from obscurity, cleaned and brought into living understanding.

(241-2) People talk of the innocence of a child, but some children are so vicious that they will pull the wings of a captured fly.

(241-3) We are living in a transition period when things get worse in order later to get better, but it is hard to live through this period and it is unsettling to the younger generation.

(241-4) Theoretically I would like to reply to every letter received promptly and fully, but actually I find this impossible. Yet I acknowledge that all those who write are not members of the lunatic fringe, that many are sincere seekers, although too often with inadequate equipment for the search, but they are searching and need encouragement,

for the world around them has if anything an adverse effect. The mere fact that I have placed my ideas and experiences before the public through the medium of a book makes me a public servant and if the kind of book I wrote inevitably produces the urge to write a letter to the author I have no right to complain and no right to ignore those letters.

(241-5) The process of education never ceases, for beyond kindergarten and college there is the school of life and everyone must attend it whether he likes it or not.

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(243-1) Equality of opportunity is something which the modern demand for social justice is achieving rapidly, but this ought not to mean that children with more developed minds or higher evolutionary status should sit alongside those with less developed and more primitive minds in the school.

(243-2) The idea of authority is hotly contested by the young, who fail to see that it is just as necessary as the idea of non-authority or freedom and this is true whether it is imposed on us by the higher laws governing existence or by other persons who are qualified to do so or even imposed by ourselves in the form of ideals and standards.

(243-3) If we want to win the young to any cause we must appeal to their emotion and imagination, to their capacity for enthusiasm and to their willingness to make experiments.

(243-4) The brutish lives of the mobs in former centuries unlighted by education or culture, dominated by superstition and \_\_\_\_\_<sup>525</sup> necessarily put a clear division between those who are fit for philosophy and those who are not.

(243-5) There are moments in history when great events are stirring and there are moments in a man's mental history when great truths are being born.

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<sup>525</sup> 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.

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(245-1) A place to live in is not the same as a real home. For the latter the surroundings, the scene outside, the neighbours adjoining must be suitable or silent.

(245-2) I have tried to take the dust {off}<sup>527</sup> ancient teachings and to present them in a fresh and modern way to the seekers of today.

(245-3) The same man at different times of his life may hold different views. It is unrealistic to demand that everyone should be consistent throughout the course of a lifetime.

(245-4) Prudence. It is a matter of forethought not to get mixed up in unwanted obligations just as it is a matter of care not to get mixed up in unwanted friendships or acquaintanceships. In both cases because of my public standing people will try to push personal responsibilities off their shoulders on to mine.

(245-5) It is as valid in logic as it is in practice that nothing that is done in time can produce the timeless, therefore no amount of study, purification and meditation can make a man more divine than he is now. Then why have such ways been given out?

(245-6)<sup>528</sup> The crudities of American English are often picturesquely effective but nevertheless aesthetically deplorable.

(247-1) In one of Bacon's essays he delivers himself of the thought that the man who marries gives a hostage to fortune. This is so but it is part of the picture of the pairs of opposites which is universal throughout the world and inseparable from human existence, it is yin and yang,<sup>530</sup> the duality of all manifested life. However, there is an aspect of this topic which he might have included and that is that in marrying the man takes on another person's burdens in addition to his own, yet this is equally true of all

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<sup>527</sup> We have changed "of" to "off" which we think is closest to PB's original intent.

<sup>528</sup> Alan Berkowitz re-categorized this para from XII to XIII by hand.

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<sup>530</sup> We have inserted a comma into the text for clarity.



other forms of personal association with other human beings of the hiring of assistants and the joining of an organisation, of the making of friends and enjoyment of social contacts, of the working in a profession or the maintaining of a business. In all these activities a man takes on either a little or a large share of the problems of others.

(247-2) Just as some men profit spiritually through their troubles and losses, other men are able to use their good fortune and gains to provide themselves with the proper conditions for spiritual development.

(247-3) Lord Byron refused to let his friends constantly use the formal forms of address or his title. He told them he was content to be called Byron and he would also accept even the initials alone L.B. that some of them chose to use. If therefore, he a poet and an aristocrat, did not think he was demeaned by such acceptances I a commoner am surely not demeaned by preferring the use of the impersonal initials PB.

(247-4) The harsh, intolerant character of those who have no elasticity in opinion and belief, no perception that there are two sides to every [argument.]<sup>531</sup>

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(249-1) A new type of youngster has been coming into incarnation since the war, or rather types, for there are good, bad,<sup>533</sup> and mixed among them. They are different from the earlier generations. Here and there one finds open minds with wider outlook who are seeking Truth and that not limited to their background, their environment or their traditions, but imbued with a willingness to look to the Orient also.

(249-2)<sup>534</sup> In all parts of Asia until recent times the way of life for the masses was prescribed for them by authority, whether it be the authority of the state or of the church. But they could not be kept forever at the same low level but have to grow up and they have been growing and thinking, but only at a very juvenile level, they have still a long way to go in development but the violence and discontent and rebellion which we see in all parts of the world is a symptom, however unpleasant, of this beginnings of this growth. We see it also in the demands for freedom from those who are still too uncontrolled to have full freedom, but who need to be given a little freedom

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<sup>531</sup> The original editor changed "view" to "argument" by hand.

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<sup>533</sup> The original editor inserted a comma by hand.

<sup>534</sup> Handwritten note at the top of the para reads "26".

at least if they are not to be repressed forever.

(249-3)<sup>535</sup> People nowadays speak of democracy in the same reverent way as formerly they used to speak of aristocracy and of monarchy. In each of these three cases we will find that such forms of government and civilisation had both a good side and a bad side and when the bad side became too heavy then the old form began to decay and eventually be destroyed. We all know the merits and advantages which the waves of democracy have spread around the world, but what about the demerits,<sup>536</sup> such things as coarseness and shallowness, ill breeding and vulgarity, obscenity and tawdriness in art?

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(251-1) It is curious that the last flower which comes in the closing weeks of autumn before the winter bareness sets in is the witch hazel.

(251-2) It [is a widespread error which]<sup>538</sup> says [that]<sup>539</sup> young birds who have reached a sufficient age are pushed out of the nest by the mother so that they may learn to fly of their own accord and live their own independent lives. This happens only in the case [of]<sup>540</sup> the eagle and the [swallow. Almost]<sup>541</sup> all other birds, when they are fully fledged,<sup>542</sup> get out of the nest by their own power,<sup>543</sup> persuaded by hunger because the food is no longer brought to them and partly by the persuasive inducements of the mother's call from a nearby point.

(251-3) Owing to the shortness of time and the pressure of inescapable urgent or important activities, I am compelled to write the replies to letters in telegraphese style, as if I were merely putting down the headings, the subjects, the principal points of a

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<sup>535</sup> A handwritten note in the top left corner of the para reads "30," and one in the top right corner of the page reads "3".

<sup>536</sup> We have inserted a comma into the text for clarity.

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<sup>538</sup> Alan Berkowitz changed "is an error and a very widespread one which" to "is a widespread error which" by hand.

<sup>539</sup> Alan Berkowitz deleted "the" from after "that" by hand.

<sup>540</sup> Alan Berkowitz deleted "a couple of exceptions and they are" from after "of" by hand.

<sup>541</sup> Alan Berkowitz changed "swallow, almost" to "swallow. Almost" by hand.

<sup>542</sup> Alan Berkowitz inserted a comma by hand.

<sup>543</sup> Alan Berkowitz inserted a comma by hand.

rough draft [in order]<sup>544</sup> for a secretary to compose a [letter.]<sup>545</sup>

(251-4) The young are easily caught by superficial slogans and illogical arguments because they lack the patience, the balance and the mental equipment to look beneath slogans and arguments.

(251-5) Adolescents who seek glamorous novelty in a way of emotional thrills, physical sensations and mental adventures may easily fall into temptations leading to their hurt.

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(253-1) Technology which has been looked upon with much adoration during the past hundred years, is now beginning to be looked upon with much suspicion. The services, conveniences and gadgets which it offered were supposed to increase human happiness. A man like Lao Tzu would have found this arguable, but anyway in many directions it has been most useful, but the price which excessive, unbalanced and unwise use has been to increase human anxieties and human maladies.

With more wisdom and better balance, more intuition and less greed,<sup>547</sup> technology could have been kept in its place and then we would have got the benefits without the anxieties.

(253-2) The ancient Indian lawgivers, who were also their sages and spiritually enlightened [and]<sup>548</sup> who laid down the foundations of their religion and mysticism<sup>549</sup> taught that caste was a fact in nature based on the growth of the quality of a man through successive series of lives on earth. That the caste system was later used as a means for repression and exploitation is beside the point. Any good thing can be misused and abused and then becomes a bad thing. In any case today even the Indians admit that caste has fallen into confusion and that the quality of a person is no longer entirely revealed by the kind of family into which he is born. Nevertheless we must qualify this by saying that enough does still remain to give some indication of the probabilities of the inner worth of a person from the type of environment in which he was brought up.

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<sup>544</sup> Vic Mansfield inserted "in order" by hand.

<sup>545</sup> Vic Mansfield deleted "from" from after "letter" by hand.

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<sup>547</sup> We have inserted a comma into the text for clarity.

<sup>548</sup> Alan Berkowitz inserted "and" by hand.

<sup>549</sup> Alan Berkowitz deleted a comma from after "mysticism" by hand.

(253-3) In so far as the younger generation refuse to take their share of the world's work because they disapprove of the world's way of life, there is some justification for their discontent. It may be not only a criticism of what exists around them materially, but also a feeling of spiritual suffocation.

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(255-1) Humanity is the silly teenager who has yet to grow up and learn some sense.

(255-2) If industrial civilisation has enriched our outer life it has also impoverished the inner [life. It]<sup>551</sup> need not have done so if we had brought about a proper equilibrium between the two and if we had done so under the light of the guiding principle of what we are here on earth for.

(255-3) The composer of music or poetry, the thinker or sculptor who brings into the outer world what he has felt, glimpsed, thought in his own inner world, experiences a certain kind of satisfaction by that very act. The craftsman or the artisan who is able to make something by his own handiwork shares a measure of this satisfaction too. But the masses of workers packed away into a factory and occupied solely with machinery repeating the same movements dozens and dozens of times can hardly hope to get even an inkling of this satisfaction. If<sup>552</sup> such monotonous work is essential then let it be performed at intervals [and]<sup>553</sup> let there be a rhythm of recuperation where the workers can return to themselves.

(255-4) Too many of those who rebel against the old forms, whether of society, of art, of thought and of politics,<sup>554</sup> demand new forms vociferously –<sup>555</sup> but why should the new be worthier than the old?<sup>556</sup> It may be, but it is not to be welcomed merely because it is new. It is to be welcomed when it gives a chance to be better than the old.

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<sup>551</sup> Alan Berkowitz changed "life but it" to "life. It" by hand.

<sup>552</sup> Alan Berkowitz inserted an arrow after "satisfaction." and "cont'd" before "If" by hand to indicate the continuation of the paragraph.

<sup>553</sup> Alan Berkowitz inserted "and" by hand.

<sup>554</sup> Alan Berkowitz inserted a comma by hand.

<sup>555</sup> Alan Berkowitz changed a comma to a dash by hand.

<sup>556</sup> Alan Berkowitz changed a period to a question mark by hand.

(257-1)<sup>558</sup> Any man who is able to influence others, whether by his wealth or prestige, by his position or his talent, should be particularly careful about the effects of his deeds and words.

(257-2) The philosopher who would tell men the truth openly and frankly may have to drink poison like Socrates, or, if he keeps quiet and merely attempts to train a number to understand and live in truth,<sup>559</sup> he may be mobbed and lynched like Pythagoras.

(257-3) Although I do not hold with the hereditary aristocracy and a<sup>560</sup> hereditary royalty and would prefer to favour a meritocracy,<sup>561</sup> one must live among the masses in the midst of their commonness and vulgarity and semi-animality to understand why the higher classes insist on separating themselves from the lower ones.

(257-4) Too well we of the older generation understand youth with its follies and frailties, too seldom does youth understand us.

(257-5) The young are tired of bloodless sermons and dead observances –<sup>562</sup> they demand living truths.

(257-6) The great ideas soon lose themselves in the press of daily duties. The noble truths can support us only at a time of sharp crisis –<sup>563</sup> otherwise they easily become overlooked.

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<sup>558</sup> Alan Berkowitz re-categorized this para from X to XIII by hand.

<sup>559</sup> Alan Berkowitz inserted a comma by hand.

<sup>560</sup> Alan Berkowitz deleted "a" and then erased this change at a later point.

<sup>561</sup> Alan Berkowitz inserted a comma by hand.

<sup>562</sup> Alan Berkowitz inserted a dash by hand.

<sup>563</sup> Alan Berkowitz inserted a dash by hand.

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(259-1) The notions of democracy lead people to delude themselves about facts which stare them in the face. The masses form a lesser breed of human beings and no amount of political propaganda can alter the fact that there are individuals who belong to a superior breed.

(259-2) The equality on which the American republic was founded is an illusion. There is no such thing. We all exist on different levels of culture, understanding, character and talent.

(259-3) Every man whose activity brings him before the public be he a politician, an artist or a writer becomes a target for gossip and if because of his spiritual and cultural interests he lives a quiet, almost hermit-like existence, the gossip will turn to misunderstanding and criticism.

(259-4) What is he to do who finds himself surrounded in his dwelling place by people without culture, without refinement, without thought, without aesthetic taste, by people whose outlooks are contracted, petty and completely centred on their families without interest in the larger issues which affect mankind?<sup>565</sup>

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(261-1) Thirty<sup>567</sup> three years ago [in The Hidden Teaching Beyond Yoga it was said that]<sup>568</sup> we were living in a period of accelerated change. The acceleration had been plainly visible [and increasing]<sup>569</sup> ever [since.]<sup>570</sup> It is going on not merely in one particular department of existence, but in all departments and in all ways.

(261-2) [In]<sup>571</sup> the book "The Spiritual Crisis of Man" the goals set up by modern civilisation are taken into consideration and asked to justify themselves. They are found to be insufficient, incomplete and fraught with perils.

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<sup>565</sup> Alan Berkowitz changed a period to a question mark by hand.

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<sup>567</sup> Vic Mansfield changed "Thirty three years ago," to "when" by hand, but changed it back at a later point.

<sup>568</sup> Vic Mansfield changed "I wrote in The Hidden Teaching Beyond Yoga that" to "in The Hidden Teaching Beyond Yoga it was said that" by hand. Someone had originally inserted "intro" after "Yoga" but that was erased at a later point.

<sup>569</sup> Vic Mansfield inserted "and increasing" by hand.

<sup>570</sup> Vic Mansfield deleted "and even very largely increased" after "since" by hand.

<sup>571</sup> The original editor cut away the first section of this para.

(261-3) The French writer Sartre felt that the war had shown up the futility, the hollowness and the absurdity of human existence.

(261-4) Why [does]<sup>572</sup> the destiny of the world seem to have fallen into the power of politicians who are double talking hypocrites, of self-careerists who have no real desire to serve their people? Why do they talk peace so much yet plot for war?

(261-5) If one thinks of the monstrous sufferings which man has brought to man and if one remembers that this blooded story continues even today,<sup>573</sup> the question arises,<sup>574</sup> "Does he ever learn from all these experiences?"<sup>575</sup> If the answer seems to be no that is only because the period of history so examined is insufficient.

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(263-1) [Observations]<sup>577</sup> in these monasteries and ashrams [show that]<sup>578</sup> although most of the members came there out of their spiritual need, some came hoping to find a kind of insurance and security for the rest of their lives, while a few came to find an easier way of life than struggling in and with the world.

(263-2) Is there any country or any century when there has been complete contentment and no unrest among the people? To some extent [unrest]<sup>579</sup> has always been there, but today it is spread all over the world and concentrated all in our time to a very large extent.

(263-3) The worldly man who knows the importance of wealth and openly proclaims it is criticised by the ascetical man who openly decries it, but who does so either through ignorance [or]<sup>580</sup> hypocrisy.

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<sup>572</sup> Alan Berkowitz changed "has" to "does" by hand.

<sup>573</sup> Alan Berkowitz inserted a comma by hand.

<sup>574</sup> Alan Berkowitz inserted a colon by hand and then changed it to a comma at a later point.

<sup>575</sup> Alan Berkowitz inserted quotation marks around "Does he ever learn from all these experiences?" by hand.

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<sup>577</sup> Alan Berkowitz changed "My observations" to "Observations" by hand.

<sup>578</sup> Alan Berkowitz changed "showed me that" to "shows that" by hand.

<sup>579</sup> Alan Berkowitz changed "it" to "unrest" by hand.

<sup>580</sup> Alan Berkowitz deleted "through" from after "or" by hand.

(263-4) The Eastern knowledge of spiritual matters [and]<sup>581</sup> the Western knowledge of science are really two parts which should be put together to make the whole diagram, the whole [pattern. Both]<sup>582</sup> were deficient while this was not done.

(263-5) Amid all the pessimistic reflections which the state of the world so easily induces in the thinking man he may yet be buoyed up by the hope which the eternal verities must again and again give him, that is the hope that the end of it all will be immeasurably better.

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(265-1) [The<sup>584</sup> occasional bodily pains or mental distresses tend to confirm those moods in which he may feel the truth of the pessimism, so rife in the writings of a Schopenhauer, or so discernible in the teachings of the Buddha.]

(265-2) All this unrest,<sup>585</sup> disturbance,<sup>586</sup> and violence which is going on in the world is a symptom of discontent with the kind of life into which materialism has precipitated so many members of the human race. It is also a symbol of the settling of karmic accounts which happens during the transition period in history from one zodiacal sign to the next.

(265-3) Youth today is unwilling to obey the conventions or at least many of them. It seeks to be itself, to live, to dress, to behave or to speak as it wishes and not as its parents or grandparents did.

(265-4) The silence of meditation is a dignified thing, but the silence of a stupid empty mind is not.

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<sup>581</sup> Alan Berkowitz changed a comma to "and" by hand.

<sup>582</sup> Alan Berkowitz changed "pattern, both" to "pattern. Both" by hand.

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<sup>584</sup> This para was heavily edited by Vic Mansfield. It originally read:

"The pains which sometimes come to the body or the distresses which sometimes come to the mind tend to confirm those moods of a man in which he may feel the truth of the pessimism which is so rife in the writings of a Schopenhauer or so discernible in the teachings of a Buddha."

<sup>585</sup> Alan Berkowitz inserted a comma by hand.

<sup>586</sup> Alan Berkowitz inserted a comma by hand.



(265-5)<sup>587</sup> Those whose good fortune has given them enough to satisfy many desires ought not wait for old age to see how these satisfactions were passing and uncertain. They ought to do the heroic thing and detach themselves from the desire while there is still vigour in their feeling and their will.

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(267-1) Whether we take the [industrialised]<sup>589</sup> machine-ridden civilisation [of]<sup>590</sup> Europe or of the United States, in the end they are setting up the same goals – the creation of a slavery to technology which can only end in nervous breakdown and physical illness.

(267-2) If you wish to speak distinctly you must speak slowly. This clear slow articulation is the only way whereby those with weak voice boxes can make themselves properly heard without having to repeat their words.

(267-3) I refuse to write letters under pressure of business and hurry the words and sentences because of lack of time. I prefer to reduce the size of my letters, perhaps to a single paragraph, perhaps to a single sentence, maybe even a short phrase, but if these are pregnant with meaning they will suffice.

(267-4) I was told that this area,<sup>591</sup> this canton of Vaud has a long winter and a short summer. Now I have verified the statement by my own experience. It is an aesthetically pleasing experience to look across Lake Lemman and see those huge French Alps rising from the water and the land or to turn in the opposite direction and to see the Swiss Alps jutting upward but it is not an enjoyable feeling to have their cold icy winds blowing down and cutting into one's body.

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<sup>587</sup> Handwritten note in the upper right margin of this para reads "3".

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<sup>589</sup> Vic Mansfield changed the word "industrialistic" to "industrialized" by hand.

<sup>590</sup> Vic Mansfield deleted "the communists of Western" from after "of" by hand.

<sup>591</sup> We have inserted a comma into the text for clarity.

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(269-1) Most of my life has been hampered by unsatisfactory surroundings and [inferior]<sup>593</sup> service. Its work has needed uninterrupted quiet but seldom found it. It has often had to accept uncongenial [meals.]<sup>594</sup> [Yet these needs are important]<sup>595</sup> to the inner research after truth and outer confirmation of its findings. [I]<sup>596</sup> have now reached an age [when]<sup>597</sup> nothing must be grudged to produce the best results.

(269-2) It is true that the destruction, violence and upheaval which have marked the last half century are signs of the liquidation of the old era. This may be painful but at the same time heralds and overlaps the rise of a new era, the Aquarian age.

(269-3) Never in the world's history has there been so much available knowledge, so much teaching, so much information and so much exchange of these things.

(269-4) Most people submit to the conventions and obey the unwritten laws which in the society or the community prevail at the time. The man who refuses to submit or to obey is either manifesting a disordered mind or an unbalanced temperament,<sup>598</sup> or personal courage in being loyal to a high idea or ideal at whatever cost.

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(271-1) If it be snobbish to prefer the best in spirituality, in culture and in art then we must accept the abusive term of snob.

(271-2) During the ebb and flow of human development,<sup>600</sup> moving as it does in a spiral-like course,<sup>601</sup> there are necessarily periods when the human being utters his protest

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<sup>593</sup> "inferior" was typed above the line and inserted with a caret.

<sup>594</sup> Several words were erased from after "meals" but they are illegible. This could be a typist's mistake or an edit by PB (who may have typed this). — TJS '20

<sup>595</sup> Vic Mansfield changed "Yet this task is important" to "Yet these needs are important" by hand.

<sup>596</sup> The original typist deleted "But" from before "I". This could be a typist's mistake or an edit by PB (who may have edited this file). — TJS '20

<sup>597</sup> "when" was typed above the line and inserted with a caret.

<sup>598</sup> Alan Berkowitz inserted a comma by hand.

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<sup>600</sup> Alan Berkowitz inserted a comma by hand.

<sup>601</sup> Alan Berkowitz inserted a comma by hand.

against the experiences to which he is being subjected.

(271-3) In his failure to recognise that he has a higher self and lives under higher laws man prepares many of his troubles and sufferings for himself.

(271-4)<sup>602</sup> Men are enthralled by the illusions of life, the game that it plays with them, the pleasures with which it baits them, but in the end sadness and suffering overtake them if they keep on refusing to look for the realities also.

(271-5) All the signs are here that the world is preparing to enter and has in fact been prepared for some time for the Aquarian age. Not only have there been commotions in Nature and commotions among men, but also there have been commotions in the intellectual world. Every kind of opinion, good and bad, finds expression [nowadays: spiritual,]<sup>603</sup> materialistic, religious, sceptical, atheistical, mystic, philosophic, scientific, artistic – they are all coming up today in all their varieties.

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(273-1) Even if he finds the opinions, beliefs and actions of others repulsive and not to his taste he should experiment at times in the development of tolerance and in the knowledge of human nature. This can be done by entering imaginatively into their history and into their experience until he understands why they think and act as they do. That need not result in the acceptance of their attitudes, but in the comprehension of them.

(273-2) He must allow others the same liberty of thought which he asks for himself, the same freedom of expression [and]<sup>605</sup> the same right to a private opinion, but this is valid only so far as he seeks the common welfare along with his own. If the others do not do so or do so under the form of dangerous illusions which are harmful to society then he has a right to ask for restraints to be put upon them.

(273-3) One may admire those young people who refuse to fall into line with those modern ways of earning a livelihood which they call “the rat race” and who prefer to drop out of it. But merely to drop out in a negative way and do nothing further or

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<sup>602</sup> This para category was marked XII, erased, and then correctly changed to XIII by hand.

<sup>603</sup> Vic Mansfield changed “nowadays. Spiritual” to “nowadays: spiritual” by hand.

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<sup>605</sup> Alan Berkowitz changed a comma to “and” by hand.

constructive about the situation is no advance on the conformists and leads to sloth or idleness. Others have tried to organise the dropouts by groups, into communes where they practice cooperative living. Most of [these]<sup>606</sup> have a short life and are then abandoned, but at least they represent an attempt to be constructive. All this shows that a new kind of economy is needed but has still to be found.

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(275-1) We must admit with deep regret that we have left youth far behind, for old age is too often a solitary and miserable affair. Nevertheless for those who have cultivated their inner resources it has its compensations.

(275-2) The man whose name has become celebrated in certain circles, however limited so that he is to that extent a public figure must beware of the perils that beset his exposed position. He should especially be careful of those who try to draw him into confidential conversation in order to betray his confidence at a later date.

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<sup>606</sup> Alan Berkowitz changed "them" to "these" by hand.

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