

RVLS I

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Editor's Note: RVLS is an acronym for Red Vinyl Large Series, meaning that this document was created on 8½ x 11 paper and stored in a red vinyl binder. The majority of PBs binders and typing is on 6 x 9 paper which was stored in the somewhat smaller binders – of many colours. The final set of binders were purchased by me while working with PB in Switzerland; much to my discomfort he tossed out the battered and well-travelled originals!

RVLS I and II are volumes of very particular importance, for they are amongst the very last writings of PB. While some of the paras were written much earlier, the typing and their arrangement into Categories happened between 1980 and 1981, as the letters at the end of the file indicate. At this time, near the very end of his life (PB died in July 1981), PB was exploring options for his postmortem publications, including possible editing of his work. Consequently, he had several individuals try their hand at improving or clarifying his statements – or at least cleaning up the typos and grammatical mistakes. In the end, he did not specifically designate anyone as his posthumous editor, though he did delegate handling the posthumous publication of his writings to Paul (“Randy”) Cash, Ed McKeown, and myself.

However, before he gave up on the idea of a single editor he used a few notebooks as test environments for various individuals. In the case of the RVLS binders, PB invited five people to try their hand at proofreading and editing his paras. They were Dr. Vic Mansfield, his wife Elaine Mansfield, Dr. Alan Berkowitz (now Micha-el), my wife Devon Cottrell (then Smith), and myself – all longtime students of Anthony Damiani. To add to the resultant mare's nest of competing editorial actions, PB also edited some of the paras in this file, so there are many pages – and even some paras – which have three or four different editors, not always in agreement with each other! We have done our best to identify the handwriting of these individuals, a process hampered by the deaths of Dr. Mansfield and Devon Cottrell. For the most part I have been able to differentiate all the different handwritings, and these are noted in the footnotes. There are many edits which involve the addition or deletion of commas – and those are often hard to specifically identify their author; in those cases I have either guessed or inferred from the context of the pages (e.g. if Devon had edited the preceding and following pages, I presumed those commas to be hers as well). The chronology is not necessarily a helpful guide to whose work should be given precedence, however here it is for what it's worth: Tim and Devon edited this while in Switzerland and in consultation with PB in whose apartment this work was done. Dr. Alan Berkowitz also made his edits whilst with PB in Switzerland, after Tim and Devon had left. The Mansfields edited these pages in Ithaca, New York, some months later – and then the pages were sent once again to Tim and Devon as the letters at the end of this file suggest. We have included our table of who wrote on which pages at the end of this document.

The way the pages got made adds to the fun: there were a number of original typed files

that had uncategorized paras on them. This was their normal state, as at this time PB did not assign a category at the time of handwriting the paras; he left that task to a later date when he would go through a batch of typed paras and sort them in one go. In this case either PB or myself in consultation with him marked down the New Category each para was to go in – and then each original typed batch was cut into strips and glued on to the larger pages which now comprise the RVLS volumes. PB did this to allow greater room for our editorial efforts, and also it allowed him to experiment with his new Category system, which was not at all in the same order as the old Category system he had used for decades. There are pages from at least three and probably nearer seven or eight different sets of typed-up paras taken from their 6 x 9 pages and glued onto the new 8½ x 11 pages – and then edited or proofread. The result is chronological chaos – or simply PB’s last experiment with students. The ideas are clear, and the grammatical quirks or mishaps are no different from those found in earlier works; his age and illness shows in the shaky handwriting, but there was nothing shaky about his mind or his presence. These volumes, the only ones created using his new order, are worthy of critical attention and also a degree of reverence for a fearlessly wise man, willing to reinvent himself again and again throughout his life, whenever a new vision challenged him to do so. This was the final vision – of a new book, but it took a different form – the posthumous “Notebooks of Paul Brunton” which applied the order found here to his earlier writings, as he had requested we do.

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

1¹

I

(1-1)² In man,³ Heaven and Earth unite. He is free to enjoy the one or the other. The first leads to peace of mind, the second ties him to the ego’s wheel. Whoever sincerely wants access to divinity may find it,⁴ but he must [make the first move.]⁵

(1-2) How long can a man withstand this silent call of the god within him? As long as

¹ Devon inserted “1” at the top of the page by hand.

² The paras in this document are unnumbered, unless otherwise specified.

³ Vic Mansfield inserted comma by hand.

⁴ Vic Mansfield changed colon to comma by hand.

⁵ Vic Mansfield changed “begin the moves” to “make the first move” by hand.

his hopes and desires can find some measure of satisfaction in the world;⁶ as long as frustration does not crush them,⁷ or until destiny itself overrides his indifference and compels him to heed it.

(1-3) He who meets for the first time the challenge [in]⁸ an adept's eyes, meets his fate,⁹ did he but know it. For he is at once presented subconsciously with a choice between two courses:¹⁰ the one leading to a higher kind of life and aim, the other continuing on normal lines.

(1-4) Those who are not satisfied with the ordinary and obvious meaning which life holds, with physical survival alone, may hope.

2¹¹

I

3¹²

I

(3-1) When so much comes within mortal scope,¹³ can we - dare we - ignore so high a truth, avoid so significant an encounter?

(3-2) Not many ordinary persons come to this quest. In their various ways they are usually special persons.

(3-3) To venture so far afield from the common way and yet keep quite sane [and]¹⁴ practical,¹⁵ and not become a human oddity, a social freak, is something indeed.

(3-4) Is it only for a chosen few?

(3-5) The Quest has different attractions for different people. Some find that it replaces the very ordinariness of their lives by exotic, unusual, even dramatic ideas [or]¹⁶ experiences. Some draw near because of its promise of help sorely needed to cover up

⁶ Vic Mansfield changed colon to semicolon by hand.

⁷ Vic Mansfield changed colon to comma by hand.

⁸ Vic Mansfield deleted "of what is" before "in" by hand.

⁹ Vic Mansfield inserted comma by hand.

¹⁰ Vic Mansfield changed semicolon to colon by hand.

¹¹ Blank page

¹² Devon inserted "2" at the top of the page by hand.

¹³ TJS 1980 inserted comma by hand.

¹⁴ Vic Mansfield deleted comma and inserted "and" by hand.

¹⁵ Vic Mansfield inserted comma by hand.

¹⁶ TJS in 1980 changed "ideas, even" to "ideas or" by hand.

their weaknesses. Others need its intellectual concepts to support their withdrawal from orthodoxy. Still others are delighted to get its help in the re-interpretation of orthodoxy, and in its reasonable replies to reasonable questions.

4¹⁷

I

5¹⁸

I

(5-1) It is wrong to look upon this quest as one for semi-lunatics, emotionally [disturbed]¹⁹ persons,²⁰ or gullible,²¹ brainless miracle-hunters. It is not a place for the deposit of sicknesses, troubles,²² and deficiencies. Such things must be taken elsewhere for repair.

(5-2) Disenchanted with celebrities and disillusioned with the world, they will be more inclined to turn in the end towards the divinity within themselves, to trust its first faint leadings on Jesus' assurance [that]²³ "The Kingdom of Heaven is within you!" Such independence is outwardly a lonely path,²⁴ but with patience it will prove not less satisfying.

(5-3) A ripple of interest is not the same as a wave.

(5-4) Is the Truth only for seekers and not for the masses?

6²⁵

I

7²⁶

I

(7-1)²⁷ Does everyone have the right to know this truth? Yes and no. Yes – because all

¹⁷ Blank page

¹⁸ Devon inserted "3" at the top of the page by hand.

¹⁹ Devon changed "messed up" to "disturbed" by hand.

²⁰ Devon inserted comma by hand.

²¹ Devon inserted comma by hand.

²² Devon inserted comma by hand.

²³ Vic Mansfield changed "Jesus assurance" to "Jesus' assurance that" by hand.

²⁴ Vic Mansfield inserted comma by hand.

²⁵ Blank page

²⁶ Devon inserted "4" at the top of the page by hand.

²⁷ TJS in 1980 deleted para number "IV" by hand.

men must do so in the end as a part of the fulfilment of life's purpose. No - when they are as yet uninterested in it and unable or unwilling to receive it.

(7-2) We grip so strongly on the timed life, with its pressures and turmoils, that we do not find the secret way to utter peace of mind - perhaps do not even know of its existence.

(7-3) It seems too far away from common human feeling, too inaccessible to [the]²⁸ common human capacity for thinking.

(7-4) If some are to be aroused to its importance they must first be given something of its meaning.

8²⁹

I

9³⁰

I

(9-1) Time-backed and earth-bound as he is,³¹ it is not surprising that he often tries to evade the Quest, to ignore it in various ways,³² such as always keeping busy trying to fulfil increasing ambition, cultivating scepticism disguised as "practicality,"³³ or demanding instant and demonstrable proofs. But most often he deflects the thoughts of it or changes the conversation abruptly. The very idea makes him nervous if pursued by himself or others. [He is]³⁴ uneasy at the thought of higher laws to be obeyed. [He is]³⁵ fearful of what [he] will be [asked]³⁶ to do and of the discipline to be practised.

(9-2) They need first to discover that they are on the wrong road. Out of the distress or frustration following it may arise the search for a right one.

(9-3) Believe in the higher Self and look up to it.

10³⁷

²⁸ TJS in 1980 inserted "the" by hand.

²⁹ Blank page

³⁰ Devon inserted "5" at the top of the page by hand.

³¹ TJS in 1980 inserted comma by hand.

³² TJS in 1980 inserted comma by hand.

³³ TJS in 1980 inserted comma by hand.

³⁴ TJS in 1980 changed "They are" to "He is" by hand.

³⁵ TJS in 1980 changed "They are" to "He is" by hand.

³⁶ TJS in 1980 changed "will be asked from them" to "he will be asked" by hand.

³⁷ Blank page

(11-1) Even if his quest ends in total failure (which it cannot do) the ideals and ideas it involves will have left some impress on his character, for they are faint reverberations of whispers from his higher being.

(11-2) These truths may come to him in bits and pieces,³⁹ and years may pass before they begin to fit together properly.

(11-3) I know that this free, uncommitted kind of approach is quite unsuited to most persons who feel and seek and expect to find some kind of definite structured course of training or guidance. Their way is proper and suited to them. I can help them but little;⁴⁰ I cannot be a personal guide to anyone.

(11-4) Those who were awakened by this reading could then look elsewhere for the personal guidance they [seek.]⁴¹

(13-1) If⁴⁴ a seeker finds no one in his surroundings, contacts, or society, near enough to his level of spiritual interests, then he must accept his loneliness,⁴⁵ because he has

³⁸ Devon inserted "6" at the top of the page by hand.

³⁹ TJS in 1980 inserted comma by hand.

⁴⁰ TJS in 1980 changed colon to semicolon by hand.

⁴¹ TJS in 1980 inserted "seek" by hand in the blank space left by the original typist (indicating that the typist couldn't read his writing).

⁴² Blank page

⁴³ Devon inserted "7" at the top of the page by hand.

⁴⁴ This para was heavily edited by Vic Mansfield. It originally read: "If a seeker finds no one in his surroundings, contacts, or society, near enough to his level of spiritual interests, then he must accept his loneliness because he has chosen to draw away from the common preoccupation. For a man must go his own way. This needs courage. But it also needs wisdom. If his course is wrongly set, he arrives at disaster. If he lacks knowledge, intuition, intellect - whose combination I call wisdom intelligence - then he must seek to develop them, work for them. Meanwhile he can take help from guides and books. But still go his own way."

⁴⁵ Vic Mansfield inserted comma by hand.

chosen to draw away from the common preoccupation. For a man must go his own way,⁴⁶ [which means the way of the working philosopher.]⁴⁷ This needs courage, but⁴⁸ it also needs wisdom. If his course is wrongly set, he arrives at disaster. If he lacks [higher]⁴⁹ knowledge, [intuitional feeling, meditational experience, higher and lower]⁵⁰ intellect, – whose combination I call wisdom [or]⁵¹ intelligence – then he must seek to develop them, work for them. Meanwhile,⁵² he can take help from [personal] guides and [superior]⁵³ [books.]⁵⁴

(13-2) Since each man appears differently from other men, there need be no surprise if he thinks differently too.

(13-3) “So many teachers come to us with their doctrines. Who of them is right and who is wrong?” Gautama was asked. “Not because you think ‘Our teacher is one to whom great deference is due,’ should you accept a doctrine,” was the answer.

14⁵⁵

I

15

I

(14-1) [In⁵⁶ order to be a working philosopher, a man must go his own way. This demand for individuality requires courage and wisdom.⁵⁷ If he lacks higher knowledge, intuitional feeling, and intellect – whose combination [is]⁵⁸ wisdom⁵⁹ – then he must seek to develop them [and this demands]⁶⁰ work. Meanwhile, he can take help from personal guides and superior books. Without wisdom,⁶¹ or at least genuine efforts

⁴⁶ Vic Mansfield changed period to comma by hand.

⁴⁷ Vic Mansfield inserted “which means the way of the working philosopher” by hand.

⁴⁸ Vic Mansfield changed “courage. But” to “courage, but” by hand.

⁴⁹ Devon Smith inserted “higher” by hand.

⁵⁰ Vic Mansfield changed “intuition” to “intuitional feeling, meditational experience, higher and lower” by hand.

⁵¹ Vic Mansfield inserted “or” by hand.

⁵² Vic Mansfield inserted comma by hand.

⁵³ Vic Mansfield inserted “personal” and “superior” by hand.

⁵⁴ Vic Mansfield deleted “but still go his own way” after “books.” by hand.

⁵⁵ Blank page

⁵⁶ This page was entirely handwritten by PB himself.

⁵⁷ PB himself changed “Wisdom” to “wisdom” by hand.

⁵⁸ PB himself changed “I call” to “is” by hand.

⁵⁹ PB himself changed “Wisdom” to “wisdom” by hand.

⁶⁰ PB himself inserted “and this demands” by hand.

⁶¹ PB himself changed “Wisdom” to “wisdom” by hand.

to work towards it, his course [could]⁶² be wrongly set and he [could]⁶³ arrive at disaster.]

16⁶⁴

I

17⁶⁵

I

(17-1) To seek knowledge from unprejudiced sources⁶⁶ is a [rule]⁶⁷ hard to fulfil,⁶⁸ because such sources are rare. The next best thing is to be an unprejudiced seeker, and this is the ideal I have tried to follow. Sectarianism is everywhere,⁶⁹ because institutions and organisations are everywhere. There is a better chance for the truth seeker [when flying the flag of independence.]⁷⁰

(17-2) If a man wants to pursue an independent life, to be non-conformist where conscience demands it and intelligence commands it, he must learn to be tough.

(17-3) The uniqueness of each person is emphasised by the differences which separate him from his fellows.

18⁷¹

I

19⁷²

I

(19-1) The seekers are to be found at different levels and are attracted by different approaches according to their different intellectual development, emotional

⁶² PB himself changed "can" to "could" by hand.

⁶³ PB himself changed "can" to "could" by hand.

⁶⁴ Blank page

⁶⁵ Devon inserted "8" at the top of the page by hand.

⁶⁶ Vic Mansfield deleted comma after "sources" by hand.

⁶⁷ Vic Mansfield changed "(role - rule?)" to "rule" by hand.

⁶⁸ Vic Mansfield inserted comma by hand.

⁶⁹ Vic Mansfield inserted comma by hand.

⁷⁰ Vic Mansfield changed "But by flying the flag of independence, there is a better chance for the truth seeker." to "There is a better chance for the truth seeker when flying the flag of independence." by hand.

⁷¹ Blank page

⁷² Devon inserted "9" at the top of the page by hand.

temperaments, moral capacities,⁷³ and intuitional sensitivity.

(19-2) An inner life not entirely directed by or dependent on another person is an adult one. No one is such who has to seek another's approval of his actions or shrinks from disapproval of them.

(19-3) If people only knew what they could do for themselves, they would not run hither and thither looking for vicarious salvation through another person.

20⁷⁴

I

21⁷⁵

I

(21-1) Many will dispute this possibility, but it is certainly possible for your higher self to guide and instruct you directly – through and within yourself. It⁷⁶ is not an existence far apart from yourself.

(21-2) The enlightenments did not draw to a close in any particular century of the past, even though they must necessarily have been comparatively few at any time. They are,⁷⁷ even in the present century.

(21-3) He does not, unless he prefers, have to join any institution or get any instructor.

(21-4) We must be prepared in advance not to expect too much from human institutions, for the simple reason that they are administered [by]⁷⁸ or composed of human beings, that neither they nor the institutions are perfect, that any claim to the contrary is a roseate dream, any belief in the affirmative is naive,⁷⁹ and the person holding it is inexperienced.

22⁸⁰

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23⁸¹

⁷³ Vic Mansfield inserted comma by hand.

⁷⁴ Blank page

⁷⁵ Devon inserted "10" at the top of the page by hand.

⁷⁶ Vic Mansfield changed "For it" to "It" by hand.

⁷⁷ Vic Mansfield changed dash to comma by hand.

⁷⁸ Vic Mansfield inserted "by" by hand.

⁷⁹ "naïve" in the original; Vic Mansfield inserted comma by hand.

⁸⁰ Blank page

(23-1) It is unwise to make oneself join any group or society, or force discipleship with any teacher where no affinity is felt, however much others – relatives, friends,⁸² or acquaintances – try persuasion.

(23-2) They want to join, [as]⁸³ it gives a feeling of being under group protection.

(23-3) Those who join one group and later move to several others by turns may be rounding out their knowledge and experience, making them more complete, and not merely exhibiting a flighty temperament.

(23-4) It would be well if young aspirants took a sufficiently long time [in a general survey]⁸⁴ course in comparative religion and metaphysics before they settle down to some kind of a choice. They should first come to such a clearness.

24⁸⁵

I

25⁸⁶

I

(25-1) But if he must stand aloof to live his own way, with his own free thoughts, it remains a benevolent,⁸⁷ amiable independence. He wishes all beings well⁸⁸ while knowing they receive, suffer or enjoy the results of their own [physical,]⁸⁹ emotional,⁹⁰ or mental [action.]⁹¹

(25-2) Even as a seeker he keeps his freedom and never becomes a member of any group.

⁸¹ Devon inserted "11" at the top of the page by hand.

⁸² Vic Mansfield inserted commas by hand.

⁸³ Vic Mansfield changed "also being" to "as" by hand.

⁸⁴ Vic Mansfield changed "to let their attention float through a" to "in a general survey" by hand.

⁸⁵ Blank page

⁸⁶ Devon inserted "12" at the top of the page by hand.

⁸⁷ Vic Mansfield inserted comma by hand.

⁸⁸ Vic Mansfield deleted comma after "well" by hand.

⁸⁹ Vic Mansfield deleted "doing," before "physical" by hand.

⁹⁰ Vic Mansfield inserted commas after "physical" and "emotional" by hand.

⁹¹ Vic Mansfield inserted "action." by hand.

(25-3) It escapes pushing into recognisable and separate divisions, definitions,⁹² or groups.

(25-4) If the distant goal of this quest is the discovery of true being,⁹³ this does not exclude and ought not to exclude the fullest growth of the human being,⁹⁴ the widest realisation of his best capacities,⁹⁵ making patent what is latent.

26⁹⁶

I

27⁹⁷

I

(27-1) The soul is there in every man,⁹⁸ however much he has denied it in belief and rejected it in conduct.

(27-2) He must learn to look inward, which is the contrary of what he (and most persons) is likely to have inherited by birth or acquired from society.

(27-3) It is possible to bring this truth within the mind's sight but not within the will's reach;⁹⁹ in this matter each man must do his own work. Whoever offers him a free redemption plays God.

(27-4) The Quest is a veritable re-education of the self, leading in its turn to a noble transcendence of the [self.]¹⁰⁰

28¹⁰¹

I

29¹⁰²

⁹² Vic Mansfield inserted comma by hand.

⁹³ Vic Mansfield inserted comma by hand.

⁹⁴ Vic Mansfield inserted comma by hand.

⁹⁵ Vic Mansfield inserted comma by hand.

⁹⁶ Blank page

⁹⁷ Devon inserted "13" at the top of the page by hand.

⁹⁸ TJS in 1980 changed "many" to "man" and inserted comma by hand.

⁹⁹ TJS in 1980 changed colon to semicolon by hand.

¹⁰⁰ Vic Mansfield inserted a question in the margin next to this para by hand, but it was later erased. It appears to have read "Should personality be used rather than "self," since self = atman in Advaita?" in the original.

¹⁰¹ Blank page

¹⁰² Devon inserted "14" at the top of the page by hand.

(29-1) Even if a man comes to the conclusion that the purpose of this quest is too high for him and therefore beyond his realisation, he need not throw it up. For [there is]¹⁰³ one triumph he may count upon as a possibility,¹⁰⁴ and that is moving in the correct direction.

(29-2) Those who do not understand that true development is self-development will look for, even demand, a guru's "magic,"¹⁰⁵ as they believe it to be. This will lead them to frequent his vicinity or even live in it permanently, in order to be more or less constantly under his mesmeric influence. Thus they come to depend increasingly on an outside source – another person – and remain [undeveloped.]¹⁰⁶

30¹⁰⁷

I

31¹⁰⁸

I

(31-1) [The¹⁰⁹ meditational aspect of the quest, one of its most important parts, is like a spiral; it goes down deeper and deeper, circling all the while, as in advancing from the level of "the world is Maya," casting off the illusory, to "the world is Brahman, the Real." Growth occurs¹¹⁰ with each circulation and further penetration; it is a repetition of the same cycle, but on a deeper level.]

(31-2) The Good, the True, and the Beautiful await¹¹¹ us. Much time may pass before we develop [the]¹¹² Self and learn by experience to recognise this truth, but in the end it will be done.

(31-3) He must find a teaching which responds to his [personal]¹¹³ need or, if he wants

¹⁰³ Vic Mansfield inserted "there is" by hand.

¹⁰⁴ Vic Mansfield inserted comma by hand.

¹⁰⁵ Vic Mansfield inserted comma by hand.

¹⁰⁶ Vic Mansfield changed "ungrown" to "undeveloped" by hand.

¹⁰⁷ Blank page

¹⁰⁸ Devon inserted "15" at the top of the page by hand.

¹⁰⁹ This para was entirely handwritten by Vic Mansfield.

¹¹⁰ In the original the word appears to be "accures," which could be a misspelling of either "occurs" or "accrues" or something else entirely; we have chosen "occurs" as the most likely. – TJS 2020

¹¹¹ Vic Mansfield changed "awaits" to "await" by hand.

¹¹² Vic Mansfield inserted "the" by hand.

¹¹³ This is probably Vic Mansfield who deleted "own" before "personal" by hand. – TJS 2020

one, a teacher with whom there is some personal affinity.

(31-4) How much [right and]¹¹⁴ how much wrong [is there]¹¹⁵ in their statements, counsel,¹¹⁶ or leadership? It is your responsibility if you accept it.

32¹¹⁷

I

33¹¹⁸

I

(33-1) It is the common way to demand entry into enlightenment through someone else. This renders it needful to make clear that nobody, not even the best of gurus, can bestow final and lasting realisation – a glimpse is the most he can possibly pass on,¹¹⁹ and there are not many with that capacity. Even [in such cases, his]¹²⁰ disciples must work diligently and win it themselves.

(33-2) In so far as he lets his happiness depend on another person and loses his independence, he becomes weakened. Even if the other gives him knowledge or love or support,¹²¹ he should still not cease to look within as deeply as he can for the idyllic Peace.

(33-3) These disciples assume so much;¹²² such as,¹²³ that [the]¹²⁴ guru knows everything about them, what they should do in their particular and private situations, [and]¹²⁵ everything about everything.

34¹²⁶

I

35¹²⁷

¹¹⁴ Devon changed “right,” to “right and” by hand.

¹¹⁵ Devon changed “there is” to “is there” by hand.

¹¹⁶ Devon inserted comma by hand.

¹¹⁷ Blank page

¹¹⁸ Devon inserted “16” at the top of the page by hand.

¹¹⁹ Devon inserted comma by hand.

¹²⁰ Devon inserted “in such cases, his” by hand.

¹²¹ Vic Mansfield inserted comma by hand.

¹²² Vic Mansfield changed comma to semicolon by hand.

¹²³ Vic Mansfield inserted comma by hand.

¹²⁴ Vic Mansfield inserted “the” by hand.

¹²⁵ Vic Mansfield inserted “and” by hand.

¹²⁶ Blank page

(35-1) [The]¹²⁸ disciples exert so much pressure and encouragement on the guru to do what he cannot do for [them that]¹²⁹ they go on believing their own desires in the matter, that is their ego, rather than him. They think he can give them total protection against risks, perils,¹³⁰ and falls on the spiritual path. That is impossible, said Maharshi.¹³¹ [The guru]¹³² is not omniscient and not almighty. He is still a limited human being. Why [force]¹³³ him into accepting a false position?

(35-2) When trusting souls give themselves over to such unreliable guides they will [sooner or later]¹³⁴ receive disagreeable lessons.

(35-3) They are dangerous to themselves and much more [so]¹³⁵ to their disciples.

36¹³⁶

I

37¹³⁷

I

(37-1) [There are many ways to undermine the student-guru relationship:]¹³⁸ if the guru is put upon an unreachable pedestal,¹³⁹ if he is turned into a god and his humanness is denied, [or]¹⁴⁰ if the guru is believed to be perfection [itself.]¹⁴¹ The [possibility]¹⁴² for

¹²⁷ Devon inserted "17" at the top of the page by hand.

¹²⁸ Vic Mansfield wrote a question about the following para at the top of the page by hand, then erased it. It appears to read: "Is it worth making the distinction between the {illegible} the spiritual friend or outer guide, and the guru or inner guide, which can also be manifested outwardly?" The illegible word looks like it has about 10 characters and ends in "-mitra."

¹²⁹ Devon changed "them. That" to "them that" by hand.

¹³⁰ Devon inserted commas after "risks" and "perils" by hand.

¹³¹ "Maharishee" in the original

¹³² Vic Mansfield changed "He" to "the guru" by hand.

¹³³ Vic Mansfield changed "betray" to "force" by hand.

¹³⁴ Devon changed "soon or late" to "sooner or later" by hand.

¹³⁵ Devon inserted "so" by hand.

¹³⁶ Blank page

¹³⁷ Devon inserted "18" at the top of the page by hand.

¹³⁸ Vic Mansfield changed "If" to "There are many ways to undermine the student-guru relationship: if" by hand.

¹³⁹ Vic Mansfield inserted comma by hand.

¹⁴⁰ Vic Mansfield inserted ", or" by hand.

¹⁴¹ Vic Mansfield deleted the following after "itself" by hand: "and the disciple is continuously aware of [an] inferiority complex in the guru's [presence, then] the relationship between them will become an artificial one, and the end result will be a mixture of good and bad." Additional

perfection in any man [is a debatable point.]¹⁴³

(37-2) If a man has to go to India to find peace of mind,¹⁴⁴ then he may lose it again when he leaves India. The same is just as true if he has to stay around a guru for the same purpose.

38¹⁴⁵

I

39¹⁴⁶

I

(39-1) Some persons, deprived of their guru by [a]¹⁴⁷ sudden change of circumstance, or by death, have found themselves bewildered, at a loss, or even [collapsed with a]¹⁴⁸ nervous breakdown.

(39-2) Let not the guru get in the way of the student when the latter is ready to try his wings, make the first flight of a grown-up,¹⁴⁹ and begin to be an individual.

(39-3) The animal which at a certain age deserts its offspring to force them into self-reliance is like the rare guru who tells the overstayed learner it is time to leave.

40¹⁵⁰

I

41¹⁵¹

I

(41-1) The possession of such power and influence, although it is directly limited to spiritual matters, is indirectly manifested in worldly matters too; for men have to live

edits by hand before the deletion were inserting “an” before “inferiority”; changing “presence then” to “presence. Then”; and inserting a comma after “one.”

¹⁴² Vic Mansfield changed “demand” to “possibility” by hand.

¹⁴³ Vic Mansfield changed “can never become fully satisfied and can only lead to disappointment, or at least a partial disappointment” to “is a debatable point” by hand.

¹⁴⁴ Vic Mansfield inserted comma by hand.

¹⁴⁵ Blank page

¹⁴⁶ Devon inserted “19” at the top of the page by hand.

¹⁴⁷ Devon inserted “a” by hand.

¹⁴⁸ Devon changed “in a collapsed” to “collapsed with a” by hand.

¹⁴⁹ Devon inserted both commas by hand.

¹⁵⁰ Blank page

¹⁵¹ Devon inserted “20” at the top of the page by hand.

and act in the world. He will gain more esteem as a teacher, and certainly as a leader, who is known to be honourable, conscious of his responsibilities¹⁵² and obligations, [whose]¹⁵³ character is well-balanced and whose promises are solid, whose statements are backed by facts, and whose doctrines are worthy of trust.

(41-2) One advantage [of]¹⁵⁴ having a personal teacher is that, to some extent, you can watch his mind work.

(41-3) His desire to express individual views, character,¹⁵⁵ and personality must be respected so long as he does not try to impose them aggressively or tyrannically on others.

42
I

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

43¹⁵⁶
II

(43-1) The man who sets out on this quest sets out on a total discipline, one in which body, mind, feeling,¹⁵⁷ and will concur.

(43-2) This inner detachment from the world comes but slowly, so deep are the roots of desire. The young who value freedom to the point of rejecting home, parents, family, society, education,¹⁵⁸ and tradition should enquire more deeply into what freedom is.

(43-3) If moral instruction and spiritual direction fail to lead a person on the right self-controlled course, then troubles, sufferings, shocks,¹⁵⁹ and scares may have to do so. Sooner or later he will have to surrender himself to strict principles, the sooner the pleasanter in the end.

¹⁵² Devon deleted comma after "responsibilities" by hand.

¹⁵³ "whose" was typed above the line and inserted with a caret.

¹⁵⁴ Devon changed "about" to "of" by hand.

¹⁵⁵ Devon inserted comma by hand.

¹⁵⁶ Devon inserted "21" at the top of the page by hand.

¹⁵⁷ Devon inserted comma by hand.

¹⁵⁸ Devon inserted comma by hand.

¹⁵⁹ Devon inserted comma by hand.

44¹⁶⁰
II

45¹⁶¹
II

(45-1) The awakening of inner forces ought not be attempted without an accompanying attempt to fortify character and guard against weakness.

(45-2) It is not enough to search for truth. One must also possess, or acquire, the ability to find it.

(45-3) He should take any approach which appeals to him, if it is morally worthy, and try to use what he can of it.

(45-4) In purifying character and ennobling conduct, by deepening knowledge and practising detachment, we come closer to God.

(45-5) But is it possible by mere will, by simple command alone,¹⁶² to make actual what is so far only potential?

46¹⁶³
II

47¹⁶⁴
II

(47-1) Development can be made, consciousness refined, [and]¹⁶⁵ thoughts brought more and more under control¹⁶⁶ by anyone who will take the trouble. The disciplinary requirements are not too stern. The measure of his success changes according to several factors. But in its fuller size, the effort must be both wider and deeper.

(47-2) Through this way of self-development each person will get what he - and not someone else - needs. It will be [suited to]¹⁶⁷ his affinity, [character,]¹⁶⁸ temperament,¹⁶⁹

¹⁶⁰ Blank page

¹⁶¹ Devon inserted "22" at the top of the page by hand.

¹⁶² Devon inserted comma by hand.

¹⁶³ Blank page

¹⁶⁴ Devon inserted "23" at the top of the page by hand.

¹⁶⁵ Vic Mansfield inserted "and" by hand.

¹⁶⁶ Vic Mansfield deleted comma after "control" by hand.

¹⁶⁷ Vic Mansfield inserted "suited to" by hand.

¹⁶⁸ Vic Mansfield deleted "suited his" before "character" by hand.

and vibration.

(47-3) He need not worry about the unfamiliarity, the strangeness [or]¹⁷⁰ the seeming difficulty of all this alien area,¹⁷¹ but start from just where and as he finds himself.

(47-4) Even his ordinary and necessary everyday acts can either help or at least express his quest, his self-training for it.

48¹⁷²

II

49¹⁷³

II

(49-1) [He must]¹⁷⁴ remake his life by the quest's light.¹⁷⁵

(49-2) It is not for futile dreamers nor neurotics seeking some guru's shoulders to lean on for the remainder of their years. There exist plenty of cults willing or eager to serve them. It is for those who understand there is real work to be done by, on, for, and within themselves.

(49-3) The high value of secrecy in preparation and surprise in attack is well known to those who plan military operations skilfully. But those who want to succeed with their efforts for a higher kind of life can also profitably use these two approaches.

(49-4) Not by ignoring unpleasant truths or by evading hard ones can [a]¹⁷⁶ quester's chosen course [be lived.]¹⁷⁷

(49-5) It is not enough to plead that times are different and circumstances have changed so that unworldly ways of [thought, action,]¹⁷⁸ and life are [inappropriate.]¹⁷⁹ This is really a defence mechanism of those who want their quest made easy.

¹⁶⁹ Vic Mansfield inserted comma by hand.

¹⁷⁰ Vic Mansfield deleted comma after "strangeness" and changed "and" to "or" by hand.

¹⁷¹ Vic Mansfield inserted comma by hand.

¹⁷² Blank page

¹⁷³ Devon inserted "24" at the top of the page by hand.

¹⁷⁴ TJS in 1980 inserted "He must" by hand.

¹⁷⁵ TJS in 1980 inserted period by hand.

¹⁷⁶ TJS in 1980 deleted "be" before "a" by hand.

¹⁷⁷ TJS in 1980 inserted "be lived" by hand.

¹⁷⁸ Vic Mansfield changed "thought and action" to "thought, action," by hand.

¹⁷⁹ Vic Mansfield changed "out" to "inappropriate" by hand.

(51-1) Stagnation may be mistaken for contentment or resignation.

(51-2) An internal drama develops when a man seeks to be and do what one part of him is unwilling to seek and do.

(51-3) A deeply shaming past cannot be pushed aside, but it can be transcended by learning to live on a superior level.

(51-4) He [should try]¹⁸² to put himself into the future and look back on this present period.

(51-5) He is willing to take himself as he is; he finds at the same time that he must aim higher than he is.

(51-6) This dismal way of [life, bare (in the name of simplicity) of]¹⁸³ all art's offerings,¹⁸⁴ does not necessarily promote spirituality.

(53-1) (Long Path) The image which the [aspirant on the long path is provided with]¹⁸⁷ is usually superior to the model, but after a period on the Long Path it may become

¹⁸⁰ Blank page

¹⁸¹ Devon inserted "25" at the top of the page by hand.

¹⁸² TJS in 1980 inserted "should try" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

¹⁸³ TJS in 1980 changed "life bare, in the name of simplicity, of" to "life, bare (in the name of simplicity) of" by hand.

¹⁸⁴ TJS in 1980 inserted comma by hand.

¹⁸⁵ Blank page

¹⁸⁶ Devon inserted "26" at the top of the page by hand.

¹⁸⁷ Vic Mansfield changed "ordinary person fashions of himself" to "aspirant on the long path is provided with" by hand.

inferior to it. Why? Because he now has an ideal figure [which]¹⁸⁸ he can't match.¹⁸⁹

(53-2) The Long Path people who reached this condition tend to become too self-accusatory.

(53-3) The long path follower takes himself too seriously.¹⁹⁰

(53-4) Why should he burden himself with unneeded things when experience shows that they may become troublesome burdens?

(53-5) [The]¹⁹¹ Long Path is an extended self-criticism.¹⁹² The Long Path cannot of itself bring him to God, but it can remove obstacles, straighten warpings.

54¹⁹³

II

55

II

(55-1) [The]¹⁹⁴ image of the sought-after goal which the aspirant is taught to strive for may, after a certain effort in trying to attain it, require revision downward. It may need adjustment to become more in alignment with the reality of his present state of development. The most important point is to get the right direction towards a noble goal, his higher self.]

56¹⁹⁵

II

57¹⁹⁶

II

¹⁸⁸ TJS in 1980 inserted "which" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

¹⁸⁹ Vic Mansfield inserted "see note" in the right margin next to this para, presumably referring to para 55-1, handwritten on an attached page.

¹⁹⁰ Vic Mansfield inserted period by hand.

¹⁹¹ Devon inserted "The" by hand.

¹⁹² Devon changed "Self-criticism" to "self-criticism" by hand.

¹⁹³ Blank page

¹⁹⁴ Vic Mansfield inserted this entire para by hand. It is referenced by para 53-1, with "see note."

¹⁹⁵ Blank page

¹⁹⁶ Devon inserted "27" at the top of the page by hand.

(57-1) Even if his acquirement in control of the self is not complete, it is still something well worth attaining.

(57-2) Those who take their studies in this furthering of consciousness too solemnly, too heavily,¹⁹⁷ and too far from the common and common-sense realities of living need to make a readjustment, to return to the higher naturalness.

(57-3) Long Path [is]¹⁹⁸ the ladder¹⁹⁹-climbing path. [Shorter]²⁰⁰ Path – the [path.]²⁰¹

(57-4) [Let]²⁰² [there be a frequent return to meditation or remembrance]²⁰³ (and return to) the [ultimately]²⁰⁴ True, the Supremely important, the Absolute Real.²⁰⁵

58²⁰⁶

II

59²⁰⁷

II

(59-1) Such needs are clearly present but their satisfaction painfully absent. He must confess his weakness, his inability to do what he ought to do.

(59-2) Be and behave grown-up, not childish. Understand something of yourself, your character, your strengths and weaknesses. Find and keep a balance, a common-sense and a sanity. Value good health, good diet, good manners. Develop yourself, your talents, your knowledge, your calm.

(59-3) These things are necessary to [the]²⁰⁸ preparation course which precedes the work for enlightenment,²⁰⁹ but of themselves they are not enough. They need the completion

¹⁹⁷ Devon inserted comma by hand.

¹⁹⁸ PB himself changed dash to “is” by hand.

¹⁹⁹ Devon changed “Ladder” to “ladder” by hand.

²⁰⁰ PB himself changed “Short” to “Shorter” by hand.

²⁰¹ PB himself deleted “one-leap” before “path” by hand.

²⁰² Vic Mansfield deleted “Convert Class XVII Long Path to Yoga way, Preparation Path. The Short Path to (Advaitic) Philosophic practice.” before “Let” by hand.

²⁰³ Vic Mansfield changed “it be constant meditation” to “there be a frequent return to meditation or remembrance” by hand.

²⁰⁴ Devon changed “ultimate” to “ultimately” by hand.

²⁰⁵ Devon inserted period and deleted parentheses around this para by hand.

²⁰⁶ Blank page

²⁰⁷ Devon inserted “28” at the top of the page by hand.

²⁰⁸ TJS in 1980 inserted “the” by hand.

²⁰⁹ TJS in 1980 inserted comma by hand.

of certain other things.

60²¹⁰

II

61²¹¹

II

(61-1) If you wish,²¹² call it self-making – this process of using one’s own mental powers, one’s own emotional energies, to actualise the new being that is his best self. It does not seek like a mendicant for free transformation by another person, a guru. It makes use of the highest kind of imagination, [a]²¹³ deeply relaxed suggestive visualisation. Whatever is called for to bring on enlightenment exists within himself already,²¹⁴ but it is latent and undeveloped. By study, exercise,²¹⁵ and practice [the aspirant]²¹⁶ can be his own teacher. Sooner or later he will have to take this work into his own hands. The notion that someone else can or will do it all for him is delusory, the belief that a guru can absolve his duty is adolescent wishful thinking. If the result is to have

62²¹⁷

II

63²¹⁸

II

(continued from the previous page) any lasting value, it must be self-wrought,²¹⁹ or in the end the aspirant will have to start again, use this approach and throw away the negative [thought]²²⁰ that he is helpless without someone else who must be sought and found. The kind of teacher who is really useful will put no emphasis upon himself but upon the aspirant’s own work, and then see him at intervals only. Once the materials needed are pointed out,²²¹ the student should teach [himself, and]²²² this he can do only

²¹⁰ Blank page

²¹¹ Devon inserted “29c” at the top of the page by hand.

²¹² Devon inserted comma by hand.

²¹³ Devon inserted “a” by hand.

²¹⁴ Devon inserted comma by hand.

²¹⁵ Devon inserted comma by hand.

²¹⁶ Devon changed “he” to “the aspirant” by hand.

²¹⁷ Blank page

²¹⁸ Devon inserted “c30” at the top of the page by hand.

²¹⁹ TJS in 1980 inserted comma by hand.

²²⁰ TJS in 1980 changed “one” to “thought” by hand.

²²¹ TJS in 1980 inserted comma by hand.

through self-practice.

64²²³

II

65²²⁴

II

(65-1) Again and again one hears from aspirants that in the heat of the [day's]²²⁵ activity,²²⁶ in the turmoil of the day's business,²²⁷ and under the pressure of the day's work [they tend]²²⁸ to forget the Quest. At the beginner's stage this is inevitable;²²⁹ he has to attend to these other matters, and if he is to attend to them properly, effectively,²³⁰ and efficiently they need his whole mind. This is why the practice of having withdrawal periods each day for meditation,²³¹ for study,²³² or for relaxation is so well advised. It is only when a more advanced stage of the quest is brought under consideration that the matter becomes really serious. The aspirant is then trying

66²³³

II

67²³⁴

II

(continued from the previous page) to practise thought control as often as he can. He is trying to practise self-awareness and he is trying to practise spiritual remembrance. But still he finds that what he's doing tends to carry his mind away from all these practices so that he forgets the quest. What he has been practising has not been wasted,²³⁵ it will bring its fruit in due course,²³⁶ but it is not enough to give him the success he seeks. The

²²² TJS in 1980 changed "himself. And" to "himself, and" by hand.

²²³ Blank page

²²⁴ Devon inserted "31c" at the top of the page by hand.

²²⁵ TJS in 1980 changed "day" to "day's" by hand.

²²⁶ TJS in 1980 inserted comma by hand.

²²⁷ TJS in 1980 inserted comma by hand.

²²⁸ TJS in 1980 changed "he tends" to "they tend" by hand.

²²⁹ TJS in 1980 inserted semicolon by hand.

²³⁰ TJS in 1980 inserted comma by hand.

²³¹ TJS in 1980 inserted comma by hand.

²³² TJS in 1980 inserted comma by hand.

²³³ Blank page

²³⁴ Devon inserted "c32" at the top of the page by hand.

²³⁵ Devon inserted comma by hand.

²³⁶ Devon inserted comma by hand.

reason is that all this inner activity has been taking place in the realm of [thought; he]²³⁷ substitutes aspirational thoughts for the worldly ones from time to time. The way out is to deepen both his knowledge of mentalism and his practice of [meditation. If]²³⁸ he does not do this,²³⁹ he may split his personality and become a mere dreamer.

68²⁴⁰

II

69²⁴¹

II

(69-1) Those who expect a regular and continuous progression in this Quest, much less a satisfying one, expect too much.

(69-2) There are some periods when it is better to wait patiently for enlightenment and other periods when it is better to work for it.

(69-3) There are times when the long, slow,²⁴² often interrupted cultivation required by the inner life makes patience necessary but other times when change appears, improvement comes, [and]²⁴³ even enlightenment shines²⁴⁴ quite swiftly.

(69-4) A double work goes on: the man slowly withdraws from the things which hold him, which make him theirs, while his higher aspirations attract the higher self to [slowly]²⁴⁵ take over the place in his heart which they filled.

70²⁴⁶

II

71²⁴⁷

II

(71-1) Knowledge of the higher laws, consciousness of the higher self, bring special

²³⁷ Devon changed "thoughts. He" to "thought; he" by hand.

²³⁸ Devon changed "meditation if" to "meditation. If" by hand.

²³⁹ Devon inserted comma by hand.

²⁴⁰ Blank page

²⁴¹ Devon inserted "33" at the top of the page by hand.

²⁴² Vic Mansfield inserted commas after "long" and "slow" by hand.

²⁴³ Vic Mansfield inserted "and" by hand.

²⁴⁴ Vic Mansfield deleted comma after "shines" by hand.

²⁴⁵ TJS in 1980 moved "slowly" from after "over" by hand.

²⁴⁶ Blank page

²⁴⁷ Devon inserted "34" at the top of the page by hand.

obligations. To apply them carries new responsibilities²⁴⁸ to live according to them.²⁴⁹

(71-2) Whether he collects all or renounces everything, in the end man must take possession of himself.

72²⁵⁰

II

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

73²⁵¹

III

(73-1) The pause between the discharged breath and the intaken one is similar to the greater pause which takes place in nature between night and day at sunrise and between day and night at sunset. All these three points are important to man's inner life. But if he is ignorant and uninstructed he misses the opportunity to take the fullest advantage of them. Just as this can be done by meditating either at sunrise or at sunset,²⁵² so it can be done by spiritual remembrance between the fall and the rise of two breaths.

(73-2) As day retreats and night falls, the opportunity enters. When measured in time it stays differently at different seasons of the year, that is, while dusk lingers.

74²⁵³

III

75²⁵⁴

III

(75-1) The birth of spring was celebrated by most ancient cults and [religions. Its]²⁵⁵ culmination in the Christian year with Easter offers a fresh chance [for]²⁵⁶ each man to

²⁴⁸ Vic Mansfield deleted colon after "responsibilities" by hand.

²⁴⁹ Vic Mansfield inserted period by hand.

²⁵⁰ Blank page

²⁵¹ Devon inserted "32" at the top of the page by hand.

²⁵² TJS in 1980 inserted comma by hand.

²⁵³ Blank page

²⁵⁴ Devon inserted "33" at the top of the page by hand.

²⁵⁵ TJS in 1980 changed "religions; its" to "religions. Its" by hand.

²⁵⁶ TJS in 1980 changed "to" to "for" by hand.

awaken spiritually; but it is for him to take advantage of this inner event and respond to the World-Mind. Those who can respond only with and in their fleshy bodies²⁵⁷ materialistically benefit too,²⁵⁸ but link themselves with the animals.

(75-2) The rushing crowds in the city,²⁵⁹ surrounded by auras of tension or pressure,²⁶⁰ need to learn the secret of the way to peace.

(75-3) The large spread of vulgarity in the world makes a fastidious person find more enjoyment in solitude.

(75-4) The trivial excitements which satisfy the vulgar crowd are not for him.

(75-5) Those who invade his privacy menace his peace.

76²⁶¹

III

77²⁶²

III

(77-1) To appreciate solitude is not necessarily the same as becoming a misanthrope.

(77-2) Withdraw for a while, not necessarily for moral inventory and personal stock-taking, although it could well include them, but essentially for deep realisation.

(77-3) Modern life,²⁶³ with its pressure and pollutions, is bringing the need [for]²⁶⁴ relaxation from anxieties and [the]²⁶⁵ worth of meditation to modern [Western man's attention.]²⁶⁶ It is no longer the monk's privilege, no longer the unconcern of practical men.

(77-4) Most forms of [occupying]²⁶⁷ leisure periods ease either the pace or stress of life

²⁵⁷ TJS in 1980 deleted commas after "with," "in," and "bodies" by hand.

²⁵⁸ TJS in 1980 inserted comma by hand.

²⁵⁹ TJS in 1980 inserted comma by hand.

²⁶⁰ TJS in 1980 inserted comma by hand.

²⁶¹ Blank page

²⁶² Devon inserted "34" at the top of the page by hand.

²⁶³ TJS in 1980 inserted comma by hand.

²⁶⁴ TJS in 1980 changed "of" to "for" by hand.

²⁶⁵ TJS in 1980 inserted "the" by hand.

²⁶⁶ Vic Mansfield changed "man's attention in the West." to "Western man's attention." by hand.

²⁶⁷ Vic Mansfield changed "filling in" to "occupying" by hand.

by [relaxing]²⁶⁸ a part of the brain, [the]²⁶⁹ instrument of thought; or [a]²⁷⁰ part of the body, [those]²⁷¹ muscles and organs most used, or [the]²⁷² emotions and passional nature; but the deeper kind of meditation [brings peace to]²⁷³ a man's whole being.

78²⁷⁴

III

79²⁷⁵

III

(79-1) Do not interrupt those wonderful moments when all is still by descending to trivial doings, or even necessary ones.²⁷⁶ Let them wait, let brain and body rest, let the world go, and give this fraction of time to the Timeless.²⁷⁷

(79-2) Even where he is unable, like most persons, to relax the mind freely, it is not so difficult to relax the muscles of the body; the exercises are easy but must be practised regularly.

(79-3) When relaxation is fully felt, [physically,]²⁷⁸ mentally, nervously, [muscularly,]²⁷⁹ and emotionally, [then]²⁸⁰ the ego is released and the practiser is momentarily free. But this will not happen if he is stubbornly negative, if there is no belief in the higher self²⁸¹ and hence no wish to transcend the lesser one. [Have]²⁸² faith, surrender, and get the grace.

80²⁸³

²⁶⁸ Vic Mansfield changed "doing it for" to "relaxing" by hand.

²⁶⁹ Vic Mansfield deleted "which is" before "the" by hand.

²⁷⁰ Vic Mansfield deleted "for" before "a" by hand.

²⁷¹ Vic Mansfield deleted "for" before "those" by hand.

²⁷² Vic Mansfield deleted "for" before "the" by hand.

²⁷³ Vic Mansfield changed "doing it for" to "brings peace to" by hand.

²⁷⁴ Blank page

²⁷⁵ Devon inserted "35" at the top of the page by hand.

²⁷⁶ Devon changed dash to period by hand.

²⁷⁷ Devon inserted period by hand.

²⁷⁸ Vic Mansfield deleted "that is both" before "physically" and "and" after "physically" and inserted comma after "physically" by hand.

²⁷⁹ Vic Mansfield deleted "and" before "muscularly" and inserted commas before and after "muscularly" by hand.

²⁸⁰ Vic Mansfield inserted "then" by hand.

²⁸¹ Vic Mansfield deleted comma after "self" by hand.

²⁸² Vic Mansfield changed "Give the" to "Have" by hand.

²⁸³ Blank page

(81-1) If people keep too busy to entertain any thoughts of a higher value or to rest [altogether]²⁸⁵ from thought itself,²⁸⁶ they have only themselves to blame [if]²⁸⁷ the next great crisis in their lives finds them with weak defences.

(81-2) Whether a man stays within the household and secular society or whether he enters the monastic and ascetic one, his enlightenment is neither guaranteed by the second choice nor blocked by the first one. The god within him is his secret watcher, be he layman or hermit. He can defile or purify himself in either state,²⁸⁸ grasp the truth or miss the point whether active in the world (as most of us have to be) or enclosed in a religious order, ashram [or]²⁸⁹ temple.

(81-3) It is sometimes better to live like a contented hermit, wrapped up in one's own way of considered thought and disciplined behaviour, than to live like the thoughtless and careless multitude.²⁹⁰

(83-1) Ascetic withdrawal from the world is one thing, but withdrawal from involuntary mental images of the world is another.

(83-2) When his commerce with God becomes his most important activity and remembrance of God the most habitual one, solitariness grows deeply on a man. His need for friends grows less.

(83-3) As with most things, conditions,²⁹³ and attributes, there are also some negative

²⁸⁴ Devon inserted "36" at the top of the page by hand.

²⁸⁵ Vic Mansfield moved "altogether" from after "itself" by hand.

²⁸⁶ Vic Mansfield inserted comma by hand.

²⁸⁷ Vic Mansfield deleted period after "blame" and inserted "if" by hand.

²⁸⁸ Vic Mansfield changed semicolon to comma by hand.

²⁸⁹ Vic Mansfield deleted comma after "ashram" and inserted "or" by hand.

²⁹⁰ Vic Mansfield inserted period by hand.

²⁹¹ Blank page

²⁹² Devon inserted "37" at the top of the page by hand.

features associated with solitude.

(83-4) It will not be easy to play the modern hermit. The necessity of earning a livelihood will force him to find some kind of relationship with the outer world, that is,²⁹⁴ with other human beings.

(83-5) It is not [so much]²⁹⁵ a matter of staying with the worldlings and doing their work nor of fleeing to the monks and following their disciplines, as of comprehending the mentalist secret and of keeping an inner detachment.

84²⁹⁶

III

85²⁹⁷

III

(85-1) The scenes of boyhood are fast vanishing – wooded,²⁹⁸ winding lanes, sheltering relaxed village refuges,²⁹⁹ and with them the quietude and dignity of a bygone era.

(85-2) When a sensitive man is in distress,³⁰⁰ he will often, if circumstances allow, turn to [nature,]³⁰¹ go to a wood, a forest, a meadow,³⁰² a park, [or]³⁰³ even a small garden,³⁰⁴ either for a changed scene or to muse upon his situation. Why? It is an instinctive act. He needs help, hope, comforting, guidance,³⁰⁵ or peace. The instinct is a true one,³⁰⁶ a response to a lead from his higher self.

(85-3) There is spiritual worth in susceptibility to the visual charm of Nature's countryside.³⁰⁷

²⁹³ TJS in 1980 inserted comma by hand.

²⁹⁴ TJS in 1980 inserted comma by hand.

²⁹⁵ TJS in 1980 moved “so much” from after “matter” by hand.

²⁹⁶ Blank page

²⁹⁷ Devon inserted “38” at the top of the page by hand.

²⁹⁸ Devon inserted comma by hand.

²⁹⁹ Devon inserted comma by hand.

³⁰⁰ Devon inserted comma by hand.

³⁰¹ Devon changed “Nature” to “nature” by hand.

³⁰² Devon inserted comma by hand.

³⁰³ Devon inserted “or” by hand.

³⁰⁴ Devon inserted comma by hand.

³⁰⁵ Devon inserted comma by hand.

³⁰⁶ Devon inserted comma by hand.

³⁰⁷ Devon inserted period by hand.

(85-4) It was one of those glorious sunsets which happen on auspicious days, all crimson and gold.

(85-5) It was a sunset coloured like those lovely Japanese paintings all done in vermilion and orange.

86³⁰⁸

III

87³⁰⁹

III

(87-1) Ah! those glorious evenings when sun and sky and earth combine to bring such [beautiful coloured sunsets]³¹⁰ to man.

(87-2) A beautiful, colourful,³¹¹ and paintable waning of the sun is an offer of grace to the human beings who take the trouble to pause and notice their parent – Nature.

(87-3) Vanishing,³¹² the sunset [is]³¹³ now reduced to a wan light.

(87-4) We take nature's beauty for granted and do not adequately understand our good fortune.

(87-5) The mornings are often overcast here, near the lake waters and on the hill heights;³¹⁴ but any day, any hour, the wind and sun may change the outlook for the better. One learns patience here.

(87-6) The Alps stand massively erect against [the]³¹⁵ horizon.³¹⁶

88³¹⁷

III

89³¹⁸

³⁰⁸ Blank page

³⁰⁹ Devon inserted "39" at the top of the page by hand.

³¹⁰ Vic Mansfield changed "coloured sunset beauty" to "beautiful coloured sunsets" by hand.

³¹¹ Vic Mansfield inserted comma by hand.

³¹² TJS in 1980 inserted comma by hand.

³¹³ TJS in 1980 deleted comma after "sunset" and inserted "is" by hand.

³¹⁴ TJS in 1980 inserted semicolon by hand.

³¹⁵ Vic Mansfield changed "my" to "the" by hand.

³¹⁶ Vic Mansfield inserted period by hand.

³¹⁷ Blank page

(89-1) The Matterhorn is not, as we are usually informed, the highest Swiss mountain. There are a few others in its vicinity which are [somewhat]³¹⁹ higher. But it is the central showpiece, the most striking in appearance, and the most interesting to climbers.

(89-2) The lake shore is bright and sunlit;³²⁰ moreover,³²¹ it stretches far away to the other side where steep snow-covered mountains slope abruptly down into the water. Thus the view is cheerful, beautiful,³²² spacious – superb. But here, in this small [wood]³²³ where old broad trees alternate with green turf, the sun does not enter,³²⁴ although the distance to the lake is only about fifty yards. Here the scene is shadowy, a darker tint, and enclosed. The first picture is happier, offers more beauty to the aesthetic mind. But this second one carries a deeper message;³²⁵ one feels a stillness which verges on the mystical. If the first charms, the second calms. The first lightens the heart, arouses hopes, gives enjoyment. The second quietens desires, kindles reverence, lessens anxiety and, above all, bequeaths a more lasting [remembrance].³²⁶

90³²⁷

III

91³²⁸

III

(91-1) With the arrival of advent and the coming of winter,³²⁹ the fresh new crops of sultanas, raisins, almonds, oranges,³³⁰ and bananas come from abroad when our European offering [is]³³¹ only apples.

(91-2) The sun is God's face in the physical world.

³¹⁸ Devon inserted "40" at the top of the page by hand.

³¹⁹ Vic Mansfield deleted "even" before "somewhat" by hand.

³²⁰ Vic Mansfield changed colon to semicolon by hand.

³²¹ Vic Mansfield inserted comma by hand.

³²² Vic Mansfield inserted commas after "cheerful" and "beautiful" by hand.

³²³ Vic Mansfield changed "coppice" to "wood" by hand.

³²⁴ Vic Mansfield inserted comma by hand.

³²⁵ Vic Mansfield changed colon to semicolon by hand.

³²⁶ Vic Mansfield deleted "People" after "remembrance." by hand.

³²⁷ Blank page

³²⁸ Devon inserted "41" at the top of the page by hand.

³²⁹ TJS in 1980 inserted comma by hand.

³³⁰ TJS in 1980 inserted comma by hand.

³³¹ TJS in 1980 changed "are" to "is" by hand.

(91-3) The uncertain light of sundown, [with]³³² objects indistinctly seen, helps a little this passing into a half-mystic state,³³³ but the primal actuator is his willingness to relax from activities, [to]³³⁴ let his thought drift back to his aspiration, and wait in patience.

(91-4) This visual adventure with sunset ends in a mystical one.

(91-5) [Witness]³³⁵ a glorious dawn or a golden sunset [and]³³⁶ let the feeling of admiration grow into adoration.

92³³⁷

III

93³³⁸

III

(93-1) [There is a mysterious]³³⁹ pause of nature at sunset, sundawn,³⁴⁰ and at solstices. [The most]³⁴¹ important [is]³⁴² winter-solstice,³⁴³ everywhere celebrated in [the]³⁴⁴ ancient world; [it is]³⁴⁵ Christmas for us. So [the]³⁴⁶ ego-thought should pause and recollect. Just as [the]³⁴⁷ visible sun is essential to human bodily life and existence,³⁴⁸ so the invisible sun of consciousness is essential to its mental, emotional,³⁴⁹ and spiritual life. It is our Overself and God; [give]³⁵⁰ it homage.

94³⁵¹

³³² Vic Mansfield changed "the" to "with" by hand.

³³³ Vic Mansfield inserted comma by hand.

³³⁴ Vic Mansfield inserted "to" by hand.

³³⁵ Vic Mansfield changed "Witnessing" to "Witness" by hand.

³³⁶ Vic Mansfield inserted "and" by hand.

³³⁷ Blank page

³³⁸ Devon inserted "42" at the top of the page by hand.

³³⁹ TJS in 1980 changed "Mysterious" to "There is a mysterious" by hand.

³⁴⁰ TJS in 1980 inserted comma by hand.

³⁴¹ TJS in 1980 changed "Most" to "The most" by hand.

³⁴² TJS in 1980 changed dash to "is" by hand.

³⁴³ TJS in 1980 inserted comma by hand.

³⁴⁴ TJS in 1980 inserted "the" by hand.

³⁴⁵ TJS in 1980 inserted "it is" by hand.

³⁴⁶ TJS in 1980 inserted "the" by hand.

³⁴⁷ TJS in 1980 inserted "the" by hand.

³⁴⁸ TJS in 1980 inserted comma by hand.

³⁴⁹ TJS in 1980 inserted commas after "mental" and "emotional" by hand.

³⁵⁰ TJS in 1980 changed "Give" to "give" by hand.

³⁵¹ Blank page

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

95³⁵²

IV

(95-1) Thoughts flicker across the screen of consciousness like a cinema picture. Who pauses to see what this consciousness itself is like and what it has to say for itself? Has not the time come for Western man to learn the [art of mental quiet?]³⁵³

(95-2) We look for loftier experiences than those the common day affords us.

(95-3) The layman of the West is just beginning to learn the art of mental quiet,³⁵⁴ but he has not yet penetrated deeply enough; he has far to go.

(95-4) Whether he kneels in the prayer of adoration or squats in the meditation on truth, his face is turned in the right direction – away from the little self – and this is of first importance.

96³⁵⁵

IV

97³⁵⁶

IV

(97-1) Meditation is important in this Quest. It must be learnt. It helps to create a condition wherein the holy presence can be felt,³⁵⁷ where before there was nothing, and where the holy guidance can be given.

(97-2) During meditation the basic aim is to free the mind from worldly concerns and personal desires, to present an empty clean receptacle for the divine inpouring,³⁵⁸ if and when it is attracted by his preparedness for it.

³⁵² Devon inserted “42” at the top of the page by hand.

³⁵³ TJS in 1980 changed “Art of Mental Quiet” to “art of mental quiet” by hand.

³⁵⁴ TJS in 1980 inserted comma by hand.

³⁵⁵ Blank page

³⁵⁶ Devon inserted “43” at the top of the page by hand.

³⁵⁷ TJS in 1980 inserted comma by hand.

³⁵⁸ TJS in 1980 inserted comma by hand.

(97-3) Those who feel the need of outward ritual and sacramental service should satisfy it,³⁵⁹ but those who find simple meditation with nothing added more attractive may progress in their own way.

(97-4) What he is really doing is looking for the way back to himself.

98³⁶⁰

IV

99³⁶¹

IV

(99-1) To mark off a short part of the day or night for such thought, feeling,³⁶² and aspirational exercise or, better still, two parts, is a way of life which, however uncommon, is highly important. It will prove itself in time and in various results. The self is brought under better control; the character is morally uplifted;³⁶³ an awareness of a link with the Universal Mind will disclose itself. But again what is here referred to is a philosophic practice, and must conform with the ideals, principles, and knowledge of philosophy. It must be properly done by qualified persons if the effects are to be beneficial and not harmful. Otherwise a preparatory study and purificatory course should first be undertaken. Right meditation can bring about changes for the good, the harmonious and constructive³⁶⁴ in a man,³⁶⁵ but wrong or premature or ill-intentioned or totally ignorant meditation can develop the opposite.

(99-2) He tries to compose his thoughts, relax his nerves, forget his woes.

100³⁶⁶

IV

101³⁶⁷

IV

(101-1) Meditation is not achieved cheaply. For one thing,³⁶⁸ it asks you to yield some

³⁵⁹ TJS in 1980 inserted comma by hand.

³⁶⁰ Blank page

³⁶¹ Devon inserted "44" at the top of the page by hand.

³⁶² TJS in 1980 inserted comma by hand.

³⁶³ TJS in 1980 changed colon to semicolon.

³⁶⁴ TJS in 1980 deleted comma after "constructive" by hand.

³⁶⁵ TJS in 1980 inserted comma by hand.

³⁶⁶ Blank page

³⁶⁷ Devon inserted "45" at the top of the page by hand.

³⁶⁸ Vic Mansfield inserted comma by hand.

measure of patience. Give it enough time to let your agitations calm down, your pressures subside, [and]³⁶⁹ your muscles get rested. Twenty minutes is a minimum need, half an hour would be better.

(101-2) You have not entered the stillness if the muscles, nerves, [and]³⁷⁰ sinews are taut or tense. [Stress the]³⁷¹ importance of relaxing [the]³⁷² body first, then thoughts and feelings. Examine the limbs, arms, legs, [and]³⁷³ hands to find out if tensed, taut,³⁷⁴ clutching, [or]³⁷⁵ gripping. Let it all flop down loosely. [Do all]³⁷⁶ this before meditation.

(101-3) Observation and experience, [along with]³⁷⁷ theory and logic, show that the work of mastering this art of meditation needs enough time. The few who succeed quickly are exceptional persons. Here impatience is foolish and discouragement should not be accepted.

102³⁷⁸

IV

103³⁷⁹

IV

(103-1) The mind can explore itself. But to do this properly³⁸⁰ it must first prepare, train,³⁸¹ and purify itself.

(103-2) Too often he must wait long and patiently during this initial period. If he cannot, and gives up, too often there will be melancholy regrets in later years.

(103-3) Sitting still and staring into outer space,³⁸² supremely indifferent to the world confronting him, is no easy feat.

³⁶⁹ Vic Mansfield inserted "and" by hand.

³⁷⁰ Vic Mansfield inserted "and" by hand.

³⁷¹ Vic Mansfield changed "Impress" to "Stress the" by hand.

³⁷² Vic Mansfield inserted "the" by hand.

³⁷³ Vic Mansfield inserted "and" by hand.

³⁷⁴ Vic Mansfield inserted comma by hand.

³⁷⁵ Vic Mansfield inserted "or" by hand.

³⁷⁶ Vic Mansfield changed "All" to "Do all" by hand.

³⁷⁷ Vic Mansfield inserted "along with" by hand.

³⁷⁸ Blank page

³⁷⁹ Devon inserted "46" at the top of the page by hand.

³⁸⁰ Devon deleted comma after "properly" by hand.

³⁸¹ Devon inserted comma by hand.

³⁸² Devon inserted comma by hand.

(103-4) It is highly important that in those minutes immediately following the period of meditation the person should not move too abruptly into his active everyday life,³⁸³ but rather gently and slowly,³⁸⁴ and certainly without any stress [whatever. An]³⁸⁵ easy transition from the one state to the other is best.

104³⁸⁶

IV

105³⁸⁷

IV

(105-1) If he has before practised meditation [only]³⁸⁸ with open eyes,³⁸⁹ then he needs to learn how to do it with closed ones³⁹⁰ to complete the picture of his practice. When the two ways are united, he becomes a complete and finished meditator.

(105-2) "For this result sometimes calls for great concentration." –Newspaper quote

(105-3) If he is unprepared for these occurrences and uncertain of their nature, the encounter may give rise to fears which cause an abrupt abandonment of these meditations.

(105-4) Thoughts keep the mind occupied, petty³⁹¹ most of the time, grave³⁹² some of the time.

(105-5) The man who has to live with [duties,]³⁹³ responsibilities,³⁹⁴ or activities under modern conditions; or has to earn his livelihood under them may have to give much effort to get his mind sufficiently concentrated. This in turn calls for much patience,³⁹⁵ because the practice must be carried on both regularly and repeatedly before satisfying results appear.

³⁸³ Devon inserted comma by hand.

³⁸⁴ Devon inserted comma by hand.

³⁸⁵ Devon changed "whatever an" to "whatever. An" by hand.

³⁸⁶ Blank page

³⁸⁷ Devon inserted "47" at the top of the page by hand.

³⁸⁸ TJS in 1980 moved "only" from after "eyes," by hand.

³⁸⁹ TJS in 1980 changed period to comma by hand.

³⁹⁰ TJS in 1980 deleted comma after "ones" by hand.

³⁹¹ TJS in 1980 deleted dash after "petty" by hand.

³⁹² TJS in 1980 deleted dash after "grave" by hand.

³⁹³ TJS in 1980 deleted "or" and inserted comma after "duties" by hand.

³⁹⁴ TJS in 1980 inserted comma by hand.

³⁹⁵ TJS in 1980 inserted comma by hand.

106³⁹⁶
IV

107³⁹⁷
IV

(107-1) What should happen during meditation, if rightly done, is a change of attention from those worldly matters and things which usually engage it. Letting them go is then proper duty.

(107-2) Whatever kind of meditation you choose to practice, in the end it requires you to push out of your field of awareness the ideas and pictures which move your interest away from the main subject.

(107-3) The image, thought, [or]³⁹⁸ name of a spiritual giant gives a point of concentration [and]³⁹⁹ helps to settle the wandering mind.

(107-4) The intellectual type tries to analyse what he does and sees in the attempt to understand it more fully. But the end result is that the transcendent part of the experience is lost; one set of thoughts succeeds only in producing another. He must be willing and ready to stop intellection at the start of the exercise. This is essential to success in meditation.

108⁴⁰⁰
IV

109⁴⁰¹
IV

(109-1) How beautiful is that detachment from unpleasant surroundings which the [capacity to intensely]⁴⁰² concentrate bestows. And this is only one of its rewards. Efficiency in studying a new subject is another.

(109-2) Whatever method blocks the wandering of thoughts or the practice of intellectualism, whether random or continuous, may be useful so long as it assists

³⁹⁶ Blank page

³⁹⁷ Devon inserted "48" at the top of the page by hand.

³⁹⁸ Vic Mansfield inserted "or" by hand.

³⁹⁹ Vic Mansfield inserted "and" by hand.

⁴⁰⁰ Blank page

⁴⁰¹ Devon inserted "49" at the top of the page by hand.

⁴⁰² Vic Mansfield changed "strong capacity to" to "capacity to intensely" by hand.

concentration and logical examination is avoided. It could be a mantra, but not a [devotional, intelligible,]⁴⁰³ or meaningful one. It could be a diagram, a dot on the wall,⁴⁰⁴ or a door-handle.

(109-3) The true inner use of [the]⁴⁰⁵ Koan is correct and laudable. [The mistake]⁴⁰⁶ is to make its practice a cause of anxiety and stress. No. It should develop smoothly, [thinking]⁴⁰⁷ harmoniously [and]⁴⁰⁸ even logically,⁴⁰⁹ and thus reach the inevitable recognition that intellect can go no further. So [the]⁴¹⁰ intellect stops working, resigns itself, and lo,⁴¹¹ acts no more.

(Wu Wei - in action). The man then waits patiently and peacefully and acceptantly. [The result]⁴¹² is no longer in his hands. It must be now entrusted to higher power.

110⁴¹³

IV

111⁴¹⁴

IV

(111-1) The ordinary kind of meditation seeks to escape from intellectualism at the very beginning,⁴¹⁵ whereas the metaphysical kind uses it from the beginning. [Even]⁴¹⁶ though it is analytic,⁴¹⁷ it does not limit itself to cerebral activity;⁴¹⁸ it conjoins feeling also, since it seeks an experience as well as understanding. Therefore,⁴¹⁹ in the "Who Am I?" work it moves with [the]⁴²⁰ whole being and with all its intensity.

⁴⁰³ Vic Mansfield changed "devotional or intelligible" to "devotional, intelligible," by hand.

⁴⁰⁴ Vic Mansfield inserted comma by hand.

⁴⁰⁵ Vic Mansfield inserted "the" by hand.

⁴⁰⁶ Vic Mansfield changed "Mistake" to "The mistake" by hand.

⁴⁰⁷ Vic Mansfield deleted "the" before "thinking" by hand.

⁴⁰⁸ Vic Mansfield inserted "and" by hand.

⁴⁰⁹ Vic Mansfield inserted comma by hand.

⁴¹⁰ Devon inserted "the" by hand.

⁴¹¹ Vic Mansfield changed period to comma by hand.

⁴¹² Devon changed "Result" to "The result" by hand.

⁴¹³ Blank page

⁴¹⁴ Devon inserted "50" at the top of the page by hand.

⁴¹⁵ Vic Mansfield inserted comma by hand.

⁴¹⁶ Vic Mansfield changed "But" to "Even" by hand.

⁴¹⁷ Vic Mansfield inserted comma by hand.

⁴¹⁸ Vic Mansfield changed colon to semicolon by hand.

⁴¹⁹ Vic Mansfield inserted comma by hand.

⁴²⁰ Vic Mansfield changed "its" to "the" by hand.

(111-2) There is a crucial time in the meditation session when the meditator goes into reverse as it were – instead of [intensifying]⁴²¹ his attention on the idea or object, imagery or sound, he lets go in surrender and rests. But it is not a rest in egocentricity. All has been handed over to the higher Self to whom he now feels close. Only at this point is he concentrated, calm, ready,⁴²² and receptive to the Divinity.

112⁴²³

IV

113⁴²⁴

IV

(113-1) The practice of directing mental attention and aspirational feeling towards the heart area [during]⁴²⁵ meditation is excellent. But other forms of exercise should not be neglected and have their contributions to make also.

(113-2) A Twofold Exercise: The inhaled breath is long and deep but not strained, while the exhaled breath is shorter. This allows some of the carbon dioxide to remain so that eventually a sleepy feeling is induced. The mind begins to retire into itself, the will slackens, the body relaxes. The other part of the exercise depends on whether you choose a chanted or whispered mantra or a pictured form, figure, scene,⁴²⁶ or diagram. The sound must be repeated constantly but slowly, the imagery must be held intensely.

114⁴²⁷

IV

115⁴²⁸

IV

(115-1) These image-building powers can be expanded until mere thoughts seem external things.

(115-2) Mantras⁴²⁹ are not necessarily single words or names intended to invoke power. They may contain a few words instead, and be intended to be statements of higher

⁴²¹ Vic Mansfield changed “pushing” to “intensifying” by hand.

⁴²² Vic Mansfield inserted comma by hand.

⁴²³ Blank page

⁴²⁴ Devon inserted “51” at the top of the page by hand.

⁴²⁵ Devon changed “in” to “during” by hand.

⁴²⁶ Devon inserted comma by hand.

⁴²⁷ Blank page

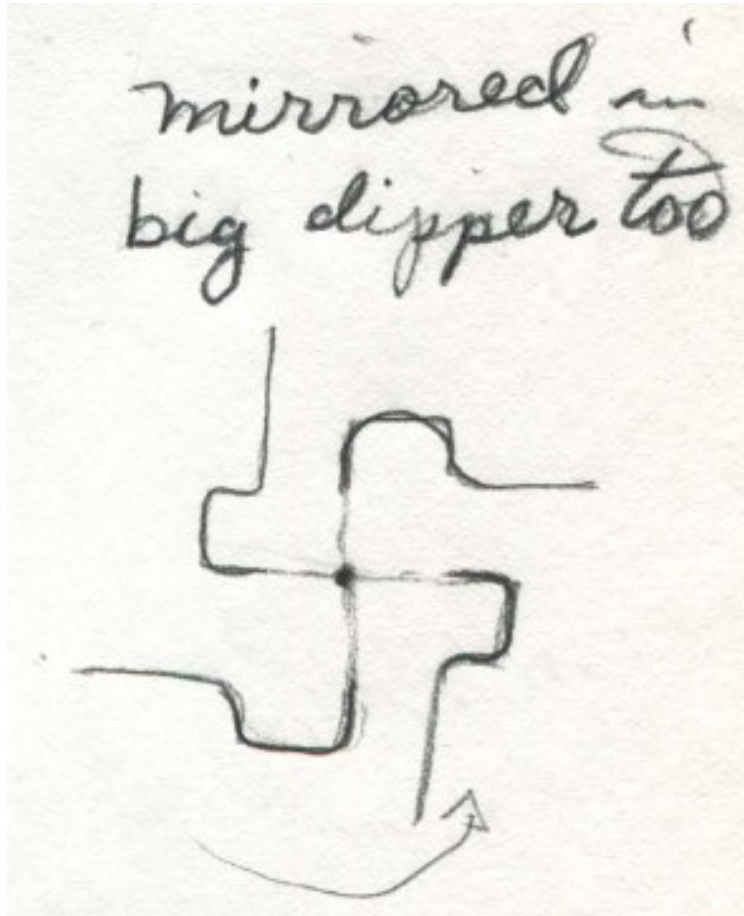
⁴²⁸ Devon inserted “52” at the top of the page by hand.

⁴²⁹ Vic Mansfield wrote “mantras or mantrums?” in the right margin by hand.

truth.

(115-3) He keeps on repeating the mantra until its effect seems, to an observer, mesmeric.

(115-4) The Swastika is both a meaningful symbol and a picture of what actually happens. The ever-moving vibration of the ultimate atom goes forward and right in a circle to bring a world into being and to maintain it,⁴³⁰ but [it moves]⁴³¹ backward and



left to deteriorate and eventually destroy it.

116⁴³²

IV

117⁴³³

⁴³⁰ Vic Mansfield inserted comma by hand.

⁴³¹ TJS in 1980 inserted "it moves" by hand.

⁴³² Blank page

⁴³³ Devon inserted "53" at the top of the page by hand.

(117-1) The circle is also used as a symbol of complete self-mastery.

(117-2) A man may live on the surface of life or in the divine depths of being beneath his ego's sub-surface. It is for him to make the effort, dive again and again until there is contact.⁴³⁴

(117-3) The first aspect of God is [light;]⁴³⁵ the first contact of man with the Supreme Being is [light.]⁴³⁶

(117-4) It bestows a perception which is not for dreamers alone,⁴³⁷ but which can be put to constant use, thus proving itself to those who demand that kind of evidence.

(117-5) The cerebrum keeps up mental action like a machine. Only when the mind slows by disengaging from this activity, coming to rest by some means, does consciousness show its own treasures.

118⁴³⁸

IV

119⁴³⁹

IV

(119-1) These are all experiences for [a beginner;]⁴⁴⁰ when they pass away he may know that the beginning phase has passed. He should be satisfied with the verifications which they have produced and know that appearances are turning into realities.

(119-2) The Mahavakyas⁴⁴¹ are "Great Insights."⁴⁴²

120⁴⁴³

IV

⁴³⁴ Devon inserted period by hand.

⁴³⁵ Devon changed "Light" to "light" and changed comma to semicolon by hand.

⁴³⁶ Devon changed "Light" to "light" by hand.

⁴³⁷ Devon inserted comma by hand.

⁴³⁸ Blank page

⁴³⁹ Devon inserted "54" at the top of the page by hand.

⁴⁴⁰ Devon changed "beginners:" to "a beginner;" by hand.

⁴⁴¹ Devon changed "Mahayakvis" to "Mahāvākyas" by hand.

⁴⁴² Devon inserted period by hand.

⁴⁴³ Blank page

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

121⁴⁴⁴

V

(121-1) Bodily hygiene has its own laws,⁴⁴⁵ and disregard, disobedience or breaking of them brings consequent penalties – sickness, disease, [and]⁴⁴⁶ suffering.

(121-2) So⁴⁴⁷ long as his body is present in the world, so long can no man afford to ignore it. This applies to all alike, the holy and the materialist, the saint⁴⁴⁸ and the Vedantist. For it is as much a temple of spirit as a bag of filth, depending on the way the man treats it. Yes, it is a mere nothing, a void, but the full and free realisation comes after death until then it is partial.

(121-3) Hippocrates, one of the founders of Greek medical science and practice, which gave so much to modern allopathy, put fasting among the primary remedies. Yet how neglected has it been until lately, until the awakening of old truths reborn under new names in spiritual, psychic, and physical matters.

122⁴⁴⁹

V

123⁴⁵⁰

V

(123-1) Interior [stillness]⁴⁵¹ may emerge [toward]⁴⁵² the latter part of a long fast. “Long” here must vary according to the individual – anything from 4 to 24 [days.]⁴⁵³ [A]⁴⁵⁴ warning:⁴⁵⁵ The older a person is the less can he endure a long fast;⁴⁵⁶ it is a

⁴⁴⁴ Devon inserted “55” at the top of the page by hand.

⁴⁴⁵ Vic Mansfield inserted comma by hand.

⁴⁴⁶ Vic Mansfield inserted “and” by hand.

⁴⁴⁷ Vic Mansfield inserted a query in the right margin at the end of this para: “What then is a Jivanmukta?”

⁴⁴⁸ Vic Mansfield deleted comma after “saint” by hand.

⁴⁴⁹ Blank page

⁴⁵⁰ Devon inserted “56” at the top of the page by hand.

⁴⁵¹ TJS in 1980 inserted “stillness” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

⁴⁵² Vic Mansfield changed “with” to “toward” by hand.

⁴⁵³ Vic Mansfield moved “days” from after “4” by hand.

⁴⁵⁴ Vic Mansfield inserted “A” by hand.

⁴⁵⁵ Vic Mansfield changed dash to colon by hand.

⁴⁵⁶ Vic Mansfield changed dash to semicolon by hand.

matter of diminished resistance,⁴⁵⁷ and he courts death if he ignores this warning.

(123-2) Sir P.⁴⁵⁸ Dukes:⁴⁵⁹ The best diet is taken from [foods]⁴⁶⁰ which have received sunshine. However most tubers are O.K.⁴⁶¹ as their tops are exposed to sun,⁴⁶² even though the rest of [their]⁴⁶³ body is not.

(123-3) Write⁴⁶⁴ up existing para on Alan Watts' eating habits: ham (pork) etc. How can such gross food and sexual intercourse give necessary purity to see truth so delicately as it is. But determination may give Truth, yet only flamed, hence distorted, blocked in parts. Make pure food a qualification for [the]⁴⁶⁵ quest. [It is not]⁴⁶⁶ merely a humanitarian act [to abstain from eating meat.]⁴⁶⁷

P.⁴⁶⁸ 77 materialism. A. Watts is disproved by Nirvikalpa Samadhi p. 78/79 [and]⁴⁶⁹ [TMPM's]⁴⁷⁰ Tennyson etc.

124⁴⁷¹

V

125⁴⁷²

V

(125-1) The yogi in [the]⁴⁷³ Bhagavad Gita⁴⁷⁴ is instructed to spread on the earth where he is to meditate some grass covered with a deerskin. Gautama spread [only grass]⁴⁷⁵ under the tree where he found final [enlightenment.]⁴⁷⁶ He had opposed the slaughter of animals and did not want to encourage or benefit by the widespread practice.

⁴⁵⁷ Vic Mansfield inserted comma by hand.

⁴⁵⁸ Devon inserted period by hand.

⁴⁵⁹ Sir Paul Henry Dukes

⁴⁶⁰ Devon changed "food" to "foods" by hand.

⁴⁶¹ Devon inserted periods in "O.K." by hand.

⁴⁶² Devon inserted comma by hand.

⁴⁶³ Devon inserted "their" by hand.

⁴⁶⁴ Vic Mansfield inserted a query in the right margin next to this para: "Do you want part about Watts?"

⁴⁶⁵ Devon inserted "the" by hand.

⁴⁶⁶ Devon changed "Not" to "It is not" by hand.

⁴⁶⁷ Devon inserted "to abstain from eating meat" by hand.

⁴⁶⁸ Vic Mansfield inserted a question mark in the right margin next to this paragraph.

⁴⁶⁹ Devon inserted "and" by hand.

⁴⁷⁰ Devon changed "TM PM's" to "TMPM's" by hand; likely referring to TMP Mahadevan.

⁴⁷¹ Blank page

⁴⁷² Devon inserted "57" at the top of the page by hand.

⁴⁷³ Devon inserted "the" by hand.

⁴⁷⁴ TJS in 1980 inserted underline by hand.

⁴⁷⁵ TJS in 1980 inserted "only grass" by hand.

⁴⁷⁶ TJS in 1980 deleted ", grass only" after "enlightenment" by hand.

(125-2) It is not only that we ought to avoid the dead animals for our food, but also we ought to avoid the products of live animals for this purpose too. By accepting them for [bodily nourishment]⁴⁷⁷ we accept the influence they contribute to the forming of our nature. Body and mind are intertwined. We can well sustain our lives without milk and its derivatives, just as we can without red flesh, white flesh, fish,⁴⁷⁸ and eggs.

(125-3) I have scooped up the inside of many an avocado – an excellent food – and spread much tahini on many slices of bread.

126⁴⁷⁹

V

127⁴⁸⁰

V

(127-1) Dr Aschner:⁴⁸¹ 1. Girdles (hence belts – PB) strangle the liver.

2. Is Dr Alouie's MOXA⁴⁸² equivalent to Dr A's "blistering plaster and arterial rashes"?

3. The saline laxative I prescribe as part of [an]⁴⁸³ anti-arthritic treatment is Glaubers salt (Sodium Sulphate) which to make it more drinkable, is mixed with an effervescent powder; drink before a fast.

4. The 3-week fast gives very good results in anti-arthritic treatment, especially where fingers are involved – swollen, stiff,⁴⁸⁴ etc. A little stale bread and a cup of prune juice is allowed per day. Heavy blankets on a sheet-wrapped body to produce perspiration are used at night.

5. Chronic indigestion through hyperacidity is treated by bitter tonic herbs – alkalisers are not enough. The best are gentian on empty stomach, vermouth, cinchona.

6. Breakfast: Fruit juices create heartburn;⁴⁸⁵ ban them; cereals slow digestion; toast is better. Boiled rice is easiest to digest.

128⁴⁸⁶

V

⁴⁷⁷ Vic Mansfield changed "nourishment of our own bodies" to "bodily nourishment" by hand.

⁴⁷⁸ Vic Mansfield inserted comma by hand.

⁴⁷⁹ Blank page

⁴⁸⁰ Devon inserted "59" at the top of the page by hand.

⁴⁸¹ Bernhard Aschner

⁴⁸² Probably referring to "moxibustion"

⁴⁸³ Devon inserted "an" by hand.

⁴⁸⁴ Devon inserted commas after "swollen" and "stiff" by hand.

⁴⁸⁵ Devon changed colon to semicolon by hand.

⁴⁸⁶ Blank page

(129-1) How mental strain influences the body in health and disease is one point of view only; how neurotic conditions and mental diseases can be cured by treating the body must be considered also.

2. Sweating is the most effective application of heat. The other forms [have]⁴⁸⁸ no worthwhile effect at all on arthritis.

3. Chiropractic and osteopathy are almost identical. Both are based on manipulations of the vertebrae of the spine. Both may be useful on minor disorders. But I have never seen successful results from them [for]⁴⁸⁹ arthritis of the spine.

(129-2) Query: (ask Indian) What is done with the “night soil” [(i.e. human excreta)]⁴⁹⁰ collected from the privies? Is it disposed of in [the]⁴⁹¹ same way as [the]⁴⁹² Chinese and Japanese do, i.e. added to compost prepared for manure? What do sacred books lay down [on]⁴⁹³ the matter?

(129-3) Soap saved:⁴⁹⁴ First wet hands, then rub dry soap over them.

(131-1) Hygiene: [For fly nuisance it]⁴⁹⁷ is claimed that wearing red socks will stop flies from biting one’s ankles in summer or in warm climates.

⁴⁸⁷ Devon inserted “59” at the top of the page by hand.

⁴⁸⁸ TJS in 1980 changed “are” to “have” by hand.

⁴⁸⁹ TJS in 1980 changed “on” to “for” by hand.

⁴⁹⁰ Devon inserted parentheses around “i.e. human excreta” and moved it from after “collected” by hand.

⁴⁹¹ Devon inserted “the” by hand.

⁴⁹² Devon inserted “the” by hand.

⁴⁹³ Devon changed “in” to “on” by hand.

⁴⁹⁴ Devon changed colon to semicolon by hand; we left it as a colon for clarity.

⁴⁹⁵ Blank page

⁴⁹⁶ Devon inserted “60” at the top of the page by hand.

⁴⁹⁷ Vic Mansfield changed “Fly nuisance:” to “For fly nuisance” by hand. We changed “It” to “it” for clarity.

(131-2) Exercises get reduced in [value]⁴⁹⁸ if done only occasionally. It is better,⁴⁹⁹ and in the end easier,⁵⁰⁰ if a regular habit is formed.

(131-3) “Keep your chin in and head up!”

(131-4) The best and fullest way of relaxation is to subside with head, neck,⁵⁰¹ and spine flat on the floor. Put, if needed, a clean covering underneath,⁵⁰² such as a rug or sheet.

132⁵⁰³

V

133⁵⁰⁴

V

(133-1) The positive dynamic [effects]⁵⁰⁵ of deep-breathing are well known. [This]⁵⁰⁶ is because with the indrawing breath,⁵⁰⁷ the deep inhalation, the mind is set positively and affirmatively;⁵⁰⁸ it is then taking advantage of the natural fact that the person’s life-force is being drawn upon. If, however, we consider what happens when breath is exhaled, let out, we see the process is reversed. During the interval between the exhalation and the next inhalation it is the universal life-force which then flows into the man because he is then passive, whereas, when inhaling he was active. Now this universal life-force, when it expresses itself in man, acts as a link with the universal spirit and

134⁵⁰⁹

V

135⁵¹⁰

V

(continued from the previous page) demands physical existence. In other words, when

⁴⁹⁸ Vic Mansfield changed “power” to “value” by hand.

⁴⁹⁹ Vic Mansfield inserted comma by hand.

⁵⁰⁰ Vic Mansfield inserted comma by hand.

⁵⁰¹ Vic Mansfield inserted comma by hand.

⁵⁰² Vic Mansfield inserted comma by hand.

⁵⁰³ Blank page

⁵⁰⁴ Devon inserted “61” and “C” at the top of the page by hand.

⁵⁰⁵ Devon changed “effect” to “effects” by hand.

⁵⁰⁶ Devon changed “But this” to “This” by hand.

⁵⁰⁷ Devon inserted all commas in this para by hand.

⁵⁰⁸ Devon inserted semicolon by hand.

⁵⁰⁹ Blank page

⁵¹⁰ Devon inserted “62” and “C” at the top of the page by hand.

the breath is let out and briefly held before it is indrawn again, there is a bridge to the higher consciousness of man. The bridge is there, but he must take advantage of it and usually he does not. If, during those few moments of pause, he turned his mind into meditation upon his true being, he would find it easier then than at other times;⁵¹¹ or if he did the same thing after having had an unexpected glimpse, he could retain the uplift of the glimpse for a longer period.

136⁵¹²
V

137⁵¹³
V

(137-1) The body gives us our existence in this time-spaced world but its service does not stop [there; for,]⁵¹⁴ its flesh cleansed and its breathing quieted, it lends itself to higher purpose – no less than acting as a temple of the holy Spirit for blissful meditation.

(137-2) [According to Advaita]⁵¹⁵ we live in a body, for we live in time, inhabitants of an unreal world.⁵¹⁶

(137-3) If my earlier statements on sex seem to be contradicted in the later ones,⁵¹⁷ the change must be admitted. For beginning as far back as [The Spiritual Crisis of Man],⁵¹⁸ I had stopped looking at the subject with the youthful rebellious eyes with which I had [also]⁵¹⁹ looked at conventional society [and]⁵²⁰ religion. If Freud contributed to the earlier phase,⁵²¹ it need not be thought that puritanism has done so to the later one.

138⁵²²
V

⁵¹¹ Devon inserted semicolon by hand.

⁵¹² Blank page

⁵¹³ Devon inserted “63” at the top of the page by hand.

⁵¹⁴ Devon changed “there. For” to “there; for” by hand.

⁵¹⁵ Devon deleted “See “File” on table 2 para (written) slips pinned together re “body” insert: re” at the beginning of this para and moved “According to Advaita” from after “unreal world.” by hand.

⁵¹⁶ Devon inserted period by hand.

⁵¹⁷ Devon inserted comma by hand.

⁵¹⁸ Devon changed “(SPCR of Man)” to “The Spiritual Crisis of Man,” by hand.

⁵¹⁹ Devon moved “also” from after “religion” by hand.

⁵²⁰ Devon inserted “and” by hand.

⁵²¹ Devon inserted comma by hand.

⁵²² Blank page

(139-1) So long as the animal,⁵²⁴ with all its passions unrul'd, reigns over the man, so long as the body holds him captive, he will lack the strength to turn the mind far enough [away from it]⁵²⁵ and to concentrate [his]⁵²⁶ attention deep enough⁵²⁷ to get his release. The animal is honourable; it has no higher duty than to be itself, its natural self. So far as man has a body too,⁵²⁸ he shares this same search for repeated but fleeting physical and pleasurable sensations. But he alone has the faculty of higher abstract and metaphysical thought, with the sensitivity to feel intuitively the presence of a divine soul. Their development is his duty too.

(139-2) [A]⁵²⁹ celibacy reached through insight and not by institutional behest, or [an]⁵³⁰ asceticism practised within marriage – in both cases as immaculate in thought as in deed – shows [its value]⁵³¹ in peace and strength. But for those who cannot arrive at this admittedly difficult condition, there should be periods of temporary withdrawal from sex activity [ranging]⁵³² from a few weeks to a few [years. For]⁵³³ single persons and for dedicated married ones [it is]⁵³⁴ a voluntary inner self discipline.⁵³⁵

(141-1) Under the urge of sexual passion men will form undesirable relationships which

⁵²³ Devon inserted “64” at the top of the page by hand.

⁵²⁴ Devon inserted comma by hand.

⁵²⁵ Devon moved “away from it” from before “far enough” by hand.

⁵²⁶ Devon changed “its” to “his” by hand.

⁵²⁷ Devon deleted comma by hand.

⁵²⁸ Devon inserted comma by hand.

⁵²⁹ Devon changed “The value of a” to “A” by hand.

⁵³⁰ Devon deleted “of” before “an” by hand.

⁵³¹ Devon inserted “its value” by hand.

⁵³² Devon deleted “in” before “ranging” by hand.

⁵³³ Devon changed “years, for” to “years. For” by hand.

⁵³⁴ Devon changed dash to “it is” by hand.

⁵³⁵ Devon inserted period by hand.

⁵³⁶ Blank page

⁵³⁷ Devon inserted “65” at the top of the page by hand.

bring mental and emotional sufferings, or fall into unpleasant habits,⁵³⁸ or [behave]⁵³⁹ quite ridiculously under the delusion that they are finding happiness.

(141-2) [The sex]⁵⁴⁰ urge, bodily urge, physical attraction, animal urge – [is often]⁵⁴¹ covered with romantic or sentimental tinsel and called love.

(141-3) That most human beings make their paradise depend on the mere friction of paired bodies is something for a planetary visitor to marvel at.

(141-4) To gratify the desire of the moment without thought about its possible distant,⁵⁴² but undesirable,⁵⁴³ consequence, is the act of a child. If a man wishes to become truly adult, he should cultivate the needful qualities.⁵⁴⁴

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V

143⁵⁴⁶

V

(143-1) Over-population⁵⁴⁷ has increased the poverty of the underdeveloped world. Over-population is due to oversexed activity. The belief that sex is here solely for pleasure is universal. The belief that it is here solely to produce wanted children with sex thrown in as an inducement is usually rejected. But the second belief is the correct one. Man has abused his sex instinct so that [only]⁵⁴⁸ its exaggerated continued act is considered normal and proper!

(143-2) The price of excess pleasure has to be paid in the end. It is paid in unwanted children, unhappy castaways, unpleasant diseases, unkept health,⁵⁴⁹ and premature aging.

⁵³⁸ Devon inserted both commas in this sentence by hand.

⁵³⁹ Devon deleted “they will” before “behave” by hand.

⁵⁴⁰ Devon changed “Sex” to “The sex” by hand.

⁵⁴¹ Devon inserted “is often” by hand.

⁵⁴² Devon inserted comma by hand.

⁵⁴³ Devon inserted comma by hand.

⁵⁴⁴ Devon inserted period by hand.

⁵⁴⁵ Blank page

⁵⁴⁶ Devon inserted “66” at the top of the page by hand.

⁵⁴⁷ TJS in 1980 inserted hyphen by hand.

⁵⁴⁸ TJS in 1980 moved “only” from after “act” by hand.

⁵⁴⁹ TJS in 1980 inserted comma by hand.

(143-3) It is unfortunate for such people⁵⁵⁰ – they are so numerous – but we are not here merely to be entertained, especially by sex; there are cosmic issues at play also.

144⁵⁵¹

V

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

145⁵⁵²

VI

(145-1) In what way have the basic desires of people today changed from those of four, three, two,⁵⁵³ one thousand years ago? Shelter, food, sex, [and]⁵⁵⁴ clothes are still sought now as then. But the forms they have taken and the opinions or beliefs held about them have changed.

(145-2) A technological training is not enough. The ethics and the virtues which lift a man above the animal plane [and]⁵⁵⁵ the spiritual institutions which lift him to a still higher plane may not be left out of his education if he is to become a worthwhile person.

(145-3) To be properly educated it is not enough to be well informed and well able to think,⁵⁵⁶ but [one's]⁵⁵⁷ potential talents and faculties should be brought out and developed. Such an [education,]⁵⁵⁸ although it begins with a school,⁵⁵⁹ can only continue all through a lifetime.

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147⁵⁶¹

⁵⁵⁰ TJS in 1980 deleted comma by hand.

⁵⁵¹ Blank page

⁵⁵² Devon inserted "67" at the top of the page by hand.

⁵⁵³ Vic Mansfield inserted three commas in this sentence by hand.

⁵⁵⁴ Vic Mansfield inserted "and" by hand.

⁵⁵⁵ Devon inserted "and" by hand.

⁵⁵⁶ TJS in 1980 inserted comma by hand.

⁵⁵⁷ TJS in 1980 changed "his" to "one's" by hand.

⁵⁵⁸ TJS in 1980 deleted "of course" after "education" and added a comma by hand.

⁵⁵⁹ TJS in 1980 inserted comma by hand.

⁵⁶⁰ Blank page

(147-1) To wait [until]⁵⁶² you have attained perfection means that then you will be able to serve humanity perfectly. But can the imperfect do nothing until then? No - they can help,⁵⁶³ only it will be imperfect help, limited help, and mixed with some seeking.

(147-2) To re-create himself by himself alone is hard. He will be better advised to accept the tested counsel offered by cultures of the past and [by]⁵⁶⁴ discriminated wisdom of the present.

(147-3) Too many persons sin against themselves [by weakly following]⁵⁶⁵ the conventional herd-society.

(147-4) To let oneself get trapped into any commitment of the present or future whose harmful course can be easily foreseen is foolish. This is so even for a short period, much less for several years, much much less still for a lifetime.

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149⁵⁶⁷

VI

(149-1) Regret for what has been bad in the past, if that has been clearly seen, should be displaced by resolve to do better in the future.

(149-2) To make amends and fast,⁵⁶⁸ acts as a purification after a sin.

(149-3) He must deny his assent to the one and affirm it to the other.

(149-4) He should learn to use his personality in a constructive manner.

(149-5) He need not pity himself for his failures,⁵⁶⁹ for he would have had to be a different man to have replaced them by successes.

⁵⁶¹ Devon inserted "68" at the top of the page by hand.

⁵⁶² TJS 79 changed "till" to "until" by hand.

⁵⁶³ Devon inserted comma by hand.

⁵⁶⁴ PB himself deleted "the" after "by" by hand.

⁵⁶⁵ Vic Mansfield changed "because of a weak following of" to "by weakly following" by hand.

⁵⁶⁶ Blank page

⁵⁶⁷ Devon inserted "69" at the top of the page by hand.

⁵⁶⁸ Devon inserted comma by hand.

⁵⁶⁹ Devon inserted comma by hand.

(149-6) To point out certain faults in him is to offend him, even though it is done in an amiable way with the motive of giving helpful,⁵⁷⁰ constructive counsel.

150⁵⁷¹

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151⁵⁷²

VI

(151-1) The code of ethics by which he [judges]⁵⁷³ his actions and relations is higher than most others think it to be.

(151-2) Self-reliance is not a quality which can be given to others. Only by providing them with your own living example can you contribute to this end.

(151-3) With the coming of maturity there should be an enrichment of his life, not an impoverishment of it. Yet a misunderstood asceticism, seeking to discard the offerings of civilisation, sets up the cave-man ideal because of its simplicity.

(151-4) All these efforts may make his temperament more finely sensitive, if it is not already so by birth.⁵⁷⁴

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153⁵⁷⁶

VI

(153-1) He will take pleasure in cultivating positive, harmonious and nobler attitudes within himself instead of spreading negative and discordant ones among others, whether openly in speech or silently in thought.

(153-2) It is not enough to follow a wholesome diet and a healthy way of life. The seeker after a better existence must match [his thoughts and emotions]⁵⁷⁷ with these

⁵⁷⁰ Devon inserted comma by hand.

⁵⁷¹ Blank page

⁵⁷² Devon inserted "70" at the top of the page by hand.

⁵⁷³ Vic Mansfield changed "sets all references" to "judges" by hand.

⁵⁷⁴ Vic Mansfield inserted period by hand.

⁵⁷⁵ Blank page

⁵⁷⁶ Devon inserted "71" at the top of the page by hand.

⁵⁷⁷ TJS in 1980 moved "his thoughts and emotions" from after "advances" by hand.

advances.

(153-3) Adolescence ended, adulthood well established, does the romantic sentimental attitude still remain as strongly as before? Statistics give a negative answer.

(153-4) Not to tell another person "No!" when all prudence, intelligence, foresight and experience bid us do so is simply moral and verbal cowardice.

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155⁵⁷⁹

VI

(155-1) The quester will try to avoid uttering the lies of conventional social life, and the half truths of political and academic life, and the evasions or concealment of business life.

(155-2) When detachment is overdone it becomes a [cold-bloodedness].⁵⁸⁰ The man then moves and acts like a marionette.

(155-3) Have they pushed their aloofness, their detachment, to an undue degree?

(155-4) They have neither wit nor warmth, neither joy nor tolerance.

(155-5) It is more prudent to "sense" the emanations imprinted in the auric field surrounding a person than to trust alone to the words he utters or the claims he makes.

156⁵⁸¹

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157⁵⁸²

VI

(157-1) We have all heard that patience is a virtue but not many can practise it calmly.

(157-2) [An]⁵⁸³ assistant manager said [that his]⁵⁸⁴ policy in financial matters [is to]⁵⁸⁵ say

⁵⁷⁸ Blank page

⁵⁷⁹ Devon inserted "72" at the top of the page by hand.

⁵⁸⁰ Vic Mansfield changed "cold-bloodlessness" to "cold-bloodedness" by hand.

⁵⁸¹ Blank page

⁵⁸² Devon inserted "73" at the top of the page by hand.

[the]⁵⁸⁶ least possible about his affairs, and to use reserve as regards whatever he puts [into]⁵⁸⁷ writing in letters. Experience taught him that this caution was necessary.

(157-3) [Observe]⁵⁸⁸ how hurt and offended one feels when [he is denigrated.]⁵⁸⁹ Remember too,⁵⁹⁰ the philosophic rule to keep away from negative thought about others and [criticism of]⁵⁹¹ them. It is also [easier to be]⁵⁹² more charitable [when]⁵⁹³ remembering one's own faults.

(157-4) The silent, taciturn,⁵⁹⁴ reserved man makes fewer friends but guards his present and future better. To be cautious in speech and writing [today]⁵⁹⁵ – whether private or public – is to save trouble tomorrow. A single indiscretion may mar a lifetime's honourable reputation.

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159⁵⁹⁷

VI

(159-1) He who keeps a silent tongue in his head when the air is filled with anger is on the way to holding down his own wrath. But he who keeps a silent mind will conquer it [more quickly and easily.]⁵⁹⁸

(159-2) When the young boy prince,⁵⁹⁹ who years later became the Buddha, was being taken out in his chariot, he passed a man covered with sores. The driver explained to

⁵⁸³ We changed "As an" to "An" for clarity.

⁵⁸⁴ Vic Mansfield changed "he always follows from" to "that his" by hand.

⁵⁸⁵ Vic Mansfield changed "to" to "is to" by hand.

⁵⁸⁶ Vic Mansfield inserted "the" by hand.

⁵⁸⁷ Vic Mansfield changed "in" to "into" by hand.

⁵⁸⁸ Vic Mansfield deleted "Add to essay on speed" from before "Observe" by hand.

⁵⁸⁹ Vic Mansfield changed "anyone speaks against in denigration" to "he is denigrated" by hand.

⁵⁹⁰ Vic Mansfield inserted comma by hand.

⁵⁹¹ Vic Mansfield changed "to say nothing to criticize" to "criticism of" by hand.

⁵⁹² Vic Mansfield inserted "easier to be" by hand.

⁵⁹³ Vic Mansfield deleted "to do so" before "when" by hand.

⁵⁹⁴ TJS in 1980 inserted commas by hand.

⁵⁹⁵ TJS in 1980 moved "today" from after "public –" by hand.

⁵⁹⁶ Blank page

⁵⁹⁷ Devon inserted "74" at the top of the page by hand.

⁵⁹⁸ Vic Mansfield changed "quicker and easier" to "more quickly and easily" by hand.

⁵⁹⁹ Vic Mansfield inserted comma by hand.

the boy that this was the consequence of being enslaved by excessive vice, of the non-possession of self-discipline.

(159-3) The instinctual animal urges plus the ambitious drive for power and the personal desire for property keep men from spiritual aspiration.

(159-4) The animal instincts are valid and have their assigned place, but the cerebral ones have [even more]⁶⁰⁰ validity and [a]⁶⁰¹ higher place, while the spiritual ones should be elevated above the other two.

160⁶⁰²
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161⁶⁰³
VI

(161-1) Why not admit to feeling such a human impulse?

(161-2) Nature had to put the rapture first,⁶⁰⁴ to lure animals, including human animals, into procreation. But not forever. A time comes when the thrills begin to fade away, the fun to pall, the romance to repel.

(161-3) Where is his mind's peace when he is racked by desires, irritated by frustrations,⁶⁰⁵ and denied even the compensation of knowing why he is suffering?

(161-4) Intense concentrated feeling may [fill a man]⁶⁰⁶ with self-destructive or murderous antagonism but lead another into self realisation - depending upon the thoughts and acts which flow from him at its bidding.

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163⁶⁰⁸

⁶⁰⁰ Vic Mansfield changed "an even larger" to "even more" by hand.

⁶⁰¹ Vic Mansfield inserted "a" by hand.

⁶⁰² Blank page

⁶⁰³ Devon inserted "75" at the top of the page by hand.

⁶⁰⁴ Vic Mansfield inserted comma by hand.

⁶⁰⁵ Vic Mansfield inserted comma by hand.

⁶⁰⁶ Vic Mansfield inserted "fill a man" in the blank space left by the original typist (indicating that the typist couldn't read his writing) and deleted "away" after the blank space by hand.

⁶⁰⁷ Blank page

⁶⁰⁸ Devon inserted "76" at the top of the page by hand.

(163-1) The discipline of the will must be practised against one's weaknesses and passions. This is where the ascetic finds his proper justification. But he need not push his effort into absurdities, for then he becomes a fool, or into extremities, for then he becomes a masochist.

(163-2) [A philosopher]⁶⁰⁹ has to quell desires which disturb his peace, put down passions which disturb his even balance of mind.

(163-3) It is supposed to go so far that even such a lofty desire as one for desirelessness itself can no longer remain acceptable.

(163-4) The Greek Cynics rejected courtesies and sneered at polite behaviour claiming that they led to hypocrisy and untruth. This may be so at times,⁶¹⁰ but for questers it is part of the [ideal].⁶¹¹

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165⁶¹³

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(165-1) (Counsel) In the presence of superior or more fully informed persons, hold your speech back. Do not talk so much. Learn to be more silent. The less you say, the less you give your own ignorance away.

(165-2) Surely there is some spiritual gain if someone learns to speak and behave with less vulgarity and more dignity, less noise and more tranquillity, less lack of manners and more courtesy.⁶¹⁴

(165-3) "being friendly without being over-familiar, being informal without being sloppy."

– Newspaper quote

(165-4) By "good manners" is not meant "formal etiquette"⁶¹⁵ although the two may

⁶⁰⁹ Devon changed "Philosopher" to "A philosopher" by hand.

⁶¹⁰ Devon inserted comma by hand.

⁶¹¹ Devon changed "Ideal" to "ideal" by hand.

⁶¹² Blank page

⁶¹³ Devon inserted "77" at the top of the page by hand.

⁶¹⁴ Vic Mansfield changed question mark to period by hand.

⁶¹⁵ Vic Mansfield inserted both sets of quotation marks by hand.

often coincide.⁶¹⁶

(165-5) Teach elementary manners – [that is,]⁶¹⁷ a warm smile.

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167⁶¹⁹

VI

(167-1) He must make the movements fit a philosopher – slow, deliberate, dignified, [and]⁶²⁰ graceful.⁶²¹

(167-2) It is not only manners which must be refined, if higher development is sought, but also consciousness.

(167-3) [The simple uncluttered life is a sensible idea. But]⁶²² if pushed [by fanaticism, exaggeration and extravagances]⁶²³ to its ultimate, logical,⁶²⁴ and inevitable consequence, [it]⁶²⁵ would not only lead to the complete abandonment of all gadgets, appliances,⁶²⁶ and tools but, by steps, to life in a cave and clothes made of [skin.]⁶²⁷

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⁶¹⁶ Vic Mansfield inserted period by hand.

⁶¹⁷ Vic Mansfield inserted “that is,” by hand.

⁶¹⁸ Blank page

⁶¹⁹ Devon inserted “78” at the top of the page by hand.

⁶²⁰ TJS in 1980 inserted three commas and “and” by hand.

⁶²¹ TJS in 1980 inserted period by hand.

⁶²² TJS in 1980 changed “The Simple Life,” to “The simple uncluttered life is a sensible idea. But”

⁶²³ “by fanaticism, exaggeration and extravagances” was typed above the line and inserted with an arrow.

⁶²⁴ TJS in 1980 inserted comma by hand.

⁶²⁵ TJS in 1980 inserted “it” by hand.

⁶²⁶ TJS in 1980 inserted comma by hand.

⁶²⁷ TJS in 1980 inserted period by hand. PB himself deleted the para after this para by hand. It originally read: “Write up my insight into Lao-Tzu’s teaching; why it is called the Simple Way inner Message and what its outer Message advocates the “Uncluttered life.” Find paras on Lao-Tzu / Simple life fanaticism exaggeration and extravagances has led to chassidism followers openly defecating and urinating in the city streets, to Hindus walking nude in the streets”

⁶²⁸ Blank page

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(169-1) When intellect comes to understand that its own existence implies a superior existence which is its origin, it has served its highest function. When it accepts the fact of intuition and serves it by laying itself down in stilled prostration, there is born Intelligence. Then alone does truth appear and peace bless us.

(169-2) If the variety of doctrines, the contradiction of tenets and fierceness of arguments are fully noted, what else can be said than that personal opinion is the real basis of most teachings, seldom factual knowledge or first-hand authority.

(169-3) It is his inalienable privilege to hold whatever opinion he pleases, as it is to hold whatever religious belief sustains him. But it must be said that there is a vast difference between what he has inherited and accepted unchanged from society or family, and what he has arrived at by his own diligent, determined, original,⁶³⁰ and independent research.

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(171-1) It is a rare type of person [that]⁶³³ has a large mind untrammelled by environmental prejudice and unaffected by social suggestion.

(171-2) I acknowledge the existence of readers, not disciples. I am a researcher, not a guru. Having no followers, I keep my freedom and the readers keep theirs.

(171-3) These disconnected sentences of mine are like beads waiting to be properly matched and strung together on a string.

(171-4) It is not to be described so easily, even though many notebooks have been filled and many times the ink has been emptied out of a pen.

⁶²⁹ Devon inserted "79" at the top of the page by hand.

⁶³⁰ Devon inserted all commas in this para by hand.

⁶³¹ Blank page

⁶³² Devon inserted "80" at the top of the page by hand.

⁶³³ Devon changed "which" to "that" by hand.

(171-5) [An⁶³⁴ editor advised,]⁶³⁵ Do not use “unbalanced” when you mean “one-sided.”⁶³⁶ [This is because the notion of unbalanced has the connotation of psychotic.]⁶³⁷[.]⁶³⁸

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(173-1) There is no special urge to bring others to repent but there is a feeling that as a writer one can be used to bring them to inner quietude. It will make them better and happier persons,⁶⁴¹ and they need to know that it can be found, felt, established and that the time accorded to the search could hardly be better used.

(173-2) Writing only from and to the popular level,⁶⁴² without the daring to venture where competent specialists can write more [authoritatively,]⁶⁴³ it can be said [that,]⁶⁴⁴

(173-3) A mere layman, not being a specialist competent to expound accurately such deep subjects,⁶⁴⁵ can only give some random surface impressions of them.

(173-4) The kind of audience to which such writings were formerly addressed was usually a small and limited one with a particular sensitivity,⁶⁴⁶ but nowadays it is much wider and varied.

⁶³⁴ This para was heavily edited by Vic Mansfield. It originally read: “Memo: Do not use ‘unbalanced’ when you mean ‘one-sided’ –Siegfried Bauer remark”

⁶³⁵ Vic Mansfield changed “Memo:” to “Siegfried Bauer remark:” and then changed it to “An editor advised,” by hand.

⁶³⁶ Vic Mansfield inserted period by hand.

⁶³⁷ Vic Mansfield inserted “This is because the notion of unbalanced has the connotation of psychotic.” by hand.

⁶³⁸ Vic Mansfield inserted then deleted “whereas one-sided may merely mean an exaggerated” after “psychotic” by hand.

⁶³⁹ Blank page

⁶⁴⁰ Devon inserted “81” at the top of the page by hand.

⁶⁴¹ Vic Mansfield inserted comma by hand.

⁶⁴² Vic Mansfield inserted comma by hand.

⁶⁴³ Devon changed “authoritative” to “authoritatively,” by hand.

⁶⁴⁴ Vic Mansfield wrote “Incomplete” in the right margin and Devon wrote “See note 18” below it by hand.

⁶⁴⁵ Devon inserted comma by hand.

⁶⁴⁶ Devon inserted comma by hand.

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(175-1) I wrote principally for those who wish to learn something of the way to self-enlightenment, but others who prefer a guide may perhaps find the other material of some [small]⁶⁴⁹ use.

(175-2) One principal aim [in]⁶⁵⁰ these writings is to enlarge their reader's self-reliance and to arouse his independent thinking.

(175-3) What else can I do than drop some words into a mind willing to receive them?

(175-4) It was in Benares⁶⁵¹ that [the]⁶⁵² book idea came.⁶⁵³

(175-5) My earlier books were written too soon, too impulsively,⁶⁵⁴ and too immaturely. I ought to have waited several years. The time has come to put right the errors of past volumes.

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(177-1) The basic reason why I must revise [A] Message [from] Arunachala⁶⁵⁷ is that it has so much negative thought.

⁶⁴⁷ Blank page

⁶⁴⁸ Devon inserted "82" at the top of the page by hand.

⁶⁴⁹ Vic Mansfield changed "little" to "small" by hand.

⁶⁵⁰ Vic Mansfield changed "of" to "in" by hand.

⁶⁵¹ Devon changed "Benaires" to "Benares" by hand. Benares is a city in India now known as Varanasi.

⁶⁵² Devon inserted "the" by hand.

⁶⁵³ Devon wrote "See note 12" in the right margin next to this para.

⁶⁵⁴ Vic Mansfield inserted comma by hand.

⁶⁵⁵ Blank page

⁶⁵⁶ Devon inserted "83" at the top of the page by hand.

⁶⁵⁷ TJS in 1980 changed "'Message of Arunachala'" to "'A Message from Arunachala'" by hand.

(177-2) These concepts needed to be stated [and]⁶⁵⁸ few have done [so. It]⁶⁵⁹ is necessary that another voice should be heard reminding us of it.

(177-3) If this text can jolt a reader here and there into new experiments and newer thoughts, it will be for him to take off from that point and get others for whatever further help is needed.

(177-4) There is a difference between those who report in their writings and those who create. The first are carried away by the moment's happenings, the second look deeper and find weightier things.

(177-5) [Effective communication demands good writing.]⁶⁶⁰

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(179-1) It is hard for an author to efface himself from his production. He can do so only if he [is]⁶⁶³ so completely concentrated in the work as to forget everything else. [A one-pointed attention is [also] needed in the reader.]⁶⁶⁴ This achieved,⁶⁶⁵ the personal ego will naturally be absent.

(179-2) It is this quality of uniqueness which makes his work stand out and [delights]⁶⁶⁶ those [who]⁶⁶⁷ appreciate a sane originality.

(179-3) His rippling phrases bring us to a pause again and again.

(179-4) His writings are as they should be – a looking-glass showing several hints of his

⁶⁵⁸ Vic Mansfield changed semicolon to “and” by hand.

⁶⁵⁹ Vic Mansfield changed “so; it” to “so. It” by hand.

⁶⁶⁰ Vic Mansfield changed “If he wants others to understand well what his communication is, he must write it well.” to “Effective communication demands good writing.” by hand.

⁶⁶¹ Blank page

⁶⁶² Devon inserted “84” at the top of the page by hand.

⁶⁶³ Vic Mansfield changed “possesses the capacity to be” to “is” by hand.

⁶⁶⁴ Devon changed “Not only so but a one-pointed attention is needed in the reader too.” to “A one-pointed attention is also needed in the reader.” and moved it from the start of the para by hand.

⁶⁶⁵ Devon inserted comma by hand.

⁶⁶⁶ Devon changed “delight” to “delights” by hand.

⁶⁶⁷ Devon inserted “who” by hand.

inner strength and illuminated mind.

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(181-1) To sit there, spinning out the phrases which shall carry ideas to other men, is not less an act of worship or of preachment ⁻⁶⁷⁰ if they be reverently composed, religious mystical or philosophic ideas ⁻⁶⁷¹ than praying on one's knees or [addressing]⁶⁷² others from a pulpit.

(181-2) Men dispute over truth and fail to agree and have done so [for]⁶⁷³ three thousand years at least, according to Chinese records, four thousand at least according to Egyptian traditions, and longer still [according to]⁶⁷⁴ Indian [beliefs].⁶⁷⁵

(181-3) The greatest lies and the greatest truths appear on paper.

(181-4) A person who cannot think straightforwardly is not likely to be able to put its result directly to the reader.

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(183-1) How often books which remained unopened on college and university library shelves for years at a time are now called for [at least]⁶⁷⁸ every month by the curious,⁶⁷⁹

⁶⁶⁸ Blank page

⁶⁶⁹ Devon inserted "85" at the top of the page by hand.

⁶⁷⁰ Devon changed comma to dash by hand.

⁶⁷¹ Devon changed comma to dash by hand.

⁶⁷² Devon changed "address these" to "addressing" by hand.

⁶⁷³ Vic Mansfield changed "since" to "for" by hand.

⁶⁷⁴ Vic Mansfield changed "in" to "according to" by hand.

⁶⁷⁵ Vic Mansfield changed "belief" to "beliefs" by hand.

⁶⁷⁶ Blank page

⁶⁷⁷ Devon inserted "86" at the top of the page by hand.

⁶⁷⁸ Devon moved "at least" from after "month" by hand.

⁶⁷⁹ Devon inserted comma by hand.

and oftener by the serious – books on Oriental, occult, [and astrological]⁶⁸⁰ topics.

(183-2) It is unfair of those who perceive the limitations of the intellect to decry books. Only if they find themselves suffering from the Dark Night of the Soul for a time⁶⁸¹ are books likely to be of little service or make little appeal. At all other times inspired work can give some reassurance or restore some calm,⁶⁸² just as perceptive work can give needed intellectual food. But if, during the press of personal preoccupations, they do nothing more than remind us of larger issues, they still render a service.

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(185-1) Are scriptural revelations the only ones worth heeding? Have not high truths, even great teachings, appeared in the world's thought, poetry [and]⁶⁸⁵ intuition –⁶⁸⁶ outside religion, outside officialdom, outside the academic halls, outside the institutions and organisations?

(185-2) To become liberated from sectarian,⁶⁸⁷ conventional,⁶⁸⁸ and authoritarian narrowness is to regard every inspired book as a bible.

(185-3) Those earlier statements of truth have their value;⁶⁸⁹ but it is unwise to forget the time and place of their making, for we must remember our own, too.

(185-4) Whatever is learnt from this valuable heritage of the past must still be applied in the present to make it a living force in one's own existence. This brings it to full meaning instead of remaining half-lost.

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⁶⁸⁰ Devon changed "astrologic" to "and astrological" by hand.

⁶⁸¹ Devon circled "for a time" and added a now-erased comment.

⁶⁸² Devon inserted comma by hand.

⁶⁸³ Blank page

⁶⁸⁴ Devon inserted "87" at the top of the page by hand.

⁶⁸⁵ Devon deleted comma after "poetry" and inserted "and" by hand.

⁶⁸⁶ Devon changed comma to dash by hand.

⁶⁸⁷ Devon changed semicolon to comma by hand.

⁶⁸⁸ Devon inserted comma by hand.

⁶⁸⁹ Devon inserted semicolon by hand.

⁶⁹⁰ Blank page

(187-1) He is wary of falling into superstition, whether sanctified by religion's faith in the intangible or by science's incapacity for it.

(187-2) Men understand more easily what they can see, touch,⁶⁹² and hear; that is images, forms and pictures – in short, symbols. These are the idols honoured by simpler minds. But when they develop their minds sufficiently they become able to think in terms of simple arithmetic [progressing to]⁶⁹³ the laws of geometry, and from algebra [on]⁶⁹⁴ to higher mathematics.

(187-3) It is to those who follow traditional religion that this analytical approach (which could disturb faith) has little to say. Yet it knows that for others [outside the tradition]⁶⁹⁵ – atheists, materialists and agnostics – it will certainly [be of help.]⁶⁹⁶

(189-1) One sees their anxiety to understand a [doctrine]⁶⁹⁹ which is on too abstract a level for them and pities the bewilderment with which they end. Yet for such there is an easier way, bringing a more successful result. It is to take up [the]⁷⁰⁰ study of mentalism first, and only after that proceed to the study of Advaita.

(189-2) Serious students are willing to struggle for the meaning,⁷⁰¹ but busy workers and professionals may feel that their energies are not up to the demand.

(189-3) Take what you can find that is congenial to your mind, appealing to your heart,

⁶⁹¹ Devon inserted "88" at the top of the page by hand.

⁶⁹² Devon inserted commas by hand.

⁶⁹³ Devon changed "onto" to "progressing to" by hand.

⁶⁹⁴ Devon inserted "on" by hand.

⁶⁹⁵ Devon changed "who are less conscientious" to "outside the tradition" by hand.

⁶⁹⁶ Vic Mansfield changed "do so" to "be of help" by hand.

⁶⁹⁷ Blank page

⁶⁹⁸ Devon inserted "89" at the top of the page by hand.

⁶⁹⁹ Vic Mansfield changed "picture" to "doctrine" by hand.

⁷⁰⁰ Vic Mansfield inserted "the" by hand.

⁷⁰¹ Vic Mansfield inserted comma by hand.

[and]⁷⁰² conformable with reason and evidence.

(189-4) It is too much to expect that his mind can understand what is quite beyond it;⁷⁰³ but [when]⁷⁰⁴ repeated,⁷⁰⁵ the effort tends to “stretch” the mind’s capacity.

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(191-1) Take them easily, do not worry about any parts you do not understand just now. You will find that after a year or two,⁷⁰⁸ if you come back to read those parts again,⁷⁰⁹ [they]⁷¹⁰ are becoming [clearer.]⁷¹¹

(191-2) A statement which holds a half-truth because it is based on a selected half-fact removed from a contradictory context, can neither be accepted nor denied. It must be analysed and its parts carefully measured until its truth [and its falsity [are] likewise]⁷¹² properly revealed.

(191-3) It is not the words of any scripture – be they Latin,⁷¹³ Greek,⁷¹⁴ or Sanskrit – which have special power over men;⁷¹⁵ it is what they themselves put into the words. That is to say, it is their faith, imagination, desire and expectancy which invest the text with such power. But these states of mind are their own.

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⁷⁰² Devon inserted “and” by hand.

⁷⁰³ Devon changed comma to semicolon by hand.

⁷⁰⁴ Devon inserted “when” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

⁷⁰⁵ Devon inserted comma by hand.

⁷⁰⁶ Blank page

⁷⁰⁷ Devon inserted “90” at the top of the page by hand.

⁷⁰⁸ Devon inserted comma by hand.

⁷⁰⁹ Devon inserted comma by hand.

⁷¹⁰ Devon deleted “that” before “they” by hand.

⁷¹¹ Devon deleted “to you” after “clearer” by hand.

⁷¹² Vic Mansfield inserted “are” and moved “and its falsity are likewise” from after “revealed” by hand.

⁷¹³ Devon inserted comma by hand.

⁷¹⁴ Devon inserted comma by hand.

⁷¹⁵ Devon changed colon to semicolon by hand.

⁷¹⁶ Blank page

(193-1) If we look for the semantic sense put into this word, we may easily see how perilous are these abstract terms. For each group or class of men [attributes]⁷¹⁸ a different [meaning.]⁷¹⁹ History proves this constantly –⁷²⁰ especially political history.⁷²¹ [For example,]⁷²² in our own times the words “democracy” [and] “freedom”⁷²³ are [widely]⁷²⁴ misused.

(193-2) Semantic analysis leads to carefulness in writing and therefore to carefulness in thought. This in turn clears a man’s mind and improves his understanding of elementary philosophy.

(193-3) Be willing to accept a truth even if the man who utters it⁷²⁵ is only half-literate, if his statement is ungrammatical, his words are mispronounced,⁷²⁶ and his voice stutters irritatingly. But the experience is more enjoyable, the effect deeper, if the truth is expressed impeccably and enriched by a fine culture.

(195-1) Too many persons use words to deceive themselves and, unconsciously, others. Too many use vague, general,⁷²⁹ or abstract words to cover credulity, error, superstition,⁷³⁰ or exaggeration.

⁷¹⁷ Devon inserted “91” at the top of the page by hand.

⁷¹⁸ Vic Mansfield changed “puts, in practice,” to “attributes” by hand.

⁷¹⁹ Devon deleted “from that of the others” after “meaning” by hand.

⁷²⁰ Devon changed comma to dash by hand.

⁷²¹ Devon changed colon to period by hand.

⁷²² Devon changed “for” to “For” and moved “For example,” from after “freedom” by hand.

⁷²³ Devon inserted both sets of quotation marks and inserted “and” by hand.

⁷²⁴ Devon moved “widely” from after “misused” by hand.

⁷²⁵ Devon deleted comma after “it” by hand.

⁷²⁶ Devon inserted comma by hand.

⁷²⁷ Blank page

⁷²⁸ Devon inserted “92” at the top of the page by hand.

⁷²⁹ Devon inserted commas after “vague” and “general” by hand.

⁷³⁰ Devon inserted comma by hand.

(195-2) Some words, like “love” for instance, have gathered too wide a meaning to be safely used, so I prefer to avoid them⁷³¹ and find more precise replacements.

(195-3) The reader must look under the words for the deeper meaning of this puzzling statement.

(195-4) Here is the essence of a higher teaching, distilled into plain language where possible,⁷³² or into loftier language where not. For there is one hurdle which every reader must learn to cross, as the author himself once had to.

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(197-1) If a man who purports to speak or write on behalf of any teaching lets his own personal ideas get mixed into those he received,⁷³⁵ the resulting product will be adulterated and could even be distorted.

(197-2) The philosopher does not denounce materialism so much as the one-sidedness which [claims]⁷³⁶ it [to be]⁷³⁷ the only aspect of [existence. On]⁷³⁸ the theoretical side [it has its truth,]⁷³⁹ and [on]⁷⁴⁰ the practical side [it]⁷⁴¹ is worth attention. The name is used here not only in its narrow scientific sense,⁷⁴² but also in its broad coverage of blind attachment [exclusively]⁷⁴³ to physical objects. Such [ideas lead to]⁷⁴⁴ mechanism without humanism, technological progress without care for negative consequences, atheism and anti-religion; and denial of psychological, mystical, [and]⁷⁴⁵ metaphysical

⁷³¹ Devon deleted comma after “them” by hand.

⁷³² Devon inserted comma by hand.

⁷³³ Blank page

⁷³⁴ Devon inserted “93” at the top of the page by hand.

⁷³⁵ Vic Mansfield inserted comma by hand.

⁷³⁶ Vic Mansfield changed “makes” to “claims” by hand.

⁷³⁷ Vic Mansfield inserted “to be” by hand.

⁷³⁸ Vic Mansfield changed “existence, which on” to “existence. On” by hand.

⁷³⁹ Vic Mansfield changed “is true” to “it has its truth,” by hand.

⁷⁴⁰ Vic Mansfield deleted “which” before “on” by hand.

⁷⁴¹ Vic Mansfield inserted “it” by hand.

⁷⁴² Vic Mansfield inserted comma by hand

⁷⁴³ Vic Mansfield moved “exclusively” from after “objects” by hand.

⁷⁴⁴ Vic Mansfield changed “are” to “ideas lead to” by hand.

⁷⁴⁵ Vic Mansfield inserted “and” by hand.

[experience.]⁷⁴⁶

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(199-1) To move from physics to metaphysics is to move [farther]⁷⁴⁹ from touchable things to [more]⁷⁵⁰ abstract conceptions, from pictured images to comprehended ideas, from concrete forms to mind-held abstractions.⁷⁵¹ The first leads to materialism, if the research stops there and goes no further. If, however,⁷⁵² he pursues the enterprise and looks for origins, sources, [and]⁷⁵³ primary causes,⁷⁵⁴ he must end up as a mentalist. [Modern physics, mathematics, and metaphysics are bridges towards each other.]⁷⁵⁵

(199-2) Why did Pythagoras put mathematics among [the]⁷⁵⁶ necessary preliminary disciplines for the study of philosophy? Here was part of the way to counteract man's natural materialism. It trained him to think abstractly, to hold pure ideas whose exactitude and truthfulness were indisputable. And he supported the teaching by pointing to the fact that the universe was founded on number. [Finally, the higher use of mathematics was as an aid in symbolising metaphysical principles.]⁷⁵⁷

⁷⁴⁶ Vic Mansfield deleted "The" after "experience" by hand.

⁷⁴⁷ Blank page

⁷⁴⁸ Devon inserted "94" at the top of the page by hand.

⁷⁴⁹ Vic Mansfield inserted "farther" by hand.

⁷⁵⁰ Vic Mansfield inserted "more" by hand.

⁷⁵¹ Vic Mansfield changed colon to period by hand.

⁷⁵² Vic Mansfield inserted commas after "If" and "however" by hand.

⁷⁵³ Vic Mansfield inserted "and" by hand.

⁷⁵⁴ Vic Mansfield inserted comma by hand.

⁷⁵⁵ Vic Mansfield moved "modern physics" from after "metaphysics" and inserted "Modern physics, mathematics, and metaphysics are bridges towards each other." by hand.

⁷⁵⁶ Devon inserted "the" by hand.

⁷⁵⁷ Vic Mansfield inserted "Finally, the higher use of mathematics was as an aid in symbolising metaphysical principles." by hand.

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(201-1) The atomic bomb could not have fallen on Hiroshima if the science of mathematics had not been formulated by developed human intellect. That human ethics failed to develop so far – and was even rejected by science – was a failure which turned white magic into black magic.

(201-2) [Applied science,]⁷⁶⁰ though it serves so well in other ways, has changed living bodies into murdered ones, into... corpses.

(201-3) The sciences are useful to man and need not be cursed for the evil results of their abuse by man. He needs⁷⁶¹ rather to learn how to make a better, more prudent,⁷⁶² and wiser use of them.

(201-4) Studies which scientists once regarded with contempt are now beginning to attract its attention.

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(203-1) The physicist must push onward and not refuse [to]⁷⁶⁵ move into metaphysics. From concrete thinking he must evolve into abstract thinking, for this leads to intuitive thinking.

(203-2) Science,⁷⁶⁶ using the method of analysis to find the truth about things,⁷⁶⁷ must

⁷⁵⁸ Blank page

⁷⁵⁹ Devon inserted "95" at the top of the page by hand.

⁷⁶⁰ Vic Mansfield changed "Science" to "Applied science," by hand.

⁷⁶¹ Vic Mansfield deleted comma by hand.

⁷⁶² Vic Mansfield inserted comma by hand.

⁷⁶³ Blank page

⁷⁶⁴ Devon inserted "96" at the top of the page by hand.

⁷⁶⁵ TJS in 1980 changed "the" to "to" by hand.

⁷⁶⁶ TJS in 1980 inserted comma by hand.

⁷⁶⁷ TJS in 1980 inserted comma by hand.

afterwards add the method of synthesis or it will get only a half-truth. This need not mean surrendering the mind to speculation, imagination,⁷⁶⁸ theorizing, fantasy, or so-called metaphysics; but rather using its creative faculty and its power of understanding;⁷⁶⁹ in short, using intelligence⁷⁷⁰ which is derived from intuitive feeling and correct thinking.

(203-3) [Existentialism]⁷⁷¹ and its kindred agnosticism are common in our times.⁷⁷²

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(205-1) It is pathetic to hear men reason in so shallow a way that they find nothing more than mere chance in the coming together of nuclear forces to make a world. It is saddening to observe them slip into so great a mistake with so little resistance and so large an [insensitivity; for]⁷⁷⁵ it shows that in this matter they think and feel in a one-sided and ill-balanced way. But just as materialism came as an opposition to superstition masquerading as religion, as a corrective gone too far, so there are little signs of [the]⁷⁷⁶ beginnings of new dawns.

(205-2) This kind of truth depends on the physical senses entirely. The higher kind, the metaphysical, depends on pure real thinking; it is abstract. Such a faculty needs practised cultivation.

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⁷⁶⁸ TJS in 1980 inserted comma by hand.

⁷⁶⁹ TJS in 1980 changed comma to semicolon by hand.

⁷⁷⁰ TJS in 1980 deleted comma after "intelligence" by hand.

⁷⁷¹ Devon changed "existentialism" to "Existentialism" by hand.

⁷⁷² Devon inserted period by hand.

⁷⁷³ Blank page

⁷⁷⁴ Devon inserted "97" at the top of the page by hand.

⁷⁷⁵ Devon changed "insensitivity. For" to "insensitivity; for" by hand.

⁷⁷⁶ Devon inserted "the" by hand.

⁷⁷⁷ Blank page

⁷⁷⁸ Devon inserted "98" at the top of the page by hand.

(207-1) His thought must become deeper and subtler if he is to penetrate philosophy's higher truths.⁷⁷⁹

(207-2) The theories of metaphysics need to be proved by the facts of life, by the discoveries of man, and by observation of the world.

(207-3) Those who need more intellectual sustenance than mysticism gives, may turn to metaphysics.⁷⁸⁰

(207-4) One day, if this kind of metaphysical thinking is carried on sufficiently, rightly,⁷⁸¹ and concentratedly, his intellect may overreach itself, even lose itself in that wonderful faculty, intuition, or even slip farther into inspiration. This is a mysterious event where something grander takes over by a process which is certainly not mechanical.

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(209-1) What is the difference between the concepts of existence and Being? Hegel⁷⁸⁴ has tried in his ponderous way to express it metaphysically and only intellectually.

(209-2) Cerebral thought is an activity which, if it dominates a person as it does with most people, prevents intuitions from deeper levels of consciousness gaining entry. It also prevents other minds from [entering]⁷⁸⁵ thus barring hypnotic suggestion and telepathic transfer.

(209-3) [Concepts or ideas]⁷⁸⁶ are clues, pointers, [signposts]⁷⁸⁷ to truth, perhaps helps towards the search, but ought not to be referred to a level beyond that of the intellect, which is limited. Fixation [and]⁷⁸⁸ dogmatism should be avoided. Words, definitions,

⁷⁷⁹ TJS in 1980 inserted period by hand.

⁷⁸⁰ TJS in 1980 inserted period by hand.

⁷⁸¹ TJS in 1980 inserted comma by hand.

⁷⁸² Blank page

⁷⁸³ Devon inserted "99" at the top of the page by hand.

⁷⁸⁴ Georg Wilhelm Friedrich Hegel

⁷⁸⁵ Vic Mansfield changed "doing the same thing" to "entering" by hand.

⁷⁸⁶ Vic Mansfield changed "They" to "Concepts or ideas" by hand.

⁷⁸⁷ Vic Mansfield changed "signposters" to "signposts" by hand.

⁷⁸⁸ Vic Mansfield changed comma to "and" by hand.

even bibles are not absolute,⁷⁸⁹ but relative to our present mental state.

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211⁷⁹¹

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(211-1) Abstract thinking shifts the mind's attention to quite a different level. Such thoughts do not have an outer appearance. They take no shape. They are to be comprehended; known by being understood.

(211-2) It is too subtle, too metaphysical, too mystical for an average reader.

(211-3) When thought reaches this point and has imported no bonds upon itself from official science or academic theory, it will come smoothly, freely,⁷⁹² and gainfully.

(211-4) He is the wise man who thinks his way to the Truth and then lets thinking itself go.

212⁷⁹³

VII

213⁷⁹⁴

VII

(213-1) When intellect comes to realise that it must efface its own [action, it will be passive.]⁷⁹⁵

(213-2) There are truths which fall beyond the ambit of the rational mind.

(213-3) There was a failure to make clear that intuitive knowledge, not intellectual theory,⁷⁹⁶ was one with action.

⁷⁸⁹ Vic Mansfield inserted comma by hand.

⁷⁹⁰ Blank page

⁷⁹¹ Devon inserted "100" at the top of the page by hand.

⁷⁹² Devon inserted comma by hand.

⁷⁹³ Blank page

⁷⁹⁴ Devon inserted "101" at the top of the page by hand.

⁷⁹⁵ PB himself changed "action." to "action, it will be passive." by hand.

⁷⁹⁶ Devon inserted two commas by hand.

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

(215-1) The character which a man reveals openly to the world is not at all the same as the one hidden in himself. This is not the result of hypocrisy, but of the polarity which divides [nature,]⁷⁹⁹ and hence man.

(215-2) That part of man which is within the physical world, the ego, must in the end come to recognise and revere his higher individuality, unseen and unknown though it may be. This requires a growth through time, through many rebirths.

(215-3) He is to loosen himself from the ego's tyranny and thus,⁸⁰⁰ without unnecessary further struggle,⁸⁰¹ transcend it.

(217-1) Who has not at some time halted, racked by a serious problem in his personal life, and asked himself again and again, "What is the answer?"

(217-2) The question of how authentic his experience really is does not usually arise [for]⁸⁰⁴ him. [It]⁸⁰⁵ is debatable whether a mind mostly preoccupied with the subject of its weaknesses, faults, failures, deficiencies,⁸⁰⁶ and sins – that is,⁸⁰⁷ mostly with its

⁷⁹⁷ Blank page

⁷⁹⁸ Devon inserted "102" at the top of the page by hand.

⁷⁹⁹ Devon changed "Nature" to "nature" by hand.

⁸⁰⁰ Devon inserted comma by hand.

⁸⁰¹ Devon inserted comma by hand.

⁸⁰² Blank page

⁸⁰³ Devon inserted "103" at the top of the page by hand.

⁸⁰⁴ Vic Mansfield changed "to" to "for" by hand.

⁸⁰⁵ Vic Mansfield changed "For it" to "It" by hand.

⁸⁰⁶ Vic Mansfield inserted comma by hand.

⁸⁰⁷ Vic Mansfield inserted comma by hand.

personal [ego -]⁸⁰⁸ penetrates the Overself's sphere.

(217-3) There is no need to lament our situation as an ego confronted by a world, as a duality, as a self aspiring - often vainly -⁸⁰⁹ to its Overself.

218⁸¹⁰
VIII

219⁸¹¹
VIII

(219-1) Each has a [unique]⁸¹² personality [by]⁸¹³ which we identify him.

(219-2) He must learn to transcend his own ego,⁸¹⁴ and yet demand his place and keep his balance in the world; to transcend his family's egoism,⁸¹⁵ and yet respect their dues and rights.⁸¹⁶

(219-3) The individualised being, the special characteristics which belong to him and make him say "I,"⁸¹⁷ is declared a temporary assemblage of components by the [southern]⁸¹⁸ school of Buddhists, an illusory ego by Hindus, even non-existent by Advaita Vedantists.

220⁸¹⁹
VIII

221⁸²⁰
VIII

(221-1) Consciousness [ordinarily]⁸²¹ believes itself to be limited to the physical body.

⁸⁰⁸ Vic Mansfield changed "ego again -" to "ego -" by hand.

⁸⁰⁹ Vic Mansfield inserted dashes by hand.

⁸¹⁰ Blank page

⁸¹¹ Devon inserted "104" at the top of the page by hand.

⁸¹² Vic Mansfield inserted "unique" by hand.

⁸¹³ Vic Mansfield deleted "which in some way differs from that of others, which is shaped to be unlike someone else's and" before "by" by hand.

⁸¹⁴ Devon inserted comma by hand.

⁸¹⁵ Devon inserted comma by hand.

⁸¹⁶ Devon inserted period by hand.

⁸¹⁷ Devon inserted comma after "I" by hand.

⁸¹⁸ Devon changed "Southern" to "southern" by hand.

⁸¹⁹ Blank page

⁸²⁰ Devon inserted "105" at the top of the page by hand.

This belief it calls “I,” it claims to be the “I.” That they are associated together is unquestionable. But further enquiry will yield a further and startling result: [it]⁸²² functions through the body and to that extent the connection gives life to the body;⁸²³ thus creating the belief that it is the body when in reality it only permeates it. What happens is that a part (the body) is imposing itself upon the whole (the consciousness).

(221-2) What he calls the “I” does not get reborn in further bodies, as he believes, nor did it do so in the past. But it does appear to do so. Only deep analytical thought⁸²⁴ associated with mystical meditation can de-mesmerise him from his self-made idea.

222⁸²⁵

VIII

223⁸²⁶

VIII

(223-1) The ego-thought is behind every activity of a man. It is always coupled with the object-thought.

(223-2) Every individual life from the mighty elephant down to the microscopic cell⁸²⁷ is a self-evolving entity moving through time and space. It has a meaning, a purpose, and eventually, a fulfilment here. Why then talk of destroying the one with which you are most intimate – your own ego?

(223-3) His personal affairs are treated as [cosmically important.]⁸²⁸

(223-4) Awareness of his own defects seldom troubles him. He [complacently]⁸²⁹ accepts [his]⁸³⁰ familiar ego-centred nature and life.

(223-5) Instead of reducing the ego, it has merely exchanged its areas of interest, itself remaining as strong as before. The unworldly has been taken into its jurisdiction for the

⁸²¹ Vic Mansfield moved “ordinarily” from after “itself” by hand.

⁸²² Vic Mansfield deleted “that” before “it” by hand.

⁸²³ Vic Mansfield changed comma to semicolon by hand.

⁸²⁴ Vic Mansfield deleted comma by hand.

⁸²⁵ Blank page

⁸²⁶ Devon inserted “106” at the top of the page by hand.

⁸²⁷ TJS in 1980 deleted comma by hand.

⁸²⁸ TJS in 1980 changed “affairs of cosmically important _____” to “cosmically important.” by hand.

⁸²⁹ Vic Mansfield inserted “complacently” by hand.

⁸³⁰ Vic Mansfield deleted “, satisfied,” before “his” by hand.

sake of its own growth [and]⁸³¹ power.⁸³²

224⁸³³

VIII

225⁸³⁴

VIII

(225-1) Most neuroticisms come from refusing to let go of the [personal]⁸³⁵ ego. How the ego makes its own anxieties and sufferings is depicted in the famous Buddhist picture called⁸³⁶ "The Wheel of Life," supposed to be six realms of existence;⁸³⁷ but [which]⁸³⁸ really [represents]⁸³⁹ six kinds of psychological conditioning from the beast to the human and the gods.

(225-2) It is natural for the ego to react negatively to its experiences⁸⁴⁰ when these bring loss or opposition. But this is so only when, as is most common, man is still unawakened, untaught, uncontrolled,⁸⁴¹ and unable to enter into higher states of being.

226⁸⁴²

VIII

227⁸⁴³

VIII

(227-1) It is not too easy, the period of those early years, with its uncertainties and missteps, its floundering and shortcomings.

(227-2) If the ego is not crushed it is at least severely bruised.⁸⁴⁴

⁸³¹ TJS in 1980 inserted "and" by hand.

⁸³² TJS in 1980 inserted period by hand.

⁸³³ Blank page

⁸³⁴ Devon inserted "107" at the top of the page by hand.

⁸³⁵ TJS in 1980 deleted "ego, the" before "personal" by hand.

⁸³⁶ TJS in 1980 deleted comma by hand.

⁸³⁷ TJS in 1980 inserted semicolon by hand.

⁸³⁸ TJS in 1980 inserted "which" by hand.

⁸³⁹ TJS in 1980 inserted "represents" by hand.

⁸⁴⁰ TJS in 1980 deleted comma by hand.

⁸⁴¹ TJS in 1980 inserted comma by hand.

⁸⁴² Blank page

⁸⁴³ Devon inserted "108" at the top of the page by hand.

⁸⁴⁴ TJS in 1980 inserted period by hand.

(227-3) The ego is caught in its own theories and concepts, held prisoner by its own ideas. These are not necessary to enlightenment.

228⁸⁴⁵

VIII

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

229⁸⁴⁶

IX

(229-1) Whether [we confront]⁸⁴⁷ the mystery called death or the equal mystery called life,⁸⁴⁸ the revelation must come in one or the other state;⁸⁴⁹ there is a connection with HE WHO IS. For this are we born and our oscillation between the two happens at the Mind of the World's behest. As, so sleepily and unwittingly we shape and light up these fragments of being that we are, quite simply the connection gets uncovered more and more.

(229-2) Since death is the certain future of all men, being an unalterable feature of the World-Idea, and since life would be intolerable if they were not given such pauses to recuperate from its demands, and [lastly]⁸⁵⁰ there is nothing they can do to avoid it, they might as well discard the negative but common way of looking at it.

(229-3) It seems that Life can very well carry on without any of us, but it does not seem that we could do the same with regard to Life itself. It depends on whether anything or nothing awaits us in the after-play.

230⁸⁵¹

IX

231⁸⁵²

IX

⁸⁴⁵ Blank page

⁸⁴⁶ Devon inserted "109" at the top of the page by hand.

⁸⁴⁷ TJS in 1980 deleted "it is" and moved "we confront" from after "death" by hand.

⁸⁴⁸ TJS in 1980 inserted comma by hand.

⁸⁴⁹ TJS in 1980 changed colon to semicolon by hand.

⁸⁵⁰ TJS in 1980 deleted "since" before "lastly" by hand.

⁸⁵¹ Blank page

⁸⁵² Devon inserted "110" at the top of the page by hand.

(231-1) Can the invisible inner being migrate at death,⁸⁵³ after a suitable interval, from one body to another?⁸⁵⁴

(231-2) The law which pushes us into, or out of, physical bodies is a cosmic law. There is no blind chance about it.

(231-3) It is not a new idea, of course, for it goes back to the Greeks and the Hindus.⁸⁵⁵

(231-4) Why did the Egyptians place their Heaven in the unseen regions into which the dying sun vanishes after sunset?

(231-5) Hope comes to him from this benevolent source; evil departs from him as he draws on these higher energies for defence; and ethereal purpose surrounds his entire life like an aura. He knows that his history did not begin in the country where he was born. He knows that it will not end in the body in which he dies.

232⁸⁵⁶

IX

233⁸⁵⁷

IX

(233-1) We have to become in actuality what we are in potentiality;⁸⁵⁸ all our rebirths are engaged in this process.

(233-2) Passions, desires,⁸⁵⁹ and attachments bind us to rebirths.

(233-3) The thought of the body, of being identified with it, guarantees that a dying person will come back here again.

(233-4) The explanation must be sought in bygone lives.

(233-5) Who knows something of his past lives has something to throw light in some way on his present one.

(233-6) He is what he made of himself – not in a single lifetime but in the course of

⁸⁵³ TJS in 1980 inserted comma by hand.

⁸⁵⁴ TJS in 1980 inserted question mark by hand.

⁸⁵⁵ TJS in 1980 inserted period by hand.

⁸⁵⁶ Blank page

⁸⁵⁷ Devon inserted "111" at the top of the page by hand.

⁸⁵⁸ TJS in 1980 changed colon to semicolon by hand.

⁸⁵⁹ TJS in 1980 inserted comma by hand.

many.

234⁸⁶⁰

IX

235⁸⁶¹

IX

(235-1) We all have to bear the consequences of our past deeds. This cannot be helped. But of course there are good deeds and bad deeds. We can,⁸⁶² to a certain extent,⁸⁶³ [offset those consequences]⁸⁶⁴ by bringing in counter-forces through new [deeds; but]⁸⁶⁵ how far this will be true will necessarily vary [from]⁸⁶⁶ person to person. The one who has knowledge and power,⁸⁶⁷ who is able to practise deep meditation and to control his character,⁸⁶⁸ will necessarily affect those consequences much more strongly than the one who lacks these.

236⁸⁶⁹

IX

237⁸⁷⁰

IX

(237-1) Karma comes into play only if the karmic impression is strong enough to survive. In the case of the sage because he treats life like a dream,⁸⁷¹ because he sees through it as appearance, all his experiences are on the surface only. His deep inner mind remains untouched by them. Therefore he makes no karma from them,⁸⁷² therefore he is able when passing out of the body at death to be finished with the round of birth and death forever.

⁸⁶⁰ Blank page

⁸⁶¹ Devon inserted "112" at the top of the page by hand.

⁸⁶² Devon inserted comma by hand.

⁸⁶³ Devon inserted comma by hand.

⁸⁶⁴ Devon moved "offset those consequences" from before "But how far" by hand.

⁸⁶⁵ Devon changed "deeds. But" to "deeds; but" by hand.

⁸⁶⁶ Devon inserted "from" by hand.

⁸⁶⁷ Devon inserted comma by hand.

⁸⁶⁸ Devon inserted comma by hand.

⁸⁶⁹ Blank page

⁸⁷⁰ Devon inserted "113" at the top of the page by hand.

⁸⁷¹ Devon inserted comma by hand.

⁸⁷² Devon inserted comma by hand.

(237-2) The⁸⁷³ structure of the physical brain contributes largely to the way a man acts. This leaves him less room for free will than he thinks he has. But the brain (and the whole body) structure is itself the product of past self-made karma⁸⁷⁴ now functioning.

238⁸⁷⁵

IX

239⁸⁷⁶

IX

(239-1) Whatever he learned in the past years and births was but a step – [not]⁸⁷⁷ always [a]⁸⁷⁸ forward [one]⁸⁷⁹ – to be regarded as a source of further instruction, experience, understanding,⁸⁸⁰ and practice.

(239-2) Several answers have been given, and will continue to be given, for none is wholly satisfactory.

(239-3) His origins and upbringing, inner trends and outer opportunities,⁸⁸¹ have something to do with the final mature result of his development.

(239-4) Newspaper quote: “While a man may inherit wealth and position he does not necessarily inherit brains and wisdom.”

PB’s comment: But he does inherit upbringing, atmosphere,⁸⁸² and standards.

(239-5) When he fails to admit this first blunder,⁸⁸³ the way is opened for more blunders linked with it and, [possibly,]⁸⁸⁴ emerging as a larger consequence of it.

240⁸⁸⁵

IX

⁸⁷³ Devon deleted dash from before “The” by hand.

⁸⁷⁴ Devon changed “Karma” to “karma” by hand.

⁸⁷⁵ Blank page

⁸⁷⁶ Devon inserted “114” at the top of the page by hand.

⁸⁷⁷ Devon deleted “but” before “not” by hand.

⁸⁷⁸ PB himself inserted “a” by hand.

⁸⁷⁹ PB himself inserted “one” by hand.

⁸⁸⁰ Devon inserted comma by hand.

⁸⁸¹ Devon inserted comma by hand.

⁸⁸² Devon inserted commas by hand.

⁸⁸³ Devon inserted comma by hand.

⁸⁸⁴ PB himself moved “possibly” from before “a larger” and inserted commas before and after “possibly” by hand.

⁸⁸⁵ Blank page

(241-1) The feeling of being trapped by fate, held down by forces beyond his control [is partly true.]⁸⁸⁷

(241-2) He cannot withdraw from this destiny, try as he may.

(241-3) It would be better to put this question in a different way.

(241-4) To make people more aware of this truth is a laudable and necessary act. But it is equally necessary not to neglect another and related truth.

(241-5) There are times when a man may boldly go forward and take his chance, when fortune's wheel will turn in his favour. But such times do not fill the whole of a lifetime and during the negative periods he should lie low and risk nothing.

(243-1) [Events]⁸⁹⁰ happening to us are not necessarily karmic in [the]⁸⁹¹ sense [that]⁸⁹² we earned them. They can also [have a]⁸⁹³ non-karmic source. No physical doing on our part brought them on, but they are what we need at that point for character or capacity, development,⁸⁹⁴ or correction. Both kinds are fated. In that sense they are God's will.

(243-2) The disunited man will suffer from inner conflict as he feels the risk and the responsibility which come from his power of choice.

⁸⁸⁶ Devon inserted "115" at the top of the page by hand.

⁸⁸⁷ TJS in 1980 inserted "is partly true." in the blank space left by the original typist (indicating that the typist couldn't read PB's handwriting, or because PB himself left a blank in the para).

⁸⁸⁸ Blank page

⁸⁸⁹ Devon inserted "116" at the top of the page by hand.

⁸⁹⁰ Devon changed "Develop theme that events" to "Events" by hand.

⁸⁹¹ Devon inserted "the" by hand.

⁸⁹² Devon inserted "that" by hand.

⁸⁹³ Devon changed "be" to "have a" by hand.

⁸⁹⁴ Devon inserted all three commas in this para by hand.

(243-3) He who thinks freedom leaves him free to be undisciplined is a fool.

(243-4) Whoever succeeds in discovering his deeper identity by penetrating through the personal ego's surface and sub-surface life, will thenceforth cease the efforts to discover his worldly destiny. The oracles which others seek so eagerly, the turns of the wheel of fortune which they hope to learn in advance, are left alone that he may enjoy serenity.

244⁸⁹⁵

IX

245⁸⁹⁶

IX

(245-1) Scholars and priests of the earliest known antiquity have drawn on the traditions of astrology to link our human fortunes with the starry firmament.

(245-2) Were those Romans wrong or superstitious who returned home if the day's start was unfortunate or marred? Was there nothing but chance in such accidents? Or were they, as astrologers believe, ill-omens to be heeded?

(245-3) This is not to go back to medieval superstition, but to go forward to modern,⁸⁹⁷ carefully investigated discovery.

246⁸⁹⁸

IX

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

247⁸⁹⁹

X

(247-1) This life-force, this invisible energy,⁹⁰⁰ is behind and within, around and above the physical body. Under certain circumstances its area can be seen and traced out and its recuperative healing power drawn upon. It forms an aura, the etheric or vital body

⁸⁹⁵ Blank page

⁸⁹⁶ Devon inserted "117" at the top of the page by hand.

⁸⁹⁷ Devon inserted two commas by hand.

⁸⁹⁸ Blank page

⁸⁹⁹ Devon inserted "118" at the top of the page by hand.

⁹⁰⁰ Vic Mansfield inserted comma by hand.

of light, but not the still more elusive and subtle divine body of [light]⁹⁰¹ nor the aura of various colours, the astral body.

(247-2) The life-principle [is a non-material reality which can manifest as the]⁹⁰² aura in which the physical body is [immersed. It]⁹⁰³ keeps vital organs and vital parts in condition and activity until it vanishes at death and merges with the astral (mental-emotional) form instead. [It can also manifest electro-magnetically.]⁹⁰⁴

(247-3)⁹⁰⁵ What are the “higher bodies”?

248⁹⁰⁶

X

249⁹⁰⁷

X

(continued from the previous page) Just as man has a physical body with which to operate in the physical world, so he has a vital body, an emotional body and a mental body, through which to express these other parts of his nature. This is the teaching of Theosophists, Hindus,⁹⁰⁸ and Occultists. These bodies survive the death of the physical body, but are reduced to seed atoms when,⁹⁰⁹ in between incarnations,⁹¹⁰ man passes into a state of happy dreamless slumber. But from the philosophical viewpoint, the “higher bodies” are simply thought bodies, or more correctly, states of consciousness.

(249-1) From the food he eats, the water he drinks, and the air he breathes,⁹¹¹ he can draw [on]⁹¹² this life-force for maintenance and survival so long as the body’s destiny keeps him here.

(249-2) It depends on varied factors, one of which is his life situation.

⁹⁰¹ Vic Mansfield changed “Light” to “light” by hand.

⁹⁰² Vic Mansfield changed “, an electro-magnetic” to “is a non-material reality which can manifest as the” by hand

⁹⁰³ Vic Mansfield changed “immersed and which” to “immersed. It” by hand.

⁹⁰⁴ Vic Mansfield inserted “It can also manifest electro-magnetically.” by hand.

⁹⁰⁵ This para was originally numbered 64 and 3.

⁹⁰⁶ Blank page

⁹⁰⁷ Devon inserted “119” at the top of the page by hand.

⁹⁰⁸ Elaine Mansfield inserted comma by hand.

⁹⁰⁹ Elaine Mansfield inserted comma by hand.

⁹¹⁰ Elaine Mansfield inserted comma by hand.

⁹¹¹ Elaine Mansfield inserted comma by hand.

⁹¹² Elaine Mansfield inserted “on” by hand.

(249-3) No man in himself, his ordinary self, is a real spiritual healer [in the way]⁹¹³ another man could be a medical, herbal, magnetic, homeopathic or psychotherapeutic healer. Spiritual healing belongs only in the province of the Overself.

250⁹¹⁴

X

251⁹¹⁵

X

(251-1) That some persons are unusual in being born with the gift of healing the sick is a historic fact. Why reject the talent or power as being unworthy of a true sage or of those who seek to become such a one? In what way is this form of serving humanity unethical, unsafe, inconsistent with the highest?

(251-2) Remember that Jesus started his work by an act of healing a sick person.

(251-3) As this Spirit-Energy passes through the man, he feels dynamised, empowered in some direction, inwardly or physically or both together.

(251-4) Success in meditation⁹¹⁶ is most often hard and slow to achieve; patience, and more patience [is]⁹¹⁷ needed. So the drug offer of instant escape from this world of time, care, toil, problem,⁹¹⁸ and suffering makes a better appeal to the ill-informed.

252⁹¹⁹

X

253⁹²⁰

X

(253-1) [These unfortunate, self-deceived questers]⁹²¹ look through drug-induced methods for short cuts to a [seeming]⁹²² higher awareness, [often]⁹²³ yielding

⁹¹³ Elaine Mansfield changed "as" to "in the way" by hand.

⁹¹⁴ Blank page

⁹¹⁵ Devon inserted "120" at the top of the page by hand.

⁹¹⁶ Devon changed "Meditation" to "meditation" by hand.

⁹¹⁷ Devon changed "are" to "is" by hand.

⁹¹⁸ Devon inserted comma by hand.

⁹¹⁹ Blank page

⁹²⁰ Devon inserted "121" at the top of the page by hand.

⁹²¹ Vic Mansfield changed "They" to "These unfortunate, self-deceived questers" by hand.

⁹²² Vic Mansfield inserted "seeming" by hand.

⁹²³ Vic Mansfield inserted "often" by hand.

astonishing inner [experiences.]⁹²⁴

(253-2) A narcotic experience may give a [distorted]⁹²⁵ reflection of the real; it cannot give the real itself. [Even so, the price that must be paid for the mirrored images is even greater than the attendant perils.]⁹²⁶

(253-3) Drug⁹²⁷ experience may lead to hallucination, obsession, paranoid monstrous prehuman evolutionary images [or]⁹²⁸ highly overdrawn ones of human experience.

(253-4) It is true that a number of persons who have used a plant (not chemical) drug have had visions of previous embodiment in animal and human forms. But because they got it in an illegitimate way, they [often]⁹²⁹ have [to]⁹³⁰ suffer a penalty, either in self-damage,⁹³¹ or in self-entangled karma.⁹³²

254⁹³³

X

255⁹³⁴

X

(255-1) To gain [apparent]⁹³⁵ serenity at the cost of [real]⁹³⁶ sanity is hardly a profitable transaction.⁹³⁷

(255-2) The harmful effect of drugs appears mostly when they have been taken regularly over a period of time.

⁹²⁴ Devon inserted in the right margin, then deleted "meaning: a positive statement that drugs yield astonishing inner experiences" by hand.

⁹²⁵ Vic Mansfield inserted "distorted" by hand.

⁹²⁶ Vic Mansfield changed "Even so, a price for the mirrored image must be paid that is hardly commensurate with its perils." to "Even so, the price that must be paid for the mirrored images is even greater than the attendant perils." by hand. Devon inserted in the right margin, then deleted "to put 'hardly' in means that there is either no price or no peril" by hand.

⁹²⁷ Devon changed "drug" to "Drug" by hand.

⁹²⁸ Devon changed "and" to "or" by hand.

⁹²⁹ Vic Mansfield inserted "often" by hand.

⁹³⁰ Vic Mansfield deleted "had" before "to" by hand.

⁹³¹ Vic Mansfield inserted comma by hand.

⁹³² Vic Mansfield inserted period by hand.

⁹³³ Blank page

⁹³⁴ Devon inserted "122" at the top of the page by hand.

⁹³⁵ Vic Mansfield inserted "apparent" by hand.

⁹³⁶ Vic Mansfield inserted "real" by hand.

⁹³⁷ Vic Mansfield inserted period by hand.

(255-3) Whether it be religion or science, official allopathic medicine or less established homeopathic medicine, each can make us its beneficiary and has its contribution to give [us. But each also has]⁹³⁸ its undesirable side, too often [a]⁹³⁹ sectarian,⁹⁴⁰ narrow intolerance of the other. The world of knowledge, culture,⁹⁴¹ [techniques,]⁹⁴² skills, arts, [and]⁹⁴³ worship should be open to all seekers – whether their [quest]⁹⁴⁴ is for truth, God, information,⁹⁴⁵ or healing – and not dictatorially limit its offering to the established,⁹⁴⁶ the traditional, the successful,⁹⁴⁷ and the conventional.

256⁹⁴⁸

X

257⁹⁴⁹

X

(257-1) Acupuncture is a valid acceptable body of knowledge and skill, new only here;⁹⁵⁰ but not in the ancient Far East. It should be allowed to integrate itself with our own scientific modern knowledge and [medical]⁹⁵¹ techniques. There are still others worth learning in most Oriental lands.

(257-2) The more he comes into harmony with the cosmic order, the more will his health and strength benefit, his thoughts and feelings become positive. But this is not to say that he will be cured of existing maladies or be kept in perfect health. Harmony means that due regard [and]⁹⁵² attention⁹⁵³ will be given to the body's importance, hygiene, care,⁹⁵⁴ and correct feeding. It means that the thoughts and feelings will be

⁹³⁸ Vic Mansfield changed "us but also" to "us. But each also has" by hand.

⁹³⁹ Vic Mansfield changed "its" to "a" by hand.

⁹⁴⁰ Devon inserted comma by hand.

⁹⁴¹ Vic Mansfield inserted commas after "knowledge" and "culture" by hand.

⁹⁴² Devon moved "techniques" from after "seekers –" by hand.

⁹⁴³ Devon inserted "and" by hand.

⁹⁴⁴ Devon inserted "quest" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

⁹⁴⁵ Vic Mansfield inserted commas after "truth," "God," and "information" by hand.

⁹⁴⁶ Vic Mansfield inserted comma by hand.

⁹⁴⁷ Vic Mansfield inserted comma by hand.

⁹⁴⁸ Blank page

⁹⁴⁹ Devon inserted "123" at the top of the page by hand.

⁹⁵⁰ Devon inserted semicolon by hand.

⁹⁵¹ "medical" was typed above the line and inserted with an arrow.

⁹⁵² Devon changed comma to "and" by hand.

⁹⁵³ Devon deleted comma by hand.

⁹⁵⁴ Devon inserted comma by hand.

constructive.

(257-3) If the millions spent on research [for]⁹⁵⁵ cancer cures have so far failed,⁹⁵⁶ and if a simple change of faulty thought, belief, conduct,⁹⁵⁷ and goal cures it;⁹⁵⁸ the worth of this method is thereby demonstrated. If Sai Baba will take twenty cases of advanced cancer and cure them, under [world]⁹⁵⁹ inspection, he will do more to bring humanity out of the [threatening]⁹⁶⁰ danger of total war than all his preaching. For part of his message must be abandonment of war.

258⁹⁶¹

X

259⁹⁶²

X

(259-1) Their moral infirmities are no more to be ignored than their bodily ones;⁹⁶³ [they are]⁹⁶⁴ maimed characters.

(259-2) The electric shock therapy has hurt more patients than it has helped. [Evidence for this is that]⁹⁶⁵ the same treatment has given pigs and dogs [madness.]⁹⁶⁶

(259-3) Hypnotism depends upon suggestions imposed, whether lightly or deeply. But whether in minutes or days,⁹⁶⁷ the suggestion passes off and only the memory remains.⁹⁶⁸

⁹⁵⁵ Devon changed "on" to "for" by hand.

⁹⁵⁶ Devon changed semicolon to comma by hand.

⁹⁵⁷ Devon inserted comma by hand.

⁹⁵⁸ Devon inserted semicolon by hand.

⁹⁵⁹ Devon deleted "the" before "world" by hand.

⁹⁶⁰ Devon moved "threatening" from before "total war" by hand.

⁹⁶¹ Blank page

⁹⁶² Devon inserted "124" at the top of the page by hand.

⁹⁶³ Devon changed colon to semicolon by hand.

⁹⁶⁴ Devon inserted "they are" by hand.

⁹⁶⁵ Vic Mansfield changed "Proof:" to "Evidence for this is that" by hand.

⁹⁶⁶ The two-line para following this para was partially torn off and partially crossed out by hand. Vic Mansfield inserted "Sir Paul" before the para by hand. The middle of the first line reads "...sm as a useful ac..." and the middle of the second line reads "...tially in nervous ai..." Notes inserted in the right margin by hand were erased and are indecipherable.

⁹⁶⁷ Vic Mansfield inserted both commas by hand.

⁹⁶⁸ Notes inserted in the right margin by hand were erased and are indecipherable.

(259-4) Compulsive habits come into operation when guilt or [similar]⁹⁶⁹ complexes appear.

(259-5) Too often the [emotionally]⁹⁷⁰ sick are [excessively]⁹⁷¹ possessive and will not let go of someone.

260⁹⁷²

X

261⁹⁷³

X

(261-1) Where a man is ever bitter, resentful, unkind and critical;⁹⁷⁴ never gentle, constructive, praising and compassionate;⁹⁷⁵ [then]⁹⁷⁶ poison trickles through his inner being and must in the end reappear in his bodily being.

(261-2) They look everywhere except in the right place for the remedy for their distresses.

(261-3) The psychiatrists, being always properly qualified doctors of medicine, are expected to be more reliable in diagnoses, prognoses,⁹⁷⁷ and treatments than other healers. But experience shows exceptions. [Others]⁹⁷⁸ have succeeded in curing when the official psychotherapists failed. Why? It is because the unofficial ones have quite often dropped the materialistic belief that the causes of mental disease must be sought in the physical brain alone. They do not reckon with a mind⁹⁷⁹ [having a]⁹⁸⁰ consciousness apart from [the body.]⁹⁸¹

262⁹⁸²

X

⁹⁶⁹ Devon changed "simpler" to "similar" by hand.

⁹⁷⁰ Vic Mansfield moved "emotionally" from after "sick" by hand.

⁹⁷¹ Vic Mansfield moved "excessively" from after "possessive" by hand.

⁹⁷² Blank page

⁹⁷³ Devon inserted "125" at the top of the page by hand.

⁹⁷⁴ Vic Mansfield changed comma to semicolon by hand.

⁹⁷⁵ Vic Mansfield changed comma to semicolon by hand.

⁹⁷⁶ Vic Mansfield inserted "then" by hand.

⁹⁷⁷ Vic Mansfield inserted commas after "diagnoses" and "prognoses" by hand.

⁹⁷⁸ Devon changed "They" to "Others" by hand.

⁹⁷⁹ Vic Mansfield deleted comma after "mind" by hand.

⁹⁸⁰ Vic Mansfield inserted "having a" by hand.

⁹⁸¹ Vic Mansfield changed "it" to "the body" by hand.

⁹⁸² Blank page

(263-1) Too⁹⁸⁴ much harping [upon the unhappy] childhood or adolescence of a [person,] or upon his [unfortunate adult] experiences, [all] in the name of psychoanalysis, is a mistake. The negative things in a man's past should be impersonally [examined, the]⁹⁸⁵ lessons in them carefully extracted,⁹⁸⁶ and then he should be done with it. It is better for the analyst to lift him up than to keep on pressing him down in this way. Similarly,⁹⁸⁷ the idea of writing down one's past –⁹⁸⁸ whether in a diary or a book –⁹⁸⁹ to act as a safety valve and get rid of it,⁹⁹⁰ is erroneous. It merely makes the past more powerful when it ought to be forgotten. A more positive attitude to the present and the future ought to be built [up, and]⁹⁹¹ this is not to be done by dwelling on the miserable periods of the past.

(265-1) To how many persons has the average Freudian psychoanalyst brought true inner peace? If statistics were available they would be disillusioning.⁹⁹⁴ Why is this? [It is not]⁹⁹⁵ for lack of shrewdness, training, research,⁹⁹⁶ and practice on the part of the analysts. The basic answer is [that]⁹⁹⁷ both he and his patients are moving in a vicious

⁹⁸³ Devon inserted "126" at the top of the page by hand.

⁹⁸⁴ Vic Mansfield made many edits to the first sentence of this para by hand. It originally read: "Too much harping on childhood or adolescence of a person which was unhappy or upon his experiences in adulthood which were unfortunate and doing all this in the name of pscyhoanalysis is a mistake."

⁹⁸⁵ Devon changed "examined. The" to "examined, the" by hand.

⁹⁸⁶ Vic Mansfield inserted comma by hand.

⁹⁸⁷ Vic Mansfield inserted comma by hand.

⁹⁸⁸ Vic Mansfield inserted dash by hand.

⁹⁸⁹ Vic Mansfield inserted dash by hand.

⁹⁹⁰ Vic Mansfield inserted comma by hand.

⁹⁹¹ Devon changed "up. And" to "up, and" by hand.

⁹⁹² Blank page

⁹⁹³ Devon inserted "127" at the top of the page by hand.

⁹⁹⁴ Vic Mansfield changed colon to period by hand.

⁹⁹⁵ Devon changed "Not" to "It is not" by hand.

⁹⁹⁶ Vic Mansfield inserted comma by hand.

⁹⁹⁷ Devon changed "because" to "that" by hand.

circle; all their attention is being kept within the ego, that combination of animal and [lesser human traits which]⁹⁹⁸ has yet to discover its greater self. They seek escape, healing, [and]⁹⁹⁹ freedom where there is none. [In that greater self]¹⁰⁰⁰ alone the good, the true, the beautiful and the healthy reside.¹⁰⁰¹

(265-2) Freud [never]¹⁰⁰² had, or confessed that he had never had, any mystical experiences or mystical feelings. [He, therefore,]¹⁰⁰³ went on to dismiss all such things in purely materialistic terms, making the silly assumption that because he had never had them,¹⁰⁰⁴ [that]¹⁰⁰⁵ it was not possible for anyone else to have them.

266¹⁰⁰⁶
X

267¹⁰⁰⁷
X

(267-1) It is needful to look into the self in depth, to a level where psychoanalysts are seldom able to reach. For the real aim is to penetrate through thoughts to Thought itself, through the personal being to the impersonal one. Further, according to ancient tradition, not only must meditation penetrate deeply,¹⁰⁰⁸ it must also be continuous.

(267-2) The influence of body on mind is shown by the efficacy – in his case at least – of Socrates’ method of smiling at himself when counterattacking a negative emotion while it was yet in its slender beginning.

268¹⁰⁰⁹
X

⁹⁹⁸ Vic Mansfield moved lesser from after “which” and inserted “traits” by hand.

⁹⁹⁹ Devon inserted two commas and “and” by hand.

¹⁰⁰⁰ Devon changed “There” to “In that greater self” by hand.

¹⁰⁰¹ Devon changed “Good” to “good,” “True” to “true,” “Beautiful” to “beautiful,” and “Healthy” to “healthy,” “resides” to “reside” and inserted period by hand.

¹⁰⁰² Devon deleted “had” before “never” by hand.

¹⁰⁰³ Vic Mansfield changed “Therefore, he” to “He, therefore,” by hand.

¹⁰⁰⁴ Vic Mansfield inserted all the commas in this para by hand.

¹⁰⁰⁵ Vic Mansfield changed “therefore” to “that” by hand.

¹⁰⁰⁶ Blank page

¹⁰⁰⁷ Devon inserted “128” at the top of the page by hand.

¹⁰⁰⁸ TJS in 1980 changed colon to comma by hand.

¹⁰⁰⁹ Blank page

NEW XI: The Negatives ... Old ix: The Negatives

269¹⁰¹⁰

XI

(269-1) Synesius (4th Century): "This would be the most extreme of ills – not to be conscious of the presence of evil. For this is the condition of those who no longer try to rise... for this reason repentance is an elevating means... (but) both deeds and words (must) lend a helping hand."

(269-2) Everything and everyone has a negative side. One could fill up a lifetime looking for [and]¹⁰¹¹ finding it. One could go on grumbling, criticising, ranting,¹⁰¹² and hating. [But there]¹⁰¹³ is also the positive and opposite side. [The]¹⁰¹⁴ philosophical attitude seeks deeper, keeps [calmer, for it finds]¹⁰¹⁵ equilibrium on another plane.

(269-3) Negative emotions and memories hold accumulations of worthless, even self-harming material, useless debris that serves only to hinder progress.

270¹⁰¹⁶

XI

271¹⁰¹⁷

XI

(271-1) Even trouble can be turned to self-educative uses,¹⁰¹⁸ and some kind of benefit gained out of the experience. But this can happen more easily and more quickly only if the willingness to learn is there,¹⁰¹⁹ and only if a corresponding surrender of self is present. It is then that so-called evil is converted to so-called good.

(271-2) Where there is total ignorance there is total self-love. From this proceeds all negativity, sensuality, indulgence,¹⁰²⁰ and discord. Where there is total knowledge there is total turning to the eternal IS. From this proceed harmony, positivity, good

¹⁰¹⁰ Devon inserted "129" at the top of the page by hand.

¹⁰¹¹ Devon deleted "it" before "and" by hand.

¹⁰¹² Devon inserted comma by hand.

¹⁰¹³ Devon changed "There" to "But there" by hand.

¹⁰¹⁴ Devon changed "But the" to "The" by hand.

¹⁰¹⁵ Devon changed "calmer. Binds" to "calmer, for it finds" by hand.

¹⁰¹⁶ Blank page

¹⁰¹⁷ Devon inserted "130" at the top of the page by hand.

¹⁰¹⁸ Vic Mansfield inserted comma by hand.

¹⁰¹⁹ Vic Mansfield inserted comma by hand.

¹⁰²⁰ Vic Mansfield inserted comma by hand.

will. Where hate and cruelty come to excess, there is denial of the divine principle and reversal of the twofold truth. Where attention and attraction are partly turned to the THAT WHICH IS there is sharing of mind and will between good and evil.

272¹⁰²¹

XI

273¹⁰²²

XI

(273-1) Some years ago you asked me,¹⁰²³ “What about absolute evil?” The answer [is this:]¹⁰²⁴ with Confucius we say that sin is due to ignorance,¹⁰²⁵ and with Pythagoras that evil is due to the absence of good. Ignorance leads to selfishness,¹⁰²⁶ and extreme ignorance leads to extreme selfishness,¹⁰²⁷ which in turn leads to extreme evil. Now, all these are relative conditions,¹⁰²⁸ and pass away in time as the person learns his lessons through the series of experiences,¹⁰²⁹ and corrects his mistakes during the reincarnations. There cannot be an absolute evil because there is only one Absolute Power,¹⁰³⁰ one God, one Supreme Being,¹⁰³¹ and it is this which inspires the highest goodness known to man,¹⁰³² when he discovers

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275¹⁰³⁴

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(continued from the previous page) its presence,¹⁰³⁵ through the Overself, in his heart.

¹⁰²¹ Blank page

¹⁰²² Devon inserted “131” and “C” at the top of the page by hand.

¹⁰²³ Devon inserted comma by hand.

¹⁰²⁴ Devon changed “is,” to “is this:” by hand.

¹⁰²⁵ Devon inserted comma by hand.

¹⁰²⁶ Devon inserted comma by hand.

¹⁰²⁷ Devon inserted comma by hand.

¹⁰²⁸ Devon inserted comma by hand.

¹⁰²⁹ Devon inserted comma by hand.

¹⁰³⁰ Devon inserted comma by hand.

¹⁰³¹ Devon inserted semicolon by hand.

¹⁰³² Devon inserted comma by hand.

¹⁰³³ Blank page

¹⁰³⁴ Devon inserted “132” at the top of the page by hand.

¹⁰³⁵ TJS in 1980 changed “Its Presence” to “its presence” by hand.

In that sense only,¹⁰³⁶ I said there was an absolute good. The pairs of opposites exist only in the finite, relative,¹⁰³⁷ and limited world. There is no opposite to the Supreme Power in the timeless and infinite world,¹⁰³⁸ no Satan with whom God is in everlasting conflict. But, on its own level, Mind knows neither good nor bad. There is only IS-ness.

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277¹⁰⁴⁰

XI

(277-1) The inaccuracy with which they think about the world and about themselves is different. In the first case it is due to ignorance; in the second¹⁰⁴¹ to egotism.¹⁰⁴²

(277-2) To pretend that these things do not exist does not obliterate the need of dealing with them.

(277-3) Evil can take every form, even that of the guru, the quest, and the learner.

(277-4) The upsurge of interest in Eastern religion and Western cults is welcome,¹⁰⁴³ and may help a turn to the Good; but it has its negative side in a matching interest in evil with a capital E.

(277-5) Satanism and witchcraft, sorcery and black magic have openly and arrogantly appeared again in our day.

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XI

279¹⁰⁴⁵

XI

(279-1) Hitler was a natural spiritistic medium who sat periodically enwrapped in deep

¹⁰³⁶ TJS in 1980 inserted comma by hand.

¹⁰³⁷ TJS in 1980 inserted two commas by hand.

¹⁰³⁸ TJS in 1980 inserted comma by hand.

¹⁰³⁹ Blank page

¹⁰⁴⁰ Devon inserted "133" at the top of the page by hand.

¹⁰⁴¹ TJS in 1980 deleted comma by hand.

¹⁰⁴² TJS in 1980 inserted period by hand.

¹⁰⁴³ TJS in 1980 inserted comma by hand.

¹⁰⁴⁴ Blank page

¹⁰⁴⁵ Devon inserted "134" at the top of the page by hand.

trance, withdrawn from the outer world. He communed with dark sinister forces which led him along the path of his own and the world's destiny, upward to triumph and later downward to catastrophe.

(279-2) "Religion is poison." – Mao Tse-tung¹⁰⁴⁶

(279-3) It is possible that these inhabitants of the southernmost part of Italy are descended from ancient Greek colonies that were planted [there,]¹⁰⁴⁷ [a place in which Phoenician and Frenchman and Arab also had left their mark.]¹⁰⁴⁸ But when one remembers what they did to Pythagoras, what was done [even]¹⁰⁴⁹ in Athens itself to Socrates;¹⁰⁵⁰ [then]¹⁰⁵¹ one remembers too that it is the evil in man, in the passions of the ignorant mob, or in the selfishness of their less ignorant leaders, which is behind such blameful events.

280¹⁰⁵²

XI

281¹⁰⁵³

XI

(281-1) How often in history is there a record of fierce, blind, [and]¹⁰⁵⁴ fanatic hatred directed against those of marked difference in race, caste, religion, class, custom, or habit. With time and strength it explodes into persecution, violence,¹⁰⁵⁵ or war. The root of this evil may be fear, suspicion, envy, greed,¹⁰⁵⁶ or [unbalance; but]¹⁰⁵⁷ all these find their roots in the ego, and can only be radically removed by transcending egoism.

(281-2) If we look at what has happened in the world during the past hundred years, and what is still happening today, the exhibition of the negatives in human character is

¹⁰⁴⁶ "Mao Tse-Tung" in the original

¹⁰⁴⁷ Devon changed "here" to "there" by hand.

¹⁰⁴⁸ Devon deleted "adulterated it is true, by marauding arabs" and moved "a place in which Phoenician and Frenchman and Arab also had left their mark" from the bottom of the page by hand.

¹⁰⁴⁹ Devon moved "even" from before "was done" by hand.

¹⁰⁵⁰ Devon inserted semicolon by hand.

¹⁰⁵¹ Devon inserted "then" by hand.

¹⁰⁵² Blank page

¹⁰⁵³ Devon inserted "135" at the top of the page by hand.

¹⁰⁵⁴ Devon inserted "and" by hand.

¹⁰⁵⁵ Devon inserted all commas in the first two sentences of this para by hand.

¹⁰⁵⁶ Devon inserted comma by hand.

¹⁰⁵⁷ Devon changed "unbalance. But" to "unbalance; but" by hand.

[discouraging; so]¹⁰⁵⁸ many weaknesses and cruelties, animalities and jealousies, pettinesses and stupidities.

(281-3) The uproar, noise, clamour, all destructive and violent, [dares]¹⁰⁵⁹ to call itself music.

282¹⁰⁶⁰

XI

283¹⁰⁶¹

XI

(283-1) If there is so much friction, [violence,]¹⁰⁶² and tension in the world, it is only because so many individual persons themselves [are]¹⁰⁶³ inwardly experiencing these things. They fill the world's aura with bad thoughts;¹⁰⁶⁴ which if sustained, prolonged, and strong enough, break out on the physical level into undesirable or evil happenings. If there is so little real peace in the world, it is only because there is so little real peace in the individuals who live in the world. Their thinking, their emotions,¹⁰⁶⁵ and their passions have affected the mental atmosphere of the world.

(283-2) [Lack of] concern [for] higher values [reveals] men's frailty or malice.¹⁰⁶⁶

284¹⁰⁶⁷

XI

285¹⁰⁶⁸

XI

(285-1) There must be censorship in an era of annually increasing crime. How many films and stage plays, books and magazines, are let loose on an indisciplined world

¹⁰⁵⁸ Devon changed "discouraging. So" to "discouraging; so" by hand.

¹⁰⁵⁹ Devon changed "dare" to "dares" and deleted "which" before "dares" by hand.

¹⁰⁶⁰ Blank page

¹⁰⁶¹ Devon inserted "136" at the top of the page by hand.

¹⁰⁶² TJS in 1980 deleted "or" before "violence" by hand.

¹⁰⁶³ TJS in 1980 inserted "are" by hand.

¹⁰⁶⁴ TJS in 1980 inserted semicolon by hand.

¹⁰⁶⁵ TJS in 1980 inserted all commas in this para by hand.

¹⁰⁶⁶ Vic Mansfield changed "No concern with higher values, men's frailty or malice." to "Lack of concern for higher values reveals men's frailty or malice." by hand.

¹⁰⁶⁷ Blank page

¹⁰⁶⁸ Devon inserted "137" at the top of the page by hand.

packed with detailed suggestions for immorality and criminality.¹⁰⁶⁹ This is not entertainment;¹⁰⁷⁰ it is evil. So many composed pieces are almost text books for the susceptible imitative young on how to start self-destructive, anti-social,¹⁰⁷¹ selfish careers, how to yield to fleshly promptings without exercising the slightest restraint.

(285-2) Summon the strength to refuse to receive other people's negative opinions. Say plainly that they are certainly entitled to their views;¹⁰⁷² but you would rather not discuss them,¹⁰⁷³ and would prefer some other subject, providing it is positive.

(285-3) Sir Arthur Bryant: "Christ's injunction to the angry and revengeful to turn the other cheek was addressed to the individual, seeking by forbearance to render unto God, for his soul's sake, the things that are God's, and not to the rulers of society. Christ never... bade his followers to turn someone else's cheek to the lawless and aggressor."

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287¹⁰⁷⁵

XI

(287-1) When Confucius was asked his opinion of the injunction to return good for evil, he answered, "With what then will you return good? Return good for good, but justice for evil." Is this not wiser counsel? Does not the other push goodness to an extremist position, rendering it almost ridiculous by condoning bad conduct?

(287-2) Beware of those whose mind is vindictive and whose speech is venomous.

(287-3) Those who constantly indulge in savage criticism¹⁰⁷⁶ of persons or principles, who are saturated with negative thoughts and feelings, have never seen the Light nor felt its peace.

(287-4) Only a sick man could write complainingly, could fill an entire book with criticism and bitterness. A man who sees no beauty anywhere and no truth, annoyed at

¹⁰⁶⁹ Vic Mansfield changed exclamation point to period by hand.

¹⁰⁷⁰ Vic Mansfield changed colon to semicolon by hand.

¹⁰⁷¹ Vic Mansfield inserted commas after "self-destructive" and "anti-social" by hand.

¹⁰⁷² Vic Mansfield inserted semicolon by hand.

¹⁰⁷³ Vic Mansfield inserted comma by hand.

¹⁰⁷⁴ Blank page

¹⁰⁷⁵ Devon inserted "138" at the top of the page by hand.

¹⁰⁷⁶ TJS in 1980 deleted comma by hand.

everything¹⁰⁷⁷ and everyone,¹⁰⁷⁸ railing at all the world,¹⁰⁷⁹ hears no music. Perhaps in the end he will have to spend his last years in a sanitarium.

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XI

289¹⁰⁸¹

XI

(289-1) When passions assail such a man, be they angers or lusts, his failure to bring himself under control shows itself more quickly on his face.

(289-2) No one has taught them that their thinking will be externalised, that it contributes to their character, [health, fortunes, and friendships.]¹⁰⁸²

(289-3) When he comes to understand its importance, he will begin to exercise some vigilance over his thoughts.

(289-4) Throw out negative feelings, expel resentments against other persons, and you will be a better and happier man.

(289-5) Where [there is a general belief that some]¹⁰⁸³ babies are seen as monsters [in]¹⁰⁸⁴ the first few months – the evil coming out already in [their]¹⁰⁸⁵ faces – [there is this contrary view:]¹⁰⁸⁶ they are only innocent; [the former is only a]¹⁰⁸⁷ romantic wishful thinking. It was Norman [Douglas]¹⁰⁸⁸ who said this.]¹⁰⁸⁹

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XI

¹⁰⁷⁷ TJS in 1980 deleted comma by hand.

¹⁰⁷⁸ TJS in 1980 inserted comma by hand.

¹⁰⁷⁹ TJS in 1980 inserted comma by hand.

¹⁰⁸⁰ Blank page

¹⁰⁸¹ Devon inserted “139” at the top of the page by hand.

¹⁰⁸² PB himself changed “their health, their fortunes and their friendships” to “health, fortunes, and friendships” by hand.

¹⁰⁸³ TJS in 1980 inserted “there is a general belief that some” by hand.

¹⁰⁸⁴ TJS in 1980 inserted “in” by hand.

¹⁰⁸⁵ Devon inserted “their” by hand.

¹⁰⁸⁶ Devon changed “contrary to general belief” to “– there is this contrary view:” by hand.

¹⁰⁸⁷ Devon inserted “the former is only a” by hand.

¹⁰⁸⁸ George Norman Douglas. (Vic Mansfield changed “Dougens” to “Douglas” by hand.)

¹⁰⁸⁹ Devon inserted “who said this” by hand.

¹⁰⁹⁰ Blank page

(291-1) The years are too few and there is so much to be done – both on oneself and for oneself – to waste them in negative,¹⁰⁹² resentful thought and decaying,¹⁰⁹³ neurotic emotion.

(291-2) Do not poison your existence with such thoughts. At this stage they are [incorrect,]¹⁰⁹⁴ unnecessary, futile, and past. We all have made mistakes.

(291-3) There are times when a person is more vulnerable to attack by negative thought than at other times. [Great]¹⁰⁹⁵ emotional excitement, anger, or passion of any kind,¹⁰⁹⁶ [we are most susceptible.]¹⁰⁹⁷

(291-4) He does not have to welcome undesired familiarities from undesired persons.

NEW XII: Reflections ... Old xxiv: General

(293-1) [The ritual of tea-making begins with the hissing of the kettle]¹¹⁰⁰ and ends in its festival of [bodily] refreshment and [mental] stimulation.¹¹⁰¹

(293-2)¹¹⁰² It was pleasant to recline on a comfortable divan, [harmoniously]¹¹⁰³

¹⁰⁹¹ Devon inserted “140” at the top of the page by hand.

¹⁰⁹² Vic Mansfield inserted comma by hand.

¹⁰⁹³ Vic Mansfield inserted comma by hand.

¹⁰⁹⁴ Vic Mansfield inserted comma and moved “incorrect” from after “past” by hand.

¹⁰⁹⁵ Vic Mansfield changed “In great” to “Great” by hand.

¹⁰⁹⁶ Vic Mansfield inserted all commas in this para by hand.

¹⁰⁹⁷ Vic Mansfield changed “is one such dangerous time” to “we are most susceptible” by hand.

¹⁰⁹⁸ Blank page

¹⁰⁹⁹ Devon inserted “141” at the top of the page by hand.

¹¹⁰⁰ Vic Mansfield changed “The gas and the hissing of the kettle opens the ritual of tea-making” to “The ritual of tea-making begins with the hissing of the kettle” by hand.

¹¹⁰¹ Vic Mansfield changed “refreshment bodily and stimulation mentally” to “bodily refreshment and mental stimulation” by hand.

¹¹⁰² This para was numbered “XXIII” in the original.

patterned and coloured, [with] a small table [at its side]¹¹⁰⁴ bearing an oriental teapot [containing] a favourite [infusion of]¹¹⁰⁵ delicately fragrant tea.

(293-3) After all, it was southern China which raised tea to its higher importance; it was Lao-Tzu¹¹⁰⁶ and Bodhidharma, the Taoist and the Zennist,¹¹⁰⁷ who allied it with contemplation and inspiration, who made its drinking a sacrament, its effects a refined poetic joy.¹¹⁰⁸

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XII

295¹¹¹⁰

XII

(295-1) The great capitals of the world are civilised, they say, and it is true. There you may find the intellectual and the aesthetic arts flourish most; you may observe more elegance in the manners, speech, clothes and homes than elsewhere. But the work and wealth centred there indirectly breed slums, multiply sins,¹¹¹¹ and degrade men morally.

(295-2) The masses with their gross feelings, [coarse]¹¹¹² thoughts, and small horizons¹¹¹³ would not appreciate and could not take in the intellectual, moral,¹¹¹⁴ and metaphysical offerings of philosophy.

(295-3) Until recently the masses received their ideas from traditional sources, which means they were largely inherited along with other things. The strength, [development,] and [courage] needed to [think independently] were found [among scattered] individuals, [who are] always a minority.¹¹¹⁵

¹¹⁰³ Vic Mansfield deleted "itself" before "harmoniously" by hand.

¹¹⁰⁴ Vic Mansfield changed "was" to "with" and inserted "at its side" by hand.

¹¹⁰⁵ Vic Mansfield changed "holding" to "containing" and inserted "infusion of" by hand.

¹¹⁰⁶ Devon changed "Lao-tse" to "Lao-Tse" by hand, and added a note in the right margin, referring to the capitalization, "? Ask Tim and check with earlier" by hand.

¹¹⁰⁷ Devon inserted comma by hand.

¹¹⁰⁸ Devon inserted period by hand.

¹¹⁰⁹ Blank page

¹¹¹⁰ Devon inserted "142" at the top of the page by hand.

¹¹¹¹ Vic Mansfield inserted comma by hand.

¹¹¹² Vic Mansfield deleted "and" before "coarse" by hand.

¹¹¹³ Vic Mansfield deleted comma after "horizons" by hand.

¹¹¹⁴ Vic Mansfield inserted all commas in this para by hand.

¹¹¹⁵ Vic Mansfield changed "The strength, the development and the courage needed to be able to think alone, and not in company with those around, were found by individuals scattered here

296¹¹¹⁶
XII

297¹¹¹⁷
XII

(297-1) It takes time for ideas to seep down from original thinkers to those among the masses who sincerely try to learn and understand them.

(297-2) There are those who seek but [find]¹¹¹⁸ truth inaccessible.

(297-3) The mass of workers quite naturally prefer to be amused, relaxed,¹¹¹⁹ and entertained in their leisure time rather than instructed or uplifted. So¹¹²⁰ Goethe's¹¹²¹ prelude to "Faust" has these somewhat bitter lines, "Why should you rack,¹¹²² poor,¹¹²³ foolish bards,¹¹²⁴ for ends like these, the gracious Muses?"¹¹²⁵

(297-4)¹¹²⁶ Zen Roshi:¹¹²⁷ "A mob must be ruled. On the other hand, when the rulers do not know themselves, they [tyrannise.]"¹¹²⁸

298¹¹²⁹
XII

299¹¹³⁰
XII

and there - always a minority." to "The strength, development, and courage needed to think independently, were found among scattered individuals, who are always a minority." by hand.

¹¹¹⁶ Blank page

¹¹¹⁷ Devon inserted "143" at the top of the page by hand.

¹¹¹⁸ Vic Mansfield deleted "who" before "find" by hand.

¹¹¹⁹ Vic Mansfield inserted comma by hand.

¹¹²⁰ Vic Mansfield deleted comma by hand.

¹¹²¹ Johann Wolfgang von Goethe

¹¹²² Vic Mansfield inserted comma by hand.

¹¹²³ We inserted comma per the original source.

¹¹²⁴ Vic Mansfield inserted comma by hand.

¹¹²⁵ We changed "muses" to "Muses" per the original source.

¹¹²⁶ Vic Mansfield deleted para number "IX" by hand.

¹¹²⁷ This quote is by Gotō Zuigan.

¹¹²⁸ Vic Mansfield changed "push the people around" to "tyrannize" by hand.

¹¹²⁹ Blank page

¹¹³⁰ Devon inserted "144" at the top of the page by hand.

(299-1) These have been observed and studied.

(299-2) The men he passes in the streets do not know of this secret he would willingly impart to them,¹¹³¹ [but]¹¹³² they are not interested and would even, as Lao-Tzu¹¹³³ says, laugh at it.

(299-3) Unfeeling toward these delicate vibrations, unaware of [the]¹¹³⁴ nature of soul, they pass by the gate of the kingdom of heaven in ignorance of its existence and worth.

(299-4) From different causes I lacked worldly wisdom, [prudence,] and [common] sense. This was the origin of recurrent [troubles. On] the other hand, I [possessed] their contraries; [I] did have worldly uncommon sense, and [fortunately this] brought me [to] the quest which had become [for me] supremely [important.]¹¹³⁵

300¹¹³⁶

XII

301¹¹³⁷

XII

(301-1) He has [made a wilful act]¹¹³⁸ to be so conspicuously unconcerned with the world's opinion.

(301-2) I bow before you in veneration [for]¹¹³⁹ what you symbolise [to]¹¹⁴⁰ the seekers... [May]¹¹⁴¹ the blessed peace and light be with you.

¹¹³¹ Devon inserted comma by hand.

¹¹³² Devon inserted "but" in the blank space left by the original typist (indicating that the typist couldn't read PB's writing).

¹¹³³ Devon changed "Lao-tse" to "Lao-Tse" by hand.

¹¹³⁴ Vic Mansfield deleted "anything in" before "the" by hand.

¹¹³⁵ Vic Mansfield made extensive changes to this para by hand. It originally read: "From different causes I lacked worldly wisdom, worldly prudence and worldly commonsense. This was the origin of recurrent troubles but on the other hand I lacked their contraries, that is I did have worldly un-commonsense and this fortunately brought me on the quest which had become supremely important to me."

¹¹³⁶ Blank page

¹¹³⁷ Devon inserted "145" at the top of the page by hand.

¹¹³⁸ Vic Mansfield changed "gone a long way" to "made a wilful act" by hand.

¹¹³⁹ Vic Mansfield changed "at" to "for" by hand.

¹¹⁴⁰ Vic Mansfield changed comma to "to" by hand.

¹¹⁴¹ Vic Mansfield deleted "weak old men. I don't know the PB you know." before "May" by hand.

(301-3) During these sacred communions I receive philosophic revelations or take delivery of celestial messages. It is understood that they are not for my own benefit,¹¹⁴² [and]¹¹⁴³ that [in due course]¹¹⁴⁴ I will pass them on to others.

(301-4) Let them applaud or let them denigrate;¹¹⁴⁵ what is that to me? I am but the observer and do not care to take the one or the other into my self.

302¹¹⁴⁶
XII

303¹¹⁴⁷
XII

(303-1) I must accept the blame with bowed head, grateful that it is not worse, as it could well have been. I must also accept criticism; it may instruct consciousness and educate conduct in matters where the ego is either ignorant or deficient or, worse,¹¹⁴⁸ where it averts its [gaze].¹¹⁴⁹ But I must also accept praise even though it leaves me somewhat [embarrassed,]¹¹⁵⁰ for it may make clearer those positive qualities which the outside observer sees better. Both negative and positive¹¹⁵¹ self-regard and [the]¹¹⁵² outsider's view may help me to know what I am and what I am doing.

(303-2) Deep within there is [an abiding calm,]¹¹⁵³ but from without, from other people trying to enter my life, in person or by post, there comes disturbance, trouble, and discord.

304¹¹⁵⁴
XII

305¹¹⁵⁵

¹¹⁴² Vic Mansfield inserted comma by hand.

¹¹⁴³ Vic Mansfield deleted "alone" before "and" by hand.

¹¹⁴⁴ Vic Mansfield moved "in due course" from before "to others" by hand.

¹¹⁴⁵ Vic Mansfield changed colon to semicolon by hand.

¹¹⁴⁶ Blank page

¹¹⁴⁷ Devon inserted "146" at the top of the page by hand.

¹¹⁴⁸ Vic Mansfield inserted comma after "or" and deleted comma after "worse" by hand; we restored the comma after "worse" for clarity.

¹¹⁴⁹ Vic Mansfield changed "eyes" to "gaze" by hand.

¹¹⁵⁰ Vic Mansfield deleted "uncomfortably" before "embarrassed" by hand.

¹¹⁵¹ Vic Mansfield deleted comma after "positive" by hand.

¹¹⁵² Vic Mansfield inserted "the" by hand.

¹¹⁵³ Vic Mansfield changed "a calm which stays" to "an abiding calm," by hand.

¹¹⁵⁴ Blank page

(305-1) I am without plans for the immediate future [and]¹¹⁵⁶ even without a home for the actual present. [Let]¹¹⁵⁷ the World-Mind make the first and find the second!

(305-2) Because¹¹⁵⁸ of this sensitivity I changed _____¹¹⁵⁹ [hotels and]¹¹⁶⁰ places of residence too often.

(305-3) Sensitive persons may find the neighbourhood of such persons hard to bear.

(305-4) These potted indoor plants become my intimate family, since I dwell alone and they are living entities, not dying cut flowers. On my part,¹¹⁶¹ a sympathy grows up as I take care of them every day, and I like to believe that on their part there is a grateful friendly response. They are also my pets, since I keep no [animals.]¹¹⁶²

306¹¹⁶³

XII

307¹¹⁶⁴

XII

(307-1) I could not get involved in anything [political since]¹¹⁶⁵ that might endanger my freedom for research.

(307-2) I lived among the _____¹¹⁶⁶ shady [chestnuts]¹¹⁶⁷ [on]¹¹⁶⁸ one of the hills

¹¹⁵⁵ Devon inserted "147" at the top of the page by hand.

¹¹⁵⁶ Vic Mansfield changed "as I am" to "and" by hand.

¹¹⁵⁷ Vic Mansfield changed "I shall let" to "Let" by hand.

¹¹⁵⁸ Vic Mansfield changed "because" to "Because" by hand.

¹¹⁵⁹ 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.

¹¹⁶⁰ Vic Mansfield changed "hotel then" to "hotels and" by hand.

¹¹⁶¹ Vic Mansfield inserted comma by hand.

¹¹⁶² Vic Mansfield changed "animal ones" to "animals" by hand.

¹¹⁶³ Blank page

¹¹⁶⁴ Devon inserted "148" at the top of the page by hand.

¹¹⁶⁵ Vic Mansfield changed "politic or" to "political since" by hand.

¹¹⁶⁶ 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.

¹¹⁶⁷ Vic Mansfield changed "Chestnuts" to "chestnuts" and deleted "of" after "chestnuts" by hand.

¹¹⁶⁸ Vic Mansfield inserted "on" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

overlooking Lugano.

(307-3) I like, even prefer, the simple phonetic spelling of an early writer¹¹⁶⁹ on the [American pioneers,]¹¹⁷⁰ “muskee toes” he called them.

(307-4) You have far too exalted an opinion of me.

308¹¹⁷¹
XII

309¹¹⁷²
XII

(309-1) Many who started both their awakening and their practice with my books later found their way to other books or to personal teachers who served them from then on;¹¹⁷³ it is their freedom which enabled them to do so. I am in no position to emerge from silence and solitude and become a guide and in any case,¹¹⁷⁴ am only a researcher.

(309-2) It is their problem, not mine, to find the particular teaching and teacher best suited to their personality and level. It is not my duty to go beyond the general teachings given in the books. Those who demand personal instruction must find their own affinity. I do not give names and addresses and recommendations,¹¹⁷⁵ but stay within the area of my authorisation. Too many fail to realise that their own higher self has already begun to work and that they must cooperate with it.

310¹¹⁷⁶
XII

311¹¹⁷⁷
XII

(311-1)¹¹⁷⁸ At different times and places, confronted by different persons and authorities, I have called myself scholar, researcher, traveller, writer, and even entered

¹¹⁶⁹ Vic Mansfield deleted comma after “writer” by hand.

¹¹⁷⁰ Vic Mansfield changed “new found lands in America;” to “American pioneers,” by hand.

¹¹⁷¹ Blank page

¹¹⁷² Devon inserted “149” at the top of the page by hand.

¹¹⁷³ Vic Mansfield changed colon to semicolon by hand.

¹¹⁷⁴ Vic Mansfield inserted comma by hand.

¹¹⁷⁵ Vic Mansfield inserted all commas in this para by hand.

¹¹⁷⁶ Blank page

¹¹⁷⁷ Devon inserted “150” at the top of the page by hand.

¹¹⁷⁸ Devon deleted para number “XXI” by hand.

one official document as “without profession,” for I dislike being [labelled,]¹¹⁷⁹ “placed,” [or]¹¹⁸⁰ restricted.

(311-2) A wide sweep was measured in these studies, from the most ancient tomes to the latest arrival from the presses. It was global, too, not [local.]¹¹⁸¹

(311-3) This kind of research has been a lifelong activity and not all the results have been reported. Perhaps it is because there is too much sectarianism in the atmosphere for a full, impartial,¹¹⁸² and free discussion. But the legacy of truth is needed, important, and at some unknown time it shall be made [known.]¹¹⁸³

312¹¹⁸⁴

XII

313¹¹⁸⁵

XII

(313-1) It is a part of my credo, [a]¹¹⁸⁶ group of assertions [acceptable]¹¹⁸⁷ to me, but it is not something which I can offer complete with all the evidence necessary to convince any scientific enquirer.

(313-2) I¹¹⁸⁸ had no competence as an ex-editor to write then (or now) on such abstruse subjects,¹¹⁸⁹ fit [mostly]¹¹⁹⁰ for specialists as they are, but a report and record of what was seen and heard I [can provide.]¹¹⁹¹

(313-3) Both [His Holiness Shankaracharya of Kanchi and Ramana Maharshi]¹¹⁹² were

¹¹⁷⁹ Devon changed “labelled and” to “labelled,” by hand.

¹¹⁸⁰ Devon inserted “or” by hand.

¹¹⁸¹ PB himself inserted “local” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

¹¹⁸² Vic Mansfield inserted comma by hand.

¹¹⁸³ Vic Mansfield inserted “known” by hand.

¹¹⁸⁴ Blank page

¹¹⁸⁵ Devon inserted “151” at the top of the page by hand.

¹¹⁸⁶ TJS in 1980 deleted “what I believe,” before “a” by hand.

¹¹⁸⁷ TJS in 1980 deleted “which are” before “acceptable” by hand.

¹¹⁸⁸ Devon inserted “See note 11.” in the right margin next to this para by hand.

¹¹⁸⁹ Vic Mansfield inserted comma by hand.

¹¹⁹⁰ Vic Mansfield inserted “mostly” by hand.

¹¹⁹¹ Devon inserted “can provide” in the blank space left by the original typist (indicating that the typist couldn’t read PB’s writing). It’s unclear whether the underline below “can” is meant to indicate a blank space or to add emphasis to “can.”

¹¹⁹² “HH and M” in the original. Vic Mansfield inserted a note at the top of page 409 to change

met within the same month of 1930. I had prepared myself by nearly two years' intensive study, principally with the help [of the]¹¹⁹³ Secretary of State for India's library in London. Now [more than 50]¹¹⁹⁴ years have passed and there has been sufficient time to get a little more knowledge and understanding of these two sages and to watch the effects of their persons and teachings upon others.

314¹¹⁹⁵
XII

315¹¹⁹⁶
XII

(315-1) The primary impression I got from him was power. It not only showed in his manner and movements, his voice and face, but also in the invisible radiation of his personality.

(315-2) Let there be no misunderstanding about my connection with Ramana Maharshi.¹¹⁹⁷ My appreciation [and]¹¹⁹⁸ reverence for him remain as great as ever. I still consider him one of the few enlightened seers of modern [centuries. I did]¹¹⁹⁹ during his lifetime [adopt] the [outward]¹²⁰⁰ attitude of an independent student. [However,]¹²⁰¹ my inner connection with the living mind which manifested as Ramana Maharshi remains unbroken.

(315-3) The [years]¹²⁰² confirmed my interest and faith in two [of the]¹²⁰³ magnetic personalities [among others]¹²⁰⁴ - Krishnamurti¹²⁰⁵ and Steiner.¹²⁰⁶ I met both of them many years ago and recognise that Krishnamurti lived in truth and love, Steiner in knowledge and perception. Each was unique and admirable. [Steiner, however, had

"HH" to "His Holiness" throughout.

¹¹⁹³ Devon inserted "of the" by hand.

¹¹⁹⁴ Vic Mansfield changed "nearly 44" to "more than 50" by hand.

¹¹⁹⁵ Blank page

¹¹⁹⁶ Devon inserted "152" at the top of the page by hand.

¹¹⁹⁷ "Ramana the Maharishee" in the original

¹¹⁹⁸ Vic Mansfield changed "of, as well as" to "and" by hand.

¹¹⁹⁹ Vic Mansfield changed "centuries, but owing to other matters which had to be taken into consideration I was forced" to "centuries. I did" by hand.

¹²⁰⁰ Vic Mansfield deleted "to" before "adopt" and inserted "outward" by hand.

¹²⁰¹ Vic Mansfield changed "But" to "However," by hand.

¹²⁰² Vic Mansfield changed "current year has" to "years" by hand.

¹²⁰³ Vic Mansfield inserted "of the" by hand.

¹²⁰⁴ Vic Mansfield inserted "among others" by hand.

¹²⁰⁵ Jiddu Krishnamurti

¹²⁰⁶ Rudolf Joseph Lorenz Steiner

his limitations chiefly because of his lack of personal experience and knowledge of the vital Eastern traditions.]¹²⁰⁷

316¹²⁰⁸

XII

317¹²⁰⁹

XII

(317-1) Half a century has passed since I went, Sunday morning after Sunday morning, to that quiet Quaker "Meeting-house"¹²¹⁰ as the parishioners of that Buckinghamshire Village called their church [building. Here]¹²¹¹ George [Fox,]¹²¹² William Penn, and other pioneer Friends also [worshipped.]¹²¹³ A few months later I left England again to pursue those strange researches in the Orient which destiny had allotted me.¹²¹⁴ Not since then have I [been]¹²¹⁵ so faithful and regular in religious attendance, going only when the mood is on me, and even then irrespective of what [creed]¹²¹⁶ that particular house of worship belongs to, be it mosque, church, [or]¹²¹⁷ temple.

(317-2) In the little mountain train I travel in twice [each week in order to purchase food and other supplies, a neighbouring passenger asked,]¹²¹⁸ in the friendly, well-meant way of village folk,¹²¹⁹ what was my [work?]¹²²⁰ I usually rebuff such intrusions,¹²²¹ but something influenced me to reply,¹²²² "I have none."

¹²⁰⁷ Vic Mansfield inserted "Steiner, however, had his limitations chiefly because of his lack of personal experience and knowledge of the vital Eastern traditions." by hand.

¹²⁰⁸ Blank page

¹²⁰⁹ Devon inserted "153" at the top of the page by hand.

¹²¹⁰ Vic Mansfield deleted comma by hand.

¹²¹¹ Vic Mansfield changed "building, where" to "building. Here" by hand.

¹²¹² Vic Mansfield deleted "and" after "Fox" and inserted commas after "Fox" and "Penn" by hand.

¹²¹³ Vic Mansfield changed "went" to "worshipped" by hand.

¹²¹⁴ Vic Mansfield deleted "to" before "me" by hand.

¹²¹⁵ Vic Mansfield changed "kept" to "been" by hand.

¹²¹⁶ Vic Mansfield changed "religion" to "creed" by hand.

¹²¹⁷ Vic Mansfield inserted "or" by hand.

¹²¹⁸ Vic Mansfield changed "a week to get supplies of food and make other purchases, a fellow-passenger who sat near me asked," to "each week in order to purchase food and other supplies, a neighbouring passenger asked," by hand.

¹²¹⁹ Vic Mansfield inserted a comma by hand and then erased it; we left it in for clarity.

¹²²⁰ Vic Mansfield deleted "business" and replaced it with "work" which was typed in the left margin and inserted with an arrow.

¹²²¹ Vic Mansfield inserted comma by hand.

¹²²² Vic Mansfield inserted comma by hand.

318¹²²³
XII

319¹²²⁴
XII

(319-1) "I discovered more peace and serenity in [my encounter with]¹²²⁵ Hesse than [with]¹²²⁶ Jung, who still seemed to be searching." – Miguel [Serrano.]¹²²⁷

(319-2) Do not belittle any human being who is awake to his higher nature.

(319-3) What is the use of reproaching a fly for not being a [bird or]¹²²⁸ its inability to travel as far or look as beautiful? Yet this is what they do who deplore others' bad behaviour and spiritual ignorance.

320¹²²⁹
XII

321¹²³⁰
XII

(321-1) Mysticism is not an easy study for most persons and metaphysics much [less]¹²³¹ so. Prudence suggests taking in the subject a small fragment at a time.

(321-2) It is not advisable to listen to music whilst working at a [typewriter,]¹²³² doing creative writing, or reading to learn. The only exception is reading light, unimportant,¹²³³ or entertaining [material although]¹²³⁴ even then it is [still]¹²³⁵ not

¹²²³ Blank page

¹²²⁴ Devon inserted "154" at the top of the page by hand.

¹²²⁵ Vic Mansfield changed "(meeting)" to "in my encounter" by hand.

¹²²⁶ Vic Mansfield changed "in" to "with" by hand.

¹²²⁷ Misspelled as "Serano" in the original. Vic Mansfield deleted the para after this para by hand. It originally read: "Iris Murdoch: "She was an extremely tall woman, which was perhaps one of the secrets of her success.""

¹²²⁸ Vic Mansfield changed "bird? For" to "bird or" by hand.

¹²²⁹ Blank page

¹²³⁰ Devon inserted "155" at the top of the page by hand.

¹²³¹ Vic Mansfield changed "more" to "less" by hand.

¹²³² Vic Mansfield inserted comma and deleted "or" after "typewriter" by hand.

¹²³³ Vic Mansfield inserted all commas in this para by hand.

¹²³⁴ Vic Mansfield changed "material. Although" to "material although" by hand.

¹²³⁵ Vic Mansfield inserted "still" by hand.

advisable. [This is because]¹²³⁶ it leads to a divided mind;¹²³⁷ it creates tension and what one is doing must necessarily suffer to some extent while trying to attend to the music.

322¹²³⁸

XII

323¹²³⁹

XII

(323-1) He is not concerned with [whether]¹²⁴⁰ or not any human being can get beyond human weakness.

(323-2) [So far as history tells us, full enlightenment] cannot be [got] in the span of a single lifetime, [except among the notable few. Yet history has too many undiscovered secrets, and enlightenment is too subtle a matter to pass correct judgement upon.]¹²⁴¹

(323-3) Mercury was sent from Olympus to [inform humans of the Gods' existence on the celebrated Mountain.]¹²⁴²

(323-4) [Important messages have been given]¹²⁴³ on varying levels of understanding [to]¹²⁴⁴ the human race from time to time. Some [have been given in]¹²⁴⁵ religion, others in science, some in metaphysics and others in mysticism, still others in the [inventions and]¹²⁴⁶ arts.

(323-5) The Orphic Mysteries were brought to, and celebrated on, the Rhodopean Peaks of southeast¹²⁴⁷ Europe.

¹²³⁶ Vic Mansfield changed "The reason for these things is that" to "This is because" by hand.

¹²³⁷ Vic Mansfield inserted semicolon by hand.

¹²³⁸ Blank page

¹²³⁹ Devon inserted "156" at the top of the page by hand.

¹²⁴⁰ Vic Mansfield deleted "the question" before "whether" by hand.

¹²⁴¹ Vic Mansfield made numerous changes to this para by hand. It originally read: "It cannot be done in the span of a single lifetime."

¹²⁴² Vic Mansfield changed "acquaint humans with the fact of their existence on the celebrated Mountain" to "inform humans of the God's existence on the celebrated Mountain" by hand.

¹²⁴³ Vic Mansfield changed "Messengers, bringing important messages" to "Important messages have been given" by hand.

¹²⁴⁴ Vic Mansfield deleted "have come" before "to" by hand.

¹²⁴⁵ Vic Mansfield changed "in" to "have been given in" by hand.

¹²⁴⁶ Vic Mansfield inserted "inventions and" by hand.

¹²⁴⁷ Vic Mansfield changed "South-East" to "southeast" by hand.

324¹²⁴⁸
XII

325¹²⁴⁹
XII

(325-1) This onward rolling Earth is but a small part of the vast [Cosmos, yet]¹²⁵⁰ man has begun to escape from its confines. What would happen if he begins to truly escape from his own mental confines?

326¹²⁵¹
XII

NEW XIII: Human Experience ... Old xxv: Human Experience

327¹²⁵²
XIII

(327-1) A democratic era has brought the vote within most men's parliamentary reach and esoteric teachings within their spiritual reach. A few initiates – priestly and lay – no longer hold these finer possessions to themselves, neither in the West nor the East.

(327-2) The great politicians, businessmen and intellectuals can also be great fools if they miss the point [of]¹²⁵³ why we are here on [earth.]¹²⁵⁴

(327-3) All men are not born equal [in ability,]¹²⁵⁵ and any state built upon this thesis is built upon a false foundation. However,¹²⁵⁶ all men should receive equal good treatment [and]¹²⁵⁷ equal opportunity;¹²⁵⁸ but that is a different matter.

¹²⁴⁸ Blank page

¹²⁴⁹ Devon inserted "157" at the top of the page by hand.

¹²⁵⁰ Devon changed "Cosmos. Yet" to "Cosmos, yet" by hand.

¹²⁵¹ Blank page

¹²⁵² Devon inserted "158" and "1" at the top of the page by hand.

¹²⁵³ Vic Mansfield inserted "of" by hand.

¹²⁵⁴ Vic Mansfield deleted "at all" after "earth" by hand.

¹²⁵⁵ Vic Mansfield inserted "in ability," by hand.

¹²⁵⁶ Vic Mansfield inserted comma by hand.

¹²⁵⁷ Vic Mansfield inserted "and" by hand.

¹²⁵⁸ Vic Mansfield inserted semicolon by hand.

(327-4) Democracy is not the ideal form of society, [but]¹²⁵⁹ when a hierarchy becomes rigid and selfish, it is just as imperfect,¹²⁶⁰ just as much a failure.

328¹²⁶¹

XIII

329¹²⁶²

XIII

(329-1) If you want the best, that is, a meritocracy based on quality,¹²⁶³ then you must abandon democracy based on quantity.

(329-2) [There are]¹²⁶⁴ too many shams in the world of politics, advertising, [and society.]¹²⁶⁵

(329-3) What a boring situation to be placed between two politicians at a dinner! What petty attitudes, empty platitudes,¹²⁶⁶ and prejudiced [criticisms.]¹²⁶⁷

(329-4) Jonathan Swift hinted, even in the eighteenth century, that more or less insane persons held high places. The situation is surely not better but worse in the twentieth century.

(329-5) There are today too many people living too close together on this planet. This is a situation which destroys comfort [and]¹²⁶⁸ breeds crime.¹²⁶⁹

330¹²⁷⁰

XIII

331¹²⁷¹

¹²⁵⁹ Vic Mansfield deleted "then" after "but" by hand.

¹²⁶⁰ Vic Mansfield inserted all commas in this para by hand.

¹²⁶¹ Blank page

¹²⁶² Devon inserted "159" at the top of the page by hand.

¹²⁶³ Vic Mansfield inserted comma by hand.

¹²⁶⁴ Vic Mansfield inserted "There are" in the blank space left by the original typist (indicating that the typist couldn't read PB's writing).

¹²⁶⁵ Vic Mansfield changed "society, etc." to "and society." by hand.

¹²⁶⁶ Vic Mansfield inserted comma by hand.

¹²⁶⁷ Vic Mansfield deleted "to expect" after "criticisms" by hand.

¹²⁶⁸ Vic Mansfield changed comma to "and" by hand.

¹²⁶⁹ Vic Mansfield inserted period by hand.

¹²⁷⁰ Blank page

¹²⁷¹ Devon inserted "160" at the top of the page by hand.

(331-1) There is everywhere crisis and no peace, uncertainty and no security, anxiety, and no release.

(331-2) "... a civilisation which is fundamentally insane, always liable to fits of homicidal mania," wrote novelist Storm Jameson describing her own twentieth-century society. It is not so unjustifiably severe a criticism as it seems. The inhabitants of this planet are not totally demented, of course, but a case can be made that they are largely so.

(331-3) The nations need collective outer peace, but men themselves need personal inner peace. The two are related.

332¹²⁷²

XIII

333¹²⁷³

XIII

(333-1) When a civilisation becomes so mechanised or brutalised or sensualised or materialised as to be quite insensitive to the higher values of life, it invokes its own slow passing away or abrupt disappearance.

(333-2) By Japanese Artist: Soetsu Yanagi.¹²⁷⁴ "Machines are not bad but a completely mechanised age would be a disaster. So long as man does not become enslaved to machines he may use them freely. The wisest planning would be [to]¹²⁷⁵ use power in the preparatory stages and handwork in the finishing ones."¹²⁷⁶

(333-3) If the noise could be taken out of machines and the temptation of dangerous speed with it, if the harmful radiations and polluting gases [could be]¹²⁷⁷ removed from their fuels, they might confer some benefit.

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XIII

¹²⁷² Blank page

¹²⁷³ Devon inserted "161" at the top of the page by hand.

¹²⁷⁴ "Suetsu Unagi" in the original

¹²⁷⁵ Devon inserted "to" by hand.

¹²⁷⁶ Devon inserted "a second quote by Unagi (b) is under category XV" in the right margin by hand. This appears to be in reference to para 439-2.

¹²⁷⁷ Devon inserted "could be" by hand.

¹²⁷⁸ Blank page

(335-1) We live in a century when events whirl by us – but to what [avail?]¹²⁸⁰

(335-2) They create new problems out of the old solutions. The wheel revolves and they call this progress.

(335-3) There can be no perfect solution to [the]¹²⁸¹ world's troubles because there can be no permanent one. All changes, all is transient.

(335-4) The light of Truth¹²⁸² may be dim in the world,¹²⁸³ but this has happened [before.]¹²⁸⁴

(337-1) Whoever lives in such a society, his heart in the Real, his mind in the True, is as much absent from it as he is present.

(337-2) It is not enough to possess a wide tolerance in these matters; it should also be¹²⁸⁷ a wise tolerance. Otherwise one may merely condone and increase self-destruction.

(337-3) That alone should he do which he is fit to do. He for whom the world is not enough ought not dally with it. But today's economics trap him.

(337-4) The proper way to live – to think, act,¹²⁸⁸ feel – has become unnatural.

¹²⁷⁹ Devon inserted "162" at the top of the page by hand.

¹²⁸⁰ Vic Mansfield inserted "avail" by hand.

¹²⁸¹ TJS in 1980 inserted "the" by hand.

¹²⁸² Vic Mansfield changed "Light of truth" to "light of Truth" by hand.

¹²⁸³ Vic Mansfield inserted comma by hand.

¹²⁸⁴ Vic Mansfield changed "before the schooling which life gives is a measured" to "before." by hand.

¹²⁸⁵ Blank page

¹²⁸⁶ Devon inserted "163" at the top of the page by hand.

¹²⁸⁷ Vic Mansfield inserted underline by hand.

¹²⁸⁸ Vic Mansfield inserted commas by hand.

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339¹²⁹⁰

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(339-1) Who does not get discouraged at times? Who does not wish, in such moods, to be out of the turmoil of today?

(339-2) He is beset by illusory attractions from early life onward,¹²⁹¹ only to have them topple down in [later]¹²⁹² years.

(339-3) They waste [their]¹²⁹³ precious years [in]¹²⁹⁴ trivial gossip, idle pursuits,¹²⁹⁵ or unhealthy ways.

(339-4) For years he will remain an onlooker while the game of life is played.

(339-5) Attention,¹²⁹⁶ dragged hither and thither by outer impressions of little or no importance,¹²⁹⁷ could have been given to the inner life.

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341¹²⁹⁹

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(341-1) [Write a para on 5 things which we have to do when confronted by a difficult or painful situation which we try to escape by indefinitely delaying. We may not even know we are delaying when shifting the doing to someone else or some organisation. Most of us do not realise that the shift is itself an indirect way of doing it or everything we do involves a decision or judgement.]¹³⁰⁰

¹²⁸⁹ Blank page

¹²⁹⁰ Devon inserted "164" at the top of the page by hand.

¹²⁹¹ Vic Mansfield inserted comma by hand.

¹²⁹² Vic Mansfield deleted "the" before "later" by hand.

¹²⁹³ Vic Mansfield changed "their time, the" to "their" by hand.

¹²⁹⁴ Vic Mansfield deleted "of their lifetime," before "in" by hand.

¹²⁹⁵ Vic Mansfield inserted comma by hand.

¹²⁹⁶ Vic Mansfield inserted comma by hand.

¹²⁹⁷ Vic Mansfield inserted comma by hand.

¹²⁹⁸ Blank page

¹²⁹⁹ Devon inserted "165" at the top of the page by hand.

¹³⁰⁰ Vic Mansfield inserted this entire para by hand.

(341-2) Those with some mental development wisely add tomorrow to today, consequences to causes, and thus finish the picture. Others are ruled by the moment's impulse or the day's trend or by passion rather than reason.

(341-3) These are matters not included in most college and university courses – yet.

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343¹³⁰²
XIII

(343-1) There is now (1963) a Readership on the Comparative Study of Religions at the University of London.

(343-2) His attitude towards events, and his general attitude towards life must contribute to the general results.

(343-3) Their ideas and customs are inappropriate to today's needs, problems,¹³⁰³ and situations. Their values are as low as their manners. Unprincipled in ethics because [of their contempt for]¹³⁰⁴ the higher laws of life, unfit for the positions of leadership into which they have aggressively pushed their way, they are the end result of a wrong world-view.

(343-4) He takes a different point of view about the past, and especially [its blunders.]¹³⁰⁵ No longer negative and defeatist when reconsidering or remembering them, he absorbs their message, resolves to apply their lesson in practical experience and in the remaking of his character.

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¹³⁰¹ Blank page

¹³⁰² Devon inserted "166" at the top of the page by hand.

¹³⁰³ Vic Mansfield inserted comma by hand.

¹³⁰⁴ Vic Mansfield changed "contemptuous of" to "of their contempt for" by hand.

¹³⁰⁵ Vic Mansfield changed "about the blunders of the past" to "its blunders" by hand.

¹³⁰⁶ Blank page

¹³⁰⁷ Devon inserted "167" at the top of the page by hand.

(345-1) Lessons so painfully learnt [indicate that we are being]¹³⁰⁸ nourished by [truth.]¹³⁰⁹

(345-2) In terms of lessons learnt,¹³¹⁰ no experience is wasted. All [experiences]¹³¹¹ contribute in the end. But because of the ego's reluctance to accept,¹³¹² many lessons [are]¹³¹³ submerged until their cumulative effect pushes them [into awareness.]¹³¹⁴

(345-3) Fools get the experience but questers benefit by it.

(345-4) All things, happenings, people and sights bring some instruction to him.

(345-5) Personal feelings, opinions and past history enter into¹³¹⁵ and influence his interpretations of experience.¹³¹⁶

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347¹³¹⁸

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(347-1) In making a decision as to the kind of life he will lead, he has pronounced a judgment on the other kinds also. What happens thereafter will itself judge his judgment.

(347-2) An education worthy of the name would fearlessly include comparative religion. If it taught nothing more than the folly of intolerance,¹³¹⁹ it would do much,¹³²⁰ but it does more – it helps the search for Truth.

¹³⁰⁸ Vic Mansfield inserted "indicate that we are being" in the blank space left by the original typist (indicating that the typist couldn't read PB's writing).

¹³⁰⁹ Vic Mansfield deleted "(until their cumulative effect pushes them up) See below." after "truth" by hand.

¹³¹⁰ Vic Mansfield inserted comma by hand.

¹³¹¹ The original typist deleted "avenues" before "experiences" by typing over it with x's.

¹³¹² Vic Mansfield inserted comma by hand.

¹³¹³ Vic Mansfield changed "he" to "are" and deleted "(?)" before "lessons" by hand.

¹³¹⁴ Vic Mansfield changed "up" to "into awareness" by hand.

¹³¹⁵ Vic Mansfield deleted comma after "into" by hand.

¹³¹⁶ Vic Mansfield inserted period by hand.

¹³¹⁷ Blank page

¹³¹⁸ Devon inserted "168" at the top of the page by hand.

¹³¹⁹ P.B. inserted comma by hand.

¹³²⁰ P.B. inserted semi-colon by hand.

(347-3) Going to school is one thing, getting educated [is]¹³²¹ another, although [they]¹³²² coincide at times. Learning from a teacher [is]¹³²³ preparation. Learning from life in the world [is]¹³²⁴ observation. Learning from [oneself]¹³²⁵ is intuition.

(347-4)¹³²⁶ The lessons are to be learnt through repeated lives and loves, trials and errors, illusions and discoveries.

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349¹³²⁸

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(349-1) The time has come when education should re-educate itself, when medicine should give Nature's herbs their due and demand that all foods be rid of their added poisons, when the body-soul relationship be correctly revealed by psychology and psychiatry, when for their health's sake and their soul's sake human beings should stop devouring corpses. The events and changes which have come on the world scene since the turn of the century stagger the mind, but those which will come before the end of it will be even more startling.

(349-2) J.B. Priestley:¹³²⁹ "You must not make them (new friends) stand for more than they ought to stand for. You must not turn them into symbols, which is what men do when for instance they are infatuated with most unsuitable young women. Magic shouldn't come in with people."

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¹³²¹ Vic Mansfield deleted "(education and culture)" before "is" by hand.

¹³²² Vic Mansfield changed "both actions" to "they" by hand.

¹³²³ TJS in 1980 changed "=" to "is" by hand.

¹³²⁴ TJS in 1980 changed "=" to "is" by hand.

¹³²⁵ PB himself changed "himself" to "oneself" by hand.

¹³²⁶ TJS in 1980 deleted para category "XIV" by hand.

¹³²⁷ Blank page

¹³²⁸ Devon inserted "169" at the top of the page by hand.

¹³²⁹ John Boynton Priestley

¹³³⁰ Blank page

¹³³¹ Devon inserted "170" at the top of the page by hand.

(351-1) We do not love our neighbour as ourself for the simple reason that we cannot. He loves himself quite enough anyway and does not need our addition. But this said,¹³³² we are ready to serve him amicably.

(351-2) The hypocrisies which [so delicately]¹³³³ underlie some of the inescapable relationships of life may be accepted as inevitable or rejected by the few who feel strong enough.

(351-3) [All life's experience reveals]¹³³⁴ that his assumption is [inaccurate, his faith is misplaced, and his attitude is wrong.]¹³³⁵

(351-4) When familial love becomes too possessive or too obsessive, it may become somewhat unhealthy.

(351-5) Outside of family ones, they have no interests. Only what affects them and theirs is regarded.

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(353-1) Even the love between human beings, however idealised or romanticised it be, will in the end prove to be not enough.

(353-2) He¹³³⁸ may be disappointed but he will not be embittered.¹³³⁹

(353-3) "If by chance you get a common scold like Xanthippe, then you will become a philosopher," observed Socrates to someone uncertain whether he should take the risks of marriage.

(353-4) It is excellent to look for a mate among those with the same spiritual ideals and educational status as yourself, but it is not enough. What about physical fitness,

¹³³² Vic Mansfield inserted comma by hand.

¹³³³ Vic Mansfield moved "so delicately" from after "underlie" by hand.

¹³³⁴ Vic Mansfield changed "Reveal" to "All life's experience reveals" by hand.

¹³³⁵ Vic Mansfield changed "inaccurate." to "inaccurate, his faith is misplaced, and his attitude is wrong." by hand.

¹³³⁶ Blank page

¹³³⁷ Devon inserted "171" at the top of the page by hand.

¹³³⁸ Vic Mansfield changed "he" to "He" by hand.

¹³³⁹ Vic Mansfield inserted period by hand.

hygiene,¹³⁴⁰ and compatibility? What about emotional harmony, blending,¹³⁴¹ and suitability?

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(355-1) It is his choice whether to accept the trammels of family life or the freedom of celibate life. Both conditions have their advantages and disadvantages, their compensations and difficulties. Each is a [valid]¹³⁴⁴ form of experience. But because most scriptures of most religions have been written by monks, their own status has been favoured and set higher. But it must be repeated,¹³⁴⁵ there is no one way which is the only way.

(355-2) It is only romantic fancy or wishful thinking which creates the common belief that there is only one person who is suited, made, or fated,¹³⁴⁶ to marry some other particular person.

(355-3) A man who marries a girl less than half his age inevitably becomes a father figure to her. It is not fair to her nor prudent of him to enter into such a marriage, even if [she]¹³⁴⁷ ardently desires it.

(355-4) Is there a modern marriage which has not had its emotional difficulties, its angered periods or its dangerous strains?

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¹³⁴⁰ Devon inserted comma by hand.

¹³⁴¹ Devon inserted comma by hand.

¹³⁴² Blank page

¹³⁴³ Devon inserted "172" at the top of the page by hand.

¹³⁴⁴ Vic Mansfield inserted "valid" by hand.

¹³⁴⁵ Vic Mansfield changed colon to semicolon by hand.

¹³⁴⁶ Vic Mansfield inserted all commas in this para by hand.

¹³⁴⁷ PB himself changed "he" to "she" by hand.

¹³⁴⁸ Blank page

¹³⁴⁹ Devon inserted "173" at the top of the page by hand.

(357-1) They coo to each other like doves or quarrel with each other like hens!

(357-2)¹³⁵⁰ Mass madness in the young is widespread today,¹³⁵¹ but it is not a new thing. The “Children’s Crusade” of the Middle Ages¹³⁵² was a forerunner. The insanity of its inspirers is matched by that of the modern frenzy of certain pop and rock singers today and of their adoring crowds. That some of these contemporaries have spent periods in mental hospitals need not be surprising. Let us say nothing of their [vulgarity or]¹³⁵³ glib use of four-letter words.

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(359-1) In the end it will be to the good that so many of the young are scrutinising the values and institutions of the society in which they are born, that they are asking troublesome questions, and that they are concerned with the ultimate ends of all these activities. Most of us who were born in an earlier generation may deplore and criticise the violence, the folly and the unbalance with which this re-examination (and its accompanying protests) is being made,¹³⁵⁶ but the need to explore new ways is plain.

(359-2) They refuse to recognise any authority and break away from its presented disciplines.

(359-3) Students who behave like louts should be quietly told that a university is no place for them.

(359-4) To give full freedom to the young – whether infants, teenagers,¹³⁵⁷ or those near adulthood, whether in home upbringing or educational arrangements – is to abandon wisdom,¹³⁵⁸ prudence,¹³⁵⁹ [and]¹³⁶⁰ practicality. The possibilities of losing their way,

¹³⁵⁰ Devon inserted “see note 27” in the right margin beside this para by hand.

¹³⁵¹ Devon inserted comma by hand.

¹³⁵² Devon changed “ages” to “Ages” by hand.

¹³⁵³ Devon changed “vulgarity, their” to “vulgarity or” by hand.

¹³⁵⁴ Blank page

¹³⁵⁵ Devon inserted “174” at the top of the page by hand.

¹³⁵⁶ Vic Mansfield inserted comma by hand.

¹³⁵⁷ Vic Mansfield inserted comma by hand.

¹³⁵⁸ Vic Mansfield inserted comma by hand.

¹³⁵⁹ Vic Mansfield inserted comma by hand.

¹³⁶⁰ Vic Mansfield inserted “and” by hand.

making mistakes, [and]¹³⁶¹ harming themselves and others¹³⁶² are merely increased.

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361¹³⁶⁴

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(361-1) In the eyes of the young we are already “dated.” They have no use for us or our opinions, our ways or clothes.

(361-2) The old Chinese respect for age was taught to the young as part of their education.

(361-3) It is not enough to provide a young person with a technical education which will enable him to earn his living. There is also the question of what he is living for. Is his life to have any higher quality and value? Is his mind to have any higher awareness than [a]¹³⁶⁵ merely animal one?

(361-4) To young idealists it is among the important things in life to seek for its secrets, to question why they are here¹³⁶⁶ and not to stop until there is some kind of an answer.

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363¹³⁶⁸

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(363-1) Why do so many of the young begin to look eastwards for their sources and hopes?

(363-2) Several different reasons are given by the young for their awakened interest in religion, parapsychology, astrology, Oriental ideas and practices, and kindred subjects. One often mentioned is the disillusionment with the results of scientific materialism

¹³⁶¹ Vic Mansfield inserted “and” by hand.

¹³⁶² Vic Mansfield deleted comma by hand.

¹³⁶³ Blank page

¹³⁶⁴ Devon inserted “175” at the top of the page by hand.

¹³⁶⁵ Vic Mansfield inserted “a” by hand.

¹³⁶⁶ Vic Mansfield deleted comma by hand.

¹³⁶⁷ Blank page

¹³⁶⁸ Devon inserted “176” at the top of the page by hand.

and with applied science. (pollution etc.)¹³⁶⁹

(363-3) I am in much sympathy with rebellions against much academic education, with protests against its dryness, its narrow limitations, its rigidities, its stuffiness, and its pedantic quibbling. But unless these protests and rebellions are led by older persons [with]¹³⁷⁰ enough experience, maturity, judgement,¹³⁷¹ and balance, [they]¹³⁷² fall into the hands of communists, naive¹³⁷³ liberals, and other politically minded destructive forces.

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365¹³⁷⁵

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(365-1) I was critical of the sadhus in India on certain points – never mind what they [were. The]¹³⁷⁶ differences got aired in several Indian newspapers at the time, rather sensationally,¹³⁷⁷ and with much miscomprehension – even [malice. But]¹³⁷⁸ I also admired them on other [points, some of which]¹³⁷⁹ I find present today among those young drop-outs who have a religious turn of mind. They are in rebellion against a materialistic society and refuse to join it. They remind us that Jesus was a drop-out too. They try to live by working on self,¹³⁸⁰ supporting themselves cooperatively and not competitively, without ambitions, without insurance, with only a few possessions – by sincerity and not by appearance.

(365-2) The young, effervescent and impulsive though they may be, are seeking something better, even though their opinions may be wrong and their methods improper.

366¹³⁸¹

¹³⁶⁹ Vic Mansfield inserted editorial comment “inc.” at the end of this para by hand.

¹³⁷⁰ Vic Mansfield changed “who have” to “with” by hand.

¹³⁷¹ Vic Mansfield deleted “and” before “judgement” by hand.

¹³⁷² Vic Mansfield changed “the movements” to “they” by hand.

¹³⁷³ Vic Mansfield added an umlaut to “naïve” by hand.

¹³⁷⁴ Blank page

¹³⁷⁵ Devon inserted “177” at the top of the page by hand.

¹³⁷⁶ Devon changed “were; the” to “were. The” by hand.

¹³⁷⁷ Devon inserted commas by hand.

¹³⁷⁸ Devon changed “malice – but” to “malice. But” by hand.

¹³⁷⁹ Devon changed “points. Some of these” to “points, some of which” by hand.

¹³⁸⁰ Devon changed semicolon to comma by hand.

¹³⁸¹ Blank page

(367-1) The young are looking for leadership, for guidance,¹³⁸³ but they are often too inexperienced to look for the right kind of leadership. They are easily misguided and misled.

(367-2) He has a private sympathy with these dissidents but he keeps it inactive, not allowing it to bring him into deeds on the outer plane.

(367-3) The younger persons who feel like aliens in our culture, who reject the conventional picture of "normality" and who use revolt as a consequence,¹³⁸⁴ are often right to protest but often wrong in the methods used. The adoption of crudity, dirtiness, violence, destruction,¹³⁸⁵ negativity,¹³⁸⁶ and even crime and disaffiliation as a show, cannot be justified and must be condemned.

(367-4) [Misled by coarse materialists into hatred, violence, and destructive activity, the idealistic young fall into error and confusion.]¹³⁸⁷

(369-1) In today's world [adolescents have]¹³⁹⁰ a confused and [sometimes]¹³⁹¹ even dangerous [outlook.]¹³⁹² Not a few new excitements come into their being; the taste for emotional, intellectual, physical, [and]¹³⁹³ sexual adventure [disturbs their balance.]¹³⁹⁴

¹³⁸² Devon inserted "178" at the top of the page by hand.

¹³⁸³ Vic Mansfield inserted comma by hand.

¹³⁸⁴ Vic Mansfield inserted comma by hand.

¹³⁸⁵ Vic Mansfield inserted comma by hand.

¹³⁸⁶ Vic Mansfield inserted comma by hand.

¹³⁸⁷ Vic Mansfield inserted this entire para by hand.

¹³⁸⁸ Blank page

¹³⁸⁹ Devon inserted "179" at the top of the page by hand.

¹³⁹⁰ PB himself changed "adolescence has" to "adolescents have" by hand.

¹³⁹¹ PB himself inserted "sometimes" by hand.

¹³⁹² PB himself inserted "outlook." in the blank space left by the original typist (indicating that the typist couldn't read his writing).

¹³⁹³ PB himself inserted three commas and "and" by hand.

(369-2) The young today are in a hurry.

(369-3) Where traditional views no longer conform to contemporary knowledge and needs, adaptation, sometimes even reform, must be brought in wisely. The older persons, fearful of change, resist it. So the pressures of life use the younger ones who are more open to it,¹³⁹⁵ but who often move too hastily, too far,¹³⁹⁶ and too unwisely. But they are a necessary counter-balance until a new generation arises which learns, accepts, [and]¹³⁹⁷ understands the World-Idea,¹³⁹⁸ and seeks to live in harmony with it.

(369-4) As past success recedes into memory with the years, as he finds himself moving toward the last farewell, what can support him? All three – past, present,¹³⁹⁹ and future – become a passing [spectacle. He]¹⁴⁰⁰ can rest in none of [them. The]¹⁴⁰¹ thought that all are thoughts in the end is saddening and not sustaining.

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371¹⁴⁰³

XIII

(371-1) Our elders are worthy of respect, [but]¹⁴⁰⁴ their counsel is worthy of heeding only if they are old in soul as well as body,¹⁴⁰⁵ only if they have extracted through many lifetimes all the wisdom possible from each one. Experience without reflection misses most of its value, reflection without depth misses much of its value, depth without impartiality may miss the chief point. For all our experience, our life in the body and world is a device to bring [out]¹⁴⁰⁶ our soul.

¹³⁹⁴ PB himself inserted “disturbs their balance.” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

¹³⁹⁵ TJS in 1980 inserted comma by hand.

¹³⁹⁶ TJS in 1980 inserted comma by hand.

¹³⁹⁷ TJS in 1980 inserted “and” by hand.

¹³⁹⁸ TJS in 1980 deleted comma after “understands” and inserted comma after “World-Idea” by hand.

¹³⁹⁹ TJS in 1980 inserted two commas by hand.

¹⁴⁰⁰ TJS in 1980 changed “spectacle; he” to “spectacle. He” by hand.

¹⁴⁰¹ TJS in 1980 changed “them; the” to “them. The” by hand.

¹⁴⁰² Blank page

¹⁴⁰³ Devon inserted “180” at the top of the page by hand.

¹⁴⁰⁴ Vic Mansfield inserted “but” by hand.

¹⁴⁰⁵ Vic Mansfield changed semicolon to comma by hand.

¹⁴⁰⁶ Vic Mansfield changed “out, educe” to “out” by hand.

(371-2) Every man over a certain age is under sentence of death. Some men below that age are equally threatened; ought not both groups to be sobered [enough]¹⁴⁰⁷ by such a remembrance to ask “Why am I here?”

(371-3) [For those without a higher viewpoint the]¹⁴⁰⁸ prospect of old age is a [difficult]¹⁴⁰⁹ one. The clever attractive modern cosmetics may take the years off a woman’s appearance but they remain, oppressive and disturbing, within her consciousness. Early enthusiasm for living must, in the end, give way to [a]¹⁴¹⁰ saddened recognition of [our mortality.]¹⁴¹¹ Reflection warns both woman and man of the frustrations awaiting human desire, but it also tells them of the compensations. These, however, must be earned. Foremost comes peace of mind.

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373¹⁴¹³

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(373-1) Who enjoys being old enough to have a senile mind, a withered face corrugated with wrinkles, a mouth without teeth and a scalp without hair?

(373-2) Another disadvantage shared with some old people is loss of continuity of consciousness. This shows in failure to concentrate attention or remember names, and inability to hold the full length of a sentence in mind.

(373-3) Whether we regard man in his youthful fresh-faced dynamism or aged wrinkled decrepitude, he remains an uncertain creature.

(373-4) All views, whether yours or mine, the great experts’ and the lifetime experienced ones, the youthful, [and]¹⁴¹⁴ adolescent,¹⁴¹⁵ are merely opinions.

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¹⁴⁰⁷ Vic Mansfield moved “enough” from after “remembrance” by hand.

¹⁴⁰⁸ Vic Mansfield changed “The” to “For those without a higher viewpoint the” by hand.

¹⁴⁰⁹ Vic Mansfield changed “grim” to “difficult” by hand.

¹⁴¹⁰ Vic Mansfield inserted “a” by hand.

¹⁴¹¹ Vic Mansfield changed “the destructiveness of living” to “our mortality” by hand.

¹⁴¹² Blank page

¹⁴¹³ Devon inserted “181” at the top of the page by hand.

¹⁴¹⁴ Vic Mansfield inserted “and” by hand.

¹⁴¹⁵ Vic Mansfield inserted comma by hand.

¹⁴¹⁶ Blank page

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(375-1) I find myself in my last years and have tried to find the proper way to deal with them. First,¹⁴¹⁸ I must forgive everyone (which includes myself) their past mistakes. Second,¹⁴¹⁹ I must prepare [properly] for the [coming]¹⁴²⁰ event – death.¹⁴²¹

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377¹⁴²³

XIV

(377-1) The way to benefit most by an inspired production is not only to recognise it for what it is,¹⁴²⁴ but also to greet it with love.

(377-2) Modern art has exiled beauty and forgotten, not fulfilled,¹⁴²⁵ its mission.

(377-3) “I have known Swamis who were completely indifferent to the beauty of Florence,”¹⁴²⁶ says Miguel Serrano.

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¹⁴¹⁷ Devon inserted “182” at the top of the page by hand.

¹⁴¹⁸ Devon changed “1st” to “First” and removed the paragraph break after “them” by hand.

¹⁴¹⁹ Devon changed “2nd” to “Second” by hand.

¹⁴²⁰ Vic Mansfield changed “everything” to “properly” and “future” to “coming” by hand.

¹⁴²¹ Vic Mansfield added an editorial comment by hand: “(add two more points to the list.) Next, I would look into what others have found, if anything, about the light of recent knowledge concerning those who have already striven to open the gates of the half-passing which precedes a full movement away. [Memo to PB: quote Ross, Stevenson, and other medical writers like Lewis Thomas. Parapsychologists also have some useful information.]”

¹⁴²² Blank page

¹⁴²³ Devon inserted “183” at the top of the page by hand.

¹⁴²⁴ Devon inserted comma by hand.

¹⁴²⁵ Devon inserted comma by hand.

¹⁴²⁶ Vic Mansfield inserted comma by hand.

¹⁴²⁷ Blank page

(379-1) Goethe's lament was that in the repeated perusal of newspapers "one wastes the days and lives." But he [was]¹⁴²⁹ not a defeatist in the matter;¹⁴³⁰ he [sought]¹⁴³¹ for ways whereby art and creative literature [could]¹⁴³² be used to encourage better and more profitable taste. A wise faithfulness to intuitive guidance will suggest these ways.

[The matter certainly shouldn't be taken as far as]¹⁴³³ William Hazlitt's assertion, [written a century and a half ago,]¹⁴³⁴ that "The highest efforts of genius in every walk of art, can never be understood by the generality of mankind," or that "the public taste is lowered with every infusion it receives of common opinion... and thus the decay of the arts may be said to be the necessary consequence of its progress." [If]¹⁴³⁵ we put this next to Goethe's more hopeful,¹⁴³⁶ constructive statements,¹⁴³⁷ the blackness turns [at least]¹⁴³⁸ to grey.

(381-1) Inspiration for a writer does not necessarily mean that the sentences come tumbling through like poured water,¹⁴⁴¹ or for a painter that the brush-strokes [rush]¹⁴⁴² across the canvas. It may, but also it may not. What it does mean is an inflow from a deeper source, neither a calculation by the intellect nor a movement by the egoistic

¹⁴²⁸ Devon inserted "184" at the top of the page by hand.

¹⁴²⁹ Vic Mansfield changes "is" to "was" by hand.

¹⁴³⁰ Vic Mansfield changed colon to semicolon by hand.

¹⁴³¹ Vic Mansfield changed "seeks" to "sought" by hand.

¹⁴³² Devon changed "can" to "could" by hand.

¹⁴³³ Vic Mansfield changed "But without going so far as" to "The matter certainly shouldn't be taken as far as" by hand.

¹⁴³⁴ Devon inserted ", written a century and a half ago," by hand.

¹⁴³⁵ Vic Mansfield deleted "(remember he was writing a century and a half ago)" from before "If" and changed "if" to "If" by hand.

¹⁴³⁶ Vic Mansfield inserted comma by hand.

¹⁴³⁷ Vic Mansfield inserted comma by hand.

¹⁴³⁸ Vic Mansfield moved "at least" from after "grey" by hand.

¹⁴³⁹ Blank page

¹⁴⁴⁰ Devon inserted "185" at the top of the page by hand.

¹⁴⁴¹ Devon inserted comma by hand.

¹⁴⁴² Devon changed "rushing" to "rush" by hand.

emotion. Its first sign is that it is really a [smooth]¹⁴⁴³ flow, whether slow or rapid or waited for. Its second, a freedom from doubts, certainty, sureness, and sense of rightness. Its third is the quiet joy which either accompanies or ends the work, for it is truly a creative act.

(381-2) The greatest Japanese master of Camellia growing, arrangement and art in our time, Choka Adachi,¹⁴⁴⁴ said to disciples, "You must give yourself over completely to the flowers. Look upon their beauty with a warm heart and devoted mind. You have to sit and face flowers silently for a while. Old Japanese proverbs say, 'A flower is a mirror to the mind' and 'Be beautiful and pure like flowers.'"

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(383-1) How many men dowered with truly creative thought, imagination,¹⁴⁴⁷ or action have experienced, during the high phase of a work, fresh joyous feelings?¹⁴⁴⁸ How many have gone on to inspired perceptions and accelerated vitality?¹⁴⁴⁹

(383-2) Picasso¹⁴⁵⁰ said that he made art the whole end of his life.

(383-3) [A piano student]¹⁴⁵¹ tried to find if music was used in India as a path to the philosophic-mystic experience. She found no such practice, but that it was used to stimulate religious devotion, which is not exactly the same thing.

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¹⁴⁴³ Devon moved "smooth" from after "flow," by hand.

¹⁴⁴⁴ Misspelled as "Cholaa Adachi" in the original

¹⁴⁴⁵ Blank page

¹⁴⁴⁶ Devon inserted "186" at the top of the page by hand.

¹⁴⁴⁷ Devon inserted comma by hand.

¹⁴⁴⁸ Devon changed period to question mark by hand.

¹⁴⁴⁹ Devon changed period to question mark by hand.

¹⁴⁵⁰ Pablo Picasso

¹⁴⁵¹ Devon changed "A student of the art of piano playing" to "A piano student" by hand.

¹⁴⁵² Blank page

¹⁴⁵³ Devon inserted "187" at the top of the page by hand.

(385-1) Ever since art separated itself from religion¹⁴⁵⁴ there has been confusion about art's relationships. Ought it preach, teach, propagate a message, be moral, be amoral,¹⁴⁵⁵ or [only]¹⁴⁵⁶ stand aloof from these things? The answer is that it can do or be any or all of these things,¹⁴⁵⁷ so long as it does not forget that primarily it is art, wedded to the Beautiful, and only secondarily, indirectly concerned with religion, morality,¹⁴⁵⁸ and the other things. Let men make their own sermons from the mental pictures they are presented with, draw their own morals from the stories they read, [and]¹⁴⁵⁹ provide their own religious moods from the musical sounds they hear. Such work the artist ought not do for them.

(385-2) To bring man to the Real art must become more and more refined.

(385-3) One speaks here only of authentic artists, not of the others who assume the name.

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387¹⁴⁶¹

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(387-1)¹⁴⁶² Brahms got creative moods in the woods. Walking did not stop them from occurring,¹⁴⁶³ despite the body's movements,¹⁴⁶⁴ while the solitude combined with nature¹⁴⁶⁵ to foster his inspiration. It was only at home that he put his composition into writing.

(387-2) Beauty should find its place in most aspects of a person's life – within and without.

¹⁴⁵⁴ Vic Mansfield deleted comma by hand.

¹⁴⁵⁵ Vic Mansfield inserted comma by hand.

¹⁴⁵⁶ Vic Mansfield deleted "else" before "stand" and moved "only" from the end of this sentence by hand.

¹⁴⁵⁷ Vic Mansfield inserted comma by hand.

¹⁴⁵⁸ Vic Mansfield inserted comma by hand.

¹⁴⁵⁹ Vic Mansfield inserted "and" by hand.

¹⁴⁶⁰ Blank page

¹⁴⁶¹ Devon inserted "188" at the top of the page by hand.

¹⁴⁶² Vic Mansfield deleted para number "I" by hand.

¹⁴⁶³ Vic Mansfield inserted comma by hand.

¹⁴⁶⁴ Vic Mansfield inserted comma by hand.

¹⁴⁶⁵ Vic Mansfield changed "Nature" to "nature" by hand.

(387-3) The artist, poet,¹⁴⁶⁶ or ordinary man whose life is a personal mess can only give out work which has been weakened by his own [problems,]¹⁴⁶⁷ which however good it may still be,¹⁴⁶⁸ would have been superior had he himself possessed a superior character.

(387-4) [Much]¹⁴⁶⁹ modern art and poetry, music and literature, is derived from sources that have nothing to do with [genuine art. Neuroses,]¹⁴⁷⁰ psychoses, imbalances, [and] decadence itself [are often its roots.]¹⁴⁷¹

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389¹⁴⁷³

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(389-1) It is not abstraction itself that is objectionable and insufferable but [ugliness]¹⁴⁷⁴ and meaninglessness.

(389-2) [Isadora Duncan, describing Russian ballet, said:]¹⁴⁷⁵ “They are not dancers; they are acrobats.”

(389-3) The inspiration may be good,¹⁴⁷⁶ but the presentation may be bad. Technique is important and lack of it shows up.

(389-4) The superb balance and fine proportion of Greek architecture holds lessons for man, for his person as for his way of life.

¹⁴⁶⁶ Vic Mansfield inserted comma by hand.

¹⁴⁶⁷ Vic Mansfield changed “weaknesses” to “problems” by hand.

¹⁴⁶⁸ Vic Mansfield inserted comma by hand.

¹⁴⁶⁹ Vic Mansfield changed “Too much” to “Much” by hand.

¹⁴⁷⁰ Vic Mansfield changed “the real article that are neuroses” to “genuine art. Neuroses” by hand.

¹⁴⁷¹ Vic Mansfield inserted “and” and “are often its roots” by hand.

¹⁴⁷² Blank page

¹⁴⁷³ Devon inserted “189” at the top of the page by hand.

¹⁴⁷⁴ Vic Mansfield deleted “the” before “ugliness” by hand.

¹⁴⁷⁵ Vic Mansfield changed “on” to “describing” and inserted “, says,” but Devon had moved “Isadora Duncan on Russian ballet” from after “acrobats” to the beginning of the para. We have added a comma after Duncan and changed “says” to “said” in an effort to combine these contrary edits. —TJS 2020

¹⁴⁷⁶ Vic Mansfield inserted comma by hand.

(389-5) Wallace Stevens once wrote, "I¹⁴⁷⁷ am the necessary Angel of Earth, since, in my sight,¹⁴⁷⁸ you see the earth again."

He thus unconsciously described the mission of philosophically inspired educators, composers, artists, poets and writers¹⁴⁷⁹.

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(391-1) Too many of today's writers and artists are sick persons producing works for audiences who are themselves sick or, in the case of the young, often misled.

(391-2) [Leslie A. Fiedler,]¹⁴⁸² summarising an article in "CEA Critic,"¹⁴⁸³ May 1974, [said,]¹⁴⁸⁴ "Popular Literature - sentimental, horror, pornographic - titillates the emotions, releasing the reader from rationality and allowing him a moment of ecstasy. To define a true majority literature (i.e. low cultural -PB) we should evaluate a work not by ethics or aesthetics,¹⁴⁸⁵ but by the ecstasy it produces." Comment by PB - If a literature of refined cultural taste, mature intellectual statements, and civilised courtesy is to be rejected because it admires self-control, then we [surely]¹⁴⁸⁶ shall move backwards.

(391-3) Those whose literary actions come not out of goodwill but out of hate hurt themselves as well as others.

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393¹⁴⁸⁸

¹⁴⁷⁷ Vic Mansfield inserted comma after "wrote" and deleted comma after "I" by hand.

¹⁴⁷⁸ We inserted two commas per the original source. Also, "Angel of Earth" appeared as "angel of earth" in the original.

¹⁴⁷⁹ Vic Mansfield inserted all commas in this sentence by hand.

¹⁴⁸⁰ Blank page

¹⁴⁸¹ Devon inserted "190" at the top of the page by hand.

¹⁴⁸² Devon changed "Quote from Leslie A. Fiedler, himself" to "Leslie A. Fiedler," by hand.

¹⁴⁸³ Devon inserted comma by hand.

¹⁴⁸⁴ Devon inserted "said," by hand.

¹⁴⁸⁵ Devon inserted comma by hand.

¹⁴⁸⁶ Devon inserted "surely" by hand.

¹⁴⁸⁷ Blank page

¹⁴⁸⁸ Devon inserted "191" at the top of the page by hand.

(393-1) Those composers, playwrights, novelists, and painters,¹⁴⁸⁹ who [use]¹⁴⁹⁰ images of other people's [horror,]¹⁴⁹¹ render a disservice [to their audience.]¹⁴⁹² The [result]¹⁴⁹³ is a harmful flow back into their own selves.

(393-2)¹⁴⁹⁴ The poet should bring us to adore an uplifting beauty, not plunge us in a mad frenzy.

(393-3) Wagner¹⁴⁹⁵ himself tells us that he composed Parsifal as an escape from the human evils of this world and as an attempt to picture a nobler one.

(393-4) Spenser's¹⁴⁹⁶ "The Faerie Queene" - "So passeth, in the passing of a day, Of mortall life the leafe, the bud, the flowre."

(393-5) There are pieces of prose which are almost pure [poetry, and]¹⁴⁹⁷ there are lines of verse which are almost pure prose.

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(395-1) The modern verse movement in [the]¹⁵⁰⁰ English language came into being largely through the [pioneering]¹⁵⁰¹ efforts of T.S. Eliot and Ezra Pound. Of the first man [I have little to say;]¹⁵⁰² he was a good man, a talented man, a spiritually sensitive man, but in this effort he was misguided, and would have done better for the world if

¹⁴⁸⁹ Vic Mansfield inserted all commas in this para by hand.

¹⁴⁹⁰ Vic Mansfield changed "put" to "use" by hand.

¹⁴⁹¹ Vic Mansfield deleted "in minds They" after "horror" by hand.

¹⁴⁹² Vic Mansfield changed "to them" to "to their audience" by hand.

¹⁴⁹³ Vic Mansfield inserted "result" in the blank space left by the original typist (indicating that the typist couldn't read PB's writing).

¹⁴⁹⁴ Vic Mansfield deleted para number "I" by hand.

¹⁴⁹⁵ Wilhelm Richard Wagner

¹⁴⁹⁶ Edmund Spenser

¹⁴⁹⁷ Vic Mansfield changed "poetry. And" to "poetry, and" by hand.

¹⁴⁹⁸ Blank page

¹⁴⁹⁹ Devon inserted "192" at the top of the page by hand.

¹⁵⁰⁰ Vic Mansfield inserted "the" by hand.

¹⁵⁰¹ Vic Mansfield changed "pioneer" to "pioneering" by hand.

¹⁵⁰² Vic Mansfield changed "I do not have anything to say;" to "I have little to say;" by hand.

he had never [gotten]¹⁵⁰³ associated with [Pound, who was a bad influence on him.]¹⁵⁰⁴

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397¹⁵⁰⁶

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(397-1) Why is it that there seems to be no mention of religion in any of Shakespeare's¹⁵⁰⁷ plays [or]¹⁵⁰⁸ poems?

(397-2) Warner Allen¹⁵⁰⁹ says he got, at [the age of fifty,]¹⁵¹⁰ the mystic experience of timelessness,¹⁵¹¹ saw the Divine Light in vision,¹⁵¹² and felt one with God while listening rapt in Beethoven's Seventh Symphony. ([I heard]¹⁵¹³ it but only the 2nd movement is mystical.)

(397-3)¹⁵¹⁴ Not being allowed by Islamic religion to picture God under any form or [portray]¹⁵¹⁵ God's prophet Muhammad, Islamic artists and sculptors and architects have cleverly,¹⁵¹⁶ and in many cases beautifully,¹⁵¹⁷ standardised various geometric patterns and symbolic forms.

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¹⁵⁰³ Vic Mansfield changed "got" to "gotten" by hand.

¹⁵⁰⁴ Vic Mansfield changed "Pound. The latter was a bad man, a mad-" to "Pound, who was a bad influence on him." by hand.

¹⁵⁰⁵ Blank page

¹⁵⁰⁶ Devon inserted "193" at the top of the page by hand.

¹⁵⁰⁷ William Shakespeare

¹⁵⁰⁸ Devon changed "and" to "or" by hand.

¹⁵⁰⁹ George Warner Allen

¹⁵¹⁰ PB himself changed "age 50" to "the age of fifty" by hand.

¹⁵¹¹ Devon changed "Timelessness" to "timelessness" by hand.

¹⁵¹² Devon changed "divine Light in Vision" to "Divine Light in vision" by hand.

¹⁵¹³ PB himself changed "Heard" to "I heard" by hand.

¹⁵¹⁴ This para was numbered "XXIII."

¹⁵¹⁵ Devon deleted "to" before "portray" by hand.

¹⁵¹⁶ Devon inserted comma by hand.

¹⁵¹⁷ Devon inserted comma by hand.

¹⁵¹⁸ Blank page

¹⁵¹⁹ Devon inserted "194" at the top of the page by hand.

(399-1) The proficient Zen nature-mystic or monk, painter or poet, loses himself in his work, often done in solitude. His conceptions may be old and familiar,¹⁵²⁰ but their transmission will be [original, individual, and]¹⁵²¹ creative. [Centuries]¹⁵²² later it will be admired and honoured, and the visible results will serve the same end as meditation.

400¹⁵²³

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NEW XV: The Orient ... Old xxiii: Orient and Occident

401¹⁵²⁴

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(401-1) With the nineteenth century, but much more with the twentieth, the time had come to take these verities out of the far past and, to a large extent, out of the [Far East. It is time to]¹⁵²⁵ try to make them come alive for our own West,¹⁵²⁶ and [honour]¹⁵²⁷ them emotionally as well as intellectually.

(401-2) A thousand years ago what did Western Europe know of Chinese thought and Indian mysticism?

(401-3) If the Arabs brought the first knowledge of Hindu thought to Europe, the Jesuits brought the first knowledge of Chinese thought.

(401-4) [In]¹⁵²⁸ excluding other religions, philosophies,¹⁵²⁹ and mysteries from their study, in shutting themselves in [solely]¹⁵³⁰ with their own [tradition,]¹⁵³¹ they remain ignorant of the precious contribution the Orient's "wise men" and honoured records

¹⁵²⁰ Vic Mansfield inserted comma by hand.

¹⁵²¹ Vic Mansfield changed "original and individual," to "original, individual, and" by hand.

¹⁵²² Vic Mansfield changed "For centuries" to "Centuries" by hand.

¹⁵²³ Blank page

¹⁵²⁴ Devon inserted "195" at the top of the page by hand.

¹⁵²⁵ Vic Mansfield changed "far east and" to "Far East. It is time to" by hand.

¹⁵²⁶ Vic Mansfield changed "west" to "West" by hand.

¹⁵²⁷ Vic Mansfield deleted "to" before "honour" by hand.

¹⁵²⁸ Vic Mansfield deleted "(Shankara art)" before "In" by hand.

¹⁵²⁹ Vic Mansfield inserted comma by hand.

¹⁵³⁰ Vic Mansfield inserted "solely" by hand.

¹⁵³¹ Vic Mansfield changed "tradition alone," to "tradition," by hand.

can make. A dialogue of this kind between both is an absolute necessity; it is not at all a disloyalty to the West, but rather a help and an enrichment.

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403¹⁵³³
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(403-1) If the number of Euro-Americans who follow Asian paths is increasing,¹⁵³⁴ it is fair to note that the number of Asians who follow [a]¹⁵³⁵ Western path is also increasing [even]¹⁵³⁶ more rapidly.

(403-2)¹⁵³⁷ "I realised that I was not really a part of Indian culture and not a Westerner either,¹⁵³⁸ but caught between two worlds and forced to try to discover my own separate identity." –Miguel Serrano

(403-3) Yoga is a term born in India but now coming into common usage in the Euro-American languages.

(403-4) Is there not too much to learn, too many things to do in [Yoga?]¹⁵³⁹

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405¹⁵⁴¹
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(405-1) [In]¹⁵⁴² Europe and America the yearly increase of interest in subjects like [meditation, yoga,]¹⁵⁴³ and Hinduism goes on steadily,¹⁵⁴⁴ mostly among young

¹⁵³² Blank page

¹⁵³³ Devon inserted "196" at the top of the page by hand.

¹⁵³⁴ Vic Mansfield inserted comma by hand.

¹⁵³⁵ Vic Mansfield inserted "a" by hand.

¹⁵³⁶ Vic Mansfield changed ", and that" to "even" by hand.

¹⁵³⁷ Vic Mansfield deleted para number "XVIII" by hand.

¹⁵³⁸ Vic Mansfield inserted comma by hand.

¹⁵³⁹ Vic Mansfield deleted "Is not the variety and complexity of its methods more than any Westerner can reasonably be asked to endure?" after "Yoga?" by hand.

¹⁵⁴⁰ Blank page

¹⁵⁴¹ Devon inserted "197" at the top of the page by hand.

¹⁵⁴² Vic Mansfield deleted "Shankaras article" before "In" by hand.

¹⁵⁴³ Vic Mansfield changed "meditation and yoga" to "meditation, yoga," by hand.

[academics]¹⁵⁴⁵ and elderly ladies. All this is mixed up with half-related subjects, some of doubtful nature. Mantra yoga and Hatha yoga are the most popular, but small numbers of really serious questers after the highest truth and higher spiritual experience also exist,¹⁵⁴⁶ and among them some find their way to Advaita. [Here the]¹⁵⁴⁷ writings of Vivekananda, Mahadevan, [and]¹⁵⁴⁸ Radhakrishnan have been the strongest influence.¹⁵⁴⁹ The idea of reincarnation has become fairly familiar and,¹⁵⁵⁰ even if not accepted,¹⁵⁵¹ is now discussed tolerantly and sympathetically. In some ways all this [has]¹⁵⁵² developed along with a certain cheapening which may distort the old traditions of Hinduism¹⁵⁵³ and lessen the respect for its swamis or gurus. [Nevertheless, it has made many texts and commentaries available for the seeker. Such books as the Upanishads, the Bhagavad Gita, and the sayings of saints like Ramana Maharshi are now printed, for the first time, in the principal Western languages.]¹⁵⁵⁴ As a ticketholder of the Vatican library,¹⁵⁵⁵ I am amazed at [the]¹⁵⁵⁶ gathered past hundred [and fifty]¹⁵⁵⁷ years' texts.

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407¹⁵⁵⁹

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(407-1) One of the most interesting men born in Switzerland, who studied and later

¹⁵⁴⁴ Vic Mansfield inserted comma by hand.

¹⁵⁴⁵ Vic Mansfield changed "academic persons" to "academics" by hand.

¹⁵⁴⁶ Vic Mansfield inserted comma by hand.

¹⁵⁴⁷ Vic Mansfield changed "The" to "Here the" by hand.

¹⁵⁴⁸ Vic Mansfield inserted "and" by hand.

¹⁵⁴⁹ Vic Mansfield deleted "here" after "influence" by hand.

¹⁵⁵⁰ Vic Mansfield inserted comma by hand.

¹⁵⁵¹ Vic Mansfield inserted comma by hand.

¹⁵⁵² Vic Mansfield changed "have" to "has" by hand.

¹⁵⁵³ Vic Mansfield deleted comma after "Hinduism" by hand.

¹⁵⁵⁴ Vic Mansfield changed "Nevertheless it has made available for those who seek, many texts and commentaries in the principal western languages, books like the Upanishads and Gita, the sayings of saints like Ramana Maharshi." to "Nevertheless, it has made many texts and commentaries available for the seeker. Such books as the Upanishads, the Bhagavad Gita, and the sayings of saints like Ramana Maharshi are now printed, for the first time, in the principal Western languages." by hand.

¹⁵⁵⁵ Vic Mansfield inserted comma by hand.

¹⁵⁵⁶ Vic Mansfield inserted "the" by hand.

¹⁵⁵⁷ Vic Mansfield inserted "and fifty" by hand.

¹⁵⁵⁸ Blank page

¹⁵⁵⁹ Devon inserted "198" at the top of the page by hand.

lectured there, [practised]¹⁵⁶⁰ medicine, chemistry,¹⁵⁶¹ and occultism and wrote about them with a fresh original mind, was Theophrastus von Hohenheim, [known as]¹⁵⁶² Paracelsus. He went to the Near East, gaining knowledge from the [dervishes, sufis,]¹⁵⁶³ and the Arab chemists.

(407-2) I was under [the illusion]¹⁵⁶⁴ that backward people, primitive Orientals, were better off without modern “progress.”¹⁵⁶⁵

(407-3) “We had to learn the bitter lesson that the world has grown too small for any people to live in harmless isolation.” – Dalai Lama, 1962

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(409-1)¹⁵⁶⁸ Readers should be [warned that now]¹⁵⁶⁹ I have left the theme of his personality and power and come to the subject of His Holiness’s [teachings. Their¹⁵⁷⁰ basis is Advaita, [and]¹⁵⁷¹ without a knowledge of Sanskrit, in which the teachings are written,¹⁵⁷² and not having specialised in Vedanta philosophy (or any other philosophy),¹⁵⁷³ I can [only]¹⁵⁷⁴ write as a layman [about]¹⁵⁷⁵ some of its aspects from a general acquaintance, learned over the years from a [broad]¹⁵⁷⁶ interest in Indian culture.¹⁵⁷⁷

¹⁵⁶⁰ Vic Mansfield deleted “who” before “practised” by hand.

¹⁵⁶¹ Vic Mansfield inserted commas after “medicine” and “chemistry” by hand.

¹⁵⁶² Vic Mansfield changed “who used the name” to “known as” by hand.

¹⁵⁶³ Vic Mansfield changed “dervishes and sufis” to “dervishes, sufis,” by hand.

¹⁵⁶⁴ Devon changed “glamour” to “the illusion” by hand.

¹⁵⁶⁵ Devon inserted quotation marks by hand.

¹⁵⁶⁶ Blank page

¹⁵⁶⁷ Devon inserted “199” at the top of the page by hand.

¹⁵⁶⁸ Vic Mansfield inserted an editorial comment at the top of the page by hand: “write HH = His Holiness throughout,” which we have done.

¹⁵⁶⁹ Vic Mansfield changed “warned, now that” to “warned that now” by hand.

¹⁵⁷⁰ Vic Mansfield changed “teachings that their” to “teachings. Their” by hand.

¹⁵⁷¹ Vic Mansfield changed “that” to “and” by hand.

¹⁵⁷² Vic Mansfield inserted comma by hand.

¹⁵⁷³ Vic Mansfield inserted comma by hand.

¹⁵⁷⁴ Vic Mansfield moved “only” from after “write” by hand.

¹⁵⁷⁵ Vic Mansfield deleted “only” before “about” by hand.

¹⁵⁷⁶ Vic Mansfield changed “general” to “broad” by hand.

¹⁵⁷⁷ Devon inserted an editorial comment in the right margin beside this para by hand: “see note 13 this paragraph.”

(409-2) Madras University [had]¹⁵⁷⁸ the rare good fortune [to]¹⁵⁷⁹ have an excellent philosopher [with both a keen intellectual understanding and a spiritual realisation of]¹⁵⁸⁰ what he teaches his students.

(409-3)¹⁵⁸¹ Some of His Holiness's teachings and sermons have been translated into English. His explanations throw fresh light on several details of Hinduism. He patiently goes through point after point to reveal the rational side to modern minds of _____¹⁵⁸² and practices which many of _____.¹⁵⁸³

But all these are [secondary]¹⁵⁸⁴ compared with His Holiness's own person. He exhibits in himself the qualities of a knower of Brahman, the attributes of a holy Rishie. Those who come into his presence, suitably prepared by previous aspiration or faith,¹⁵⁸⁵ may feel his power, even see his light and experience his grace. Hinduism has been misunderstood by many Westerners and the _____¹⁵⁸⁶ knowledge of His Holiness and work of T.M.P. Mahadevan can [correct their views]¹⁵⁸⁷ so that they can see why it has survived so long.¹⁵⁸⁸

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411¹⁵⁹⁰

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(411-1) There the yogi squats immovable as a rock.

¹⁵⁷⁸ Vic Mansfield changed "has" to "had" by hand.

¹⁵⁷⁹ Vic Mansfield deleted "not only" before "to" by hand.

¹⁵⁸⁰ Vic Mansfield changed "intellectually, but one who has realised spiritually" to "with both a keen intellectual understanding and a spiritual realisation of" by hand.

¹⁵⁸¹ Devon inserted an editorial comment in the right margin beside this paragraph by hand: "see note 14 this paragraph."

¹⁵⁸² 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.

¹⁵⁸³ 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. Devon inserted an editorial comment in the right margin beside this para by hand: "see note 14 this paragraph."

¹⁵⁸⁴ Vic Mansfield changed "little" to "secondary" by hand.

¹⁵⁸⁵ Vic Mansfield inserted comma by hand.

¹⁵⁸⁶ 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.

¹⁵⁸⁷ Vic Mansfield changed "set them right" to "correct their views" by hand.

¹⁵⁸⁸ Devon inserted an editorial comment in the right margin beside this para by hand: "see note 15 this paragraph."

¹⁵⁸⁹ Blank page

¹⁵⁹⁰ Devon inserted "200" at the top of the page by hand.

(411-2) The yogi's glazed stare may be [of]¹⁵⁹¹ utter blankness or high-level absorption.

(411-3) Some think his still,¹⁵⁹² meditative figure to be merely [enervation,]¹⁵⁹³ his calm to be mere lack of physical energy.

(411-4) They are not wasted, those times when he sits, immobile, to contemplate on a high theme.

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(413-1) [The tea]¹⁵⁹⁶ ceremony was started in China 1,000 years ago by Zen priests and spread into Japan a couple of centuries later.

Whereas Chinese priests started it to ward off drowsiness in meditation,¹⁵⁹⁷ [the]¹⁵⁹⁸ Japanese laity [made it popular.]¹⁵⁹⁹

Slowly it changed until [the]¹⁶⁰⁰ 16th century when the present rite was finalised by Zen priests. The greatest possible economy of movements is aimed at. The rite is an exercise in refinement, gracefulness,¹⁶⁰¹ and calm. But [surprising]¹⁶⁰² humility [is also embodied in it in a way]¹⁶⁰³ strangely reminiscent of [the Egyptian]¹⁶⁰⁴ Great [Pyramid, for like the]¹⁶⁰⁵ entrance to [the King's Chamber,]¹⁶⁰⁶ the entry to [the]¹⁶⁰⁷ Tea-Chamber is through an [opening]¹⁶⁰⁸ so small and so low [in]¹⁶⁰⁹ the wall that [a]¹⁶¹⁰ visitor is

¹⁵⁹¹ Vic Mansfield inserted "of" by hand.

¹⁵⁹² Vic Mansfield inserted comma by hand.

¹⁵⁹³ Vic Mansfield changed "unvivacious" to "enervation" by hand.

¹⁵⁹⁴ Blank page

¹⁵⁹⁵ Devon inserted "201" at the top of the page by hand.

¹⁵⁹⁶ Devon changed "Tea" to "The tea" by hand.

¹⁵⁹⁷ Vic Mansfield inserted comma by hand.

¹⁵⁹⁸ Vic Mansfield inserted "the" by hand.

¹⁵⁹⁹ Vic Mansfield changed "took it up" to "made it popular" by hand.

¹⁶⁰⁰ Devon inserted "the" by hand.

¹⁶⁰¹ Vic Mansfield inserted comma by hand.

¹⁶⁰² Vic Mansfield deleted "also" before "surprising" by hand.

¹⁶⁰³ Vic Mansfield changed "for" to "is also embodied in it in a way" by hand.

¹⁶⁰⁴ Vic Mansfield changed "Egypt" to "the Egyptian" by hand.

¹⁶⁰⁵ Vic Mansfield changed "Pyramid" to "Pyramid, for like the" by hand.

¹⁶⁰⁶ Devon changed "KC" to "the King's Chamber," by hand.

¹⁶⁰⁷ Devon inserted "the" by hand.

¹⁶⁰⁸ Vic Mansfield inserted "opening" in the blank space left by the original typist (indicating that the typist couldn't read PB's writing).

forced to bend down and almost crawl through.

(413-2) The old Chinese book Hsun Tzu¹⁶¹¹ comments on the mystic Chuang-Tzu that he was stopped from fully discerning what man is because he was too preoccupied with what heaven is.

(413-3) Pythagoras studied in Egypt, in India, and even, legend says,¹⁶¹² in China.

414¹⁶¹³

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415¹⁶¹⁴

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(415-1) In karate, to perform [a]¹⁶¹⁵ difficult feat such as breaking a brick by a sharp blow with the edge of the hand, the mind must first be briefly made completely blank. The blow is then spontaneous, immediate, delivered by force, [and]¹⁶¹⁶ unhindered by calculating thought.

Opponents¹⁶¹⁷ do not look into each other's eyes. Why? Because¹⁶¹⁸ if the intention to make the next move arises, the thought will [reveal] itself by the [slightest loss] of balance when [thought] tends to affect the body's muscles. The [opponent] divines the intention by gazing into the eyes, so [they] look down to [the] chest.¹⁶¹⁹

(415-2) In the Malay [Peninsula,]¹⁶²⁰ North Africa, Indonesia,¹⁶²¹ and India, as well as

¹⁶⁰⁹ Vic Mansfield deleted "down" before "in" by hand.

¹⁶¹⁰ Devon inserted "a" by hand.

¹⁶¹¹ Vic Mansfield inserted underline by hand.

¹⁶¹² Vic Mansfield inserted the last three commas in this para by hand.

¹⁶¹³ Blank page

¹⁶¹⁴ Devon inserted "202" at the top of the page by hand.

¹⁶¹⁵ Vic Mansfield changed "the" to "a" by hand.

¹⁶¹⁶ Vic Mansfield changed "coming" to "and" by hand.

¹⁶¹⁷ We have deleted PB's note to himself at the beginning of this paragraph: "Write up a separate para on it in class "(Occult)." Since this paragraph is linked to the preceding one and there are no parentheses to indicate it should be a separate para, we are treating them as a single para. – TJS 2020

¹⁶¹⁸ Vic Mansfield heavily edited the last two sentences of this para by hand. They originally read: "Because if the intention to make the next move arises the thought will recall itself by the loss in slightest degree of balance when it tends to affect the bodys muscles. The opponents divines the intention by gazing into the eyes, so look down to chest."

¹⁶¹⁹ All of Vic's edits were first written in the margin by Devon; that they appear in this para suggests that PB reviewed and approved of them. – TJS 2020

¹⁶²⁰ Vic Mansfield changed "Peninsular and in" to "Peninsula," by hand.

elsewhere,¹⁶²² there are individual persons and whole groups who exhibit,¹⁶²³ for religious or financial reasons, unpleasant or even bestial practices which seem magical. Through drum-beatings, frenzied dances, whirlings on their own axis, convulsive floor-rollings,¹⁶²⁴ and half-trances, they enter a condition of bodily immunity. This includes holding red-hot coals, cutting their arms and slashing their chests with knives. It is evil.

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417¹⁶²⁶
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(417-1) Critics have excoriated Hinduism because it leads to narrow,¹⁶²⁷ repressive caste views and customs. It is not my desire or business to defend any particular religion but on this point of caste¹⁶²⁸ there is much confusion and strong emotion. Race, caste, colour,¹⁶²⁹ and class are not mere accidents of birth. They are the consequences of karma. But to take advantage of hereditary position in these matters in order to exploit, oppress, ill-treat, or [in any way]¹⁶³⁰ misuse others,¹⁶³¹ is unjust. Goodwill must be present; the collective – rather than solely selfish – welfare must also be [considered.]¹⁶³² A man's parents' position at birth should not be the supreme determinant. His possibilities, his latent qualities which could come out given the chance, are also important and should be reckoned with.

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¹⁶²¹ Vic Mansfield inserted comma by hand.

¹⁶²² Vic Mansfield inserted comma by hand.

¹⁶²³ Vic Mansfield inserted comma by hand.

¹⁶²⁴ Vic Mansfield inserted comma by hand.

¹⁶²⁵ Blank page

¹⁶²⁶ Devon inserted "203" at the top of the page by hand.

¹⁶²⁷ Vic Mansfield inserted comma by hand.

¹⁶²⁸ Vic Mansfield inserted "Withdraw – politically sensitive issue" in the top margin by hand in reference to the word "caste."

¹⁶²⁹ Vic Mansfield inserted comma by hand.

¹⁶³⁰ Vic Mansfield changed "otherwise" to "in any way" by hand.

¹⁶³¹ Vic Mansfield inserted the last three commas in this sentence by hand.

¹⁶³² Vic Mansfield changed "thought of" to "considered" by hand.

¹⁶³³ Blank page

¹⁶³⁴ Devon inserted "204" at the top of the page by hand.

(419-1) When¹⁶³⁵ this social caste or group superiority is accompanied by social caste or group arrogance, a good is turned into a bad.

(419-2) Caste is a fact in nature. It itself will abolish all attempts to abolish it. But if it is to be acceptable, it must abolish [its]¹⁶³⁶ arrogance, intolerance,¹⁶³⁷ and permanent exclusiveness. The door into it should be open – to merit.

(419-3) Indian quilts and mattresses¹⁶³⁸ are usually stuffed with cotton.

(419-4) Poverty and malnutrition have led millions of Asiatics and Africans to fatalism and stagnation. They relieve their boredom by producing more and more children. Has religion nothing better to offer? Surely it has.

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421¹⁶⁴⁰

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(421-1) Tagore¹⁶⁴¹ dryly commented,¹⁶⁴² “One day I shall have to fight my way out of my own reputation.”

(421-2) Christian art was not the first to use a halo round the head when depicting holiness. Chinese pictures have used it too.

(421-3)¹⁶⁴³ Humanity has always aspired to represent the invisible in some palpable material form, through sign or symbol, and so an idol in human form is fundamental in Buddhist symbolism. – Chavannes¹⁶⁴⁴

(421-4) (1) “When it is time for stillness, stillness.” –Dervish saying. (2) “Essence

¹⁶³⁵ Vic Mansfield inserted “Sensitive issue” in the right margin by hand, in reference to paras 419-1 and 419-2.

¹⁶³⁶ Vic Mansfield deleted “(get rid of)” before “its” by hand.

¹⁶³⁷ Vic Mansfield inserted comma by hand.

¹⁶³⁸ Vic Mansfield changed “Quilts and Mattresses” to “quilts and mattresses” by hand.

¹⁶³⁹ Blank page

¹⁶⁴⁰ Devon inserted “205” at the top of the page by hand.

¹⁶⁴¹ Rabindranath Tagore

¹⁶⁴² Devon changed colon to comma by hand.

¹⁶⁴³ Devon inserted editorial comment in the right margin beside this para by hand: “see note 16.”

¹⁶⁴⁴ Émmanuel-Édouard Chavannes

manifests only in understanding.” – [(Sufi)¹⁶⁴⁵ saying.]

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423¹⁶⁴⁷

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(423-1) “My body is Thy temple,” wrote Shankaracharya¹⁶⁴⁸ in a prayer to Shiva.¹⁶⁴⁹

(423-2) “It is well!” remarked the sage.

(423-3) Krishnamurti¹⁶⁵⁰ said he never dreams,¹⁶⁵¹ and that they have no real importance, [and]¹⁶⁵² when he sleeps he gains complete rest.

(423-4) All that Lao-Tzu¹⁶⁵³ had to say was put into these few pages, these precious drops of distilled wisdom.

(423-5)¹⁶⁵⁴ Atmananda’s¹⁶⁵⁵ reply to [a]¹⁶⁵⁶ rich man [was,]¹⁶⁵⁷ “I don’t ask you to renounce the world, but unless you are ready to do so don’t come here.”

(423-6) [A leading disciple of Atmananda, John]¹⁶⁵⁸ Levy, [said,]¹⁶⁵⁹ “Pure Consciousness is the background of perception.”

424¹⁶⁶⁰

¹⁶⁴⁵ Devon deleted “M AS UM” before “Sufi” by hand.

¹⁶⁴⁶ Blank page

¹⁶⁴⁷ Devon inserted “206” at the top of the page by hand.

¹⁶⁴⁸ “Shankara Aracharya” in the original, referring to Adi Shankara. Devon deleted comma after “Acharya” by hand.

¹⁶⁴⁹ “Siva” in the original

¹⁶⁵⁰ Referring to Jiddu Krishnamurti

¹⁶⁵¹ Devon inserted comma by hand.

¹⁶⁵² Devon changed “that” to “and” by hand.

¹⁶⁵³ Devon changed “Lao-tse” to “Lao Tse” in the original.

¹⁶⁵⁴ Devon inserted editorial comment in the right margin beside this para by hand: “see note 53.”

¹⁶⁵⁵ Devon deleted “Write up for” before “Atmananda’s” by hand.

¹⁶⁵⁶ Devon inserted “a” by hand.

¹⁶⁵⁷ Devon inserted “was” and changed semicolon to comma by hand.

¹⁶⁵⁸ Vic Mansfield inserted “A leading disciple of Atmananda, John” by hand.

¹⁶⁵⁹ Devon inserted “said” and changed colon to comma by hand.

¹⁶⁶⁰ Blank page

(425-1) If “That Thou Art” be [taken as literally]¹⁶⁶² true, if he is no other than the Divine, where is there room for prayer?

(425-2) “Look Within!” was not less the teaching of Jesus (“The Kingdom of heaven is within you”)¹⁶⁶³ than it was the injunction of most Oriental sages to their own hearers.

(425-3)¹⁶⁶⁴ In the Greek, Hindu, Persian,¹⁶⁶⁵ and Egyptian cultures there [are]¹⁶⁶⁶ clear references to a World Order of a kind which equates with the World-Idea.

(425-4) [Plato uses the term “idea” in a universal and technical sense; hence his are “archetypal” ideas. They remain always the same, but the particular expressions of the ideas may vary, or may be modifications of the general ones.]¹⁶⁶⁷

(427-1) It would seem stoic teaching if a Demiurge (but Plato uses this name for God) is a God who first thinks out a picture, a world, and then executes it in practice physically¹⁶⁷⁰ as an artist executes his productions materially. If so,¹⁶⁷¹ this is objective idealism, not pure idealism (check all this,¹⁶⁷² [and] also [the] meaning of [the])¹⁶⁷³

¹⁶⁶¹ Devon inserted “207” at the top of the page by hand.

¹⁶⁶² Vic Mansfield inserted “taken as literally” by hand.

¹⁶⁶³ Devon deleted period by hand.

¹⁶⁶⁴ Devon deleted para number “Xiii” by hand.

¹⁶⁶⁵ Devon inserted all commas in this para by hand.

¹⁶⁶⁶ Devon changed “is” to “are” by hand.

¹⁶⁶⁷ Vic Mansfield inserted this para by hand: “Plato uses the term “idea” in a universal and technical sense; hence his are “archetypal” ideas. They remain always the same, but the particular expressions of the ideas may vary, or may be modifications of the general ones.”

¹⁶⁶⁸ Blank page

¹⁶⁶⁹ Devon inserted “208” at the top of the page by hand.

¹⁶⁷⁰ Devon deleted comma by hand.

¹⁶⁷¹ Devon inserted comma by hand.

¹⁶⁷² Devon inserted comma by hand.

¹⁶⁷³ Devon inserted “and,” “the,” and “the” by hand.

name).

(427-2) Under Moorish rule the University of Almeria in Spain held classes in Sufism.

(427-3) Wang Yangming¹⁶⁷⁴ was at the end of an interesting period of development which opened with Chou Tun-i¹⁶⁷⁵ (1017-1073),¹⁶⁷⁶ and moved away from the stiff narrow thought of Confucius to a flexible, wider wisdom.

(427-4) When,¹⁶⁷⁷ with the passage of time, Confucian teaching and practice¹⁶⁷⁸ [became]¹⁶⁷⁹ stiff, formal,¹⁶⁸⁰ and hollow, when correct outward appearance of virtue took the place of its inner existence, [then]¹⁶⁸¹ hypocrisy ruled and the reforms which Chou Tun-i¹⁶⁸² initiated and Wang Yangming¹⁶⁸³ completed became essential.

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429¹⁶⁸⁵

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(429-1) In the Chinese texts the name "Heaven" represents both an invisible blissful world and the Higher Power - God.

(429-2) The first chapter of Lao-Tzu's¹⁶⁸⁶ little book is the most important; but the last one is the strangest,¹⁶⁸⁷ for it deals with the paradox of existence.

(429-3) To Lao-Tzu¹⁶⁸⁸ the Void was the essential, the real, the substantial, that which mattered most to the Taoist Sage.

¹⁶⁷⁴ Devon changed "Wang-Yang Ming" to "Wang Yang-Ming" in the original.

¹⁶⁷⁵ Devon changed "Chou-tun-yee" to "Chou Tun-i" in the original.

¹⁶⁷⁶ Devon moved comma from after "Chou Tun-i" by hand.

¹⁶⁷⁷ Devon inserted comma by hand.

¹⁶⁷⁸ Devon deleted comma after "practice" by hand.

¹⁶⁷⁹ Devon changed "because" to "became" by hand.

¹⁶⁸⁰ Devon inserted comma by hand.

¹⁶⁸¹ Devon inserted "then" by hand.

¹⁶⁸² Devon changed "Chung-Tun-Yee" to "Chou Tun-i" in the original.

¹⁶⁸³ "Wang-Yang Ming" in the original

¹⁶⁸⁴ Blank page

¹⁶⁸⁵ Devon inserted "209" at the top of the page by hand.

¹⁶⁸⁶ TJS in 1980 changed "Lao Tzu's" to "Lao Tse's" in the original.

¹⁶⁸⁷ TJS in 1980 inserted comma by hand.

¹⁶⁸⁸ TJS in 1980 changed "Lao-tse" to "Lao-Tse" in the original.

(431-1) [The]¹⁶⁹¹ first doctrine is what the absolute Self, Brahman, is. [The first doctrine, presented by the Hinduism, is the identity of the absolute Self with Brahman.]¹⁶⁹²

According to the second of these doctrines (whose profundity makes the services of an expounder and a commentator so useful)¹⁶⁹³ the inmost Being of man, [Atman,]¹⁶⁹⁴ is divine and perfect, as is the cosmic Being of the Lord, [Ishvara.]¹⁶⁹⁵

[The third doctrine is that [the] universe is maya, an illusory thing that has no ultimate reality.]¹⁶⁹⁶

[The]¹⁶⁹⁷ fourth doctrine is that history is not [a]¹⁶⁹⁸ meaningless scramble of happenings,¹⁶⁹⁹ but [flows]¹⁷⁰⁰ through karma - God's law - and through avatars - God's [incarnations.]¹⁷⁰¹

[The traditional mission of all the Shankaras has been to]¹⁷⁰² guard, protect, or preach the doctrines and beliefs, from the simple commandments for illiterate peasants,¹⁷⁰³ to the higher mystical experiences of the yogis and metaphysical teachings of Advaita.

¹⁶⁸⁹ Blank page

¹⁶⁹⁰ Devon inserted "210" at the top of the page by hand.

¹⁶⁹¹ Vic Mansfield deleted "(Shankara article)" before "The" by hand.

¹⁶⁹² Vic Mansfield deleted "Presented to the Hindu world by Padisankam" and inserted "The first doctrine, presented by Hinduism, is the identity of the absolute Self with Brahman." by hand.

¹⁶⁹³ Vic Mansfield changed commas to parentheses by hand.

¹⁶⁹⁴ Vic Mansfield deleted "the" before "Atman" by hand.

¹⁶⁹⁵ Vic Mansfield changed "the Isvara" to "Ishvara" by hand.

¹⁶⁹⁶ Vic Mansfield moved this sentence from after the following sentence and inserted "the" by hand.

¹⁶⁹⁷ Vic Mansfield deleted the parentheses indicating a new para by hand and deleted "(Shankara art)" before "The" by hand.

¹⁶⁹⁸ Vic Mansfield inserted "a" by hand.

¹⁶⁹⁹ Vic Mansfield inserted comma by hand.

¹⁷⁰⁰ Vic Mansfield changed "that" to "flows" by hand.

¹⁷⁰¹ Vic Mansfield deleted "- and through" after "incarnations" by hand. Devon inserted an editorial comment in the right margin next to this paragraph by hand: "see note 17."

¹⁷⁰² Vic Mansfield deleted the parentheses indicating a new para by hand and changed "(Shankara art) To" to "The traditional mission of all the Shankaras has been to" by hand.

¹⁷⁰³ Vic Mansfield inserted all commas in this sentence by hand.

¹⁷⁰⁴ Blank page

(433-1) Appreciation of the teachings of Hinduism and its [highest expression, the] Advaita, is increasing in the West. And thanks to Mahadevan, His Holiness's faithful, competent, and brilliant disciple, it is being expounded [through his books and articles] with great accuracy and [authoritativeness.] He enjoys the grace of [His Holiness.]¹⁷⁰⁶

(433-2) It was one of my teachers, Professor Hirianna,¹⁷⁰⁷ who, in an article written in the Tamil language, gave the following explanation: "The knowledge of the true self, Atman, acquired by study can be transformed into direct experience. The former is called mediate knowledge and the latter is called immediate by the practice of dhyana or meditation which signifies constant dwelling upon the nature of the true self until it becomes an immediate certainty."

(433-3) What is the meaning of "Kali¹⁷⁰⁸ Yuga"? some kind of world cycle?

(433-4) Kali Yuga means the era of the goddess Kali. She symbolically stands for the darkest age in man's history when evil and suffering [reach]¹⁷⁰⁹ their greatest fulfilment and intensity.

(435-1) In the early post-Vedic¹⁷¹² period,¹⁷¹³ various schools of thought came into

¹⁷⁰⁵ Devon inserted "211" at the top of the page by hand.

¹⁷⁰⁶ Vic Mansfield made a large number of changes to this para by hand. It originally read: "Appreciation of the teachings of Hinduism and its peak doctrine Advaita is increasing in the West. And thanks to Mahadevan HH's faithful competent and brilliant disciple it is being expounded with great accuracy and authoritativeness and through his books and articles. He enjoys the grace of HH, and Madras University is fortunate to have him as Director of Philosophy Dept."

¹⁷⁰⁷ Mysore Hirianna

¹⁷⁰⁸ Kālī

¹⁷⁰⁹ Vic Mansfield changed "reached" to "reach" by hand.

¹⁷¹⁰ Blank page

¹⁷¹¹ Devon inserted "212" at the top of the page by hand.

¹⁷¹² Devon changed "vedic" to "Vedic" by hand.

existence. One of the least known, because it is difficult to find direct records, is Svabhavavada, which has been translated broadly as Naturalism. This teaching rejected belief in anything supernatural [or]¹⁷¹⁴ superphysical. At a later time, [during]¹⁷¹⁵ the period when the Jain and the Buddhist systems arose, a sort of reincarnation of this school appeared called [the Charvaka.]¹⁷¹⁶

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(437-1) Which school of Hindu philosophy teaches the [doctrine of the]¹⁷¹⁹ 5 bodies or sheaths?

(437-2) 2. How does this compare with Rudolf Steiner's inner bodies?

3. So why deny their existence?

(437-3) By "Will" Schopenhauer¹⁷²⁰ meant the will to live, survive,¹⁷²¹ and satisfy desire in the body,¹⁷²² exactly what Buddha called "craving."

(437-4) Dr Banou: 1. The great defect of Humanity is its [dualism.]¹⁷²³

3. "Mana,"¹⁷²⁴ the life-force used by [South Sea, Tahitian, and Hawaiian learned]¹⁷²⁵ priests and chieftains as occult [power]¹⁷²⁶ seems the same as "Prana" of

¹⁷¹³ Devon inserted comma by hand.

¹⁷¹⁴ Vic Mansfield changed "and anything" to "or" by hand.

¹⁷¹⁵ Devon deleted "that is to say," before "during" by hand.

¹⁷¹⁶ Devon changed "The Chārvāka" to "the Cārvāka" by hand and deleted "But" after "Charvaka." by hand. "Cārvāka" is the Sanskrit; we left it as "Charvaka" per current English usage.

¹⁷¹⁷ Blank page

¹⁷¹⁸ Devon inserted "213" at the top of the page by hand.

¹⁷¹⁹ Vic Mansfield inserted "doctrine of the" by hand.

¹⁷²⁰ Arthur Schopenhauer

¹⁷²¹ Devon inserted comma by hand.

¹⁷²² Devon changed semicolon to comma by hand.

¹⁷²³ Vic Mansfield deleted "2. Max Freedomlong's book is not reliable. He took what is known of _____ culture and twisted it into the shape of his own pre-existing occult ideas and added much which is not in the original teaching." after "dualism" by hand.

¹⁷²⁴ Vic Mansfield inserted quotation marks by hand.

¹⁷²⁵ Vic Mansfield inserted "South Sea, Tahitian, and Hawaiian learned" in the blank space left by the original typist (indicating that the typist couldn't read PB's writing).

¹⁷²⁶ Vic Mansfield deleted "and" after "power" by hand.

[the]¹⁷²⁷ Hindus.

4. Mana can be deposited on man-made objects¹⁷²⁸ such as weapons and even books.

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(439-1) Whereas Indian Buddhist and Vedantic thought deplored life's brevity, Japanese thought, while also deploring it,¹⁷³¹ refused to follow them [in]¹⁷³² denouncing the body as an obstacle, much less into denying its existence. Zen Master Dogen¹⁷³³ asserted that we ought to respect the body,¹⁷³⁴ since it is through this life and this body that we have the opportunity to practise the "Good Law."

(439-2) ["The]¹⁷³⁵ heart of Zen teaches 'No-Thought.'" – [by Japanese artist Soetsu Yanagi.]¹⁷³⁶

(439-3) It was in the last period of his life that Buddha gave out the teaching which came to be called¹⁷³⁷ Mahayana.¹⁷³⁸

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NEW XVI: The Sensitives ... Old xx: The Sensitives

441¹⁷⁴⁰

¹⁷²⁷ Vic Mansfield inserted quotation marks around "Prāna" and inserted "the" by hand.

¹⁷²⁸ Vic Mansfield deleted comma after "objects" by hand.

¹⁷²⁹ Blank page

¹⁷³⁰ Devon inserted "214" at the top of the page by hand.

¹⁷³¹ Devon inserted commas after "thought" and "it" by hand.

¹⁷³² Devon changed "into" to "in" by hand.

¹⁷³³ Dōgen

¹⁷³⁴ Devon inserted comma by hand.

¹⁷³⁵ Devon deleted "(b)" before "The" by hand and inserted "see category XIII for quote (a)." in the left margin by hand.

¹⁷³⁶ Devon inserted " – by Japanese artist Suetsu Unagi." by hand.

¹⁷³⁷ Devon deleted comma after "called" by hand.

¹⁷³⁸ "Mahāyāna" in the original

¹⁷³⁹ Blank page

¹⁷⁴⁰ Devon inserted "215" at the top of the page by hand.

(441-1) The real is more miraculous than the illusory psychic, more occult than the so-called occult world, more fascinating than the fantastic.

(441-2)¹⁷⁴¹ [For]¹⁷⁴² too many Western minds the terms “mystic” and “yoga” have either unpleasant or derisive connotations attached to them. Too many quacks, incompetents, fanatics, charlatans, fools, or lunatics have brought reproach and opprobrium on them. Only a small handful of persons employ them deliberately to express the lofty, the admirable,¹⁷⁴³ and the honourable meanings.

(441-3) It is understandable that those who lack the philosophic training [nevertheless]¹⁷⁴⁴ attempt to communicate their mystic [experience, but they do so]¹⁷⁴⁵ within the narrow limits of their own culture and vocabulary, traditions,¹⁷⁴⁶ and beliefs.

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(443-1) They see the truth,¹⁷⁴⁹ but only with one eye at a time.

(443-2) What they find are states of being, not pure ultimate being itself.

(443-3) Where the planes of feeling and thought are so different, the goals are likely to be different too.

(443-4) There is something mysterious about the way a thought intended to benefit the consciousness of someone else living afar off¹⁷⁵⁰ reappears in that person’s mind,¹⁷⁵¹ although he does not know that it is not of his own origination.

¹⁷⁴¹ Vic Mansfield deleted para number “XX” by hand.

¹⁷⁴² Vic Mansfield changed “To” to “For” by hand.

¹⁷⁴³ Vic Mansfield inserted comma by hand.

¹⁷⁴⁴ Vic Mansfield changed “and” to “nevertheless” by hand.

¹⁷⁴⁵ Vic Mansfield changed “experience do so but” to “experience, but they do so” by hand.

¹⁷⁴⁶ Vic Mansfield inserted commas by hand.

¹⁷⁴⁷ Blank page

¹⁷⁴⁸ Devon inserted “216” at the top of the page by hand.

¹⁷⁴⁹ Vic Mansfield inserted comma by hand.

¹⁷⁵⁰ Vic Mansfield deleted comma after “off” by hand.

¹⁷⁵¹ Vic Mansfield inserted comma by hand.

(443-5) He receives into his mind the suggestions [which are]¹⁷⁵² consciously or unintentionally implanted by those with stronger minds.

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(445-1) If one kind of mentality is sensitive to waves of feeling or thought, another is concentrated enough to emit them.

(445-2) There are differences of course, one being that the creator feels the experience more strongly, sees the point more clearly,¹⁷⁵⁵ and presents it more articulately than the receiver.

(445-3) The intensity of a man's thinking will help to determine how long or how short the thought-form thus created will survive and its influence [endure; for]¹⁷⁵⁶ all thought-forms must die in the end.

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(447-1) The auric vibrations which accompany a letter often indicate the state of mind of the writer. Holding it in one's hand or touching the forehead with it makes the reception of these vibrations more acute. But, of course,¹⁷⁵⁹ meditation definitely directed towards the letter will widen and deepen the [result.]¹⁷⁶⁰

(447-2) It is better not to shake hands with everybody, for then one picks up their conditions, briefly of [course. There]¹⁷⁶¹ is an auric deposit on one's¹⁷⁶² own hand from

¹⁷⁵² Vic Mansfield inserted "which are" by hand.

¹⁷⁵³ Blank page

¹⁷⁵⁴ Devon inserted "217" at the top of the page by hand.

¹⁷⁵⁵ Vic Mansfield inserted comma by hand.

¹⁷⁵⁶ Vic Mansfield changed "endure. For" to "endure; for" by hand.

¹⁷⁵⁷ Blank page

¹⁷⁵⁸ Devon inserted "218" at the top of the page by hand.

¹⁷⁵⁹ Devon inserted commas by hand.

¹⁷⁶⁰ Devon changed "results" to "result" by hand.

¹⁷⁶¹ Devon changed "course there" to "course. There" by hand.

the other person's aura. Ordinarily,¹⁷⁶³ this is an unpleasant sensation for few people have reached a sufficient measure of fineness or purity to provide an uplifting rather than a depressing effect.

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(449-1) This mass of emotional-mental-auric influences deposited all around him may not, often does not, accord well with his sensitivity. It is not necessarily evil but it is discordant, uncomfortable, a polar opposite, and he may need to shield himself against it. The methods vary; they include both psychic and physical kinds,¹⁷⁶⁶ from imagining a mental wall to constructing a brick one; from performing religious rites of purification or exorcism, to moving beds, burning incense, taking herbal baths,¹⁷⁶⁷ and avoiding crowds.

(449-2) He may suffer from his own bodily infirmities and other people's malice or enjoy his bodily delights or other people's.

(449-3) What do the siddhis¹⁷⁶⁸ as a class represent - or rather, what is their spiritual function?

(449-4) [The]¹⁷⁶⁹ siddhis¹⁷⁷⁰ represent the occult powers. They have no spiritual function as they are on a lower level, but men who have attained spiritual realisation may find themselves in possession of such powers. But [also]¹⁷⁷¹ men who are not so interested in spiritual realisation as in realising their personal ambitions may deliberately seek and develop such powers.

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¹⁷⁶² Devon inserted apostrophe by hand.

¹⁷⁶³ Devon inserted all commas in this para by hand.

¹⁷⁶⁴ Blank page

¹⁷⁶⁵ Devon inserted "219" at the top of the page by hand.

¹⁷⁶⁶ Devon inserted comma by hand.

¹⁷⁶⁷ Devon inserted comma by hand.

¹⁷⁶⁸ Devon changed "Siddhis" to "siddhis" by hand.

¹⁷⁶⁹ Devon deleted "2." from before "The" by hand.

¹⁷⁷⁰ Devon changed "Siddhis" to "siddhis" by hand.

¹⁷⁷¹ Devon deleted "then" before "also" by hand.

¹⁷⁷² Blank page

(451-1) Instead of using this technique to help destroy or reduce their ego, they use it to serve or fatten the ego.

(451-2) Even when they do see some vision of truth it is always fragmentary, never total, always mixed with their own personal beliefs, insanities, or inherited prejudices, [and]¹⁷⁷⁴ never pure.

(451-3) The pure truth cannot come out of human vessels which are crooked, deformed, enraged, destructive, insane, exasperated, extremist, perceiving nothing good or true or beautiful in the past, and fanatically believing they alone hold such values. But they may still be vessels for a partial, confused, [and]¹⁷⁷⁵ mixed-up truth. This is where the young - naive,¹⁷⁷⁶ inexperienced but adventurous, courageous, fresh, idealistic, utopian - may fall into traps, marshes,¹⁷⁷⁷ or illusions.

(453-1) Men who delude themselves with false ideas may go on from there to impossible ideals.

(453-2) Too many play with methods and experiment with techniques which can end in mental disorder. [Others]¹⁷⁸⁰ follow guides who are themselves afflicted with it.

(453-3) He who would avoid unknown terrors should reject the pursuit of occult powers and the courting of invisible spirits,¹⁷⁸¹ until he understands what he is doing. Let him learn before he moves, know light and shadow.

¹⁷⁷³ Devon inserted "220" at the top of the page by hand.

¹⁷⁷⁴ Vic Mansfield inserted "and" by hand.

¹⁷⁷⁵ Vic Mansfield inserted "and" by hand.

¹⁷⁷⁶ Vic Mansfield added an umlaut to "naïve" by hand.

¹⁷⁷⁷ Vic Mansfield inserted comma by hand.

¹⁷⁷⁸ Blank page

¹⁷⁷⁹ Devon inserted "221" at the top of the page by hand.

¹⁷⁸⁰ The original editor changed "Or" to "Others" by typing over the original word with dashes and typing "Others" in the left margin next to it with a different typewriter.

¹⁷⁸¹ Vic Mansfield inserted comma by hand.

(453-4) Whoever takes on the travail of mediumship, surrendering his body at times to disincarnate spirits, takes the risk of being controlled not only at undesired times but also in undesired ways; [and]¹⁷⁸² [worse]¹⁷⁸³ by undesirable beings,¹⁷⁸⁴ still worse without the medium's own awareness. It then becomes treachery to his own individuality.

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(455-1) The peril of the body becoming possessed by an unknown undesirable spirit is a real one. The mind is then overwhelmed and displaced by another one. It is thenceforth doomed to a miserable servitude to lying voices, hating and hateful intelligences,¹⁷⁸⁷ and satanic destroyers.

(455-2) Beware of those gatherings where blind movements of head, limbs and trunk sway the crowd, where strange voices are heard and uncontrolled feelings let loose. There is nothing holy there; on the contrary, evil forces should be suspected.

(455-3) The evil spirits which attend such seances¹⁷⁸⁸ can cleverly imitate higher beings, claim lofty famous names, and even create an aura of light in the darkened room under the pretence that it is the authentic holy Divine¹⁷⁸⁹ Light.

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457¹⁷⁹¹

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(457-1) It is a region where falsehood assumes the shape of truth, [evil]¹⁷⁹² wears the

¹⁷⁸² Vic Mansfield inserted "and" by hand.

¹⁷⁸³ Vic Mansfield deleted "- in undesirable ways" after "worse" by hand.

¹⁷⁸⁴ Vic Mansfield changed colon to semicolon by hand.

¹⁷⁸⁵ Blank page

¹⁷⁸⁶ Devon inserted "222" at the top of the page by hand.

¹⁷⁸⁷ Devon inserted comma by hand.

¹⁷⁸⁸ séances

¹⁷⁸⁹ Devon changed "divine" to "Divine" by hand.

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¹⁷⁹¹ Devon inserted "223" at the top of the page by hand.

mask of good, [and]¹⁷⁹³ where the bogus represents itself to be [genuine.]¹⁷⁹⁴

(457-2) It is a region where neurotics and psychotics, fanatics and extremists, [and]¹⁷⁹⁵ suicides and fools naturally feel at home.

(457-3) In this area one observes a wide range of characters, from those psychotics suffering from varying kinds and measures of insanity to those neurotics afflicted by mild emotional upsets or minor mental troubles.

(457-4) Emotionally, and especially mentally, disturbed persons should not attempt most meditational exercises,¹⁷⁹⁶ but should get psychologically helped and [healed]¹⁷⁹⁷ first.

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(459-1) That mediumship and hypnotism are undesirable, that they could lead to mental disturbance, was an opinion held by both Helena Blavatsky¹⁸⁰⁰ and Mabel Collins. It must be noted that even though they were right in several cases, they were wrong in others.

(459-2) Physical sensations grew less and less [noticeable,]¹⁸⁰¹ drowsiness got heavier and heavier¹⁸⁰² until he fell into unconsciousness.

(459-3) The feeling that he is being whirled out of his physical body and away from the physical world may come over him.

(459-4) The attempt to use Spirit for personal ends cannot succeed, but the willingness to be used by it can be realised.

¹⁷⁹² Vic Mansfield deleted "and" before "evil" by hand.

¹⁷⁹³ Vic Mansfield inserted "and" by hand.

¹⁷⁹⁴ Vic Mansfield changed "genuine and _____" to "genuine." by hand.

¹⁷⁹⁵ Vic Mansfield inserted "and" by hand.

¹⁷⁹⁶ Vic Mansfield inserted all commas in this para by hand.

¹⁷⁹⁷ Vic Mansfield changed "straightened" to "healed" by hand.

¹⁷⁹⁸ Blank page

¹⁷⁹⁹ Devon inserted "224" at the top of the page by hand.

¹⁸⁰⁰ Helena Petrovna Blavatsky

¹⁸⁰¹ Vic Mansfield inserted "noticeable" by hand.

¹⁸⁰² Vic Mansfield deleted comma after "heavier" by hand.

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(461-1) In one sense his consciousness is insulated by its own superior quality from that of others, but in another sense it fleetingly registers or lengthily holds their states through his [compassion, sympathy,]¹⁸⁰⁵ or understanding.

(461-2) It is both curse and blessing – curse to those who misuse it, blessing to [those in harmony with the order of the universe.]¹⁸⁰⁶

(461-3) Those who have a shared interest in a particular path,¹⁸⁰⁷ or a certain point of view, [or]¹⁸⁰⁸ in following a specific guru, [often]¹⁸⁰⁹ unite together.

(461-4) However small be the following of a cult, it gives to each member the sense of belonging.

(461-5) As soon as they begin to organise a movement, the other things begin also to emerge –¹⁸¹⁰ the narrow fanaticism, the limiting sectarianism, the intolerant attitude.

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(463-1) This man who came among them to tell of a deeper kind of life that would give them unearthly peace, who sought to bless them by [removing]¹⁸¹³ an ancient curse

¹⁸⁰³ Blank page

¹⁸⁰⁴ Devon inserted “225” at the top of the page by hand.

¹⁸⁰⁵ Vic Mansfield changed “compassion or sympathy” to “compassion, sympathy,” by hand.

¹⁸⁰⁶ PB himself inserted “those in harmony with the order of the universe.” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

¹⁸⁰⁷ Vic Mansfield inserted comma by hand.

¹⁸⁰⁸ Vic Mansfield changed “and always _____” to “or” by hand.

¹⁸⁰⁹ Vic Mansfield inserted “often” by hand.

¹⁸¹⁰ Vic Mansfield changed semicolon to dash by hand.

¹⁸¹¹ Blank page

¹⁸¹² Devon inserted “226” at the top of the page by hand.

¹⁸¹³ Vic Mansfield changed “raising” to “removing” by hand.

from their history, was [rejected, yet]¹⁸¹⁴ Jesus had to do what he did, to say what he said.

(463-2) Why should anyone denigrate the character of another man out of envy of his attainment or detract from his reputation out of scepticism concerning the attainment itself? To hear such news is good news indeed,¹⁸¹⁵ and such confirmation ought to bring joy to the heart.

(463-3) The number of followers which any established cult – short or [long-lived]¹⁸¹⁶ – has is neither a sign of its truth nor of its closeness to God. Discords will come sounding through. The harmonies will be there but only to a measurable degree and for measurable times.

(463-4) Finding and keeping the proper balance is too often ignored in these circles.

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(465-1) Every form of organisation which claims to be of spiritual service is, [the more it grows,]¹⁸¹⁹ in danger of becoming a spiritual oppressor.

(465-2) The struggle between a high original purpose and low personal ambition goes on within the organisation.

(465-3) They find little or no value in other cults or creeds, [and]¹⁸²⁰ perceive only the great worth of their [own.]¹⁸²¹

(465-4) Such tall talk and lofty attitudinising may impress the ignorant,¹⁸²² but to the sophisticated it looks ridiculous.

¹⁸¹⁴ Vic Mansfield changed “rejected and stoned.” to “rejected, yet” by hand.

¹⁸¹⁵ Vic Mansfield inserted comma by hand.

¹⁸¹⁶ TJS in 1980 changed “long” to “long-lived” and inserted dashes by hand.

¹⁸¹⁷ Blank page

¹⁸¹⁸ Devon inserted “227” at the top of the page by hand.

¹⁸¹⁹ TJS in 1980 moved “the more it grows” from after “oppressor” and inserted commas around it by hand.

¹⁸²⁰ Vic Mansfield inserted “and” by hand.

¹⁸²¹ Vic Mansfield deleted “one” after “own” by hand.

¹⁸²² Vic Mansfield inserted comma by hand.

(465-5) They imagine a person of all-round perfections, and often add superhuman powers to the picture,¹⁸²³ and then inevitably regard him with an awe second only to that which they give to God.

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(467-1) Is it right to give to other humans the worship which ought to be given to God?

(467-2) The emotional panegyrics written by disciples are counterbalanced by the hostile critiques written by unbelievers.

(467-3) The groups and cults, the creeds and organisations,¹⁸²⁶ hold and bind men –¹⁸²⁷ although within certain limits.

(467-4) One deplorable result of this wealth of knowledge and revelation which has poured into common accessibility [during the]¹⁸²⁸ past hundred and fifty years is increased charlatanry and confused sincerity.

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(469-1) All kinds of fools follow all kinds of other fools along these fringe tracks. They may be labelled religious, mystic, occult, psychological, psychiatric,¹⁸³¹ or even philosophic.

(469-2) We find that many of them are neurotic creatures with compulsive habits and

¹⁸²³ Vic Mansfield inserted comma by hand.

¹⁸²⁴ Blank page

¹⁸²⁵ Devon inserted “228” at the top of the page by hand.

¹⁸²⁶ Vic Mansfield inserted comma by hand.

¹⁸²⁷ Vic Mansfield inserted dash by hand.

¹⁸²⁸ Vic Mansfield changed “this” to “during the” by hand.

¹⁸²⁹ Blank page

¹⁸³⁰ Devon inserted “229” at the top of the page by hand.

¹⁸³¹ Vic Mansfield inserted comma by hand.

unrealistic ideas. The slightest [problem makes]¹⁸³² a deep ruffle in their minds.

(469-3) They all came into mystic cults, they all [needed]¹⁸³³ its promise of magic, truth, consolation, power – the lonely, the half-mad, the neurotic, the solemn, [the]¹⁸³⁴ over-thoughtful, the bizarre, the crushed, the despairing.

(469-4) What is the use of offering a teaching which most minds cannot absorb, which intimidates them by its fanatical demands,¹⁸³⁵ and repels them by its futility?

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(471-1) How much of this do they know for certain? How much is merely illusory, fact-deserting, ponderous nonsense?

(471-2) Are they making useless efforts to arrive at fictitious goals?

(471-3) The smooth silken comforts offered by some cults will not materialise because they cannot.

(471-4) A movement which denies the very life-force which is the source of man's existence can never lastingly shape the way he carries on that existence, nor give it [inner]¹⁸³⁸ sustenance. But since there are those who want it like that, they must get the result of their desiring and creative activity¹⁸³⁹ for a limited time,¹⁸⁴⁰ until its negation of the higher laws brings it to disintegration and collapse.

(471-5) It is only the naive¹⁸⁴¹ who look for spiritual guidance in such quarters.

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¹⁸³² Vic Mansfield changed "of problems make" to "problem makes" by hand.

¹⁸³³ Devon changed "need" to "needed" by hand.

¹⁸³⁴ Devon inserted "the" by hand.

¹⁸³⁵ Vic Mansfield inserted comma by hand.

¹⁸³⁶ Blank page

¹⁸³⁷ Devon inserted "230" at the top of the page by hand.

¹⁸³⁸ Vic Mansfield changed "mental" to "inner" by hand.

¹⁸³⁹ Devon deleted comma after "activity" by hand.

¹⁸⁴⁰ Devon inserted comma by hand.

¹⁸⁴¹ Devon added an umlaut to "naïve" by hand.

¹⁸⁴² Blank page

(473-1) They draw an enticing picture of the bliss awaiting the “self-realised” man.

(473-2) Where an ancient Greek took his lantern to look for a wise man, these uncritical would-be disciples go looking for an unbalanced one!¹⁸⁴⁴

(473-3) We find in this area those who are more [affected]¹⁸⁴⁵ than enlightened, more self-deluded than self-realised.

(473-4) There is no attempt here at belittling these [sects, cults,]¹⁸⁴⁶ and [groups; they]¹⁸⁴⁷ have their place and usefulness.¹⁸⁴⁸

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(475-1) Has he ever asked himself “Why do I believe what I believe?”¹⁸⁵¹

(475-2) For most people the history of our time has put a strain upon belief, not that a higher power [does not exist,]¹⁸⁵² but that it protects man against his own viciousness. It helps a little at weakening moments to turn to the seers, prophets,¹⁸⁵³ and illumined poets to regain some strength.

¹⁸⁴³ Devon inserted “231” at the top of the page by hand.

¹⁸⁴⁴ Vic Mansfield changed period to exclamation mark by hand.

¹⁸⁴⁵ Vic Mansfield changed “poseur” to “affected” by hand.

¹⁸⁴⁶ Vic Mansfield changed “sects and cults” to “sects, cults,” by hand.

¹⁸⁴⁷ Vic Mansfield changed “groups. They” to “groups; they” by hand.

¹⁸⁴⁸ Vic Mansfield inserted period by hand.

¹⁸⁴⁹ Blank page

¹⁸⁵⁰ Devon inserted “232” at the top of the page by hand.

¹⁸⁵¹ Devon inserted quotation mark by hand.

¹⁸⁵² PB himself changed “exists” to “does not exist,” by hand.

¹⁸⁵³ Devon inserted comma by hand.

(475-3) A writing can be as much a piece of religious work as one so labelled,¹⁸⁵⁴ even though it is not dealing with a religious subject. It depends on the writer himself, his attitude and character, his knowledge and grade of consciousness.

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(477-1) A religious revelation is also a carrier of good news, the gospel that there is a higher power, that we are all in relation with it, and that because of this relationship we can have access to truth, goodness, beauty, reality, [and]¹⁸⁵⁷ peace.¹⁸⁵⁸

(477-2) No sacred performance, ceremony, or rite,¹⁸⁵⁹ [without the real presence of the higher power,]¹⁸⁶⁰ gives anyone enlightenment, salvation, absolution,¹⁸⁶¹ or inner strength. But this [presence]¹⁸⁶² can manifest itself anywhere, and when one is completely solitary.

(477-3) Thought, interest, attraction, wonder,¹⁸⁶³ and enquiry concerning God are not necessarily stirred up only in the buildings specifically planned for religious [purposes; it]¹⁸⁶⁴ may happen elsewhere.

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¹⁸⁵⁴ Devon inserted comma by hand.

¹⁸⁵⁵ Blank page

¹⁸⁵⁶ Devon inserted "233" at the top of the page by hand.

¹⁸⁵⁷ TJS in 1980 inserted "and" by hand.

¹⁸⁵⁸ TJS in 1980 inserted period by hand.

¹⁸⁵⁹ Vic Mansfield inserted the first three commas by hand.

¹⁸⁶⁰ Vic Mansfield moved "without the real presence of the higher power" from after "strength" by hand.

¹⁸⁶¹ Vic Mansfield inserted comma by hand.

¹⁸⁶² Vic Mansfield inserted "presence" by hand.

¹⁸⁶³ Vic Mansfield inserted comma by hand.

¹⁸⁶⁴ Vic Mansfield changed "purposes. It" to "purposes; it" by hand.

¹⁸⁶⁵ Blank page

¹⁸⁶⁶ Devon inserted "234" at the top of the page by hand.

(479-1)¹⁸⁶⁷ He alone can be an atheist who has never experienced a glimpse,¹⁸⁶⁸ or who has been caught and become embedded in a hard dry intellectualism,¹⁸⁶⁹ or in whom ethics and conscience have withered.

(479-2) Do not ask the name of his religion or the whereabouts of his church,¹⁸⁷⁰ for he does not know anything more than that it is a faith and worship which saturate his mind, penetrate his heart, and satisfy both, and that it goes with him regularly everywhere he himself goes.

(479-3) It is nonsense to assert that people who come together for worship touch a stronger holiness than those who pray alone. What happens is that two forces are at work:¹⁸⁷¹ First, the power of society, of public opinion,¹⁸⁷² and the crowd¹⁸⁷³ to incite and shame them into attending open services¹⁸⁷⁴ where they see and are seen. Second, a central place [or]¹⁸⁷⁵ building reserved for such visible worship and heard prayer suggests that divine influence is active there.

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(481-1) PB's comment on newspaper quote: Juan is making the mistake of thinking that one can't be religious without belonging to some established or organised religion.

(481-2) Jesus said that the kingdom of heaven [is]¹⁸⁷⁸ within us;¹⁸⁷⁹ he did not say that the Church [is]¹⁸⁸⁰ within us.

(481-3) Organised churches, prelates, gurus - all get in the way and prevent man and

¹⁸⁶⁷ Vic Mansfield deleted para number "XIX" by hand.

¹⁸⁶⁸ Vic Mansfield inserted comma by hand.

¹⁸⁶⁹ Vic Mansfield inserted comma by hand.

¹⁸⁷⁰ Vic Mansfield inserted comma by hand.

¹⁸⁷¹ Vic Mansfield changed period to colon by hand.

¹⁸⁷² Vic Mansfield inserted comma by hand.

¹⁸⁷³ Vic Mansfield deleted comma after "crowd" by hand.

¹⁸⁷⁴ Vic Mansfield deleted comma after "services" by hand.

¹⁸⁷⁵ Vic Mansfield changed "and" to "or" by hand.

¹⁸⁷⁶ Blank page

¹⁸⁷⁷ Devon inserted "235" at the top of the page by hand.

¹⁸⁷⁸ Vic Mansfield changed "was" to "is" by hand.

¹⁸⁷⁹ Vic Mansfield changed colon to semicolon by hand.

¹⁸⁸⁰ Vic Mansfield changed "was" to "is" by hand.

God from meeting directly.

(481-4)¹⁸⁸¹ Where a religion is organised and codified, validated by long tradition,¹⁸⁸² and spread by a large number of people, the question of its truth is not a pressing one to its followers.

(481-5) It is mostly imperfectly educated persons who hold such beliefs.

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(483-1) It is a misunderstanding of the benefit of confession or sharing which [has]¹⁸⁸⁵ value only if done with or before a superior person. With others it is futile or harmful.

(483-2) Schisms are found inside most religions;¹⁸⁸⁶ they are not less free from the ego's activity than politics and commerce.¹⁸⁸⁷

(483-3) The early and medieval Europe divided people into Christian, heathen, [heretics, atheists and]¹⁸⁸⁸ pagans. The Islamic religion simply [divides them]¹⁸⁸⁹ into believers and infidels.

(483-4) The so-called Holy Inquisition was quite unholy and more kin to those who persecuted the early Christians than to Christianity itself.

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¹⁸⁸¹ Vic Mansfield deleted para number "(XIX)" by hand.

¹⁸⁸² Vic Mansfield inserted comma by hand.

¹⁸⁸³ Blank page

¹⁸⁸⁴ Devon inserted "236" at the top of the page by hand.

¹⁸⁸⁵ Vic Mansfield changed "have" to "has" by hand.

¹⁸⁸⁶ Vic Mansfield changed colon to semicolon by hand.

¹⁸⁸⁷ Vic Mansfield inserted period by hand.

¹⁸⁸⁸ TJS in 1980 changed "heretics and atheists," to "heretics, atheists and" by hand.

¹⁸⁸⁹ TJS in 1980 inserted "divides them" by hand.

¹⁸⁹⁰ Blank page

¹⁸⁹¹ Devon inserted "237" at the top of the page by hand.

(485-1) [If]¹⁸⁹² human history shows so much lunacy for so many thousands of years, and if God created man,¹⁸⁹³ as his reputed agents assert, then God must be a [still]¹⁸⁹⁴ bigger lunatic Himself.¹⁸⁹⁵

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(487-1) (Temple) The rows of kneeling people, the chanting, the choir, the painted pictures and figures, the robed priests, the dim coloured lights – all contribute to set this place apart and produce an unearthly atmosphere.

(487-2) What is beautiful or useful or serviceable in tradition should be kept.

(487-3) It is true that religions which were devised for ancient races living under largely different conditions from today need some readjustment,¹⁸⁹⁸ at least if they are not to be slowly or swiftly displaced by newer ones.

(487-4) Is it not worth noting that among those who left their spiritual mark on mankind it is the young rebels who are foremost? Both Buddha and Jesus broke with their [traditions.]¹⁸⁹⁹

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¹⁸⁹² The first para on this page was torn out; only a fragment remains: "... -bition, although here... ism has its nume-..." is typed, and handwritten edits by various editors include "so to" and "or" in the left margin, "also" before "has," and "the" in the right margin.

¹⁸⁹³ Vic Mansfield inserted comma by hand.

¹⁸⁹⁴ Vic Mansfield moved "still" from after "lunatic" by hand.

¹⁸⁹⁵ Vic Mansfield changed "himself" to "Himself" by hand.

¹⁸⁹⁶ Blank page

¹⁸⁹⁷ Devon inserted "238" at the top of the page by hand.

¹⁸⁹⁸ Vic Mansfield inserted comma by hand.

¹⁸⁹⁹ Vic Mansfield changed "teachers, who were, and still are – after two thousand years – encumbered with old ways, practices and externalities." to "traditions." by hand. Devon inserted an editorial comment in the right margin by hand: "Query: were the teachers encumbered with old ways? or was it the traditions? (or both)?"

¹⁹⁰⁰ Blank page

(489-1) Jesus found a little group of twelve men who fervently subscribed to his teachings. What is the history of Christianity since then? It is a most instructive study.¹⁹⁰²

(489-2) Little by little changes appear within a religion, sects begin to multiply.

(489-3) When men transfer their faith to another religion, cult,¹⁹⁰³ or system of thought, it does not only show that the force behind the new one is greater than that behind the old one,¹⁹⁰⁴ but may also show that the World-Idea, which includes karma, is itself the force promoting the successful rival.

(489-4) When tradition is covered with barnacles, when its ideas encrusted with [ignorance]¹⁹⁰⁵ struggle for breath, a reform is needed.

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(491-1) The possible evils and probable dangers of venturing to reform an ancient religion are certainly there and must be [recognised; but]¹⁹⁰⁸ there ought not to be a total concentration on these negative sides of reform alone. The positive ones should not be ignored, the beneficial consequences in the present and to the future should not be neglected. What actually happens, the good and the bad, can be seen historically in the case of all existing and dead religions. The proper approach would not deny [reforms,]¹⁹⁰⁹ but measure carefully how far they can and ought to be carried out. This not only applies to the mass religions but also to the metaphysical systems and devotional theologies.

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¹⁹⁰¹ Devon inserted "239" at the top of the page by hand.

¹⁹⁰² Vic Mansfield inserted period by hand.

¹⁹⁰³ Vic Mansfield inserted comma by hand.

¹⁹⁰⁴ Vic Mansfield inserted comma by hand.

¹⁹⁰⁵ Vic Mansfield changed "truth" to "ignorance" by hand.

¹⁹⁰⁶ Blank page

¹⁹⁰⁷ Devon inserted "240" at the top of the page by hand.

¹⁹⁰⁸ Vic Mansfield changed "recognised. But" to "recognised; but" by hand.

¹⁹⁰⁹ Vic Mansfield changed "to make reforms" to "reforms," by hand.

¹⁹¹⁰ Blank page

(493-1) It may be that some of the ideas are disruptive to those who are already [aligned]¹⁹¹² with a creed or a sect, a guide,¹⁹¹³ or an institution. Well,¹⁹¹⁴ they have been left free to hold to their own way, which is for them the best way,¹⁹¹⁵ for they need the experience and instruction it can give them.

(493-2) Most of the religious lawgivers – but not all – were also social hygienists, like Moses and Manu. For the multitude, born to be followers,¹⁹¹⁶ such instruction by advanced individuals was necessary.

(493-3) The contrast between [the]¹⁹¹⁷ Catholic and Protestant Missionary [in Asia]¹⁹¹⁸ is striking. The latter has divided his allegiance, part to wife and family, part to mission. The former is free and fully devoted. The Protestant carries the double burden – family welfare and mission welfare.

(493-4) The answer to PB's query "Who is author of [the]¹⁹¹⁹ Book of Ecclesiastes?¹⁹²⁰" is David, King of Israel.

(495-1) Nothing could be more certain [than the fact]¹⁹²³ that not a single person in historic times has conquered death, that not a single irrefutable record exists of that

¹⁹¹¹ Devon inserted "241" at the top of the page by hand.

¹⁹¹² Vic Mansfield changed "lined up" to "aligned" by hand.

¹⁹¹³ Vic Mansfield inserted comma by hand.

¹⁹¹⁴ Vic Mansfield inserted comma by hand.

¹⁹¹⁵ Vic Mansfield inserted comma by hand.

¹⁹¹⁶ Vic Mansfield inserted comma by hand.

¹⁹¹⁷ TJS in 1980 inserted "the" by hand.

¹⁹¹⁸ PB himself inserted "in Asia" by hand.

¹⁹¹⁹ Vic Mansfield inserted "the" by hand.

¹⁹²⁰ Vic Mansfield inserted question mark by hand.

¹⁹²¹ Blank page

¹⁹²² Devon inserted "242" at the top of the page by hand.

¹⁹²³ Vic Mansfield inserted "than the fact" by hand.

tremendous event. Yet,¹⁹²⁴ in the [nineteenth]¹⁹²⁵ century when science established its world-wide celebrity and [dominance,]¹⁹²⁶ a woman arose in America and established a religion which spread rapidly and [asserted]¹⁹²⁷ that it had found the way to eliminate death! The founder herself died, and not one of her followers has yet succeeded. [In spite of]¹⁹²⁸ such grandiose failure,¹⁹²⁹ this woman-prophet also propounded a second astonishing tenet which is remarkably true, that of mentalism. And this despite the fact that she used the only basis she was capable of using – a religio-metaphysic one alone rather than what would be called a strictly scientific one.

496¹⁹³⁰

XVII

497¹⁹³¹

XVII

(497-1) In this area of religious belief there [is, for]¹⁹³² most people [with faith,]¹⁹³³ mere obedience to [tradition.]¹⁹³⁴ Either they do what is correctly anticipated from them, or they do some original thinking for themselves. Thus their religious outlook depends either on surrender to circumstances and environment,¹⁹³⁵ or on their intellectual capacity. The first group seeks comfort [and]¹⁹³⁶ ease; the second have begun, but only begun, the search for [truth.]¹⁹³⁷

(497-2) We may honour, even revere, a place in this world, an epoch in spiritual history, a man who has been graced by enlightenment, but to depend on any particular one only

¹⁹²⁴ Vic Mansfield inserted comma by hand.

¹⁹²⁵ Vic Mansfield inserted "nineteenth" by hand.

¹⁹²⁶ Vic Mansfield inserted comma and deleted "the nineteenth" after "dominance" by hand.

¹⁹²⁷ Vic Mansfield deleted "which" before "asserted" by hand.

¹⁹²⁸ Vic Mansfield changed "Yet despite" to "In spite of" by hand.

¹⁹²⁹ Vic Mansfield inserted comma by hand.

¹⁹³⁰ Blank page

¹⁹³¹ Devon inserted "243" at the top of the page by hand.

¹⁹³² Vic Mansfield changed "is with" to "is, for" by hand.

¹⁹³³ Vic Mansfield inserted "with faith," by hand.

¹⁹³⁴ Vic Mansfield deleted "if faith remains" after "tradition" by hand.

¹⁹³⁵ Vic Mansfield inserted comma by hand.

¹⁹³⁶ Vic Mansfield inserted "and" by hand.

¹⁹³⁷ The para following this para was torn off; only fragments of the right margin are visible. The full text can be found in Paras from Various Eras, para 299-3.

Devon inserted an editorial comment in the right margin beside this para by hand: "Q: Would you like to say this without further comment on its authenticity?"

Vic Mansfield crossed out both the part of the para that is visible and Devon's comment and inserted "Remove" in the right margin beside this para by hand.

is both unwise –¹⁹³⁸ and sectarian.

498¹⁹³⁹

XVII

499¹⁹⁴⁰

XVII

(499-1) The principles of philosophy are its clergy. They serve its little flock, minister to its higher needs, [and]¹⁹⁴¹ support it in times of stress.

(499-2) When faith in religion ebbs away, reasoning in religion may get its chance.

500¹⁹⁴²

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NEW XVIII: The Reverential Life ... Old xxii: The Reverential Life

501¹⁹⁴³

XVIII

(501-1) If God is God – all-knowing and almighty – where is the need of prayer for oneself or others and what could one do for them that God can not do better?

(501-2) Life, history, experience – each gives us the same clear message. The temple of Solomon, once a pyramid in its vast area, is felled to the ground, and its thousands of worshippers gone with it. What then, how and where, shall we worship? Let us seek the timeless Power¹⁹⁴⁴ which transcends the centuries, let us utter no word but fall into silence,¹⁹⁴⁵ for here the voice of those little ego's thoughts is an insult. Let us go where Jesus advised – deep inside the heart. For we carry the truth within ourselves – yet how few know it – and bear the closest of ties with that Power in consciousness itself.

(501-3) When you are fortunate enough to discover that there is both an ashram and a

¹⁹³⁸ Vic Mansfield moved dash from before “sectarian” by hand.

¹⁹³⁹ Blank page

¹⁹⁴⁰ Devon inserted “244” at the top of the page by hand.

¹⁹⁴¹ Vic Mansfield inserted “and” by hand.

¹⁹⁴² Blank page

¹⁹⁴³ Devon inserted “245” at the top of the page by hand.

¹⁹⁴⁴ Devon deleted comma after “Power” by hand.

¹⁹⁴⁵ Devon inserted comma by hand.

guru within you, just as there is [also]¹⁹⁴⁶ a church and Presence within you, you may well ask, why go hither and thither for them?

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503¹⁹⁴⁸

XVIII

(503-1) The translator into German of [The]¹⁹⁴⁹ Wisdom of the Overself¹⁹⁵⁰ went to Egypt for a three-week rest [to avoid nervous collapse]¹⁹⁵¹ after the death of a most [beloved]¹⁹⁵² person, who she believed was her twin soul. Whilst staying at a hotel in Luxor,¹⁹⁵³ various shoeshine men came there and sat outside, offering their services to guests. One day an elderly Arab appeared among them, with a striking face and an even more striking radiation of tranquillity. She was so drawn to him that she let him polish her shoes in preference to the one who usually did them. When he finished she paid him four piasters¹⁹⁵⁴ (which was double the normal payment),¹⁹⁵⁵ because she felt so comforted by his presence. He immediately returned half the money to her, saying,¹⁹⁵⁶ "The Lord will look after the needs of tomorrow. Two piasters are enough for today." He never came again to the hotel, but she constantly thought of him and his peace, to have something to save her from utter despair. After she had returned to Europe still grieving and depressed, he appeared to her in a dream surrounded by light and [blessed]¹⁹⁵⁷ her. When she awoke his mental image still seemed there,¹⁹⁵⁸ but it said,¹⁹⁵⁹ "This is the last time I shall come to you. From now on you must take care of yourself." He never reappeared,¹⁹⁶⁰ but she slowly recovered thereafter.

¹⁹⁴⁶ Devon moved "also" from before "is" by hand.

¹⁹⁴⁷ Blank page

¹⁹⁴⁸ Devon inserted "246" at the top of the page by hand.

¹⁹⁴⁹ Vic Mansfield changed "my" to "the" by hand; we capitalised it and underlined it as part of the title.

¹⁹⁵⁰ TJS in 1980 deleted quotation marks by hand.

¹⁹⁵¹ TJS in 1980 moved "to avoid nervous collapse" from after "soul" by hand.

¹⁹⁵² TJS in 1980 deleted comma and "closest" after "beloved" by hand.

¹⁹⁵³ TJS in 1980 inserted comma by hand.

¹⁹⁵⁴ TJS in 1980 deleted comma after "piasters" by hand.

¹⁹⁵⁵ TJS in 1980 inserted comma by hand.

¹⁹⁵⁶ TJS in 1980 changed colon to comma by hand.

¹⁹⁵⁷ Vic Mansfield changed "blessing" to "blessed" by hand.

¹⁹⁵⁸ TJS in 1980 inserted comma by hand.

¹⁹⁵⁹ TJS in 1980 changed colon to comma by hand.

¹⁹⁶⁰ TJS in 1980 inserted comma by hand.

504¹⁹⁶¹
XVIII

505¹⁹⁶²
XVIII

(505-1) [He]¹⁹⁶³ draws from his inner life and being for their corresponding outer thoughts and activities.

(505-2) The passage from black despair to healing peace begins with learning to “let go.” This can refer to the past’s crippling pictures, the present’s harsh conditions, or the future’s grim anticipations. To what then can the sufferer turn? To the Overself and its divine power.

(505-3) In religion the Divine is regarded as utterly beyond, something outside, transcending the familiar [or]¹⁹⁶⁴ the ordinary, [and]¹⁹⁶⁵ quite unreachable. But when this inaccessibility of [the]¹⁹⁶⁶ Supreme lessens and finally disappears, a tremendous mystical experience [arises.]¹⁹⁶⁷

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507¹⁹⁶⁹
XVIII

(507-1) Grace may be defined as the Overself’s response to the personal self’s aspiration, sincerity,¹⁹⁷⁰ and faith, lifting up the man to a level beyond his ordinary one. This working in us (as contrasted with the working by us) begins in deep passive stillness and ends in mental, emotional,¹⁹⁷¹ and even physical activity.

It is true that grace is given, but we ourselves help to make its blessing possible by the opening of self to receive it, the silencing of self to feel it,¹⁹⁷² and the purifying of

¹⁹⁶¹ Blank page

¹⁹⁶² Devon inserted “247” at the top of the page by hand.

¹⁹⁶³ Devon inserted “He” by hand.

¹⁹⁶⁴ Devon deleted comma after “familiar” and inserted “or” by hand.

¹⁹⁶⁵ Vic Mansfield inserted “and” by hand.

¹⁹⁶⁶ Devon inserted “the” by hand.

¹⁹⁶⁷ Vic Mansfield changed “is arrived at” to “arises.” by hand.

¹⁹⁶⁸ Blank page

¹⁹⁶⁹ Devon inserted “248” at the top of the page by hand.

¹⁹⁷⁰ Devon inserted comma by hand.

¹⁹⁷¹ Devon inserted two commas by hand.

¹⁹⁷² Devon inserted comma by hand.

self to be fit for it.

An unknown mysterious thing inside the self is drawing him to it. He is groping his way, but it constantly eludes him. There must be something very beautiful there, which the [subconscious]¹⁹⁷³ recognises,¹⁹⁷⁴ for the feeling of being attracted will not leave him and only grows stronger if by remaining passive, meditative,¹⁹⁷⁵ he will let it.

(507-2) He is there all alone in a sanctuary no being can share with him, except Divine Being. This is the meaning of life for those who feel this loneliness as a form of suffering.

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509¹⁹⁷⁷
XVIII

(509-1) He is not asked to free himself from all feeling, nor to throw out all desire, but to attain a measure of calm. This can come through a twofold source: First,¹⁹⁷⁸ he must learn and cultivate self-control. Second,¹⁹⁷⁹ his aspiration and purification must succeed in attracting grace.

(509-2) If the request for enlightenment comes from the bottom of your heart, the answer will likewise be given there. It may come at once,¹⁹⁸⁰ or after a long time. If you are too impatient, if you don't find it worth waiting for, if you give up too soon, you do not deserve it.

(509-3) I dislike the word "bliss" - so often used in translating "Ananda."¹⁹⁸¹ Surely "beatitude" is the word measuring more clearly the experienced feeling.¹⁹⁸²

(509-4) The gift of grace is ever available - but on terms - yet few care to benefit by it. This is [for]¹⁹⁸³ different reasons with [each person.]¹⁹⁸⁴ However,¹⁹⁸⁵ it [may be

¹⁹⁷³ Devon changed "subconsciousness" to "subconscious" by hand.

¹⁹⁷⁴ Devon inserted comma by hand.

¹⁹⁷⁵ Devon inserted comma by hand.

¹⁹⁷⁶ Blank page

¹⁹⁷⁷ Devon inserted "249" at the top of the page by hand.

¹⁹⁷⁸ Vic Mansfield inserted comma by hand.

¹⁹⁷⁹ Vic Mansfield inserted comma by hand.

¹⁹⁸⁰ Vic Mansfield inserted comma by hand.

¹⁹⁸¹ Vic Mansfield inserted quotation marks by hand.

¹⁹⁸² Vic Mansfield changed question mark to period by hand.

¹⁹⁸³ Vic Mansfield changed "because of" to "for" by hand.

¹⁹⁸⁴ Vic Mansfield changed "different persons" to "each person" by hand.

summarised by saying]¹⁹⁸⁶ that the effort to lift self out of self is too hard and so is not only not made,¹⁹⁸⁷ but also not desired.

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XVIII

511¹⁹⁸⁹
XVIII

(511-1) Grace

[Grace can be either a ripening of Karma, or a response to a direct appeal to a higher power, or through a saint's appeals. Faith in the Power is rewarded by grace.] If [the] appeal fails, adverse Karma must be too strong. Materialists do not make such appeals, so [they] receive no Grace unless [the accumulation] of good deeds [brings] good Karma.¹⁹⁹⁰

(511-2) [The]¹⁹⁹¹ exterior reality being Maya,¹⁹⁹² our universe becomes both an enigma and a paradox until non-duality¹⁹⁹³ is accepted as the final and only solution.

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XVIII

¹⁹⁸⁵ Vic Mansfield inserted comma by hand.

¹⁹⁸⁶ Vic Mansfield changed "sums up" to "may be summarised by saying" by hand.

¹⁹⁸⁷ Vic Mansfield deleted comma after "so" and inserted comma after "made" by hand.

¹⁹⁸⁸ Blank page

¹⁹⁸⁹ Devon inserted "250" and Vic Mansfield inserted "Needs further Revision" at the top of the page by hand.

¹⁹⁹⁰ Devon made a large number of changes to this para by hand. It originally read: "Grace Develop theme that Grace can be either ripening of Karma and response to appeal to higher power direct or through saint appeals, show faith in the Power, Grace is reward. If appeal fails, adverse Karma must be too strong. Materialists do not make such appeals so receive no Grace unless accumulatemet of good deeds bring good Karma."

The first part was edited in two ways, one written out by hand by Vic Mansfield, which appears in the text, and one with individual edits by Devon, as follows: "Grace

Grace can be [a] ripening of karma [or a] response to [a direct] appeal to [a] higher power or through [a saint's appeals. With] faith in the Power, Grace is [the] reward."

¹⁹⁹¹ Devon deleted "(Shankara art)" before this para by hand.

¹⁹⁹² Devon inserted comma by hand.

¹⁹⁹³ Devon inserted hyphen by hand.

¹⁹⁹⁴ Blank page

NEW XIX: The Reign of Relativity ... Old xv: The Reign of Relativity

513¹⁹⁹⁵
XIX

(513-1) There are different aspects of consciousness.

(513-2) Both [the]¹⁹⁹⁶ subject and object of consciousness are only one.

(513-3) There are different modes of being among living creatures, and different modes of consciousness [sometimes]¹⁹⁹⁷ appear among human creatures.

(513-4) [The upward]¹⁹⁹⁸ spiral course of [the]¹⁹⁹⁹ line of Eternal recurrence reveals [the]²⁰⁰⁰ relativity of this phenomenal world, not only in time but also in space, and in [a]²⁰⁰¹ kind of substance – from which it is formed.

(513-5) All things are relative to other things and are subject to change. Every object which seems completely real is only so for a limited time and in a certain form.

514²⁰⁰²
XIX

515²⁰⁰³
XIX

(515-1) We live in a world of forms, shapes and appearances.

(515-2) No ordinary man thinks of himself when he is sleeping but not dreaming. Why is it that the idea of “I” is then lost? [Obviously]²⁰⁰⁴ the mind itself is not lost, only its products are. But is not consciousness associated with mind? It too could not have been lost. Then why does it seem to be absent? No answer to this last question can

¹⁹⁹⁵ Devon inserted “251” at the top of the page by hand.

¹⁹⁹⁶ Devon inserted “the” by hand.

¹⁹⁹⁷ Devon moved “sometimes” from after “appear” by hand.

¹⁹⁹⁸ Devon changed “Upward” to “The upward” by hand.

¹⁹⁹⁹ Devon inserted “the” by hand.

²⁰⁰⁰ Devon inserted “the” by hand.

²⁰⁰¹ Devon inserted “a” by hand.

²⁰⁰² Blank page

²⁰⁰³ Devon inserted “252” at the top of the page by hand.

²⁰⁰⁴ Devon changed “For obviously” to “Obviously” by hand.

possibly be found. [The]²⁰⁰⁵ reason is that it is not absent at all. This is why consciousness goes on during deep absorption,²⁰⁰⁶ in listening to music,²⁰⁰⁷ even though I have forgotten myself. The [more complete]²⁰⁰⁸ the absorption, the [more complete]²⁰⁰⁹ is the forgetfulness.

516²⁰¹⁰
XIX

517²⁰¹¹
XIX

(517-1) That physical conditions produce many dreams is indisputable. But not all dreams. That many dreams are merely echoes of happenings during the past day or two is also indisputable. But they have passed into the sphere of memories, that is, mental [events,]²⁰¹² ideas which are non-physical things. Mind can affect brain, brain can affect mind;²⁰¹³ they are separate things.²⁰¹⁴

(517-2) Most dreams are produced by imagination,²⁰¹⁵ but most dreams are not guided from unusual sources.

(517-3) I get nothing more futile than a lying and changing [dream, a]²⁰¹⁶ passing wandering dream. [As the]²⁰¹⁷ 16th-century French poet Chassignet²⁰¹⁸ [said]: "Life is altogether comparable to a dream."²⁰¹⁹

518²⁰²⁰
XIX

²⁰⁰⁵ Devon changed "And the" to "The" by hand.

²⁰⁰⁶ Devon inserted comma by hand.

²⁰⁰⁷ Devon inserted comma by hand.

²⁰⁰⁸ Devon changed "completer" to "more complete" by hand.

²⁰⁰⁹ Devon changed "completer" to "more complete" by hand.

²⁰¹⁰ Blank page

²⁰¹¹ Devon inserted "253" at the top of the page by hand.

²⁰¹² Devon changed "events; that is," to "events," by hand.

²⁰¹³ Devon changed colon to semicolon by hand.

²⁰¹⁴ Devon inserted period by hand.

²⁰¹⁵ Devon inserted comma by hand.

²⁰¹⁶ Devon changed "dream. A" to "dream, a" by hand

²⁰¹⁷ Devon inserted "As the" by hand.

²⁰¹⁸ Jean-Baptiste Chassignet (misspelled as "Chassicnet" in the original)

²⁰¹⁹ Devon inserted "said:" and changed "life" to "Life" and inserted quotation marks by hand.

²⁰²⁰ Blank page

(519-1) An observant consciousness must be present to note and pass on the unrestrained images of the [dream, then later when]²⁰²² it is remembered,²⁰²³ and still more [importantly,]²⁰²⁴ to give back the personal identity which is continued after awakening from a sleep without dreams. Therefore beyond thoughts and pictures there is a persistent real Consciousness.

(519-2) Time is a form ([one]²⁰²⁵ of many) taken by consciousness. All measurements of it, whether taken on precise instruments in the laboratory or felt by the nerves of the physical body, are relative, because [they are]²⁰²⁶ dependent on bases which are themselves forms of the mind.

(519-3) Where is the present when you try to catch hold of it? What indeed is time itself? All three tenses, all time, are mental states.

(521-1) To some the past no longer seems real, its experiences either forgotten or faded. They are unable to walk back into it.

(521-2) As memory throws its net over that long-gone time.

(521-3) We are trapped in the world of time, embedded in our earthly selves, limited by this five-sensed body,²⁰²⁹ and entirely deceived by the seeming reality of things into believing it to be the final reality.

(521-4) Where is the human being who is not really affected by the past,²⁰³⁰ present,²⁰³¹

²⁰²¹ Devon inserted "254" at the top of the page by hand.

²⁰²² Vic Mansfield changed "dream when later" to "dream, then later when" by hand.

²⁰²³ Vic Mansfield inserted comma by hand.

²⁰²⁴ Vic Mansfield inserted "importantly" by hand.

²⁰²⁵ Vic Mansfield changed "out" to "one" by hand.

²⁰²⁶ TJS in 1980 inserted "they are" by hand.

²⁰²⁷ Blank page

²⁰²⁸ Devon inserted "255" at the top of the page by hand.

²⁰²⁹ Devon inserted comma by hand.

²⁰³⁰ Devon inserted comma by hand.

and future? It is easy to make the claim in talk or print,²⁰³² but even if this were granted, the [effect]²⁰³³ of mass history (for example, a world war) must shape personal life even for the reputed “spiritually self-realised souls.”²⁰³⁴

(521-5) We live inside time; yet real life is outside time.

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523²⁰³⁶

XIX

(523-1) There is the real present but there is also the illusory present. To live in the past is to die, to live in the future is to dream, but to live in the real present is to be awake, enlightened.

(523-2) Living in the eternal Now does not mean living a whole lifetime all at once;²⁰³⁷ the finite human being could not do it.

(523-3) To become bogged down in memories of the old past is disastrous if they are confined to negative ones. It is also to miss the valuable chance of opening oneself to the new present, and more especially the Divine Ever-Present.

(523-4) The Now is forever ours, forever with us, but it must be recognised, understood, accepted for the reality that it is, [and]²⁰³⁸ not as the present time which it is not.

524²⁰³⁹

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525²⁰⁴⁰

XIX

(525-1) A vague, dreamlike, shapeless, shadowy,²⁰⁴¹ and selfless future seems

²⁰³¹ Devon inserted comma by hand.

²⁰³² Devon inserted comma by hand.

²⁰³³ Devon changed “effort” to “effect” by hand.

²⁰³⁴ Devon inserted period by hand.

²⁰³⁵ Blank page

²⁰³⁶ Devon inserted “256” at the top of the page by hand.

²⁰³⁷ Devon changed colon to semicolon by hand.

²⁰³⁸ Devon inserted “and” by hand.

²⁰³⁹ Blank page

²⁰⁴⁰ Devon inserted “257” at the top of the page by hand.

unappetising. But the Real is not of this kind at all, not a part of past or future. It is not in time; it is in the Mind.²⁰⁴²

(525-2) If there is one thing that is forever what it is, itself²⁰⁴³ unchanging and unaffected, it cannot be found in this world of time and space.

(525-3) [Paradox is the]²⁰⁴⁴ only way to view both [the]²⁰⁴⁵ immediate and [the]²⁰⁴⁶ ultimate at [the]²⁰⁴⁷ same time.

(525-4) [If the world is unreal, as Advaita asserts, it nevertheless does appear. As Brahman it does not appear, this is the function of Maya. Brahman, however, is the reality underlying the unreal appearance of Maya.]²⁰⁴⁸

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527²⁰⁵⁰

XIX

(527-1) a) “The one without a second” reappears in the universe as “no two things alike.”

(b) Non-duality, no two,²⁰⁵¹ means mentalism; [the]²⁰⁵² world is my idea,²⁰⁵³ in my consciousness, hence not separate, apart from me. There are not two – me plus world.

(527-2) The separateness of the person is denounced as illusory by the Hindu Upanishads and most Buddhist texts, but as an illusion it is still there, still experienced, still lived. This is the peculiar predicament of the human being; let us not make it more

²⁰⁴¹ TJS in 1980 inserted all commas in this sentence by hand.

²⁰⁴² TJS in 1980 changed “mind” to “Mind” by hand.

²⁰⁴³ TJS in 1980 deleted comma after “itself” by hand.

²⁰⁴⁴ TJS in 1980 changed “Write up Paradox as” to “Paradox is the” by hand.

²⁰⁴⁵ TJS in 1980 inserted “the” by hand.

²⁰⁴⁶ TJS in 1980 inserted “the” by hand.

²⁰⁴⁷ TJS in 1980 inserted “the” by hand.

²⁰⁴⁸ Vic Mansfield inserted this para by hand: “If the world is unreal, as Advaita asserts, it nevertheless does appear. As Brahman it does not appear, this is the function of Maya. Brahman, however, is the reality underlying the unreal appearance of Maya.”

²⁰⁴⁹ Blank page

²⁰⁵⁰ Devon inserted “258” at the top of the page by hand.

²⁰⁵¹ Vic Mansfield inserted comma by hand.

²⁰⁵² Vic Mansfield inserted “the” by hand.

²⁰⁵³ Vic Mansfield inserted comma by hand.

complicated, more enigmatic, by denying this experience which all of us have, rishis²⁰⁵⁴ and unenlightened alike. Let us see things as they are;²⁰⁵⁵ this will not diminish our higher nature or lessen our spiritual dignity. Why [not]²⁰⁵⁶ accept it for what it is,²⁰⁵⁷ but put it in its lowly place?

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529²⁰⁵⁹

XIX

(529-1) Is the world a lie, the biggest deception ever perpetrated on humanity?

(529-2) It is truer to say that the world is an appearance than that it is an illusion, an experience rather than an unreality.

(529-3) [Relativity theory proves that]²⁰⁶⁰ inside the timed world,²⁰⁶¹ what is a thousand years here could be a single year in another area of the universe. Time itself [is]²⁰⁶² a relative changing measure to a [travelling observer].²⁰⁶³ It is the same with space. [From a mentalistic point of view what]²⁰⁶⁴ of this vacuum which is timelessness? It is the Void.

(529-4) Learning detachment from the world comes at the beginning of the path. Learning that the world is not even there comes at the [end.]²⁰⁶⁵

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531²⁰⁶⁷

²⁰⁵⁴ "rishees" in the original

²⁰⁵⁵ TJS in 1980 changed colon to semicolon by hand.

²⁰⁵⁶ TJS in 1980 changed "now" to "not" by hand.

²⁰⁵⁷ TJS in 1980 inserted comma by hand.

²⁰⁵⁸ Blank page

²⁰⁵⁹ Devon inserted "259" at the top of the page by hand.

²⁰⁶⁰ Vic Mansfield changed "Even" to "Relativity theory proves that" by hand.

²⁰⁶¹ Vic Mansfield inserted comma by hand.

²⁰⁶² Vic Mansfield changed "would be" to "is" by hand.

²⁰⁶³ Vic Mansfield changed "traveller through it" to "travelling observer" by hand.

²⁰⁶⁴ Vic Mansfield changed "What" to "From a mentalistic point of view what" by hand.

²⁰⁶⁵ Vic Mansfield deleted "(0)" after "end" by hand.

²⁰⁶⁶ Blank page

²⁰⁶⁷ Devon inserted "260" at the top of the page by hand.

(531-1) The whole of truth cannot be given in a single statement when the whole universe is based on the dualities and opposites. One aspect without the other would be a misleading half-truth. For instance, to speak of the Void as the Source of All, to tell men that the universe is a No-thing, would seem meaningless [to common sense, although it is metaphysically correct.]²⁰⁶⁸ “It would not be the Tao unless people of inferior intelligence laughed at it,” said the sage Lao-Tzu.²⁰⁶⁹ [As]²⁰⁷⁰ Tenshin,²⁰⁷¹ a great teacher of art in the last century explained: “Truth can be reached only through the knowledge of opposites.” It was Tenshin, too,²⁰⁷² who said, “Nothing is real except that which concerns the working of our own minds.”

(531-2) It has no form to be pictured and weighed, measured and numbered; it makes no movement to be timed and no sound to be registered on the ear drum.

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NEW XX: What is Philosophy? ... Old v: What is Philosophy

533²⁰⁷⁴

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(533-1) Uninformed seekers have to learn various lessons before they find their way to this path, to philosophy. They are attracted to ancient ideas and outworked methods of which only a portion really suit today’s humanity. What has happened to the races and to the globe on which they dwell has affected their character, mind and tendencies, capacities and faculties. Those who look back nostalgically to teachings and texts, lands and names so honoured – and quite worthily too –²⁰⁷⁵ do not know or understand this. The fact that there are certain basic eternal truths is certainly irrefragable. That Mind always was, is, and will be,²⁰⁷⁶ is one of them. That the human soul is linked with it

²⁰⁶⁸ Devon inserted “to common sense, although it is metaphysically correct” and “[broken continuity]” by hand.

²⁰⁶⁹ Devon changed “Lao-tse” to “Lao-Tse” in the original.

²⁰⁷⁰ Devon changed “And as” to “As” by hand.

²⁰⁷¹ Okakura Kakuzō

²⁰⁷² Devon inserted two commas around “too” by hand.

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²⁰⁷⁴ Devon inserted “261” at the top of the page by hand.

²⁰⁷⁵ Devon changed commas to dashes by hand.

²⁰⁷⁶ Devon inserted commas after “is” and “be” by hand.

(through the World-Mind) is another. But the methods by which this link may be vivified and the men who are to use them and the circumstances under which they live have all been modified.

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(535-1) The various branches of philosophical study and practice include the preparatory stages of the [ascetic life]²⁰⁷⁹ and then the further fuller stages of being, thinking, feeling, meditating, intuiting and discriminating.²⁰⁸⁰ There are two levels of reference:²⁰⁸¹ the Absolute and the Relative,²⁰⁸² equivalent to the Metaphysical and the Physical-Practical, the Reality and the Appearance.

(535-2) In The Hidden Teaching Beyond Yoga I most unfortunately gave the impression that the higher truth was only to be got as an understanding –²⁰⁸³ in contrast with the mystic's realisation which was only an experience. Within a few weeks [of its publication]²⁰⁸⁴ I wrote and issued an "Appendix" to clear up this matter and had it incorporated in the printed text in all further editions. Moreover,²⁰⁸⁵ in the sequel The Wisdom of the Overself I returned again to the same point, explaining again that the philosophic insight is a fusion of both knowledge and realisation, understanding and experience.

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²⁰⁷⁷ Blank page

²⁰⁷⁸ Devon inserted "262" at the top of the page by hand.

²⁰⁷⁹ Devon deleted "(a)" before "the ascetic life" and "(b) (c) (d) and (e)," after "the ascetic life" by hand.

²⁰⁸⁰ Devon changed "Being, Thinking, Feeling, Meditating, Intuiting and Discriminating" to "being, thinking, feeling, meditating, intuiting and discriminating" by hand.

²⁰⁸¹ Devon changed dash to colon by hand.

²⁰⁸² Devon inserted comma by hand.

²⁰⁸³ Devon inserted dash by hand.

²⁰⁸⁴ TJS in 1980 inserted "of its publication" by hand.

²⁰⁸⁵ Devon inserted comma by hand.

²⁰⁸⁶ Blank page

²⁰⁸⁷ Devon inserted "263" at the top of the page by hand.

(537-1) Philosophy cannot be limited to being some metaphysical system, or an ethical code, or a kind of logical enquiry, or somebody's opinions about this and [that: it]²⁰⁸⁸ must give a whole over-view, a fruit of enlightenment.

(537-2) The Hindu goal of a complete [merging]²⁰⁸⁹ of the ego in an ocean of bliss, the Buddhist goal of what seems to be the ego's complete disappearance in a mysterious Nirvana, and the Christian idea of the ego's perpetuation in a blissful eternal heaven raise certain questions when examined impartially. Which is preferable? Do not all three seem futile terminations to a purposeless life on earth?²⁰⁹⁰ What is the difference between their satisfactions and that of the man who knocks his head against a wall for the sake of the relief which comes when the pain of the encounter reaches its end?

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(539-1) Philosophy does not dwell on the subject of non-duality. There are metaphysicians aplenty who will discuss or teach it for those who want to learn or listen. Philosophers neither support nor deny the doctrine. Here they are closer to Buddhism than to Hinduism.

(539-2) We cannot put it into any academic classifications without limiting it, hence partly misunderstanding it.

(539-3) Plato wrote that philosophy is a kind of death. He meant that the desires and interests, the matters and activities²⁰⁹³ of the outer world must be surrendered in a certain way and at certain times. This is to be done invisibly and secretly in the deepest part of the soul. It is there to become an abiding condition, a permanent attitude, a total withdrawal from what a man normally lives [for; thus]²⁰⁹⁴ he dies to the world. It is also to be done differently at specially reserved times by the process of extremely deep meditation. Consciousness is reversed from things and thoughts to its own pure Self.

²⁰⁸⁸ Devon changed "that. It" to "that: it" by hand.

²⁰⁸⁹ Devon changed "merger" to "merging" by hand.

²⁰⁹⁰ Devon changed period to question mark by hand.

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²⁰⁹² Devon inserted "264" at the top of the page by hand.

²⁰⁹³ Devon deleted comma after "activities" by hand.

²⁰⁹⁴ Devon changed "for. Thus" to "for; thus" by hand.

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(541-1) The truth is not a form to be pictured –²⁰⁹⁷ that merely shows how the physical body’s senses dominate the mind – but a concept to be understood.

(541-2) We call it philosophy,²⁰⁹⁸ but do not underestimate its content, do not narrow it down to metaphysics. It is all that, and religion,²⁰⁹⁹ and dedicated life too.

(541-3) To learn is to receive knowledge,²¹⁰⁰ but he who seeks to learn this Truth which is both behind and beyond all other truths, must come with his mind, his heart, his body and his will. With his mind because his thought must be pushed to its deepest measure. With his heart because his love is demanded more than he now knows. With his body because it is to be the temple of the holy spirit. And with his will because he may not stop this enterprise until he is through.

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(543-1) If we go far back in time and space, to Greece or India or China, we come close to the pure primordial truth. It is the same [for]²¹⁰³ Parmenides and [for]²¹⁰⁴ the Upanishad seers.

(543-2) The higher truths are not necessarily too hard to explain to most [people, however, most people]²¹⁰⁵ are either unfit for them or uninterested in them. Why wonder if some enlightened man withheld part of what he knew at a certain level or

²⁰⁹⁵ Blank page

²⁰⁹⁶ Devon inserted “265” at the top of the page by hand.

²⁰⁹⁷ Devon inserted dash by hand.

²⁰⁹⁸ Devon inserted comma by hand.

²⁰⁹⁹ Devon inserted both commas in this sentence by hand.

²¹⁰⁰ Devon inserted comma by hand.

²¹⁰¹ Blank page

²¹⁰² Devon inserted “266” at the top of the page by hand.

²¹⁰³ Devon changed “with” to “for” by hand.

²¹⁰⁴ Devon changed “with” to “for” by hand.

²¹⁰⁵ Devon changed “people but they” to “people, however, most people” by hand.

time?

(543-3) But in the end philosophy is not only for the minority of well-educated minds or for the elite of the persons refined by culture, upbringing, innate sensitivity, but also for the majority who can take it in partially; here and there some points can be grasped and accepted. Properly presented with psychological perception of the audience's disposition, nature, capacities, knowledge and faith, it can be linked up with what they already hold, dovetailed-in, and built up further.

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(545-1) Religion (and to a less extent mysticism) is for troubled persons, deprived persons, helping them bear their destiny. Philosophy does the same but is primarily for truth-searchers, as is mysticism to a lesser extent.

(545-2) [Wisdom]²¹⁰⁸ must be applied if it is to be wisdom.

(545-3) Philosophy, born out of the revelations of those who first penetrated the unknown, that is the sages who recorded it or passed it down in secrecy, is their gift to seeking humanity.

(545-4) There is nothing new here. It is an old truth and teaching. They are unchangeable,²¹⁰⁹ immutable. They do not vary with time.

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547²¹¹¹

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(547-1) This is a [truth]²¹¹² which can stand up by itself, which needs no prop from

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²¹⁰⁷ Devon inserted "267" at the top of the page by hand.

²¹⁰⁸ Devon changed "... wisdom" to "Wisdom" by hand.

²¹⁰⁹ Devon inserted comma by hand.

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²¹¹¹ Devon inserted "268" at the top of the page by hand.

²¹¹² Devon inserted "truth" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

authorities, institutions,²¹¹³ educational or religious organisations.²¹¹⁴

(547-2) We cannot modernise truth: it would be senseless and futile to try to do so. It would also be an insult to ancient sages. But re-interpret²¹¹⁵ – yes!

(547-3) Humans ask for meaning, both in their own personal life and in the cosmic existence, but whatever they understand has to be ferreted out wholly by their own efforts. The universal itself remains deaf to their questionings.

(547-4) What the philosopher has to communicate needs an audience which can listen, which wants to learn, which can appreciate the worth of philosophy.

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(549-1) To tell everything and imply nothing is as undesirable as to tell nothing and imply everything. This is the general rule concerning the disclosure of such knowledge. But at times there will be special cases where it should not be applied, where either full disclosure or full reticence is necessary.

(549-2) If much has been given out, much has also been kept back.

(549-3) The teachings, as applied to life, can be presented in a chill ascetic way or in warmer human terms.

(549-4) In one question which is often asked, an implied doubt or even objection may be suspected: “But what is the practical usefulness of philosophy?”²¹¹⁸

(549-5) The fact is that the basic truths never age, never lose their factuality and never fail to offer their helpfulness.

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²¹¹³ Devon inserted comma by hand.

²¹¹⁴ Devon inserted period by hand.

²¹¹⁵ Devon inserted hyphen in “re-interpret” by hand.

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²¹¹⁷ Devon inserted “269” at the top of the page by hand.

²¹¹⁸ Devon inserted quotation mark by hand.

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(551-1) Philosophy has brought refinement to art, truth to metaphysics, a higher level to science, nobility to ethics and wisdom to living.

(551-2) It is not a soporific to keep questioning men quiet nor a false doctrine which betrays the true one.

(551-3) It is not a cold heartless attitude, as some think.

(551-4) It is the difference between living on the instinctual level of animals and on the celestial one of the Enlightened Minds.

(551-5) Philosophy seeks harmony. It brings thinking and feeling not only into a working relationship with each other,²¹²¹ but also [into]²¹²² one that helps, corrects and completes the duty of the other.

(553-1) It is here, in a simple,²¹²⁵ common situation that one finds oneself, that philosophy has its place, just as much [as]²¹²⁶ in the profoundest movement of thought.

(553-2) We may call that ideal worth following which brings people closer to knowing the truth about life, which offers them what is real, not illusory, which improves and refines character, and which can be tested by practicable action.

(553-3) It is too time-wasting, muddling, negative and one-sided to look for error in every other doctrine and then magnify it enormously. The atmosphere of criticism becomes habitual and leads to no constructive result. It is better to gather the flowers of wisdom and the fruits of peace.

²¹²⁰ Devon inserted "270" at the top of the page by hand.

²¹²¹ Devon inserted comma by hand.

²¹²² Devon inserted "into" by hand.

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²¹²⁴ Devon inserted "271" at the top of the page by hand.

²¹²⁵ Devon inserted comma by hand.

²¹²⁶ Devon inserted "as" by hand.

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(555-1) Philosophy must have an interest for men of flesh and blood, must be of service to those who live in a practical ordinary world, must have bridges to religion and art and science, must not be isolated from lesser forms of inquiry even though it seeks the higher ones.

(555-2) It is less the abstract Truth that most people seek than the concrete Truth which offers them the most personal [help.]²¹²⁹ Those who say otherwise are usually self-deceived dreamers.

(555-3) Philosophy is free. It is both for those who seek an ideal or guidance from the leaders inside institutions and [for]²¹³⁰ those who will have nothing to do with institutions.

(555-4) Philosophy has more to offer than the world [suspects; in the]²¹³¹ great courses of decision-making or positive action a great use can be made of it.

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(557-1) The different sides should come together because they have matured enough to understand that they need each other; because the philosophic ideal – integrated and equilibrated –²¹³⁴ shows them why.

(557-2) It does not separate the sanctified from the profane, holy matters from everyday

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²¹²⁸ Devon inserted “272” at the top of the page by hand.

²¹²⁹ TJS in 1980 deleted “which the seeker himself can glean for his own benefit.” after “help” by hand.

²¹³⁰ TJS in 1980 inserted “for” by hand.

²¹³¹ Devon changed “suspects: but in” to “suspects; in the” by hand.

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²¹³³ Devon inserted “273” at the top of the page by hand.

²¹³⁴ Devon inserted dashes by hand.

ones, religious concerns from secular affairs, but reconciles them.

(557-3) If he forgets that he is not only a mystic, but also a man active in the world, life soon recalls it to him.

(557-4) The philosophical training lifts a man out of his cultural and religious limitations, prejudice and bias. It gives him the chance to see truth as it really is and not covered, however slightly,²¹³⁵ by what he brings to it or by his reaction to it.

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(559-1) There are truths which are unalterable by the shifts of place, unmeltable by the discoveries of man.

(559-2) Philosophy brings the knowledge of the "I" as it really is (in the deepest sense) into the consciousness of a man. Mysticism does the same. How could anything higher be realised by any human,²¹³⁸ concerning things human,²¹³⁹ than what is taught in both these fields? Then what more does philosophy offer? It offers a fuller result²¹⁴⁰ and completes the work by including the world.

(559-3) With knowledge, wisdom [and]²¹⁴¹ understanding²¹⁴² developing in him along with devotion, aspiration [and]²¹⁴³ reverence, [and with]²¹⁴⁴ the two trends culminating in appropriate action, his quest will be properly balanced, sane,²¹⁴⁵ and productive.

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²¹³⁵ Devon inserted all commas in this para by hand.

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²¹³⁷ Devon inserted "274" at the top of the page by hand.

²¹³⁸ Devon inserted comma by hand.

²¹³⁹ Devon inserted comma by hand.

²¹⁴⁰ Devon deleted comma after "result" by hand.

²¹⁴¹ Devon changed comma to "and" by hand.

²¹⁴² Devon deleted comma by hand.

²¹⁴³ Devon changed comma to "and" by hand.

²¹⁴⁴ Devon inserted "and with" by hand.

²¹⁴⁵ Devon inserted comma by hand.

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(561-1) This delicate balance between activity in the world outside and life in the world within, between incompatibilities, may seem impossible to achieve, let alone maintain; but the history of human enlightenment shows otherwise.

(561-2) Reason should not be closed to feeling nor feeling to reason. When the two work together, their poise,²¹⁴⁸ harmony and balance assist revelation.

(561-3) It is not enough to be a philosopher because [the]²¹⁴⁹ mind sees the teaching is true; the heart also must be engaged in the matter and love it. Nor are these two enough. The whole person must be lifted up also into it and himself experience the truth.

(561-4) It is an indication of a well-balanced mind –²¹⁵⁰ which is what every philosopher wants.

(563-1) To attain this equilibrium he must counter one statement by its contrary, counselled action by its opposite.

(563-2) The idealist should listen to the more responsible cautious voice of practical experience, just as the practical man should take some of the risks of idealism.

(563-3) We need this state balanced between mere faith and prudent scrutiny.

(563-4) Unbalance leads to unsound judgements and extremist decisions.

(563-5) Whoever gets too much taken up with a single aspect of a subject is liable to exaggerate its importance and upset his balance of mind about it.

²¹⁴⁷ Devon inserted "275" at the top of the page by hand.

²¹⁴⁸ Devon inserted comma by hand.

²¹⁴⁹ Devon inserted "the" by hand.

²¹⁵⁰ Devon inserted dash by hand.

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²¹⁵² Devon inserted "276" at the top of the page by hand.

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(565-1) Enthusiasm is a helpful emotion when new ideas have to be put forward against inertia or opposition. But when it loses its inner balance and proper measure, becomes incautious and exaggerated, then it renders a disservice to its own cause.

(565-2) The philosopher is too expertly balanced between flesh and spirit to fall into such foolish ways.

(565-3) That some restraint and discipline are needed is implied by the very notion of a quest for higher goals. That some portion must be set by the teaching itself [but]²¹⁵⁵ another must be self-imposed arises out of the balanced,²¹⁵⁶ sensible nature of philosophy. It has no place for fanaticism or tyranny.

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(567-1) [It is better]²¹⁵⁹ to be above moods which spread over an ultra-sensitive man and either light up the day [with joy]²¹⁶⁰ for him or darken it with dejection.

(567-2) Ascetics who withhold certain joys from themselves may be doing what is proper and beneficial for them. But it may not be the same for others²¹⁶¹ too.

(567-3) Buddha tried the fanatic's way of asceticism but in the end gave it up for the Middle Way.

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²¹⁵⁴ Devon inserted "277" at the top of the page by hand.

²¹⁵⁵ Devon changed "and" to "but" by hand.

²¹⁵⁶ Devon inserted comma by hand.

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²¹⁵⁸ Devon inserted "278" at the top of the page by hand.

²¹⁵⁹ Devon inserted "It is better" by hand.

²¹⁶⁰ "with joy" was typed above the line with a different typewriter and inserted with a caret.

²¹⁶¹ Devon deleted comma after "others" by hand.

(567-4) Fleeing from narrow intolerant sectarianism, practising the wider vision, he is rewarded by finding philosophy.

(567-5) Life should be looked at as it is, not with forced (and false) hearty cheerfulness nor with glum one-sided sadness. There are elements in it which call for one or the other at different times.

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569²¹⁶³
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(569-1) Why should the enjoyment of beautiful surroundings, things, clothes, music, poems and moods be sinful,²¹⁶⁴ as they are to puritanical minds? Is not the infinite Being the hidden source of the True, the Real, the Good and the Beautiful? To the philosophic mind their blessings and inspirations are bestowed on man.

(569-2) In the sense of proportion, balance and measure we find a gift from philosophy,²¹⁶⁵ as also a path to philosophy.

(569-3) As the member of a social community he may prefer or find it necessary²¹⁶⁶ to wear a badge, to be joined to some religious organisation, or he may not. But as a philosopher he cannot put such limits on his mind, faith or practice, cannot commit his inner freedom into the hands of other men.²¹⁶⁷

(569-4) He is fair and just in his appraisals, wishing to see all sides of a case.

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(571-1) The philosopher's brave defiance of stuffy herd thought has a positive spirit

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²¹⁶³ Devon inserted "279" at the top of the page by hand.

²¹⁶⁴ Devon inserted comma by hand.

²¹⁶⁵ Devon inserted comma by hand.

²¹⁶⁶ Devon deleted commas after "prefer" and "necessary" by hand.

²¹⁶⁷ Devon inserted period by hand.

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²¹⁶⁹ Devon inserted "280" at the top of the page by hand.

behind it and not a negative one.

(571-2) He has no banners to unfurl, so sure is he that the eternal truths can take care of themselves. Men and movements can try to destroy the belief in them,²¹⁷⁰ but given enough time it will reappear.

(571-3) He cannot keep his outlook limited to the area of one sect, [be]²¹⁷¹ it quite small or quite large.

(571-4) So we find the Christian bishop of Ptolemais, Synesius, writing: "I will always be a philosopher with myself, but I must be a priest with the people."

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573²¹⁷³

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(573-1) If he is to take on the label of philosopher,²¹⁷⁴ he will try to bear his troubles with fortitude and endeavour to keep hold of the great eternal truths in support of it.

(573-2) Full knowledge of the Truth can be sudden or slow: the first way is through knowledge, the second through devotion and meditation.

(573-3) If a man is to rise to the philosophic insight,²¹⁷⁵ he will find it through intellect and feeling, intelligence and intuition, mystical experience and deep penetration into consciousness –²¹⁷⁶ his own and the world's.

(573-4) He is a philosopher who not only discovers and knows truths but also feels them at the same time.

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575²¹⁷⁸

²¹⁷⁰ TJS in 1980 inserted comma by hand.

²¹⁷¹ TJS in 1980 changed "but" to "be" by hand.

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²¹⁷³ Devon inserted "281" at the top of the page by hand.

²¹⁷⁴ Devon inserted comma by hand.

²¹⁷⁵ Devon inserted comma by hand.

²¹⁷⁶ Devon changed comma to dash by hand.

²¹⁷⁷ Blank page

(575-1) What a difference between the creative-minded,²¹⁷⁹ truly original philosopher and the parrot-like²¹⁸⁰ commentative inheritors of philosophy as a branch of their native traditional religion.

(575-2) The Stoic whose highest lights are his ethical principles may attain cold neutral peace. The philosopher, who lives by trans-egoic awareness, finds a gracious tranquillity.

(575-3) The love for all humanity which many a religionist professes to feel would not need much testing to find out the shallowness of its reality. The saint possessed by his higher self may, perhaps, out of excessive kindness,²¹⁸¹ be able to give it to the undesirable and the disgusting types. But the more impersonal philosopher has a wide good will, which is not the same as love.

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(577-1) The philosopher is a religious devotee inasmuch as he finds the Real sacred and holy. He is a respecter of science, one who tests theory against fact, belief against observation. He is a lover of aesthetic beauty, seeking its higher forms in poetry, music and other arts. He is a metaphysician, transcending materialism by responding to intuitive intelligence.

(577-2) Enlightenment, philosophically found,²¹⁸⁴ is both an experience and an understanding.²¹⁸⁵

(577-3) The support of the universe will be his.

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²¹⁷⁸ Devon inserted "282" at the top of the page by hand.

²¹⁷⁹ Devon inserted a hyphen in and a comma after "creative-minded" by hand.

²¹⁸⁰ Devon inserted a hyphen in "parrot-like" by hand.

²¹⁸¹ Vic Mansfield inserted all commas in this sentence by hand.

²¹⁸² Blank page

²¹⁸³ Devon inserted "283" at the top of the page by hand.

²¹⁸⁴ TJS in 1980 inserted comma by hand.

²¹⁸⁵ TJS in 1980 inserted period by hand.

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NEW XXI: Mentalism ... Old x: Mentalism

579²¹⁸⁷

XXI

(579-1) Mind is the great mystery, so little known by the glib expounders of psychology who flounder within [and never transcend]²¹⁸⁸ the ego-bubbles thrown up to its surface.

(579-2) Put in the shortest way, mentalism is the teaching that all human experience is mental experience. But [this truth]²¹⁸⁹ does not come by itself to the uninstructed.

(579-3) Mentalism is not so foolish as to deny the existence of our familiar world, the one we daily experience; it does deny that it is experienced independently of the mind or externally to the mind.

(579-4) How can you have movement without space? But if space is in the mind,²¹⁹⁰ so must movement be there too.

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581²¹⁹²

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(581-1) No thought exists by itself,²¹⁹³ for all thoughts must exist in someone's mind.

(581-2) Such a claim is too large to be made without providing sufficient evidence and without offering sufficient support.

(581-3) A special kind of patience is needed to gain a correct understanding of mentalism. The key idea that the world's existence (including our own since we too are

²¹⁸⁷ Devon inserted "284" at the top of the page by hand.

²¹⁸⁸ TJS in 1980 moved "and never transcend them" from after "surface" and then deleted "them" by hand.

²¹⁸⁹ TJS in 1980 changed "it" to "this truth" by hand.

²¹⁹⁰ TJS in 1980 inserted comma by hand.

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²¹⁹² Devon inserted "285" at the top of the page by hand.

²¹⁹³ TJS in 1980 inserted comma by hand.

a part of it)²¹⁹⁴ is in the end a mental one, can be set down in a single sentence. But the clear and full grasp of all its implications could absorb the larger fraction of a lifetime for many persons, [or]²¹⁹⁵ a few months only for others.

(581-4) How can a man of ordinary experience and average capacity be expected to believe that there is nothing material?

582²¹⁹⁶

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583²¹⁹⁷

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(583-1) It is easy to misunderstand mentalism as including,²¹⁹⁸ or even being nothing else than, "solipsism."²¹⁹⁹

(583-2)²²⁰⁰ Denis Diderot, although himself a staunch materialist, had to confess that idealism "is the most difficult to oppose" (because) "we never get outside ourselves." There was an English lawyer who offered a large prize of [£100]²²⁰¹ to anyone who could successfully refute the tenets of idealism.²²⁰² But the prize was never won, because no one was able to provide a satisfactory refutation. Mentalism includes most of idealism²²⁰³ but goes farther and explains more.

(583-3) It is not easy to perceive the truth of mentalism: if it were,²²⁰⁴ religion would not have been needed nor mysticism practised. Thought and feeling must struggle with themselves, and suffer, before illusion is shifted out of the way.

584²²⁰⁵

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585²²⁰⁶

²¹⁹⁴ TJS in 1980 changed commas to parentheses by hand.

²¹⁹⁵ TJS in 1980 changed "but" to "or" by hand.

²¹⁹⁶ Blank page

²¹⁹⁷ Devon inserted "286" at the top of the page by hand.

²¹⁹⁸ Devon inserted comma by hand.

²¹⁹⁹ Devon inserted quotation marks and period by hand.

²²⁰⁰ Devon deleted para number "X" by hand.

²²⁰¹ Devon circled "\$100" and inserted "?£" in the left margin by hand. We made the change.

²²⁰² Devon changed "Idealism" to "idealism" by hand.

²²⁰³ Devon changed "Idealism" to "idealism" by hand.

²²⁰⁴ Devon inserted comma by hand.

²²⁰⁵ Blank page

(585-1) Many who tried to understand mentalism have complained that they could not do so. Such an intellectual failure is understandable. The old thought-habits need a total reconstruction. The new ones, bringing in new ideas, must be learned until acceptable and [then]²²⁰⁷ practised patiently.

(585-2) It is hard to find a ready answer to the claim of mentalism.

(585-3) The materialist of a scientific turn of mind may be most careful about his facts and yet arrive at erroneous conclusions. Why? Because his facts are incomplete.

(585-4) In their haste to assert that mind [is only a function of brain-flesh]²²⁰⁸ they use the very mind whose existence,²²⁰⁹ unnoticed and overlooked, makes their assertion possible.

586²²¹⁰

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587²²¹¹

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(587-1) Consciousness is self-sufficient: it can hold everything within its own being. Consequently we never get outside it;²²¹² whenever we are aware of physical things, even of the physical bodies, we are actually aware of them mentally.

(587-2) The brain is physical – material, if you wish –²²¹³ but the mind, the private consciousness,²²¹⁴ is not. Most scientists, psychologists and psychoanalysts would not agree with this statement,²²¹⁵ but the far-seeing ones would. The dispute can be solved only in two ways: having one's own personal experience of mind-in-itself, apart from brain, or awaiting the discovery of new,²²¹⁶ further extra-sensory phenomena.²²¹⁷

²²⁰⁶ Devon inserted "287" at the top of the page by hand.

²²⁰⁷ TJS in 1980 inserted "then" by hand.

²²⁰⁸ PB himself changed "are not separate" to "is only a function of brain-flesh" by hand.

²²⁰⁹ PB himself inserted comma by hand.

²²¹⁰ Blank page

²²¹¹ Devon inserted "288" at the top of the page by hand.

²²¹² Devon changed colon to semicolon by hand.

²²¹³ Devon changed commas to dashes by hand.

²²¹⁴ Devon inserted comma by hand.

²²¹⁵ Devon inserted comma by hand.

²²¹⁶ Devon inserted comma by hand.

²²¹⁷ Devon inserted period by hand.

(587-3) Two things which are totally different from one another, quite unrelated, cannot work together or affect each other. This is mentalism's case.

(587-4) If the promulgators and teachers of mentalism [meet with incredulity,]²²¹⁸ its students and disciples [meet with laughter.]²²¹⁹

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589²²²¹

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(589-1) Holding this firm faith in the mentalist revelation is his own affair, unarguable with, and unbetrayable to, the scornful materialists.

(589-2) Great Greek thinkers discussed whether brain and mind were two separate things or only one. But the greatest of them (like Plato) knew the mentalist truth.

(589-3) All is opening really means all is mental,²²²² i.e. a thought.

(589-4) A medical scientist declared himself opposed to any association of physiology with psychology. It would only harm both, he believed. He said that no one knows the link between consciousness and matter. This statement is quite reasonable for anyone, materialist or religionist. Only the mentalist can solve the problem.

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591²²²⁴

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(591-1) We limit ourselves unnecessarily if we believe in materialism alone.

²²¹⁸ PB himself deleted "are" after "mentalism" and inserted "meet with incredulity," in the blank space left by the original typist (indicating that the typist couldn't read his writing).

²²¹⁹ PB himself deleted "are" after "disciples" and inserted "meet with laughter." in the blank space left by the original typist (indicating that the typist couldn't read his writing).

²²²⁰ Blank page

²²²¹ Devon inserted "289" at the top of the page by hand.

²²²² Devon inserted comma by hand.

²²²³ Blank page

²²²⁴ Devon inserted "290" at the top of the page by hand.

(591-2) If you believe that the world of material things is outside you, that matter is a separate and solid entity, experience will confirm your belief. You will be a materialist, no matter how pious your life. If, however, by profound thought, deep meditation, and other preliminaries,²²²⁵ you have removed some of the obstacles which surround and entrap most people, then you may be more likely to let light dawn within you. You may get the shattering experience of the mentalist revelation: many²²²⁶ many discoveries will [then]²²²⁷ be made. You will discover that the world is a form taken by consciousness. You will learn the meaning of the VOID.

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593²²²⁹

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(593-1) The fact is that the mere awakening to the truth of mentalism is itself a joyous event,²²³⁰ while the final realisation of it establishes him in a great calm and a decisive insight. It will set him free from leaning on outside supports, on books, however sacred, [or]²²³¹ men, however respected –²²³² if life and development have not already done so.

(593-2) Mentalism is the first and best way of breaking through the glamour which the world's materiality throws over most people. The Real is hidden from them. Consciousness is then supposed to be a property belonging to a lump of matter. This upside-down assumption is a false piece of knowledge. It must be dropped from possession, from held faith and reasoned conclusion – and each person must do this for himself: no other can take his place – not even a guru –²²³³ or the illusion will return.

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595²²³⁵

²²²⁵ Devon inserted commas after "If," "however," "meditation," and "preliminaries" by hand.

²²²⁶ Devon changed "Many" to "many" by hand.

²²²⁷ Devon inserted "then" by hand.

²²²⁸ Blank page

²²²⁹ Devon inserted "291" at the top of the page by hand.

²²³⁰ Devon inserted comma by hand.

²²³¹ Devon changed "and" to "or" by hand.

²²³² Devon changed comma to dash by hand.

²²³³ Devon changed commas to dashes by hand.

²²³⁴ Blank page

²²³⁵ Devon inserted "292" at the top of the page by hand.

(595-1) The Oriental notion that escape from life is escape from bondage is an opinion which [admittedly]²²³⁶ has its point,²²³⁷ but is not cared for in the mentalist outlook. Instead, a divine order, a meaning-purpose,²²³⁸ [replaces]²²³⁹ it.

(595-2) What even he can not deny is the consciousness within himself. This, if he only knew, is part of the Universal Consciousness.

596²²⁴⁰

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NEW XXII: Inspiration and the Overself ... Old i: Art and Inspiration & xii: The Overself

597²²⁴¹

XXII

(597-1) The unfoldment of intuitive action, intuitive thinking, and intuitive feeling means that the Overself and the personality are then in accord and working together. The little circle of the ego then lies within the larger circle of the Overself, in harmony and in cooperation. It does not matter then [whether]²²⁴² a man lives as a monk or as a [householder, whether]²²⁴³ he is engaged in the [world's]²²⁴⁴ activity, or whether he is in retirement. Of course, such a condition is not attained without a full and deep transformation of the man. It is necessary to point out that the mere removal of thoughts by itself is not enough and could only give an illusory illumination and the kind of peace which one feels

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599²²⁴⁶

²²³⁶ Devon moved "admittedly" from after "point" by hand.

²²³⁷ Devon inserted comma by hand.

²²³⁸ Devon inserted commas after "Instead" and "meaning-purpose" by hand.

²²³⁹ Devon changed "replace" to "replaces" by hand.

²²⁴⁰ Blank page

²²⁴¹ Devon inserted "293" and "C" at the top of the page by hand.

²²⁴² TJS in 1980 deleted "in that case" before "whether" by hand.

²²⁴³ Vic Mansfield changed "householder. Whether" to "householder, whether" by hand.

²²⁴⁴ TJS in 1980 changed "world" to "world's" by hand.

²²⁴⁵ Blank page

(continued from the previous page) after a dreamless sleep – passive, but not positive. There are various [tricks, some]²²⁴⁷ of a hypnotic nature, whereby thoughts can be kept out of the mind and an apparent stillness obtained;²²⁴⁸ but the meditator who only uses these tricks and nothing more deceives himself. He might as well go to sleep and then wake up. The spiritual value is about the same,²²⁴⁹ while the psychological value is definitely adverse to him. He will then be in danger of becoming a dreamer with a dulled mind.

600²²⁵⁰

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601²²⁵¹

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(601-1) There is the feeling of being led, but not the ability to see where, and to what, one is being led.

(601-2) We may have the intuitive assurance that this higher power does exist even when we have no personal experience of it and no direct knowledge of its nature.

(601-3) But then they see it without knowing it, just as I may see a stranger but do not know [him.]²²⁵²

(601-4) Feeling is as much a part of true insight into the Real as knowing. It gives life to the end result. It is evoked by enlightened writings [and]²²⁵³ inspired art works. Thinking may not rightly claim overlordship here, but intuition, [the]²²⁵⁴ silent voice of the Overself, may do so.

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²²⁴⁶ Devon inserted "294" and "C" at the top of the page by hand.

²²⁴⁷ Devon changed "tricks. Some" to "tricks, some" by hand.

²²⁴⁸ Devon inserted semicolon by hand.

²²⁴⁹ Devon inserted all commas in this para by hand.

²²⁵⁰ Blank page

²²⁵¹ Devon inserted "295" at the top of the page by hand.

²²⁵² Devon deleted "- he is only a spectata _____ only" after "him" and inserted period by hand.

²²⁵³ Devon changed comma to "and" by hand.

²²⁵⁴ Devon inserted "the" by hand.

²²⁵⁵ Blank page

(603-1) He feels as if he were a total stranger to himself.

(603-2) If his own scepticism, sensualism, or materialism,²²⁵⁷ do not offer too hard a resistance, the intuition which is working its way to formulation, expression and understanding may finally gain acceptance. This opens a new cycle for him.

(603-3) If only he heeds its intuitive message, the higher self will not fail him. He will make his way to true balanced sanity and deep inner calm. Without searching for others, knowing that in himself God's representative resides and that this can give the right kind of help, he will depend for self-reliance on an ever-presence.²²⁵⁸

(605-1) Once "tuned in,"²²⁶¹ the longer you can stay with the Overself, the greater the depth penetrated; and this in turn means the more general benefit will be gained, the more creativity will be possible in ideas, in arts,²²⁶² and in intuitions.

(605-2) This experience of the ultimate oneness of all things and of one's own part in that oneness is, of course, well known in mystical experience, especially in [nature]²²⁶³ mysticism but also in some kinds of religious mysticism, and certainly in philosophic mysticism. The first effect is to make one feel that one is not alone, that the universe is behind one and that one does not need to be crushed by anxieties, worries, and fears,²²⁶⁴ all pertaining to the little [self; such]²²⁶⁵ an experience is indeed an excellent counter to

²²⁵⁶ Devon inserted "296" at the top of the page by hand.

²²⁵⁷ Devon inserted commas after "sensualism" and "materialism" by hand.

²²⁵⁸ Devon inserted period by hand.

²²⁵⁹ Blank page

²²⁶⁰ Devon inserted "297" at the top of the page by hand.

²²⁶¹ TJS in 1980 inserted comma by hand.

²²⁶² TJS in 1980 inserted comma by hand.

²²⁶³ TJS in 1980 deleted "(?)" after "nature" by hand. TJS in 1980 changed "in" before "nature" to "into" by hand but then changed it back to "in."

²²⁶⁴ TJS in 1980 inserted all commas in this para by hand.

²²⁶⁵ TJS in 1980 changed "self. Such" to "self; such" by hand.

them.²²⁶⁶

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607²²⁶⁸

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(607-1) The value of letting oneself pass this point can hardly be overestimated, even though it be done only during the limited sessions of meditation or the casual periods of unexpected visitations. For from them peace, wisdom, sanity can be emanated. At this point there is the mysterious division between human normal meditation and divine contemplation, between discursive thinking and its dissolution as the Divine Self²²⁶⁹ takes over, between mental concentration and release into still,²²⁷⁰ timeless being, between imagery and pure Consciousness.

(607-2) With this growing feeling for spirituality may come, in some cases,²²⁷¹ a new feeling for refinement, an aesthetic appreciation of the [beautiful;]²²⁷² in others,²²⁷³ it may be some virtue or quality which reflects the sensibility or inspiration.

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609²²⁷⁵

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(609-1) Although no act of thinking can take hold of That which is utterly beyond thinking – for it is the holy of holies –²²⁷⁶ he may, by pushing attention deeply enough,²²⁷⁷ stand as Moses stood and [view]²²⁷⁸ the Promised Land as from afar. Or, by being still, in body and in mind, he may do the same. This effect is called a Glimpse.

²²⁶⁶ TJS in 1980 inserted period by hand.

²²⁶⁷ Blank page

²²⁶⁸ Devon inserted “298” at the top of the page by hand.

²²⁶⁹ Devon changed “divine self” to “Divine Self” by hand.

²²⁷⁰ Devon inserted comma by hand.

²²⁷¹ Devon inserted commas after “come” and “cases” by hand.

²²⁷² Devon changed “beautiful but” to “beautiful;” by hand.

²²⁷³ Devon inserted comma by hand.

²²⁷⁴ Blank page

²²⁷⁵ Devon inserted “299” at the top of the page by hand.

²²⁷⁶ Devon changed commas to dashes by hand.

²²⁷⁷ Devon inserted both commas in this sentence by hand.

²²⁷⁸ Devon changed “viewed” to “view” by hand.

But if the Grace is to wrap itself around him and end his quest then... alas! I may write no more. Why is the pen stopped? Because for each person the answer is different, personal, and to be given by God alone,²²⁷⁹ for He is the real giver, not another man.

(609-2) Mystic experience is not to be decried. It's good but too fleeting; it is not enough because [it is]²²⁸⁰ not enduring. Experience becomes precious when it is settled, established, lasting.

(609-3) It could be said that the innermost essence of a man, be it his heart or his mind,²²⁸¹ is the Overself.

610²²⁸²
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611²²⁸³
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(611-1) Sometimes the Overself does its recondite work in the arid desolation of "the soul's dark night"²²⁸⁴ but sometimes in the rapturous awakening to the new life of spring.

(611-2) Put it into words as much as you can, this "Touch of the Untouch," but you will get nothing that is anything more than a whispered hint, a vague clue.

(611-3) It is a power which affects him in a strange way. At one and at the same time it isolates him from his fellow men, yet unites him with them as well. Isolated because this functioning on a higher level of consciousness makes him feel like some strange visitor from outer space, just arrived on our ancient planet. But he can enjoy the sense of Being whether isolated or surrounded [by others.]²²⁸⁵

(611-4) At this stage he feels its presence as being very active and very real: he is not alone.

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²²⁷⁹ Devon inserted comma by hand.

²²⁸⁰ Devon inserted "it is" by hand.

²²⁸¹ Devon inserted commas by hand.

²²⁸² Blank page

²²⁸³ Devon inserted "300" at the top of the page by hand.

²²⁸⁴ Devon inserted quotation marks by hand.

²²⁸⁵ Devon inserted "by others." by hand.

²²⁸⁶ Blank page

(613-1) Is it something to be greeted with hushed reverence?

(613-2) There is the personal self within me. There is the impersonal Self or Overself also within me. We can react wrongly through [the]²²⁸⁸ ego's limited outlook ⁻²²⁸⁹ or recognise [the]²²⁹⁰ Overself.

(613-3) There is more within him of the good than a man suspects, even though experience may make him believe otherwise. But it lies in a deeper layer, hence it needs [a]²²⁹¹ longer time to bring it up.

(613-4) [Our]²²⁹² real Self is not in movement or change, nor form. We have to identify with this unseen Self.

(613-5) Each man must want and will his own entry to communion with the higher power.

(615-1) Whatever the body's posture,²²⁹⁵ I can and must learn to surrender to [the]²²⁹⁶ Overself in that posture. Surrender must not be confined to sitting straight up alone,²²⁹⁷ like the yogis.

(615-2) All thinking keeps a man's awareness out of the Overself. That is why even thinking about the Overself merely produces another thought. Only in the case of the

²²⁸⁷ Devon inserted "301" at the top of the page by hand.

²²⁸⁸ Devon inserted "the" by hand.

²²⁸⁹ Devon inserted dash by hand.

²²⁹⁰ Devon inserted "the" by hand.

²²⁹¹ Devon inserted "a" by hand.

²²⁹² Devon deleted "2." before "Our" by hand.

²²⁹³ Blank page

²²⁹⁴ Devon inserted "302" at the top of the page by hand.

²²⁹⁵ Devon inserted comma by hand.

²²⁹⁶ Devon inserted "the" by hand.

²²⁹⁷ Devon inserted comma by hand.

sage who has established himself in the Overself,²²⁹⁸ is thinking no barrier at [all. In this case, thinking]²²⁹⁹ may co-exist with the larger awareness. So it is not enough to be a good [thinker; one]²³⁰⁰ also has to learn how to be a good non-thinker. Of course,²³⁰¹ the way to do this is through the practice of meditation.

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617²³⁰³
XXII

(617-1) What a man sees and thinks is only an awareness gleaned by the shallower part of himself. There is his deeper being – indeed,²³⁰⁴ the term “part” is quite inapplicable here – his real essence, the greater Consciousness from which thoughts and emotions emerge for their limited lives. To find and know this is a duty to which he must one day come.

(617-2) If²³⁰⁵ men would, or could, believe that with every breath they are acting in concert with the cosmic rhythm, that in clinging to the self they are actually sharing the divine presence!²³⁰⁶

(617-3) “My Emanation far within/ Weeps incessantly for my sin.” How wrong was William Blake when he wrote these lines!

618²³⁰⁷
XXII

619²³⁰⁸
XXII

(619-1) At this point he needs to understand what is happening, if opportunity is not to

²²⁹⁸ TJS in 1980 inserted comma by hand.

²²⁹⁹ TJS in 1980 changed “all and” to “all. In this case, thinking” by hand.

²³⁰⁰ TJS in 1980 changed “thinker. One” to “thinker; one” by hand.

²³⁰¹ TJS in 1980 inserted comma by hand.

²³⁰² Blank page

²³⁰³ Devon inserted “303” at the top of the page by hand.

²³⁰⁴ Devon inserted comma by hand.

²³⁰⁵ Devon inserted editorial comment “meaning unclear” in the right margin next to this para by hand.

²³⁰⁶ Devon changed period to exclamation point by hand.

²³⁰⁷ Blank page

²³⁰⁸ Devon inserted “304” at the top of the page by hand.

be missed. The Overself is beckoning him.

(619-2) The spirit exists in us all.²³⁰⁹

(619-3) The fact is that all actual enlightenment is self-enlightenment; it is given to a man by himself, that is,²³¹⁰ by his own best self. It is generally brief,²³¹¹ but enough to provide a glimpse of that self and a touch of its revelatory energy.

(619-4) They are “glimpses of the eternal” and “peeps into timelessness,” a development which we could not get as animals but only as humans. It is then only that man, interwoven with the World-Mind, deep in holy happy adoration, is sure.

620²³¹²

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621²³¹³

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(621-1) Tantric Kashmir i.e. How [a]²³¹⁴ glimpse may come:

1. Between two breaths, as then [the]²³¹⁵ small self vanishes, [the]²³¹⁶ universal pause taking over.
2. Imagine [the]²³¹⁷ divine Self's light moving up spine.
3. Mind's attention between eyebrows, without thoughts.
4. Let external beauty melt within you or let any point in space or on [a]²³¹⁸ wall dissolve.
5. When everything external dissolves into you, then your wish for another comes true.
6. Meditate with face covered by hands.
- 6a. or with fingers touching eyeballs very lightly.
7. Concentrate continuously on [the]²³¹⁹ sound of waterfall, or similar [sounds.]²³²⁰

²³⁰⁹ Devon inserted period by hand.

²³¹⁰ Devon inserted comma by hand.

²³¹¹ Devon inserted comma by hand.

²³¹² Blank page

²³¹³ Devon inserted “305” and “C” at the top of the page by hand.

²³¹⁴ Devon inserted “a” by hand.

²³¹⁵ Devon inserted “the” by hand.

²³¹⁶ Devon inserted “the” by hand.

²³¹⁷ Devon inserted “the” by hand.

²³¹⁸ Devon inserted “a” by hand.

²³¹⁹ TJS in 1980 inserted “the” by hand.

²³²⁰ TJS in 1980 inserted “sounds” by hand.

8. Intone A-U-M slowly and move with the sound into harmony of soundlessness.
9. Bring mindstuff below in your heart.
10. Consider your form as space.
11. Saturate body with cosmic being.
12. Bring senses into heart.
13. Never mind thoughts, keep in the centre.
14. In worldly activity, keep attentive between breaths.
15. Concentrate on withdrawing into heart when going to sleep and thus direct dreams.
16. See all things converging into your being.
17. When eating or drinking, become the taste of the food, or become the eating.
18. Abide in a place endlessly spacious, clear of habitations and hills, then undo mind's pressures.

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623²³²²
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- (continued from the previous page) 19. Whatever kind of satisfaction is enjoyed, actualise this (ever-living presence).²³²³
20. Just before falling into sleep, being is revealed.
 21. See as if for first time a beautiful person or an object.
 22. Let yourself swing in slowing invisible circles and thus experience.
 23. Close eyes, find blackness. Open eyes, see blackness. So faults disappear.
 24. Just as you have impulse to do something, stop.
 25. When some desire comes, consider it, then suddenly quit it.
 - 26.²³²⁴ Realise; feel your form as made of consciousness.
 27. When exhausted physically, drop to the ground, be whole.
 28. Both enlightened and unenlightened persons perceive objects, but former remain in subjective mood, not lost in thing.
 29. When hearing ultimate teaching imparted, keep eyes still, unblinking, thus become free.
 30. Contract rectum, withdraw inwards.
 31. Nothing else exists than this consciousness.
 32. Enter space, supportless, eternal, still.

²³²¹ Blank page

²³²² Devon inserted "306" and "C" at the top of the page by hand.

²³²³ Devon inserted period by hand.

²³²⁴ Devon corrected numbers 26 through 33 by hand.

33. This consciousness is the guru, be this one.
FINIS

624²³²⁵
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625²³²⁶
XXII

(625-1) A glimmering of what it means to see with the intelligence that there is a Higher Power and that it plays a role in human affairs not less than in the universe's, comes to him.

(625-2) With these moments he has the most beautiful experience in life.²³²⁷

(625-3) The radiant ethereal glimpse has soon gone and the harsh world has soon closed in again upon him.

(625-4) He is indeed a contented man while those moments last.

(625-5) To call it an eternal moment may loosely describe it,²³²⁸ but to call it timelessness does so more accurately.²³²⁹

(625-6) He may, if he wishes,²³³⁰ look upon the glimpse as a reward for all his seeking and striving.

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627²³³²
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(627-1) It is not by any kind of privilege that anyone obtains the glimpse but by preparation and equilibration, with some amount of purification. To equilibrate is to calm feelings as and when necessary and render them deeper, exquisitely delicate.

²³²⁵ Blank page

²³²⁶ Devon inserted "307" at the top of the page by hand.

²³²⁷ Devon inserted period by hand.

²³²⁸ Devon inserted comma by hand.

²³²⁹ Devon changed question mark to period by hand.

²³³⁰ Devon inserted commas by hand.

²³³¹ Blank page

²³³² Devon inserted "308" at the top of the page by hand.

(627-2) The mystic or yogi who seeks entry into the divine presence may possibly succeed in doing so. For a while his state is completely changed, transcended, heightened. But after all he is not God; he is a human still and he falls back to the old awareness. The glimpse goes: he is once again what he was,²³³³ yet with a difference. The experience can be, is, remembered, and may even possibly return. Moreover some kind of a residue is left behind, subtle, not easy to measure or describe,²³³⁴ yet appearing in briefly felt and beautifully scented moments.

Is this glimpse the highest anyone may dare to hope for? Let it be said frankly that in his present condition and situation a greater attainment for the human being is uncommon – yet it happens.

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629²³³⁶

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(629-1) Even if the glimpse [never recurs]²³³⁷ during a man's lifetime,²³³⁸ it has given him the knowledge that a higher state of being is possible and that a higher significance hides behind his life.

(629-2)²³³⁹ My excerpts on glimpses from Zen Flesh, {Zen Bones}²³⁴⁰ were ascribed to 3 sources, all pre-Christian tantric:²³⁴¹

1. Vijnana²³⁴² Bhairava Tantra
2. Sochanda²³⁴³ Tantra
3. Malini Vijaya Tantra²³⁴⁴

²³³³ Devon inserted comma by hand.

²³³⁴ Devon inserted comma by hand.

²³³⁵ Blank page

²³³⁶ Devon inserted "309" at the top of the page by hand.

²³³⁷ Devon changed "does never recur" to "never recurs" by hand.

²³³⁸ Devon inserted comma by hand.

²³³⁹ Devon inserted "see Note #7" in the right margin beside this para by hand.

²³⁴⁰ We changed "Zen Flesh" to "Zen Flesh, Zen Bones," which is the complete title of the book by Paul Reps published in 1957.

²³⁴¹ "tantrik" in the original

²³⁴² "Vidhyān" in the original = a Pali typo; usually called the Vijnāna Bhairava Tantra. – TJS 2020

²³⁴³ There is no such Tantra that I'm aware of except for this quote. However, the Svachchanda Tantra does exist and is significant. – TJS 2020

²³⁴⁴ Properly Mālinīvijaya Uttaratantra

NEW XXIII: Advanced Contemplation ... Old iii: Meditation & xvii: Way to Overself

(631-1)²³⁴⁷ It is easy to see why the Short Path is so attractive to so many people. Why cultivate the virtues one by one, or the qualities one at a time? Why plod through them in all their varied details? Why engage in extreme effort and undergo patient discipline? Why weary yourself,²³⁴⁸ labouring after what is so hard to obtain on the Long Path, when here is a way whereby they will come of themselves, springing spontaneously and almost unbidden into existence, easily and naturally?

(631-2) The movement from slow growth to sudden realisation is noteworthy.

(631-3) Are we to reject the plain statements of these enlightened men? [That is, statements of the] Short Path, [that] you are divine.²³⁴⁹ Do we know more and better about divine things than they do? Why can we not accept the idea that they describe not a theory but a discovery?

(633-1) The divine is actually within us and has been there all [along - if]²³⁵² we set out to gain knowledge of it. What then really happens should we succeed in doing so?²³⁵³ A recognition and a remembrance! Why then all this fuss of studies and practices,

²³⁴⁵ Blank page

²³⁴⁶ Devon inserted "310" at the top of the page by hand.

²³⁴⁷ Devon deleted para number "XVII" by hand.

²³⁴⁸ Devon inserted comma by hand.

²³⁴⁹ TJS in 1980 changed "(short path, you are divine)" to "That is, statements of the short path, that you are divine." by hand.

²³⁵⁰ Blank page

²³⁵¹ Devon inserted "311" at the top of the page by hand.

²³⁵² Devon changed "along. If" to "along - if" by hand.

²³⁵³ Devon changed period to question mark by hand.

exercises and meditations, flocking to gurus and labouring at self-improvements? Is it not enough to be our own teachers and to remember our own long-held wisdom?

(633-2) If you identify with the little ego alone, you may believe and feel that you have to solve your problems alone. In that case, the burden will be heavier than it need be. But if you recognise that this planet has its own governor,²³⁵⁴ the World-Mind, you need not feel forlorn, since you are included in the world.

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635²³⁵⁶
XXIII

(635-1) Your reaction to events and persons depends on your recognition of [the]²³⁵⁷ Overself. If you see only [the]²³⁵⁸ little ego, and fail to see the Overself,²³⁵⁹ there will be a negative reaction. Both are within you.

(635-2) Eliminate religious comforts, imaginations and illusions from inner life. [They are]²³⁶⁰ escapes for our weakness –²³⁶¹ lower levels masquerading to remain outside God while pretending to be inside [God. Suspend]²³⁶² all thinking.²³⁶³

(635-3) By reorienting thought towards [the]²³⁶⁴ Overself, forgetfulness sets in for the little self;²³⁶⁵ the measure of one is the measure of the other.

(635-4) When he has gone around the circle of his failings and wrongdoings a sufficient number of times, let him consider seriously whether the Short Path should not now be conjoined with, or replace altogether, the Long one.

636²³⁶⁶

²³⁵⁴ Devon changed "Governor" to "governor" by hand.

²³⁵⁵ Blank page

²³⁵⁶ Devon inserted "312" at the top of the page by hand.

²³⁵⁷ Devon inserted "the" by hand.

²³⁵⁸ Devon inserted "the" by hand.

²³⁵⁹ Devon inserted both commas by hand.

²³⁶⁰ Devon changed dash to "They are" by hand.

²³⁶¹ Devon inserted dash by hand.

²³⁶² Devon changed "God, suspend" to "God. Suspend" by hand.

²³⁶³ Devon inserted period by hand.

²³⁶⁴ Devon changed "toward" to "towards" and inserted "the" by hand.

²³⁶⁵ Devon changed colon to semicolon by hand.

²³⁶⁶ Blank page

(637-1) The man who seeks his soul or his God or his truth with such thirst, and for so long,²³⁶⁸ could find it if he stops, waits patiently, looks deeply within and lets it appear of its own accord. For he, the seeker, is its concern.

(637-2) Accept [the]²³⁶⁹ historic fact that you had these experiences and glimpses – dozens of them – which revealed the Soul. What of worth life has given still stays in the mind, can still be recalled and be found there again.

(637-3) It is the disentanglement of consciousness from its own projections, [from]²³⁷⁰ its thoughts of every kind, which is the final and first work of a would-be philosopher. [Consciousness]²³⁷¹ is then in its pure unconditioned being.²³⁷²

(637-4)²³⁷³ Follow this invisible thread of tender holy feeling, keep attention close to it, do not let other things distract or bring you away from it. For at its end is entry into Awareness.

(639-1) Balance the “As if I am enlightened” exercise:

Counter by “As if the Divine mothers were present” –²³⁷⁶ whenever I speak to others, whatever I do, alone or in society, it notes and judges my speed and action. In the first example I am alone always; but in the second I am not, there is the Other.²³⁷⁷ The idea is not so much that it notes and judges our actions as that we are in a holy

²³⁶⁷ Devon inserted “313” at the top of the page by hand.

²³⁶⁸ Devon inserted commas after “thirst” and “long” by hand.

²³⁶⁹ Devon inserted “the” by hand.

²³⁷⁰ Devon inserted “from” by hand.

²³⁷¹ Devon changed “It” to “Consciousness” by hand.

²³⁷² Devon inserted period by hand.

²³⁷³ Devon deleted para number “III” by hand.

²³⁷⁴ Blank page

²³⁷⁵ Devon inserted “314” at the top of the page by hand.

²³⁷⁶ Devon moved end quotation mark from after “mothers” and inserted dash by hand.

²³⁷⁷ Devon changed “other” to “Other” by hand.

presence.

(639-2) To play the role of an observer of life, his own life, is to assist the process of inwardly detaching himself from it. And the field of observation must include the mental events, the thought-happenings, also. For mentalism shows that they are really one world. In the end everything belonging to experience belongs to mental experience.

(639-3) The establishment of a regular evening ritual of mental quiet at the advanced level will be easy, pleasant and successful. For the arduous struggles of a beginner are²³⁷⁸ absent, the up-and-down moods or vacillations of an elementary level have vanished.

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(641-1) Each day he should take time out of his other preoccupations to wrap himself in a certain high mood, an exalting reverie.

(641-2) Do not let the mind occupy itself with any thoughts whenever there is no actual matter needing attention.

(641-3) The proper physical pose for one who wishes to learn from a master or his Overself is with hands folded, legs crossed, say the ancient Orientals. The proper mental pose is to hold the consciousness like an empty glass and wait for [an]²³⁸¹ inpouring of the spirit.

- (641-4) 1. Do all meditation and work with open eyes, with the Buddhic smile.
2. Keep attention inside on the No-thought state and refrain from unnecessary talk.
3. When residual impressions from the last incarnation come in,²³⁸² ignore them.
4. Kill out the mind. Be free from its activity. Stay in the Void.

642²³⁸³

²³⁷⁸ Devon changed "struggler of a beginner are" to "struggle of a beginner is" by hand; we think "struggler" was a typo of "struggles" in which case "are" is correct.

²³⁷⁹ Blank page

²³⁸⁰ Devon inserted "315" at the top of the page by hand.

²³⁸¹ Devon inserted "an" by hand.

²³⁸² Devon inserted comma by hand.

²³⁸³ Blank page

(643-1) How often, when in meditation or in reflection, he seems to be on the verge of a clue which would supply the much-sought lift to a higher plane –²³⁸⁵ but he gets no farther.

(643-2) [[Referring to] non-dual experience,] Mahadevan [said] in [a] letter:] “All that one can do is to prepare oneself to be ready to receive when the time comes.”²³⁸⁶

(643-3) In the ultimate phase of meditation, he has mastered the art, finished his work, and relaxed completely. He is quite inactive, quite still in both body and mind, doing nothing. For now he is at his best level of consciousness – the holiest, calmest, widest one.

(643-4) He needs to be inwardly attentive to an extraordinary degree, letting all else go – affairs, interests, enjoyments.

(645-1) When meditation deepens into contemplation, the man penetrates the still centre of his being and there finds the best part of himself –²³⁸⁹ the Overself.

(645-2) As he retreats from all the outer phases of experience,²³⁹⁰ he comes to something which he can now identify as pure Consciousness.

(645-3) The consciousness of personality fades away in Samadhi but consciousness pure remains.

²³⁸⁴ Devon inserted “316” at the top of the page by hand.

²³⁸⁵ Devon inserted dash by hand.

²³⁸⁶ Devon made a large number of changes to this para by hand. It originally read: “All that one can do is to prepare oneself to be ready to receive when the time comes” Mahadevan (for non-dual experience). in letter.

²³⁸⁷ Blank page

²³⁸⁸ Devon inserted “317” at the top of the page by hand.

²³⁸⁹ Devon changed comma to dash by hand.

²³⁹⁰ Devon inserted comma by hand.

(645-4) It is consciousness almost without content; what there is of the latter being perhaps the point from which all this began and rippled out.

(645-5) Every²³⁹¹ negative thought about others nip at once by a smile to yourself, looking at PB dealing with it.²³⁹²

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(647-1) In the “As If” exercise, the aspirant adopts a new identity, [and]²³⁹⁵ transports himself imaginatively into the awareness of Truth.

(647-2) In this exercise he assumes a new attitude.

(647-3) It is needful to reserve a part of one’s being, consciousness, or thought,²³⁹⁶ for this unique remembrance which is of a value set apart from all others.

(647-4) The “As If” exercise uses the kind of imaginative experience which has some affinity with the aspirant, with his temperament. It cannot be the same for everyone. Each will put into it some pictures created from his own [ideal, but]²³⁹⁷ for all aspirants there will be certain elements shared in common.

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649²³⁹⁹

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(649-1) The act of assuming the position of enlightenment turns his mind more and

²³⁹¹ This is PB instructing himself to observe himself – a practice he called the “Witness”; it is called the Saksin (witness) in Sanskrit and is considered a “short path” exercise. – TJS 2020

²³⁹² Devon wrote “meaning unclear” in the right margin beside this para by hand.

²³⁹³ Blank page

²³⁹⁴ Devon inserted “318” at the top of the page by hand.

²³⁹⁵ TJS in 1980 inserted “and” by hand.

²³⁹⁶ Devon inserted commas after “consciousness” and “thought” by hand.

²³⁹⁷ Devon changed “Ideal. But” to “ideal, but” by hand.

²³⁹⁸ Blank page

²³⁹⁹ Devon inserted “319” at the top of the page by hand.

more that way.

(649-2) What does the faint, half-hidden smile of Buddha tell us? That he came from Nirvana, assured of peace and hope for mankind's inner future.

(649-3) The awareness of what is Real must be found not only in deep meditation, in its trance, but when fully awake.

(649-4) Live in the world but working, enjoying, suffering,²⁴⁰⁰ as if from afar off.

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651²⁴⁰²
XXIII

(651-1) He is wrong to object [that]²⁴⁰³ you can't hold two different thoughts at the same time and that hence you can't remember God and attend to worldly details simultaneously. You can.²⁴⁰⁴ God is not a thought, but an awareness on a higher level.²⁴⁰⁵ Mind does not hold God. Certainly, mind can't have two objects of thought, for they are in duality,²⁴⁰⁶ but they can be held by God's presence. [Only here is the]²⁴⁰⁷ union of subject and object possible. All other thoughts are in duality.

(651-2) While the dualistic division [of]²⁴⁰⁸ subject/object (self and non-self) is practised,²⁴⁰⁹ there is ordinary physical sense-experience. But when consciousness is detached from this division, the real nondualist world as it is,²⁴¹⁰ and not as it is received by ordinary minds, reveals itself. (This can be done by entering the gap between two thoughts.)

652²⁴¹¹

²⁴⁰⁰ Devon inserted all commas in this para by hand.

²⁴⁰¹ Blank page

²⁴⁰² Devon inserted "320" at the top of the page by hand.

²⁴⁰³ Devon inserted "that" by hand.

²⁴⁰⁴ Devon changed colon to period by hand.

²⁴⁰⁵ Devon changed colon to period by hand.

²⁴⁰⁶ Devon inserted all commas in this para by hand.

²⁴⁰⁷ Devon changed "The union of subject and object is only here possible." to "Only here is the union of subject and object possible." by hand.

²⁴⁰⁸ Devon inserted "of" by hand.

²⁴⁰⁹ Devon inserted comma by hand.

²⁴¹⁰ Devon inserted comma by hand.

²⁴¹¹ Blank page

(653-1) What is called Turiya²⁴¹³ or the “4th state”²⁴¹⁴ in Sanskrit, although it is neither waking, dreaming, [nor sleeping,]²⁴¹⁵ is related [however]²⁴¹⁶ to all three as their background. Therefore, before one falls asleep it comes into play. Before one wakes up in the morning it also comes into play. Or before a dream comes to an end and deep sleep supervenes, it comes into play. This is why either the practice of meditation or the brief practice of spiritual remembrance at any of these three natural pause periods takes the fullest advantage of them. This is also why during the interval between two separate thoughts, it comes into play. Thus, throughout a man’s life, he’s comfortably being brought back into touch with his divine Self.²⁴¹⁷ But because his face is turned the other way and he’s looking in the wrong direction,²⁴¹⁸ he never takes advantage and becomes aware of that Self.²⁴¹⁹

(655-1) What [was]²⁴²² named in The Hidden Teaching Beyond Yoga²⁴²³ “The Yoga of the Untouch” [can be]²⁴²⁴ [literally translated as]²⁴²⁵ “The Yoga Which Touches No Object,”²⁴²⁶ meaning – in plain English –²⁴²⁷ the practice of turning attention away from

²⁴¹² Devon inserted “321” at the top of the page by hand.

²⁴¹³ TJS in1980 changed “turyia” to “Turiya” by hand.

²⁴¹⁴ TJS in1980 inserted quotation marks by hand.

²⁴¹⁵ TJS in1980 changed “or sleeping it” to “nor sleeping,” by hand.

²⁴¹⁶ TJS in1980 moved “however” from before “related” by hand.

²⁴¹⁷ TJS in1980 changed “self” to “Self” by hand.

²⁴¹⁸ TJS in1980 inserted all commas in this para by hand.

²⁴¹⁹ TJS in1980 changed “self” to “Self” by hand.

²⁴²⁰ Blank page

²⁴²¹ Devon inserted “322” at the top of the page by hand.

²⁴²² Vic Mansfield inserted “was” by hand.

²⁴²³ Devon changed “HTBI” to “HTBY” by hand; we spelled out the title of PB’s book.

²⁴²⁴ Vic Mansfield inserted “can be” by hand.

²⁴²⁵ Devon changed “(?), literal translated, or more freely is” to “can be literally translated as” by hand.

²⁴²⁶ Devon inserted quotation marks by hand; we changed “which” to “Which” and “no” to “No” per title style.

every thought and image and thing in profound concentration and [being]²⁴²⁸ utterly absorbed in pure Mind. This is a feat which obviously requires prior preparatory training. There is no attempt at self-improvement, self-purification or mind-training here; nor any aspiration, [or longing.]²⁴²⁹ It is a calm movement into the silent universal²⁴³⁰ Mind, without personal aims.

(655-2) This transparent light-world is the source of creation, the cosmic birthplace, the home of dazzling primal energy. Galaxies, universes, suns and planets come forth from here. The revelatory,²⁴³¹ blissful vision of God's Form may happen only once in a lifetime. Beyond it all is God Without Form – the still Void.²⁴³²

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(657-1) Cosmic Vision is of two kinds: (a) seeing the [forms and]²⁴³⁵ objects around and feeling one with them,²⁴³⁶ (b) seeing only the Idea of the universe. This is called identifying through worship with [Hiranyagarbha.]²⁴³⁷ It is the subtle universe. It is an advanced experience,²⁴³⁸ not the ultimate: ["So one ought not to stop there,"]²⁴³⁹ said the Professor.

(657-2) Beyond that there is silence and nothingness.

(657-3) T.M.P. Mahadevan²⁴⁴⁰ [says]²⁴⁴¹ the higher meaning of "Love thy neighbour" as

²⁴²⁷ Devon inserted dashes by hand.

²⁴²⁸ Devon deleted comma after "concentration" and inserted "being" by hand.

²⁴²⁹ Devon changed "longing or _____" to "or longing." by hand.

²⁴³⁰ Devon changed "Silent Universal" to "silent universal" by hand.

²⁴³¹ Devon inserted comma by hand.

²⁴³² Devon changed "without" to "Without" and "void" to "Void" and inserted period by hand.

²⁴³³ Blank page

²⁴³⁴ Devon inserted "323" at the top of the page by hand.

²⁴³⁵ PB himself inserted "forms and" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

²⁴³⁶ TJS in 1980 changed period to comma by hand.

²⁴³⁷ TJS in 1980 changed "Hiryan garbha" to "Hiranyagarbha" by hand; we corrected it to "Hiranyagarbha."

²⁴³⁸ TJS in 1980 changed semicolon to comma by hand.

²⁴³⁹ TJS in 1980 changed comma to colon and moved "So one ought not to stop there," from after "Professor" by hand.

²⁴⁴⁰ "TMP" in the original

revealed in meditation (with [D] is to)²⁴⁴² confer a [blessing, and to]²⁴⁴³ identify with his higher self.

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NEW XXIV: The Peace Within You ... Old xxvii: The Peace Within

659²⁴⁴⁵
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(659-1) This moving of consciousness to a higher level will come about by itself,²⁴⁴⁶ if the calm is patiently allowed to settle itself down sufficiently,²⁴⁴⁷ and if there has been preparation by study, aspiration and purification.

(659-2) He does not need to support a shaky ego by taking stimulants, talking loudly,²⁴⁴⁸ or drawing attention to his past achievements. He has no need, and feels no need, to impress others, whether they be single persons or whole groups of persons, nor to ingratiate himself with them, nor to prop up their egos by pretending to agree with their opinions,²⁴⁴⁹ nor to accept their actions. He cannot let them live off his integrity, and thus be a traitor to himself. His confidence in the higher laws and the Overself's power is complete.

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661²⁴⁵¹
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(661-1) Each personal existence has its place to fill here in life and its development to

²⁴⁴¹ TJS in 1980 inserted "says" by hand.

²⁴⁴² TJS in 1980 changed "(with D). It is (I)" to "(with D) is to" by hand.

²⁴⁴³ TJS in 1980 changed "blessing (2)" to "blessing, and to" by hand.

²⁴⁴⁴ Blank page

²⁴⁴⁵ Devon inserted "324" at the top of the page by hand.

²⁴⁴⁶ Devon inserted comma by hand.

²⁴⁴⁷ Devon inserted comma by hand.

²⁴⁴⁸ Devon inserted comma by hand.

²⁴⁴⁹ Devon inserted comma by hand.

²⁴⁵⁰ Blank page

²⁴⁵¹ Devon inserted "325" at the top of the page by hand.

undergo, but it is given a higher meaning than the animal's only as it is sought and found. Neither psychology nor physiology, neither metaphysics, religion nor mysticism can each by itself sufficiently explain the human being. If, however,²⁴⁵² they work together in harmony they come much nearer to this goal, but their totality is still incomplete. The last turn of the key is philosophy. Thereafter the final revelation must come by itself, by grace, for man has then removed the obstruction, the tyranny of his own little self. If the ego remains to live and act in the world, whether busy in doing or lost in meditation, it is a purified, a surrendered being. But it has not surrendered to other egos. Even the gurus, however reputed and respected, can teach and lead others only by the path along which they themselves came. Their work can be helpful, valuable, encouraging, but at a certain point²⁴⁵³ when apprenticeship must give way to proficiency, it can become repetitive and restrictive. After that,²⁴⁵⁴ the courage and strength to obey the Voice of the Silence, sought and given by the Silence itself, must alone lead him.

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663²⁴⁵⁶
XXIV

(663-1) I have written and spoken [saying]²⁴⁵⁷ that this inner work should start with cultivating a calm,²⁴⁵⁸ peaceable temperament. The Brahmin boy in India who is initiated into his caste and given the symbolic sacred thread to wear at the age of thirteen is also given this same instruction: "Be calm!" And five hundred years before Jesus started his public work, Chou Tun-i²⁴⁵⁹ in China earned a personal compliment from Confucius who observed,²⁴⁶⁰ "He is a man of great peaceableness." Two hundred years later Mencius was practising and gaining the Unperturbed Mind; later, as an honoured Confucian moralist, he was teaching others in his turn the same method.

(663-2) It is a balm against stress and an anodyne against troubling anxiety.

(663-3) Those who live in a world of turmoil need this serenity not less but even more than the yogis.

²⁴⁵² Devon inserted commas before and after "however" by hand.

²⁴⁵³ Devon deleted comma after "point" by hand.

²⁴⁵⁴ Devon inserted comma by hand.

²⁴⁵⁵ Blank page

²⁴⁵⁶ 326

²⁴⁵⁷ Devon inserted "saying" by hand.

²⁴⁵⁸ Devon inserted comma by hand.

²⁴⁵⁹ Devon changed "Jun Yee" to "Tun-i" by hand.

²⁴⁶⁰ Devon changed semicolon to comma by hand.

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665²⁴⁶²
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(665-1) If by waiting a little a man can see his way more clearly and reach a more positive decision, he should wait. But if it only befuddles his mind still further, then he should not.

(665-2) As a serious Quaker, John Woolman was, as he himself wrote, "a man taught to wait in silence, sometimes many weeks together, until he hears God's voice."

(665-3) From this deep source, he nourishes the continuous tranquillity of the atmosphere he carries about with him,²⁴⁶³ from it he gains the solid assurance that the quest is worthwhile²⁴⁶⁴ and its goal very real.

(665-4) Not to lose this inner peace amid difficulties which may crush others to the ground in despair, not to lose faith in this deeper source of fortitude and support;²⁴⁶⁵ if this should be called for at a certain time in a quester's life,²⁴⁶⁶ he will only grow inwardly by taking the challenge,²⁴⁶⁷ even if [he]²⁴⁶⁸ fails outwardly by the seeming result.

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667²⁴⁷⁰
XXIV

(667-1) It raises him into a region of utter calm. This sets him above mere sentimentality.²⁴⁷¹

²⁴⁶¹ Blank page

²⁴⁶² Devon inserted "327" at the top of the page by hand.

²⁴⁶³ Devon changed semicolon to comma by hand.

²⁴⁶⁴ Devon changed "worth while" to "worthwhile" by hand.

²⁴⁶⁵ Devon inserted semicolon by hand.

²⁴⁶⁶ Devon inserted comma by hand.

²⁴⁶⁷ Devon inserted comma by hand.

²⁴⁶⁸ Devon changed "the _____" to "he" by hand.

²⁴⁶⁹ Blank page

²⁴⁷⁰ Devon inserted "328" at the top of the page by hand.

²⁴⁷¹ Devon inserted period by hand.

(667-2) Not seldom this high phase of the Quiet is accompanied by great light, of which this "Divine Body" is made and by which he may [feel]²⁴⁷² great ennobled awe.

(667-3) Emotional ecstasies are not or should not be the final goal of meditation practice. They may be welcomed but the quest ought not be pursued so far and allowed to end with them. Better the Great Peace, the Self melted in Divine Being, the mind enlightened by Divine Truth, the result a return to the world²⁴⁷³ with the heart suffused by a Great Goodwill.²⁴⁷⁴ Such is the philosopher's goal. It does not depend on meditation alone. To those struggling in and with {the}²⁴⁷⁵ world as it is today, it may seem inaccessible, utterly beyond one's ambitions.

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669²⁴⁷⁷
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(669-1) There is an inward way to that stillness.

(669-2) There is a silence born of ignorance and another born of knowledge - mystical knowledge. The right interpretation comes only through the intuitive faculty - not through the intellect.

(669-3) In the Stillness he can renew his lost forces, refind his store of wisdom,²⁴⁷⁸ and if it is accompanied by solitude, find his innermost being.

(669-4) In this condition, with the self²⁴⁷⁹ quieted and the thoughts collected, patient waiting may bring on the inner stillness. Here, the world and its ways, the person and his desires²⁴⁸⁰ drop out of the field of interest and attention; the Overself absorbs all the energies, its presence rendering him utterly humble, his consciousness [now]²⁴⁸¹ put on an ethereal plane.

²⁴⁷² Devon deleted "in" after "feel" by hand.

²⁴⁷³ Devon deleted comma by hand.

²⁴⁷⁴ Devon changed "Good Will" to "Goodwill" by hand.

²⁴⁷⁵ We inserted missing word "the" for clarity - although philosophically "Dao"/Cosmos is not singular, plural, or any number at all... - TJS 2020

²⁴⁷⁶ Blank page

²⁴⁷⁷ Devon inserted "329" at the top of the page by hand.

²⁴⁷⁸ Devon moved comma from after "and" to after "wisdom" by hand.

²⁴⁷⁹ Devon changed "Self" to "self" by hand.

²⁴⁸⁰ Devon deleted comma by hand.

²⁴⁸¹ Devon inserted "now" by hand.

670²⁴⁸²
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671²⁴⁸³
XXIV

(671-1) In that beautiful silence, no words form themselves, no intellectual activity goes on.

(671-2) [Although]²⁴⁸⁴ other human voices cease to speak to him,²⁴⁸⁵ he must [now]²⁴⁸⁶ look only to, and be alone with, God, [for]²⁴⁸⁷ the Silence itself will thenceforth speak to him.

(671-3) It is evidenced by the feeling of inner repose which lies at the core of his being, which is there even when he is busy in the world.

(671-4) It is not the kind of silence which shuts anyone else out rudely: it is too benevolent for that, too concentrated in seeking the inner reality to be so negative.

(671-5) Don't let the past suffocate you. Try to be in complete control of thought and mood and bring both into the sacred peace of the Eternal Now.

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673²⁴⁸⁹
XXIV

(673-1) When it is useless to tell him the truth in words then don't: tell him in the Silence. But if he is to hear you, then you must already live from within.

(673-2)²⁴⁹⁰ It was Miguel de Molinos²⁴⁹¹ who warned aspirants that the fulfilment of

²⁴⁸² Blank page

²⁴⁸³ Devon inserted "330" at the top of the page by hand.

²⁴⁸⁴ Devon deleted ", or even when," after "although" by hand.

²⁴⁸⁵ Devon inserted comma by hand.

²⁴⁸⁶ "now" was typed above the line and inserted with an arrow.

²⁴⁸⁷ Devon moved "for" from before "he" by hand.

²⁴⁸⁸ Blank page

²⁴⁸⁹ Devon inserted "331" at the top of the page by hand.

²⁴⁹⁰ Devon inserted editorial comment "Content appears to be incomplete" in the right margin next to this para by hand.

their aspiration could come only after the establishment of calm in their hearts. This held true, he further explained, even if the inner obstacles to such calm were of a spiritual kind, such as lack of enthusiasm for the quest, loss of interest in spiritual techniques and depressed moods induced by failure, no less than for those of a worldly kind.

Modern aspirants should remember these words during the dark night when there is a loss of savour and interest in work, art, literature, self-improvement, and character-building.

The same thought may be put in a more poetic form, when the feelings are more likely to be touched and a stronger effect produced. To make use of some of the Latin poet Catullus' lines, written though they were in another connection: "My studies dead, my [joy]²⁴⁹² in everything is fled. Why speak, why call out? I am not heard."

674²⁴⁹³

XXIV

675²⁴⁹⁴

XXIV

(675-1) When the dark night comes over a man he may feel himself utterly lost or beaten.²⁴⁹⁵

(675-2) He who comes to the limit of his endurance is likely to utter this critical cry. The night is darkest just before dawn. He is almost ripe for that revelation which can open a new,²⁴⁹⁶ hopeful cycle for him.

(675-3) The more deeply he lets himself sink into this attitude of receptivity – whether in meditation on God or admiration of art – the finer the result.

(675-4) When all thoughts move far away and then are gone, when mental pictures fade off, [then]²⁴⁹⁷ the whole being rests in the Stillness of THAT WHICH IS.

676²⁴⁹⁸

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²⁴⁹¹ "Michael de Molinos" in the original

²⁴⁹² Devon changed "-ou" to "joy" by hand.

²⁴⁹³ Blank page

²⁴⁹⁴ Devon inserted "332" at the top of the page by hand.

²⁴⁹⁵ Devon inserted period by hand.

²⁴⁹⁶ Devon inserted comma by hand.

²⁴⁹⁷ Devon circled "when" and wrote "then?" in the right margin by hand. Since this parallels the first phrase with a when-then, when-then pattern, we have made Devon's edit. – TJS 2020

²⁴⁹⁸ Blank page

NEW XXV: World-Mind in Individual Mind ... Old xviii: The God Within

677²⁴⁹⁹

XXV

(677-1) The ultimate Knower is supra-personal, divine pure consciousness, the knowing and understanding Self; St. Thomas Aquinas',²⁵⁰⁰ "God Himself who is the Soul's Creator and only Beatitude." All this is higher than the ego, the person, the individuality, the man himself.

(677-2) The individual consciousness is not alone. It is fathered by a universal consciousness. Between the two there is this link. To awake one day and discover (in several cases, rediscover) it will be a man's most satisfying experience.

(677-3) "In carrying water and chopping wood - there is the wonderful Tao."²⁵⁰¹ This ancient Chinese sentence is a subtle,²⁵⁰² clever way of saying that not only in meditation is the glimpse to be sought,²⁵⁰³ but also in the world's work and life it is to be found and kept. Such is the ultimate state, this emptiness of mind amid activity of body. It is possible only by knowledge, the unforgettable recognition and understanding that within this emptiness lies Tao.

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679²⁵⁰⁵

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(679-1) Although God is inaccessible to man, man is not inaccessible to God.

PB:²⁵⁰⁶ Use above as the basic principle of Agnostic Mysticism in former class XIII.²⁵⁰⁷

²⁴⁹⁹ Devon inserted "333" at the top of the page by hand.

²⁵⁰⁰ Devon inserted comma by hand.

²⁵⁰¹ Devon moved period inside quotation mark by hand.

²⁵⁰² Devon inserted comma by hand.

²⁵⁰³ Devon inserted comma by hand.

²⁵⁰⁴ Blank page

²⁵⁰⁵ Devon inserted "334" at the top of the page by hand.

²⁵⁰⁶ This is a note to himself. - TJS 2020

²⁵⁰⁷ This volume is in the "New Category" style, which means that "former class XIII" will now be found as Category XXVII. PB used "class" and "category" interchangeably as far as we can

(679-2)²⁵⁰⁸ Agnostic Mysticism

So that we may realise we are finite creatures who can never sink into the essence of God. If we continue in the experience of "I am" and in dependence upon it, we too shall be [eternally]²⁵⁰⁹ in union with God, yet still ourselves and still creatures.

– George Appleton²⁵¹⁰ in "On the Eightfold Path."²⁵¹¹

"We must not forget that the truth of Eckhart's²⁵¹² sermon comes from setting ourselves in the light of eternity. As long as we are creatures in time and seeking our own and not God's will, we shall never find God in ourselves." – Suzuki²⁵¹³

(679-3) There is a Super-Mind and then the vast host of little minds.

(679-4) (Shankara article²⁵¹⁴) Vedanta... 2.²⁵¹⁵ Man's deepest mind is identical with universal Mind.

680²⁵¹⁶

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681²⁵¹⁷

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(681-1) There are two different ways to realisation:

a) The path of yoga meditation whose goal is Nirvikalpa Samadhi.

b) Jnana²⁵¹⁸ – whose goal is Sahaja Samadhi. This looks on [the]²⁵¹⁹ world as being only a picture, unreal. Both seek and reach [the]²⁵²⁰ same [Brahman, the world]²⁵²¹ disappearing for both.

determine. – TJS 2020

²⁵⁰⁸ Devon inserted "see note #49" in the right margin by hand.

²⁵⁰⁹ Devon changed "eternal" to "eternally" by hand.

²⁵¹⁰ misspelled as "Appelton" in the original

²⁵¹¹ "8-Fold" in the original. Devon inserted "book? Or article? If book, underline." in the right margin by hand, with an arrow pointing to this title. (The book "On the Eightfold Path: Christian Presence Amid Buddhism" was published in 1961.)

²⁵¹² Meister Eckhart

²⁵¹³ Daisetsu Teitaro Suzuki

²⁵¹⁴ Devon changed "art" to "article" by hand.

²⁵¹⁵ Devon circled "Vedanta...2." and inserted "?" in the right margin by hand.

²⁵¹⁶ Blank page

²⁵¹⁷ Devon inserted "335" at the top of the page by hand.

²⁵¹⁸ Jñāna

²⁵¹⁹ TJS in 1980 inserted "the" by hand.

²⁵²⁰ TJS in 1980 inserted "the" by hand.

²⁵²¹ TJS in 1980 changed "Brahman. World" to "Brahman, the world" by hand.

(681-2) That which finds itself and lives in him, works through him and is the God within: a holy Presence.²⁵²²

(681-3) He discovers the presence of this link with World-Mind by a wonderful experience, brief and passing though it be. It is felt intensely and known intuitively. That the divinity is within him is thenceforth his certainty,²⁵²³ even at the times when awareness is absent. But eventually, if mind develops, he has to ask the question, "What of the world outside?"

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683²⁵²⁵
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(683-1) Something is there, something must take the place of the absent ego to perform its function and do in the world what needs to be done.

(683-2) The human mind is fortunate in this, that it has a connection with the Divine Mind. It can become his spiritual teacher and moral guide. But he must be careful;²⁵²⁶ first, not to mix his own opinion with what he receives,²⁵²⁷ and second – not less but more important –²⁵²⁸ to put himself through a preparatory and purificatory discipline to make the connection vitalised.

(683-3) Human thought can rise to levels of godliness until it takes the final leap and transcends itself.

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685²⁵³⁰
XXV

²⁵²² TJS in 1980 inserted period by hand.

²⁵²³ TJS in 1980 inserted comma by hand.

²⁵²⁴ Blank page

²⁵²⁵ Devon inserted "336" at the top of the page by hand.

²⁵²⁶ Devon inserted semicolon by hand.

²⁵²⁷ Devon inserted comma by hand.

²⁵²⁸ Devon changed commas to dashes by hand.

²⁵²⁹ Blank page

²⁵³⁰ Devon inserted "337" at the top of the page by hand.

(685-1) For incarnate man²⁵³¹ the cosmic dream is always going on. This is also the case for the sage. But he has the knowledge of what is happening and the power to intronit it one step further back.

We are all in this dream²⁵³² which is itself the product of, and hidden within,²⁵³³ a greater dream. Is God, the Dreamer,²⁵³⁴ then asleep? This is the mystery:²⁵³⁵ that he is both awake and asleep at the same time. How can man's tiny mind understand such a thing? Of course not. Let him be still and seek not to carry his profane curiosity into the Holy²⁵³⁶ of Holies. In the end it shall be as if he were never existent,²⁵³⁷ but this cannot be the same as death. For the dream – of which he is a part – goes back into the Dreamer, into the Living God.

(685-2) The idea of a higher individuality was more acceptable to western mentality than the Brahmanic one of total dissolution in a single mass consciousness. It was also more understandable. The lesser self finds its transcendental goal in submission to this higher individuality. Here is the highest form of duality.

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687²⁵³⁹

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(687-1) Nobody is perfectly fulfilled, completely virtuous, totally enlightened, on this physical plane. The best of sages and saints are so because of their inspiration's source, which is beyond other men's.²⁵⁴⁰ But the channel is still human, still limited and still liable to colour what flows through, as Ramakrishna himself admitted.

(687-2) Does enlightenment come all of a sudden? Or do we have to work slowly for it by degrees? The answer varies with the case concerned. Most need time to fit and equip themselves for the glorious moment of insight but a few receive it in a day. It must be remembered that it does not actually happen in time but out of it, in the great²⁵⁴¹ Stillness. The man does not know the absolute final truth a second before –

²⁵³¹ Devon deleted comma by hand.

²⁵³² Devon deleted comma by hand.

²⁵³³ Devon inserted comma by hand.

²⁵³⁴ Devon inserted comma by hand.

²⁵³⁵ Devon changed “:-” to colon by hand.

²⁵³⁶ Devon changed “holy” to “Holy” by hand.

²⁵³⁷ Devon inserted comma by hand.

²⁵³⁸ Blank page

²⁵³⁹ Devon inserted “338” at the top of the page by hand.

²⁵⁴⁰ Devon changed exclamation point to period by hand.

²⁵⁴¹ Devon changed “Great” to “great” by hand.

and then it is all there. How soon it can settle down in him will also vary with different persons – it was a few hours in one case but three years in another.

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689²⁵⁴³

XXV

(689-1) His impulses, intuitions and emotional reactions alike will harmonise in time with the true.²⁵⁴⁴

(689-2) It is not that philosophy denies the possibility of escaping from personal [consciousness]²⁵⁴⁵ into the universal one; on the contrary,²⁵⁴⁶ it well admits it. But it declares that the journey is still not finished.

(689-3) When the mystery of it all is solved, not merely intellectually but in experience, not only in the person himself but in transcending it, not only in the depth of meditation but in the world of activity; when this answer is richly felt as Presence and God, clearly known as Meaning and Mind,²⁵⁴⁷ then, if he were to speak²⁵⁴⁸ he would exclaim: “Thus It Is!” But this is not the beginner’s glimpse: it is the sage’s settled insight.

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691²⁵⁵⁰

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(691-1) When the glimpse experience has been repeated many times it will come to be looked upon as a natural experience. The state it induces will seem to be a normal one. The miracle which the beginner makes of it will seem an unnecessary exaggeration to the matured and proficient man.

(691-2) To attain this level is one thing, but to sustain it is another.

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²⁵⁴³ Devon inserted “339” at the top of the page by hand.

²⁵⁴⁴ Devon inserted period by hand.

²⁵⁴⁵ Devon changed “conscious” to “consciousness” by hand.

²⁵⁴⁶ Devon inserted comma by hand.

²⁵⁴⁷ Devon inserted comma by hand.

²⁵⁴⁸ Devon deleted comma by hand.

²⁵⁴⁹ Blank page

²⁵⁵⁰ Devon inserted “400” at the top of the page by hand.

(691-3) The constant application of meditation to [the]²⁵⁵¹ activity of knowledge, to behaviour, thought and feeling,²⁵⁵² eventually brings about a continuous awareness. This is called sahaja.²⁵⁵³

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693²⁵⁵⁵
XXV

(693-1) (Counsel) Let meditation stay as a beautiful, peace-bestowing and calming exercise. If it does, it need not limit you to getting stuck with “Experience” as the final attainment. It is a felt experience, but one which must be accompanied by the knowledge that the entire universe is a form of knowledge. The two together complete the meditation experience. Thus you learn to understand that you must advance beyond meditation to this goal of Being, to become established in it, in this stillness, ever-present²⁵⁵⁶ and ever-proven. So do as you wish in this matter, do not deprive yourself of the occasional or even regular practice of meditation,²⁵⁵⁷ should you be inclined toward it, so long as you comprehend that though it has its very important place in the Quest,²⁵⁵⁸ it is not essential to attainment of the ultimate goal itself.

(693-2) He has to live inside the world with worldly people as most of us have to do, and yet be able to keep alive the awareness of its divine background, not losing the feeling of godliness deep within his heart. He has to function as a physical being while sensitive to underlying transcendental nature.²⁵⁵⁹

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695²⁵⁶¹
XXV

²⁵⁵¹ Devon inserted “the” by hand.

²⁵⁵² Devon inserted all commas in this para by hand.

²⁵⁵³ Devon changed “Sahaja” to “sahaja” by hand.

²⁵⁵⁴ Blank page

²⁵⁵⁵ Devon inserted “401” at the top of the page by hand.

²⁵⁵⁶ Devon inserted hyphen by hand.

²⁵⁵⁷ Devon inserted comma by hand.

²⁵⁵⁸ Devon inserted comma by hand.

²⁵⁵⁹ Devon inserted period by hand.

²⁵⁶⁰ Blank page

²⁵⁶¹ Devon inserted “402” at the top of the page by hand.

(695-1) It is as present to him as his clothes, yet it exists through a sixth sense. He lives simultaneously aware of both worlds of being. And he knows which is the eternal one.

(695-2) It is the gift of an inner security, the blessing of a peace which comes to stay.

(695-3) Such is the overwhelming certitude of philosophic insight that it does not need any other support to justify its truth for itself. Its possessor may if he wishes, for the sake of others, put in such a support [when attempting to communicate with them in words;]²⁵⁶² but for himself it is not at all necessary. It is in a class entirely by itself and leaves the possessor with such awe,²⁵⁶³ such a feeling of homage to its reality and truth that he will be loath to mention it in any ordinary gathering of men.

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697²⁵⁶⁵

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(697-1) Whoever attains this inner liberation rarely finds it reflected in the outer world of human societies. Only by going to the lonely places of nature,²⁵⁶⁶ to forests and fields, deserted shores and unbuilt-on²⁵⁶⁷ hills,²⁵⁶⁸ can he match the freedom felt. If he ventures into an ashram – however reputed – the sense of entering a cage is produced. It could be that this is partly caused by the mental pressure of its authorities or inmates,²⁵⁶⁹ by the smug if unexpressed exclusiveness. If he enters a church he is at ease only if he is the only worshipper, otherwise sectarian pressure comes to awareness.

(697-2) The liberation from further reincarnations can be attained while still here in the flesh, but the full completion of its consequent inner peace can come only after final exit from the body.

(697-3) No one overwhelmed by the experience of [Enlightenment]²⁵⁷⁰ has yet said the

²⁵⁶² PB himself moved “when attempting to communicate with them in words” from after “others” and inserted semicolon by hand.

²⁵⁶³ PB himself inserted all commas in this para by hand.

²⁵⁶⁴ Blank page

²⁵⁶⁵ Devon inserted “403” at the top of the page by hand.

²⁵⁶⁶ Devon changed “Nature” to “nature” by hand.

²⁵⁶⁷ Devon inserted hyphen by hand.

²⁵⁶⁸ Devon inserted comma by hand.

²⁵⁶⁹ Devon inserted comma by hand.

²⁵⁷⁰ Devon inserted “Enlightenment” in the blank space left by the original typist (indicating that the typist couldn’t read PB’s writing).

last word about Absolute Truth;²⁵⁷¹ for no words can either exhaust it or even touch it.

698²⁵⁷²

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699²⁵⁷³

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(699-1) If there is an air of remoteness about him, perhaps because of his inner detachment showing through, perhaps because he is habitually centred in the Presence, it does not stop a quietly-voiced greeting and amiable half-smile suddenly revealing the intention of keeping linked with this grosser world.

(699-2) He who has awakened his own super-physical energy, intuited his own higher knowledge, can develop a skill beneficial to others whenever they come within his orbit. For he can inform them of what they can do to themselves for themselves and how they can do it.

(699-3) [He]²⁵⁷⁴ seeks to bring man back to the memory of his true native land.

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701²⁵⁷⁶

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(701-1) Mere entry into the presence of such a person will affect the mood of the more sensitive visitor who will feel uplifted,²⁵⁷⁷ pacified and hopeful to some extent.

(701-2) The sympathetic accord between a piano and a tuning fork is like the affinity between a silently blessing sage and a devoted person.

(701-3) He is an agent for the work of providence, a carrier of its messages and forces. At times he is used with his conscious knowledge and acceptance but at other times without them.²⁵⁷⁸

²⁵⁷¹ Devon changed "absolute truth" to "Absolute Truth" by hand.

²⁵⁷² Blank page

²⁵⁷³ Devon inserted "404" at the top of the page by hand.

²⁵⁷⁴ TJS in 1980 changed "--(he?)--" to "He" by hand.

²⁵⁷⁵ Blank page

²⁵⁷⁶ Devon inserted "405" at the top of the page by hand.

²⁵⁷⁷ TJS in 1980 inserted comma by hand.

²⁵⁷⁸ TJS in 1980 inserted period by hand.

(701-4) The [guru]²⁵⁷⁹ is one who not only knows the truth but can teach well what he knows – and not necessarily in words,²⁵⁸⁰ for silence can also be used as an effective medium.

702²⁵⁸¹
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703²⁵⁸²
XXV

(703-1) The man who dwells in this light may transmit it to others if he is intuitively directed to do so or is charged with a mission involving others. But if others are hostile to it, there will be no felt result or perhaps even an uneasiness in its presence. This is a service of transmission or Grace,²⁵⁸³ although not to be regarded as arbitrarily or capriciously given.

(703-2) Such a knowing man will be very careful in his statements when they touch on this tremendously important subject.

(703-3) Without trying to influence others to reform their character or to improve their thoughts, his influence will still appear whether they know its true source or not, and whether it is after the lapse of many years or not. Nor does he ask any credit for this result for he gives that to the World-Mind whose World-Idea is being realised in this and many other ways.

704²⁵⁸⁴
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705²⁵⁸⁵
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(705-1) Is the enlightened man under any obligation to tell others all that has been revealed to him?

(705-2) Whoever by speech or by silence, by art or by example, helps to improve

²⁵⁷⁹ TJS in 1980 changed “guru, that” to “guru” by hand.

²⁵⁸⁰ TJS in 1980 inserted comma by hand.

²⁵⁸¹ Blank page

²⁵⁸² Devon inserted “406” at the top of the page by hand.

²⁵⁸³ Devon inserted comma by hand.

²⁵⁸⁴ Blank page

²⁵⁸⁵ Devon inserted “407” at the top of the page by hand.

mankind or increase knowledge of the higher truth, renders the best service. No other charity or philanthropy equals this upliftment of creatures struggling, unwittingly or deliberately, to a purified,²⁵⁸⁶ disciplined and refined consciousness.²⁵⁸⁷

(705-3) Communicators of the Doctrine, Prophets of the Deity, Transmitters²⁵⁸⁸ of healing – all these have their place.

(705-4) Is he to be a mere watcher of events? No – involvement in them is optional, not obligatory.

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707²⁵⁹⁰

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(707-1)²⁵⁹¹ The philosopher is usually happier if his spiritual freedom is expressed in outer freedom from ecclesiastical cages or cultists' groups. That is why he is reluctant to identify himself with any single organised church or mystical society. But if particular circumstances or special service or inner direction call him to it, he will not refuse to surrender this [outer freedom.]²⁵⁹²

(707-2) The seeker after Reality will be suspicious of professional spirituality, although the seeker after religion will be attracted by it. It is not necessary to advertise inner attainment. Lao-Tzu²⁵⁹³ pushed the same point to its farthest extreme when he wrote: "Those who know do not speak," to which we may add, "or proclaim themselves as adepts, form spiritual societies, and seek disciples."

(707-3) They are not usually members of any sect,²⁵⁹⁴ but circumstance or necessity may sometimes render it desirable that they be such.

708²⁵⁹⁵

²⁵⁸⁶ Devon inserted comma by hand.

²⁵⁸⁷ Devon inserted period by hand.

²⁵⁸⁸ "Transmittors" in the original

²⁵⁸⁹ Blank page

²⁵⁹⁰ Devon inserted "408" at the top of the page by hand.

²⁵⁹¹ Devon deleted para number "XIX" by hand.

²⁵⁹² Devon inserted "outer freedom." in the blank space left by the original typist (indicating that the typist couldn't read PB's writing).

²⁵⁹³ "Lao Tse" in the original

²⁵⁹⁴ Devon inserted comma by hand.

²⁵⁹⁵ Blank page

(709-1) He is wide enough in his outlook to look at contradictory ideas and things with equal calm. For they all melt in the [Pure Mind.]²⁵⁹⁷

(709-2) The originality and individuality which are proofs of the prophet's creativity will define themselves by his differences from other seers, even though some have drawn from one and the same MIND. These differences are inevitable and must appear. No two humans are completely alike.

(709-3) They come to inspect the great soul, the Mahatma as if they could really see him. They bring out their measuring equipment and pronounce verdict on his littleness or greatness. Their opinion is based on an appearance that is a possible illusion.

(709-4) Is such a man made of solid flesh and liquid blood or is he an insubstantial frozen ghost?

(711-1) He who has won wisdom as the reward of his quest wins virtue as its natural accompaniment too.

(711-2) He behaves with perfect naturalness, without pomposity, without vanity.

(711-3) Pity calls and makes a dent in reason, so that he does what he does not really want to do.

(711-4) Is it not enough that he [generally]²⁶⁰⁰ maintains a benevolent smiling goodwill towards humanity?

²⁵⁹⁶ Devon inserted "409" at the top of the page by hand.

²⁵⁹⁷ PB himself deleted something wholly illegible before "Pure Mind" by hand. I believe it might be "Overself" and "Pure Mind" is meant as a replacement or correction. – TJS 2020

²⁵⁹⁸ Blank page

²⁵⁹⁹ Devon inserted "410" at the top of the page by hand.

²⁶⁰⁰ Devon moved "generally" from after "humanity" by hand.

(711-5) In the harmless studies of a scholar, the peaceful activities of a writer, the quiet life of a mystic,²⁶⁰¹ and the deep reflections of a philosopher,²⁶⁰² he may pass his days.

712²⁶⁰³

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713²⁶⁰⁴

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(713-1) The sage does not retire at night in the darkness, the ignorance of ordinary sleep,²⁶⁰⁵ but in the light of the Consciousness, the ever-unbroken Transcendence.

(713-2) Is such a statement that the sage sees no world because no world exists to be taken literally? Does it really mean what it says? If so, the sage is squatting in complete isolation, not even seeing a single sage existent anywhere in space now,²⁶⁰⁶ or in time earlier,²⁶⁰⁷ and who hears or records this statement, since all others are non-existent along with the world.²⁶⁰⁸

714²⁶⁰⁹

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NEW XXVI: The World-Idea ... Old xxi: The World-Idea

715²⁶¹⁰

XXVI

(715-1) The World-Idea holds within itself the laws which rule the world, the supreme intention which dominates it and the invisible pattern which forms it.

(715-2) There has never been a time when there was not a universe, by which I do not

²⁶⁰¹ Devon inserted comma by hand.

²⁶⁰² Devon inserted comma by hand.

²⁶⁰³ Blank page

²⁶⁰⁴ Devon inserted "411" at the top of the page by hand.

²⁶⁰⁵ Devon inserted comma by hand.

²⁶⁰⁶ Devon inserted comma by hand.

²⁶⁰⁷ Devon inserted comma by hand.

²⁶⁰⁸ Devon changed question mark to period by hand.

²⁶⁰⁹ Blank page

²⁶¹⁰ Devon inserted "412" at the top of the page by hand.

mean our own.

(715-3) Deserting the ultimate level where all universes have vanished into the great Void, and coming back to the immediate level where they are actively existent, [one finds]²⁶¹¹ there is no full freedom anywhere [in]²⁶¹² the [world.]²⁶¹³ All are bound in some way and to some extent.

(715-4) There are paramount laws of the cosmos which are little known or hardly acceptable to many people here but [are better known]²⁶¹⁴ to those in [some]²⁶¹⁵ other lands.

716²⁶¹⁶

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717²⁶¹⁷

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(717-1) It is the presence of the World-Mind which makes things happen according to the World-Idea: the former does not need to put forward each particular activity.

(717-2) The World-Idea has been represented by diagrams (mandala and yantra).²⁶¹⁸ The World-Mind has been embodied in images and idols. These things can be and are used in religious worship and mystic meditation. The idol acts as a reminder to its devotee; he is not a fool to confuse the piece of stone with the power of God.

(717-3) Be it creature or plant, it seeks expression [for]²⁶¹⁹ those attributes of which its form is both symbol and meaning.

(717-4) Man and nature are metaphysically an appearance,²⁶²⁰ physically an

²⁶¹¹ Devon inserted "one finds" by typing it above the line with a different typewriter and inserting it with a caret.

²⁶¹² Devon deleted "or in any conscious being - not even" before "in" by hand.

²⁶¹³ Devon changed "world-Mind" to "world" by hand.

²⁶¹⁴ Devon changed "no secrets" to "are better known" by typing it above the line with a different typewriter and inserting it with a caret.

²⁶¹⁵ Devon inserted "some" by typing it above the line with a different typewriter and inserting it with a caret.

²⁶¹⁶ Blank page

²⁶¹⁷ Devon inserted "413" at the top of the page by hand.

²⁶¹⁸ Devon inserted period by hand.

²⁶¹⁹ Devon deleted comma after "expression" and inserted "for" by hand.

²⁶²⁰ Devon inserted comma by hand.

expression,²⁶²¹ and religiously a creative projection of God.

718²⁶²²

XXVI

719²⁶²³

XXVI

(719-1) “Il n’est pratiquement pas possible de vouloir proposer un modèle d’évolution applicable au monde entier, vu les profondes différences qui séparent les peuples et les civilisations. Il y a certes des tendances générales, comme la poussée de l’athéisme, de l’orientalisme, du matérialisme, mais il est également nécessaire.²⁶²⁴” (Newspaper quote)

(719-2) Those who materialistically hold a low opinion of human nature and those who sentimentally hold a much higher one are both holding opinions only. The sage also should be consulted.

(719-3) Can we penetrate to the divine intention behind [the]²⁶²⁵ universe?²⁶²⁶

(719-4) [There is a]²⁶²⁷ presiding mind of this planet, but despite²⁶²⁸ its long-drawn moves and counter-moves few seem those who have fathomed its intentions, although many proffer their opinions. Anyway, speculation has not left men,²⁶²⁹ and they go on attaching themselves to creeds or negations.

720²⁶³⁰

XXVI

721²⁶³¹

XXVI

²⁶²¹ Devon inserted comma by hand.

²⁶²² Blank page

²⁶²³ Devon inserted “414” at the top of the page by hand.

²⁶²⁴ Devon inserted period by hand.

²⁶²⁵ Devon inserted “the” by hand.

²⁶²⁶ Devon inserted question mark by hand.

²⁶²⁷ Devon changed “The” to “There is a” by typing “There is a” above the line with a different typewriter and inserting it with a caret.

²⁶²⁸ Devon closed up the blank space left by the original typist (indicating that the typist couldn’t read PB’s writing) between “despite” and “its.”

²⁶²⁹ Devon inserted all commas in this para by hand.

²⁶³⁰ Blank page

²⁶³¹ Devon inserted “415” at the top of the page by hand.

(721-1) The universe has infinitely more intelligence behind it than the men who live in it. This remains true even though there is much that seems unnecessarily brutal and unacceptable to compassionate believers in a divine order.

(721-2) There are some actions a man does not for a moment include in his planning,²⁶³² yet when the time [comes]²⁶³³ he does them. Why? Is he driven by a higher power? Is it in fulfilment of the World-Idea?

(721-3) The compulsion exercised by the World-Idea is a secret obscure one,²⁶³⁴ but may become clearer and plainer as events unfold and experience increases.

722²⁶³⁵

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723²⁶³⁶

XXVI

(723-1) Worlds come into being, are maintained for a long or short while, change,²⁶³⁷ and dissolve. [As we can readily see by observation and experience, this]²⁶³⁸ is not less the situation for the creatures –²⁶³⁹ including human creatures –²⁶⁴⁰ who inhabit these worlds. Yet most people are too unprepared, too weak and too shallow,²⁶⁴¹ to be willing to take in these truths.

(723-2) Whatever is done to improve human affairs and arrangements will not last. The time will come when it will need to be improved again. In just the same way even the planet itself changes its features, turns tropical zones to temperate ones and great seas to sandy deserts. [Only in the Void is there] no activity, no [change].²⁶⁴²

²⁶³² Devon inserted comma by hand.

²⁶³³ Devon inserted “comes” by hand.

²⁶³⁴ Devon inserted comma by hand.

²⁶³⁵ Blank page

²⁶³⁶ Devon inserted “416” at the top of the page by hand.

²⁶³⁷ Devon inserted comma by hand.

²⁶³⁸ Devon moved “as we can readily see by observation and experience.” from after “these worlds,” changed period to comma and lowercased “this” by hand.

²⁶³⁹ Devon inserted dash by hand.

²⁶⁴⁰ Devon changed comma to dash by hand.

²⁶⁴¹ Devon inserted comma by hand.

²⁶⁴² Devon changed “There is no activity, no change, but utter stillness only in the Void.” to “Only in the Void is there no activity, no change.” by typing “Only in the Void is there” above the line with a different typewriter and crossing out “There is” and “but utter stillness only in the Void” with a different typewriter.

724²⁶⁴³
XXVI

725²⁶⁴⁴
XXVI

(725-1) Energy is expression in movement of the unseen substance. Matter is its apparent form. All things are made from it. We are part of it.

(725-2) Whether it be an ascending spiral as one standpoint shows,²⁶⁴⁵ or a flat circle as another reveals,²⁶⁴⁶ the world-movement is meaningful.

(725-3) The circling earth makes its way through space just as a man makes his way through city streets. It is an intelligent living entity.

(725-4) In the spiral's form we see the coming together of that which is the hidden being and that which is the visible one; the full truth revealed. It is true of a creature or a globe.

726²⁶⁴⁷
XXVI

727²⁶⁴⁸
XXVI

(727-1) If the Infinite Being is represented by an infinite number of atoms, ways, creatures and relationships, both harmonies and oppositions, this is only to be expected. If it is itself inexhaustible, its manifestations must be the same.

(727-2) Paradox is both the primal and final truth. Life, whether [we]²⁶⁴⁹ approve of it or not, is like that. Things are dual and so is man's nature a pairing of negative and positive. But even more is the entire cosmos itself both real and unreal.

(727-3) Yin and Yang are not the opposing principles²⁶⁵⁰ of good and evil in life but the

²⁶⁴³ Blank page

²⁶⁴⁴ Devon inserted "417" at the top of the page by hand.

²⁶⁴⁵ Devon inserted comma by hand.

²⁶⁴⁶ Devon inserted comma by hand.

²⁶⁴⁷ Blank page

²⁶⁴⁸ Devon inserted "418" at the top of the page by hand.

²⁶⁴⁹ Devon inserted "we" by hand.

²⁶⁵⁰ Devon changed "Principles" to "principles" by hand.

heavenly and earthly energies. They complement each other; although independent,²⁶⁵¹ the effect is to work together. The one is positive and the other passive. Finally,²⁶⁵² they test and complete each other. The philosophic ideal is to balance the two harmoniously.

728²⁶⁵³

XXVI

729²⁶⁵⁴

XXVI

(729-1) Mystic ecstasy of union with [the]²⁶⁵⁵ universe is Ishvara's creativity [or Yin and Yang.]²⁶⁵⁶ It is Krishna's and Shiva's Dance, hence mystic [delight. One]²⁶⁵⁷ sees light, feels love, joy; but it's behind [the]²⁶⁵⁸ world misery which Buddha [saw.]²⁶⁵⁹ Both are together.²⁶⁶⁰

(729-2) The opposites are there, in life, as in Nature, as in man. But they can be reconciled, and indeed²⁶⁶¹ on the level of metaphysics need to be.

(729-3) The fact is that the higher truths are imbedded in pairs of things and forces and paradoxes of situations and happenings. This applies to the universe as much as to man.

(729-4) This recognition of the dual principle governing all manifested existence does not cancel recognition of the Unmanifest as being the Final, the Unique, the Real. For the two are derived from it; into it their appearance and working vanish at last, but they themselves, as part of the World-Idea, never. Each universe follows the Divine Order of Yin-Yang.

730²⁶⁶²

²⁶⁵¹ Devon inserted comma by hand.

²⁶⁵² Devon inserted comma by hand.

²⁶⁵³ Blank page

²⁶⁵⁴ Devon inserted "419" at the top of the page by hand.

²⁶⁵⁵ Devon inserted "the" by hand.

²⁶⁵⁶ Devon changed "- Yin + Yang -" to "or Yin and Yang" by hand.

²⁶⁵⁷ Devon changed "delight -" to "delight. One" by hand.

²⁶⁵⁸ Devon inserted "the" by hand.

²⁶⁵⁹ PB himself inserted "saw." in the blank space left by the original typist (indicating that the typist couldn't read his writing) and deleted the dash following the blank space by hand.

²⁶⁶⁰ Devon inserted period by hand.

²⁶⁶¹ Devon inserted all commas in this para and deleted commas after "and" and "indeed" by hand.

²⁶⁶² Blank page

(731-1) Placid Yin, energetic Yang – both are needed in life, in man, in the world itself.

(731-2) Set, in [the]²⁶⁶⁴ Egyptian religion,²⁶⁶⁵ was the Destroyer, the leader of the powers of darkness, the opposer of Life and the adversary of aspiring man; hence [he was]²⁶⁶⁶ turned into Satan by the Christians, into Shai'tan²⁶⁶⁷ by the Israelites. But just as Set was defeated in the end, his power broken and his submission as a penitent accepted, so man, the prodigal son, will return²⁶⁶⁸ and will be saved, despite his sins. The covenant has been made: there is ultimate hope for all.

(731-3) If a creature is capable of conceiving the highest purpose for human life as something which transcends physical existence and even overpasses its ordinary thinking and image-making existence, there is here a phenomenon where this creature is either intuiting or predicting its own destiny. And it must be something glorious, something whose nature few cultures and civilisations have yet enjoyed.

(733-1) Whereas the animal and even the plant are moved solely by instinct – unless they have lived closely with man – the human being adds a new urge, that of conscious development through intelligence.

(733-2) Even though we reach a higher kind of civilisation one day, human differences will continue to express [themselves.]²⁶⁷¹

(733-3) It is the world in which his body lives.

²⁶⁶³ Devon inserted "420" at the top of the page by hand.

²⁶⁶⁴ Devon inserted "the" by hand.

²⁶⁶⁵ Devon inserted commas after "Set" and "religion" by hand.

²⁶⁶⁶ Devon inserted "he was" by hand.

²⁶⁶⁷ Devon changed "Shai-tan" to "Shai'tan" by hand.

²⁶⁶⁸ Devon deleted comma by hand.

²⁶⁶⁹ Blank page

²⁶⁷⁰ Devon inserted "421" at the top of the page by hand.

²⁶⁷¹ Devon changed "themselves, human _____" to "themselves." by hand.

(733-4) If human needs brought us thus far, human curiosity is bringing us into another kind of cycle.

(733-5) It must be remembered that these higher laws are established throughout the cosmos, not merely in our part of it; that this higher truth can never undergo any alteration in itself,²⁶⁷² whatever way different men of insight may speak about it; that we human beings have the privilege, when purified, of partaking in the real holy communion which alone fulfils our highest prayers.

734²⁶⁷³
XXVI

735²⁶⁷⁴
XXVI

(735-1) There are savage creatures, moral monsters and insane animals who look like men but have only partially entered into the human species in their passage up from the lower ones. Having human faces and limbs, digestive and sense organs is not enough to render them worthy of human classification.

(735-2) They have tried and tried to find their own substitute for the higher-than-animal life but it is ordained that satisfaction of the physical needs of [the]²⁶⁷⁵ human species is not enough to give [them]²⁶⁷⁶ fulfilment, and that not even the satisfaction of [their]²⁶⁷⁷ cultural needs can do so. [They are]²⁶⁷⁸ forced in the end to push onward and upward.

(735-3) There are certain ideas which belong exclusively to the higher part of man's nature. We would look in vain into any animal's mind to match them.

736²⁶⁷⁹
XXVI

737²⁶⁸⁰
XXVI

²⁶⁷² Devon inserted comma by hand.

²⁶⁷³ Blank page

²⁶⁷⁴ Devon inserted "422" at the top of the page by hand.

²⁶⁷⁵ Devon inserted "the" by hand.

²⁶⁷⁶ Devon changed "him" to "them" by hand.

²⁶⁷⁷ Devon changed "his" to "their" by hand.

²⁶⁷⁸ Devon changed "He" to "They" by hand; we changed "is" to "are" for clarity.

²⁶⁷⁹ Blank page

²⁶⁸⁰ Devon inserted "423" at the top of the page by hand.

(737-1) All Nature shows the self-evolution which is going on. Each of us is part of it. Each of us can carry himself further into the next phase and beyond. The force and intelligence²⁶⁸¹ are present,²⁶⁸² but the faith in them must be drawn on. Otherwise,²⁶⁸³ we shall have to look outside for help, probably for someone to guide, lean on and be carried by. But [held]²⁶⁸⁴ too long and too far,²⁶⁸⁵ the hope proves illusory.

(737-2) The choice between submitting or not to his animal genes and hormones belongs to man, but the tendency to follow them belongs to the earlier stage; it is very, very ancient and is coming under his control very,²⁶⁸⁶ very slowly. He fulfils himself as truly human when this transcendence of his ancestry is complete.

(737-3) What the scientist formerly called “radiant light”²⁶⁸⁷ became the stuff of which worlds are made; what the mystic visionary called “the body of God” and actually saw as a mysterious light, is still present in the world and hence in man.

738²⁶⁸⁸

XXVI

NEW XXVII: The World-Mind ... Old xiii: The World-Mind

739²⁶⁸⁹

XXVII

(739-1) Is it right to ask whether the godlike²⁶⁹⁰ World-Mind bears a cross in bearing a whole world within consciousness?

(739-2) What human mind is capable of comprehending this fact as it really is?

(739-3) Why do I reiterate, “All is Opinion”? Because – No one was or could have been present at Creation – hence all theories of creation and of God are guesses only.

²⁶⁸¹ Devon changed “Force” and “Intelligence” to “force” and “intelligence” by hand.

²⁶⁸² Devon inserted comma by hand.

²⁶⁸³ Devon inserted comma by hand.

²⁶⁸⁴ Devon inserted “held” by hand.

²⁶⁸⁵ Devon inserted comma by hand.

²⁶⁸⁶ Devon inserted all commas in this para by hand.

²⁶⁸⁷ Devon inserted all quotation marks in this para by hand.

²⁶⁸⁸ Blank page

²⁶⁸⁹ Devon inserted “424” at the top of the page by hand.

²⁶⁹⁰ Devon changed “Godlike” to “godlike” by hand.

Moreover,²⁶⁹¹ God is utterly incomprehensible to finite man.

(739-4) How can man – puny,²⁶⁹² finite-minded creature that he is – reach out to the infinite-minded sustainer of the universe²⁶⁹³ and become one with him in every way? There is but one God.

(739-5) In the end all things finally come from World-Mind and for us [come]²⁶⁹⁴ from mind, which itself comes from the same source.

740²⁶⁹⁵
XXVII

741²⁶⁹⁶
XXVII

(741-1) It can't be represented truthfully by any human-made form, artifact, figure, painting or music. It can't be described accurately in positive terms by words.

(741-2)²⁶⁹⁷ This is the mistake all too often made by those who ask the age-old questions: they see that every creature's life has a beginning,²⁶⁹⁸ so they assume God must have had one too. But the Life-Force which appears anew in every babe comes from God; it has always existed, taking on countless outward forms. God, its source, has always been and never began. Any other assumption makes Him like the creatures – finite – and is a false one and contradicts the very idea of God – the Infinite.

(741-3) The Intelligence which formulated the World-Idea is living and creative – in short,²⁶⁹⁹ Divine. The so-called laws of Nature merely show its workings.

742²⁷⁰⁰
XXVII

743²⁷⁰¹

²⁶⁹¹ Devon inserted comma by hand.

²⁶⁹² Devon inserted comma by hand.

²⁶⁹³ Devon changed "Sustainer of the Universe" to "sustainer of the universe" by hand.

²⁶⁹⁴ Devon inserted "come" by hand.

²⁶⁹⁵ Blank page

²⁶⁹⁶ Devon inserted "425" at the top of the page by hand.

²⁶⁹⁷ Devon deleted para number "XVI" by hand.

²⁶⁹⁸ Devon inserted comma by hand.

²⁶⁹⁹ Devon inserted comma by hand.

²⁷⁰⁰ Blank page

²⁷⁰¹ Devon inserted "426" at the top of the page by hand.

(743-1) I know that the word “God” is a tainted one, that it has been used by hypocrites and scoundrels, by brainless idiots and selfish vested interests, and had perhaps better be bypassed. Yet it comes into my consciousness at this point in time, in this particular place, when my own preference is, as often, to use the words “The World-Mind.”

(743-2) All things and all creatures are within the World-Mind, draw their current of life and intelligence from this source. This is why, in the end, they come to feel nostalgic for it; this is why religions arise and mystics seek.

(743-3) The universe is the World-Mind coming out of itself and therefore making its manifestation out of its own substance, that is, Mind, [just]²⁷⁰² as the spider spins out a web from itself.

744²⁷⁰³

XXVII

745²⁷⁰⁴

XXVII

(745-1) Is God then, like a frolicsome kitten, to be forever playing about with his galaxies, globes and stars?

(745-2) [The world]²⁷⁰⁵ manifests effortlessly; its creative projection is inherent in World-Mind just as breathing is ordinarily inherent in a living animal.

746²⁷⁰⁶

XXVII

NEW XXVIII: The Alone ... Old xvi: The Absolute Mind

747²⁷⁰⁷

XXVIII

²⁷⁰² Devon inserted “just” by hand.

²⁷⁰³ Blank page

²⁷⁰⁴ Devon inserted “427” at the top of the page by hand.

²⁷⁰⁵ Devon changed “World” to “The world” by hand.

²⁷⁰⁶ Blank page

²⁷⁰⁷ Devon inserted “428” at the top of the page by hand.

(747-1) There are various kinds of consciousness but there is only a single pure Consciousness, one where nothing is put into it ⁻²⁷⁰⁸ no thoughts,²⁷⁰⁹ emotions or objects, [even]²⁷¹⁰ no ego.

(747-2) It is not [thought out]²⁷¹¹ by [reasonings and deductions,]²⁷¹² not pictured by images, symbols or allegories.

(747-3) The world is not self-existent but MIND is.

(747-4) The scientist who studies Consciousness finds it has a number of layers. The sage finds it holds them all within itself.

748²⁷¹³
XXVIII

749²⁷¹⁴
XXVIII

(749-1) Beyond all forms which consciousness can take is its very essence, consciousness in itself, alone and unique. It can never be transformed or changed and it can never disintegrate.

(749-2) It is absolutely certain and quite unquestionable that consciousness is primary, the beginning of all things, the only God there could be and the only one there has ever been. If anyone doubts it, it is because he is blinded so does not see;²⁷¹⁵ he is befogged so does not understand. From what or from whom else did he derive his own consciousness, his knowing power and his thinking capacity?

(749-3) Being could not have emerged from non-being,²⁷¹⁶ Consciousness could not have come out of an Unconsciousness which is fundamentally so.

²⁷⁰⁸ Devon changed semicolon to dash by hand.

²⁷⁰⁹ Devon inserted comma by hand.

²⁷¹⁰ Devon moved "even" from after "ego" by hand.

²⁷¹¹ Devon inserted "thought out" by typing it above the line and deleting "thoughts out" below it.

²⁷¹² Devon changed "reasonings, deductions, or" to "reasonings and deductions," by typing "and" above the line and inserting it with a caret, deleting the comma after "reasonings" by hand, deleting "or" after "deductions" by hand, and inserting comma after "deductions" by hand.

²⁷¹³ Blank page

²⁷¹⁴ Devon inserted "429" at the top of the page by hand.

²⁷¹⁵ Devon changed comma to semicolon by hand.

²⁷¹⁶ Devon changed "Non-Being" to "non-being" by hand.

(749-4) Just as a larger circle may contain a smaller one within it,²⁷¹⁷ yet the one need not contradict the other, so the ever-being of Mind may contain the ever-changing incredibly numerous²⁷¹⁸ forms of Nature without any contradiction.

750²⁷¹⁹
XXVIII

Personal Paras

751²⁷²⁰
PERSONAL PARAS²⁷²¹

(751-1) Plaid wool jacket: Ask how [to]²⁷²² close throat and keep it warm. Button? Loop? Zip? Or give [it]²⁷²³ to _____²⁷²⁴ (bring button).²⁷²⁵

(751-2) Dr.²⁷²⁶ Cougn
Avenue du Casino 13

(751-3) [See]²⁷²⁷ in Musée d'Ennery [a large]²⁷²⁸ collection [of]²⁷²⁹ Japanese art.²⁷³⁰

(751-4) Shankara art 1. (PB's note) "Refer to pastor Ray Ledere against yoga."²⁷³¹

(751-5) Shankara article: letter to editor:

1. TR²⁷³² all the self-defensive pieces to my covering letter to [TMPM.]²⁷³³

²⁷¹⁷ Devon inserted comma by hand.

²⁷¹⁸ Devon deleted hyphen from "incredibly-numerous" by hand.

²⁷¹⁹ Blank page

²⁷²⁰ Devon inserted "430" and "Personal Paras" at the top of the page by hand.

²⁷²¹ TJS in 1980 inserted "Personal Paras" by hand.

²⁷²² TJS in 1980 inserted "to" by hand.

²⁷²³ TJS in 1980 inserted "it" by hand.

²⁷²⁴ 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. The original typist left a question mark below this space, and TJS in 1980 drew a circle around this space.

²⁷²⁵ Devon inserted period by hand.

²⁷²⁶ Devon inserted period by hand.

²⁷²⁷ PB himself changed "Pensée" to "See" by hand.

²⁷²⁸ Devon changed "Large" to "a large" by hand.

²⁷²⁹ Devon inserted "of" by hand.

²⁷³⁰ Devon inserted period by hand.

²⁷³¹ Devon inserted period by hand.

²⁷³² TR = Transfer - i.e. PB wants to transfer all his self-defensive notes to a letter to T.M.P. Mahadevan. - TJS 2020

2. It was excellent news to learn that you have a commission to write on RM.²⁷³⁴
At last the final authoritative work by one fully qualified as you are.

(751-6) Shankara article: use up defective old RB essay material also praising India's²⁷³⁵
spirituality, religion,²⁷³⁶ etc.

752²⁷³⁷

PERSONAL PARAS

753²⁷³⁸

PERSONAL PARAS

(753-1) Do you realise the importance of this WCC speech PB? First you gave a message
[delivered by another person]²⁷³⁹ to [the]²⁷⁴⁰ Greek Orthodox Church which stirred all
Greece. Now you are to give one to [many]²⁷⁴¹ Protestant churches of the world. By
working [in the same quiet way]²⁷⁴² with the [influential]²⁷⁴³ leaders the opportunity to
serve large numbers of people comes to you.

(753-2) Henceforth brown bedtable to be pulled up to sofa (if reading) to carry lamp and
yellow plastic low bed table to be under it to carry pens, spittoon and (always), in
underside,²⁷⁴⁴ para paper. The most effective sofa arrangement for reading or writing
work at nighttime: Feet set up, pastel blue large square cushion; [in]²⁷⁴⁵ front of it a
large square-back sofa pillow (_____²⁷⁴⁶ pattern)

(753-3) Work on sofa at night. The feet and legs are diagonally across sofa. Head is
diagonally opposite inside right-angle corner of sofa and supported by 3 cushions,
namely,²⁷⁴⁷ one yellow, one long narrow _____²⁷⁴⁸ 1 scarlet square, while on top -²⁷⁴⁹

²⁷³³ Devon changed "IMPM" to "TMPM" by hand, referring to T.M.P. Mahadevan.

²⁷³⁴ Referring to Ramana Maharshi

²⁷³⁵ Devon inserted apostrophe by hand.

²⁷³⁶ Devon inserted comma by hand.

²⁷³⁷ Blank page

²⁷³⁸ Devon inserted "431" at the top of the page by hand.

²⁷³⁹ PB himself inserted "delivered by another person" by hand.

²⁷⁴⁰ PB himself inserted "the" by hand.

²⁷⁴¹ PB himself changed "all the" to "many" by hand.

²⁷⁴² PB himself inserted "in the same quiet way" by hand.

²⁷⁴³ PB himself changed "powerful" to "influential" by hand.

²⁷⁴⁴ Devon inserted commas after "(always)" and "underside" by hand.

²⁷⁴⁵ Devon changed "within" to "in" by hand.

²⁷⁴⁶ 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.

²⁷⁴⁷ Devon inserted comma by hand.

white thick mat.

(753-4) The para papers to be always under dictaphone table;²⁷⁵⁰ several sheets, mixed types for memos, para; soft-tip pens, [ballpoint pens,]²⁷⁵¹ pencil.

754²⁷⁵²
PERSONAL PARAS

755²⁷⁵³
PERSONAL PARAS

(755-1) Mail: begin no letter with "I"; it is egocentric.

(755-2) Pens: After examining all kinds, decidedly there is no perfect pen. Several factors have to be weighed:²⁷⁵⁴ size, weight, height.

(755-3) Eat more sparingly, small meals, not large ones.

756²⁷⁵⁵
PERSONAL PARAS

Incomplete Paras or Phrases

757²⁷⁵⁶
INCOMPLETE PARAS OR PHRASES²⁷⁵⁷
I

(757-1) Those who set themselves up as gurus and consequently believe immensely in their own immense importance

(757-2) Those who seek truth desperately

(757-3) Man's never-ending attempt to find happiness

²⁷⁴⁸ 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.

²⁷⁴⁹ Devon inserted dash by hand.

²⁷⁵⁰ Devon changed comma to semicolon by hand.

²⁷⁵¹ Devon changed "ballpens" to "ballpoint pens" by hand.

²⁷⁵² Blank page

²⁷⁵³ Devon inserted "432" at the top of the page by hand.

²⁷⁵⁴ Devon changed semicolon to colon by hand.

²⁷⁵⁵ Blank page

²⁷⁵⁶ Devon inserted "433" at the top of the page by hand.

²⁷⁵⁷ PB himself inserted "incomplete paras or phrases" by hand.

(757-4) on the lists of the socially approved

(757-5) Those who are not satisfied to receive secondhand truth, who must find and feel it for themselves²⁷⁵⁸

(757-6) He who is their guru at the moment²⁷⁵⁹

758²⁷⁶⁰

INCOMPLETE PARAS OR PHRASES

I

759²⁷⁶¹

INCOMPLETE PARAS OR PHRASES

II

(759-1) his way to a better self²⁷⁶²

(759-2) There are dangers of various kinds in these mystical paths, not only for beginners but also for the more advanced. For the latter what was necessary earlier may become a hindrance later. The danger of narrow sectarianism

(759-3) If there is something frigid about this attitude of impervious detachment and inward renunciation as so many have complained

(759-4) [to]²⁷⁶³ get outside one's own limits

760²⁷⁶⁴

INCOMPLETE PARAS OR PHRASES

II

761²⁷⁶⁵

INCOMPLETE PARAS OR PHRASES

III

²⁷⁵⁸ Devon deleted period by hand.

²⁷⁵⁹ Devon deleted period by hand.

²⁷⁶⁰ Blank page

²⁷⁶¹ Devon inserted "434" at the top of the page by hand.

²⁷⁶² Devon deleted period by hand.

²⁷⁶³ Devon deleted "... " before "to" by hand.

²⁷⁶⁴ Blank page

²⁷⁶⁵ Devon inserted "435" at the top of the page by hand.

(761-1) The richly coloured autumn sunsets²⁷⁶⁶

(761-2) This hour when lamps are lit, [and the]²⁷⁶⁷ roar of city traffic does not trouble the mind²⁷⁶⁸

(761-3) A soft feathery sky²⁷⁶⁹

(761-4) Surroundings not only fit to live in but also to look at.

(761-5) to slow the pace and ease the pressure

762²⁷⁷⁰

INCOMPLETE PARAS OR PHRASES
III

763²⁷⁷¹

INCOMPLETE PARAS OR PHRASES
IV

(763-1) To sit in utter stupor, completely indifferent to everything and everyone - completely oblivious of

764²⁷⁷²

INCOMPLETE PARAS OR PHRASES
IV

765²⁷⁷³

INCOMPLETE PARAS OR PHRASES
V

(765-1) To have no interest in the body's health would not ordinarily be regarded as desirable even by

(765-2) Those of the younger group who have made sexual orgasm their cult, who have given it their whole homage,

²⁷⁶⁶ Devon deleted period by hand.

²⁷⁶⁷ TJS in 1980 inserted "and the" by hand.

²⁷⁶⁸ Devon deleted period by hand.

²⁷⁶⁹ Devon deleted period by hand.

²⁷⁷⁰ Blank page

²⁷⁷¹ Devon inserted "436" at the top of the page by hand.

²⁷⁷² Blank page

²⁷⁷³ Devon inserted "437" at the top of the page by hand.

(765-3) Earplugs against neighbour's ²⁷⁷⁴radio. [Wax] he found [not]²⁷⁷⁵ effective.

766²⁷⁷⁶

INCOMPLETE PARAS OR PHRASES

V

767²⁷⁷⁷

INCOMPLETE PARAS OR PHRASES

VI

(767-1) to cauterise the ego

(767-2) When fanaticism becomes ferocious, obsessed by its condemnation of what it regards as evil

(767-3) and disciplines.²⁷⁷⁸ How can he find his way to a better self?²⁷⁷⁹

(767-4) Those who find vulgar, obscene, filthy,²⁷⁸⁰ or even only ungentlemanly slang expressions to their taste.

768²⁷⁸¹

INCOMPLETE PARAS OR PHRASES

VI

769²⁷⁸²

INCOMPLETE PARAS OR PHRASES

VII

(769-1) The innovations of A and the inventions of B²⁷⁸³

(769-2) So much has altered for better and for worse during the forty years since most of

²⁷⁷⁴ Devon inserted apostrophe by hand.

²⁷⁷⁵ Devon changed "A recommends wax which he found effective." to "Wax he found not effective." by hand.

²⁷⁷⁶ Blank page

²⁷⁷⁷ Devon inserted "438" at the top of the page by hand.

²⁷⁷⁸ Devon circled "and disciplines." by hand.

²⁷⁷⁹ Devon inserted question mark by hand.

²⁷⁸⁰ Devon inserted all commas in this para by hand.

²⁷⁸¹ Blank page

²⁷⁸² Devon inserted "439" at the top of the page by hand.

²⁷⁸³ Devon deleted period by hand.

these books [were]²⁷⁸⁴ written, that...²⁷⁸⁵

(769-3) Search for idea para written [Saturday]²⁷⁸⁶ about 20th-century mind wants clarity in expression not...²⁷⁸⁷ or mystifying. Then amplify it by....²⁷⁸⁸

770²⁷⁸⁹
INCOMPLETE PARAS OR PHRASES
VII

771²⁷⁹⁰
INCOMPLETE PARAS OR PHRASES
VIII

(771-1) ego-increasing - ego-dwarfing - ego-expanding.

772²⁷⁹¹
INCOMPLETE PARAS OR PHRASES
VIII

773²⁷⁹²
INCOMPLETE PARAS OR PHRASES
IX

(773-1) We whose destiny brought us to this particular planet, Earth²⁷⁹³

774²⁷⁹⁴
INCOMPLETE PARAS OR PHRASES
IX

²⁷⁸⁴ Devon changed "was" to "were" by hand.

²⁷⁸⁵ An ellipsis was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left an ellipsis in the para. (Devon deleted the ellipsis by hand, but we left it in.)

²⁷⁸⁶ Devon changed "sat" to "Saturday" by hand.

²⁷⁸⁷ An ellipsis was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left an ellipsis in the para.

²⁷⁸⁸ An ellipsis was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left an ellipsis in the para.

²⁷⁸⁹ Blank page

²⁷⁹⁰ Devon inserted "440" at the top of the page by hand.

²⁷⁹¹ Blank page

²⁷⁹² Devon inserted "441" at the top of the page by hand.

²⁷⁹³ Devon deleted period by hand.

²⁷⁹⁴ Blank page

775²⁷⁹⁵

INCOMPLETE PARAS OR PHRASES

X

(775-1) It is neurotic, nervous

(775-2) Samuel Butler's idea that illness is a crime and that crime is an illness

(775-3) Its taut nerves, tight muscles due to nerve strain that cause...²⁷⁹⁶

776²⁷⁹⁷

INCOMPLETE PARAS OR PHRASES

X

777²⁷⁹⁸

INCOMPLETE PARAS OR PHRASES

XI

(777-1) It is a mistake,²⁷⁹⁹ even though it is propagated by certain psychologists as a virtue, to put into writing negative feelings and memories under the belief

(777-2) The disagreeable contacts which he may have to endure, the rudeness which he may meet

(777-3) In atrocity, seething with suspicion and hatred, explosive with violence and insensitive to finer feelings, his gentle kindly being

(777-4) If the marks are plainly present in their thought, speech and dress²⁸⁰⁰

778²⁸⁰¹

INCOMPLETE PARAS OR PHRASES

XI

²⁷⁹⁵ Devon inserted "442" at the top of the page by hand.

²⁷⁹⁶ An ellipsis was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left an ellipsis in the para. (Devon deleted the ellipsis by hand, but we left it in.)

²⁷⁹⁷ Blank page

²⁷⁹⁸ Devon inserted "443" at the top of the page by hand.

²⁷⁹⁹ Devon inserted comma by hand.

²⁸⁰⁰ Devon deleted period after "dress" by hand.

²⁸⁰¹ Blank page

INCOMPLETE PARAS OR PHRASES
XII

(779-1) I have shared thoughts about these things with others. I am only a student still –
²⁸⁰³ even...²⁸⁰⁴

(779-2) They have neither wit nor

(779-3) Not out of contempt for their low mentality.

(779-4) I was walking by the [waterside, my]²⁸⁰⁵ companion was a sage. Suddenly this remarkable man observed

(779-5) ...²⁸⁰⁶ civilised and decent life for everyone.

INCOMPLETE PARAS OR PHRASES
XIIINCOMPLETE PARAS OR PHRASES
XIII

(781-1) The formally pompous.

(781-2) From the safer distance to which the ageing process brings those of us who reflect or comment on life, it is easier to see the blunders of youth, as if we had always dwelt on the heights of superior virtue or

(781-3) Exuberant, seeking fresh lifestyles, more individuality and less conventional hypocrisy.

²⁸⁰² Devon inserted "444" at the top of the page by hand.

²⁸⁰³ Devon inserted dash by hand.

²⁸⁰⁴ An ellipsis was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left an ellipsis in the para. (Devon deleted the ellipsis by hand, but we left it in.)

²⁸⁰⁵ Devon changed "waterside. My" to "waterside, my" by hand.

²⁸⁰⁶ An ellipsis was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left an ellipsis in the para.

²⁸⁰⁷ Blank page

²⁸⁰⁸ Devon inserted "445" at the top of the page by hand.

(781-4) The withering effects of old age.

(781-5) Confined and closed in by tradition or helped and guided by it²⁸⁰⁹

(781-6) An experience which leads him to desert atheism and put some faith in the pleas of religion

782²⁸¹⁰

INCOMPLETE PARAS OR PHRASES
XIII

783²⁸¹¹

INCOMPLETE PARAS OR PHRASES
XIV

(783-1) A poem which yields delight

(783-2) Memorable artistic creations.

(783-3) All the way from conception to execution²⁸¹²

(783-4) The strident music which pleases popular taste but irritates gentler ones²⁸¹³

(783-5) [He who]²⁸¹⁴ accepts and admires, but then struggles against the lure of sensual beauty because of its limitations, can rise to higher [forms of art and inspiration.]²⁸¹⁵

(783-6) (rewrite²⁸¹⁶) If [an]²⁸¹⁷ artist brings us nearer in feeling and thought to the inner beauty, we can call him a truly talented one. To the extent that this experience gratifies us and carries us beyond ourselves²⁸¹⁸

²⁸⁰⁹ Devon deleted period by hand.

²⁸¹⁰ Blank page

²⁸¹¹ Devon inserted "446" at the top of the page by hand.

²⁸¹² TJS in 1980 deleted period by hand.

²⁸¹³ TJS in 1980 deleted period by hand.

²⁸¹⁴ TJS in 1980 moved "he" from before "can rise" and changed "Who" to "who" by hand.

²⁸¹⁵ TJS in 1980 inserted "formers of art and inspiration" in the blank space that 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.

²⁸¹⁶ TJS in 1980 underlined "rewrite" by hand.

²⁸¹⁷ TJS in 1980 inserted "an" by hand.

²⁸¹⁸ TJS in 1980 deleted period by hand.

784²⁸¹⁹
INCOMPLETE PARAS OR PHRASES
XIV

785²⁸²⁰
INCOMPLETE PARAS OR PHRASES
XV

(785-1) Only a handful existed in those early days. It must be said that those Westerners²⁸²¹ are now interested, are enthusiasts.

(1) Nothing better on which to occupy their minds – Advaita.

(2) The percentage of Westerners²⁸²² interested is still minuscule, still very small, but when I remember what it was when I was a boy, it was then almost non-existent.

(3) The mantle of Shankara Acharya²⁸²³ has fallen on his shoulders.

(785-2) Heidegger²⁸²⁴ held that the deeper views shone only in the darkness, an ever sharper observation of his was that

786²⁸²⁵
INCOMPLETE PARAS OR PHRASES
XV

787²⁸²⁶
INCOMPLETE PARAS OR PHRASES
XVI

(787-1) To choose between the optical visions of clairvoyance and the clear perceptions and intuitions of truth²⁸²⁷

788²⁸²⁸
INCOMPLETE PARAS OR PHRASES
XVI

²⁸¹⁹ Blank page

²⁸²⁰ Devon inserted “447” at the top of the page by hand.

²⁸²¹ Devon changed “westerners” to “Westerners” by hand.

²⁸²² Devon changed “westerners” to “Westerners” by hand.

²⁸²³ “Ach Shankara” in the original. Devon circled this phrase and inserted “Change to read: Shankara Acharya?” in the right margin by hand. We made the change.

²⁸²⁴ Martin Heidegger

²⁸²⁵ Blank page

²⁸²⁶ Devon inserted “448” at the top of the page by hand.

²⁸²⁷ Devon deleted period by hand.

²⁸²⁸ Blank page

(789-1) The sacramental forms and institutions of religion.

(789-2) The faith or the knowledge by which men live.

(789-3) Such teachings about God as the patriarchs and prophets have given their peoples,

(789-4) A religio-philosophic teaching free from formal ceremonies, from wordy theologies and from rigid,²⁸³⁰ intolerant dogmas.

(789-5) The truth is more likely to be found among the obscure, the non-conformists and the dissenters than among the [popular, more rigidly dogmatic faiths.]²⁸³¹

(791-1) Write up:²⁸³⁴ The one intellect raised to its highest point,...²⁸³⁵ sinking to its deepest point, worship, reverence, humility, ego fully...²⁸³⁶ voluntarily, action when equal to the thought,

(791-2) When we fall into one of those abstracted moods.

²⁸²⁹ Devon inserted "449" at the top of the page by hand.

²⁸³⁰ Devon inserted comma by hand.

²⁸³¹ Devon inserted "popular, more rigidly dogmatic faiths" in the blank space that 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.

²⁸³² Blank page

²⁸³³ Devon inserted "450" at the top of the page by hand.

²⁸³⁴ Devon inserted "see note 37" in the right margin by hand.

²⁸³⁵ An ellipsis was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left an ellipsis in the para.

²⁸³⁶ An ellipsis was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left an ellipsis in the para.

792²⁸³⁷
INCOMPLETE PARAS OR PHRASES
XVII

793²⁸³⁸
INCOMPLETE PARAS OR PHRASES
I

(793-1) Most of the negative emotions, passions and thoughts may be active in ashrams,²⁸³⁹ contradicting the ideals of the institution. Yet they are

794²⁸⁴⁰
INCOMPLETE PARAS OR PHRASES
I

795²⁸⁴¹
INCOMPLETE PARAS OR PHRASES
IV

(795-1) Sometimes the body becomes immobile of its own accord and he finds himself

796²⁸⁴²
INCOMPLETE PARAS OR PHRASES
IV

797²⁸⁴³
INCOMPLETE PARAS OR PHRASES
VI

(797-1) _____²⁸⁴⁴ and, similarly, to showing favours or to the becoming of friends, [or the]²⁸⁴⁵ presenting [of] gifts to someone. One person is satisfied at the cost of making

²⁸³⁷ Blank page

²⁸³⁸ Devon inserted "451" at the top of the page by hand.

²⁸³⁹ Devon inserted comma by hand.

²⁸⁴⁰ Blank page

²⁸⁴¹ Devon inserted "452" at the top of the page by hand.

²⁸⁴² Blank page

²⁸⁴³ Devon inserted "453" at the top of the page by hand.

²⁸⁴⁴ 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.

²⁸⁴⁵ "becoming of friends" was typed above the line and inserted with a caret, and Devon inserted ", or the" by hand.

others dissatisfied. Such is an ancient idea in Chinese²⁸⁴⁶ Taoist circles.

(797-2) Theme: awakening to sense of self-responsibility. (add to para on bloodsports competition on Mackenzie.)²⁸⁴⁷ He did [the]²⁸⁴⁸ same after [a]²⁸⁴⁹ mystic experience while looking out to _____²⁸⁵⁰ and feeling [a]²⁸⁵¹ new responsibility to life. He was 14 then and previously [had]²⁸⁵² shot small birds.

798²⁸⁵³

INCOMPLETE PARAS OR PHRASES
VI

799²⁸⁵⁴

INCOMPLETE PARAS OR PHRASES
VI

(799-1) All the criticisms of asceticism²⁸⁵⁵ which have appeared in my writings [were]²⁸⁵⁶ meant for those who become fanatical about [it, who]²⁸⁵⁷ push their practices to extremes. It was not meant for those who adopt a sane²⁸⁵⁸ and reasonable practice. Such [a philosophic use of asceticism]²⁸⁵⁹ is admirable for discipline and [training].²⁸⁶⁰ Chinese [Buddhist]²⁸⁶¹ monks, for instance, burnt their thumbs or fingers to gain karmic merit²⁸⁶² despite the Buddha's own criticism of extreme asceticism²⁸⁶³. Hundreds of other monks committed suicide in China²⁸⁶⁴ as forms of pious otherworldliness and out

²⁸⁴⁶ Devon deleted comma by hand.

²⁸⁴⁷ Devon inserted close parenthesis by hand.

²⁸⁴⁸ Devon inserted "the" by hand.

²⁸⁴⁹ Devon inserted "a" by hand.

²⁸⁵⁰ 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.

²⁸⁵¹ Devon inserted "a" by hand.

²⁸⁵² Devon inserted "had" by hand.

²⁸⁵³ Blank page

²⁸⁵⁴ Devon inserted "454" at the top of the page by hand.

²⁸⁵⁵ TJS in 1980 changed "aestheticism" to "asceticism" and deleted comma after it by hand.

²⁸⁵⁶ TJS in 1980 deleted comma after "writings" and changed "was" to "were" by hand.

²⁸⁵⁷ TJS in 1980 changed "it. Who" to "it, who" by hand.

²⁸⁵⁸ TJS in 1980 deleted comma by hand.

²⁸⁵⁹ TJS in 1980 changed "an attitude" to "a philosophic use of asceticism" by hand.

²⁸⁶⁰ TJS in 1980 deleted "- which are the philosophic use of asceticism - is admirable" and inserted a period by hand.

²⁸⁶¹ TJS in 1980 inserted "Buddhist" by hand.

²⁸⁶² TJS in 1980 deleted comma by hand.

²⁸⁶³ TJS in 1980 changed "aestheticism" to "asceticism" by hand.

²⁸⁶⁴ TJS in 1980 deleted comma by hand.

of disgust for the material world. It is not surprising [that] asceticism,²⁸⁶⁵ present in monastic Buddhism, [para,]²⁸⁶⁶ criticise

800²⁸⁶⁷

INCOMPLETE PARAS OR PHRASES
VI

801²⁸⁶⁸

INCOMPLETE PARAS OR PHRASES
VII

(801-1) Every attempt to convey religious or mystical truth or metaphysical perception is, in some way and to some extent, influenced or coloured by the medium of the man who is making the communication,²⁸⁶⁹ whether he wishes to or not, whether he is aware of it or not; for his surroundings have implanted suggestions in him, his racial and national [0. - 10]²⁸⁷⁰ expression that

802²⁸⁷¹

INCOMPLETE PARAS OR PHRASES
VII

803²⁸⁷²

INCOMPLETE PARAS OR PHRASES
XII²⁸⁷³

(803-1) When at last
the thinking intellect _____²⁸⁷⁴ intellect itself
Enlightenment.

²⁸⁶⁵ TJS in 1980 inserted "that" and changed "aestheticism" to "asceticism" by hand.

²⁸⁶⁶ TJS in 1980 inserted "para," by hand and wrote "(para) unfinished -" in the right margin by hand.

²⁸⁶⁷ Blank page

²⁸⁶⁸ Devon inserted "455" at the top of the page by hand.

²⁸⁶⁹ Alan Berkowitz inserted comma by hand.

²⁸⁷⁰ Alan Berkowitz inserted "0. - 10" in the blank space that 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.

²⁸⁷¹ Blank page

²⁸⁷² Devon inserted "456" at the top of the page by hand. "PB Disk #6 Fades in and out - nothing really definite except last sentence of last para." was typed at the top of the page by hand.

²⁸⁷³ "PB Disk #6 Fades in and out - nothing really definite except last sentence of last para." was typed at the top of the page by hand.

²⁸⁷⁴ 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.

know that there are drugs
the movement
twofold
impatience arises in them
reply to
and fully
impossible
let all those who write
let
are sincere seekers
with
for the world around them
an adverse effect
that I have placed my ideas before the public through the medium of a book
and if the kind of book I wrote
write a letter to the author
I have no right to complain
and no right
all those letters
para.

804²⁸⁷⁵

INCOMPLETE PARAS OR PHRASES
XII

805²⁸⁷⁶

INCOMPLETE PARAS OR PHRASES
XII

(805-1) When I was quite young I became enthralled by the [beauty of words]²⁸⁷⁷ to the extent that I studied the laws of composing and at once began writing nearly eighty poems in a single month _____²⁸⁷⁸ in order to make those verses [more]²⁸⁷⁹ beautiful [I]²⁸⁸⁰ composed lists of beautiful words [and kept them in an]²⁸⁸¹ all red notebook so

²⁸⁷⁵ Blank page

²⁸⁷⁶ Devon inserted "457" at the top of the page by hand.

²⁸⁷⁷ Devon inserted "beauty of words" in the blank space that 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.

²⁸⁷⁸ 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.

²⁸⁷⁹ Devon inserted "more" in the blank space that 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.

²⁸⁸⁰ Devon inserted "I" in the blank space that 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.

that [I could]²⁸⁸² read and reread them [for their]²⁸⁸³ beauty, and eventually bring them [into my poems.]²⁸⁸⁴

positions?

there were such words [as]²⁸⁸⁵ Azalea, _____²⁸⁸⁶ endure, nectarine, chimes, and so on.

faded away

and a fascination

face

806²⁸⁸⁷

INCOMPLETE PARAS OR PHRASES

XII

807²⁸⁸⁸

INCOMPLETE PARAS OR PHRASES

XIII

(807-1) _____²⁸⁸⁹ transition period

to get better (or letter)

but it is hard to (live) to believe

that it is uncertain that the younger generation (para)

(807-2) _____²⁸⁹⁰ and bring in a new and better period at the end, or towards the end,²⁸⁹¹ when an Avatar can appear and use his power and knowledge to usher in the

²⁸⁸¹ Devon inserted "and kept them all in an" in the blank space that 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.

²⁸⁸² Devon inserted "I could" in the blank space that 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.

²⁸⁸³ Devon inserted "for their" in the blank space that 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.

²⁸⁸⁴ Devon inserted "into my poems." in the blank space that 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.

²⁸⁸⁵ Devon inserted "as" in the blank space that 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.

²⁸⁸⁶ 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.

²⁸⁸⁷ Blank page

²⁸⁸⁸ Devon inserted "458" at the top of the page by hand.

²⁸⁸⁹ 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.

²⁸⁹⁰ 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.

²⁸⁹¹ TJS in 1980 inserted commas by hand.

reign of truth and peace everywhere throughout the world today. We see violence, rebellion, agitation and destruction. This too²⁸⁹² is to be expected. Most attempts to end them meet with not much success until the Avatar comes. However²⁸⁹³ if we go not to Hinduism but to the [astrologers]²⁸⁹⁴ and ask for their predictions,²⁸⁹⁵ the story changes, brightens and becomes more hopeful. For they say the Aquarian Age, the age which spreads knowledge,²⁸⁹⁶ harmony and peace

808²⁸⁹⁷

INCOMPLETE PARAS OR PHRASES
XIII

809²⁸⁹⁸

INCOMPLETE PARAS OR PHRASES
XIII

(809-1) wrong in this, except
the two

by

instead adopted [a]²⁸⁹⁹ one or the other [attitude]²⁹⁰⁰

Scientists

filled with fossilised animals

but to the poet, how won²⁹⁰¹ (one er flee) a sight _____²⁹⁰² is (para)

810²⁹⁰³

INCOMPLETE PARAS OR PHRASES
XIII

811²⁹⁰⁴

²⁸⁹² TJS in 1980 deleted commas after "This" and "too" by hand.

²⁸⁹³ TJS in 1980 deleted comma by hand.

²⁸⁹⁴ TJS in 1980 changed "astrologist" to "astrologers" by hand.

²⁸⁹⁵ TJS in 1980 inserted comma by hand.

²⁸⁹⁶ TJS in 1980 inserted comma by hand.

²⁸⁹⁷ Blank page

²⁸⁹⁸ Devon inserted "459" at the top of the page by hand. "PB Disk #6" was typed at the top of the page.

²⁸⁹⁹ TJS in 1980 inserted "a" by hand.

²⁹⁰⁰ TJS in 1980 changed "atti" to "attitude" by hand.

²⁹⁰¹ "won" was typed above the line above "one."

²⁹⁰² 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.

²⁹⁰³ Blank page

²⁹⁰⁴ Devon inserted "460" at the top of the page by hand.

INCOMPLETE PARAS OR PHRASES
XV

(811-1) BOOKNOTES: Sri Aurobindo on himself.
Removed to 6 x 9" paper single spaced.
[Disks #67, 68, & part #69.
Letters of Sri Aurobindo removed to 6 x 9]²⁹⁰⁵

812²⁹⁰⁶
INCOMPLETE PARAS OR PHRASES
XV

813²⁹⁰⁷
INCOMPLETE PARAS OR PHRASES
XVI

(813-1) religious superstition
If a ladybird hovers in one's room, it is about to happen. (para)

814²⁹⁰⁸
INCOMPLETE PARAS OR PHRASES
XVI

815²⁹⁰⁹
INCOMPLETE PARAS OR PHRASES
XVII

(815-1) A search for a higher phase of religion if it will teach them, among other things, to learn to sit still when attending a divine Service. [(incomplete sentence)]²⁹¹⁰

816²⁹¹¹
INCOMPLETE PARAS OR PHRASES
XVII

817²⁹¹²

²⁹⁰⁵ Lorraine Stevens inserted "Disks #67, 68, & part #69.
Letters of Sri Aurobindo removed to 6 x 9" by hand.

²⁹⁰⁶ Blank page

²⁹⁰⁷ Devon inserted "461" at the top of the page by hand.

²⁹⁰⁸ Blank page

²⁹⁰⁹ Devon inserted "462" at the top of the page by hand.

²⁹¹⁰ Alan Berkowitz inserted "(incomplete sentence)" by hand.

²⁹¹¹ Blank page

INCOMPLETE PARAS OR PHRASES
XVIII

(817-1) The higher purpose for which we use prayer – that is,²⁹¹³ to cease to beg²⁹¹⁴ and instead to worship – [is to put it]²⁹¹⁵ to its finest use.

818²⁹¹⁶
INCOMPLETE PARAS OR PHRASES
XVII

819²⁹¹⁷
INCOMPLETE PARAS OR PHRASES
XIX

(819-1) The Paradox of [the]²⁹¹⁸ double point of view, double existence, double fact²⁹¹⁹

(819-2) [The]²⁹²⁰ idea of duality has reference to [the] ego and [the]²⁹²¹ world. They rise together in consciousness, but [the]²⁹²² ego creates its world simultaneously. (or previously?)

[The]²⁹²³ idea of non-duality has reference to pure consciousness (from which ego and world are absent) and [this]²⁹²⁴ is also the undivided mind.

(819-3) So who needs or wants absoluteness? Only dreamers.

1. 69 et seq seems pure Kantism²⁹²⁵ and also Hume²⁹²⁶ and also pure Vedanta. Has it been cancelled or confirmed by science's development since him...

2. No 1. is true theoretically from an absolute viewpoint only. From a practical one it is cancelled out because it all "works" (atom bomb proves itself although only

²⁹¹² Devon inserted "463" at the top of the page by hand.

²⁹¹³ Devon changed dashes to commas by hand.

²⁹¹⁴ Devon deleted comma by hand.

²⁹¹⁵ Devon inserted "is to put it" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

²⁹¹⁶ Blank page

²⁹¹⁷ Devon inserted "464" at the top of the page by hand.

²⁹¹⁸ Devon inserted "the" by hand.

²⁹¹⁹ Devon deleted period by hand.

²⁹²⁰ Devon changed "Develop theme: a) that the" to "The" by hand.

²⁹²¹ Devon changed "1. EGO and 2. WORLD" to "the ego and the world" by hand.

²⁹²² Devon inserted "the" by hand.

²⁹²³ Devon changed "b) That the" to "The" by hand.

²⁹²⁴ Devon deleted "that" before "this" by hand.

²⁹²⁵ Immanuel Kant

²⁹²⁶ David Hume

relatively true).²⁹²⁷ But relativity “works” and is enough truth.

820²⁹²⁸
INCOMPLETE PARAS OR PHRASES
XIX

821²⁹²⁹
INCOMPLETE PARAS OR PHRASES
XX

(821-1) Neither to repudiate the world, nor to be attached to it²⁹³⁰

822²⁹³¹
INCOMPLETE PARAS OR PHRASES
XX

823²⁹³²
INCOMPLETE PARAS OR PHRASES
XXI

(823-1) The Knowing Principle, what Atmananda calls “Knowledge.”

Consciousness – pure consciousness – is confused with its sensations and sense-impressions and physical and nerve experiences (pain),²⁹³³ its cerebral flesh and nerve activity.

824²⁹³⁴
INCOMPLETE PARAS OR PHRASES
XXI

825²⁹³⁵
INCOMPLETE PARAS OR PHRASES
XXII

(825-1) Though ethic and ascetic feelings come into play when a mystic tries to

²⁹²⁷ Devon inserted period by hand.

²⁹²⁸ Blank page

²⁹²⁹ Devon inserted “465” at the top of the page by hand.

²⁹³⁰ Devon deleted period by hand.

²⁹³¹ Blank page

²⁹³² Devon inserted “466” at the top of the page by hand.

²⁹³³ Devon inserted comma by hand.

²⁹³⁴ Blank page

²⁹³⁵ Devon inserted “467” at the top of the page by hand.

communicate his experience _____²⁹³⁶ therefore he is more likely to use similes, allegories,²⁹³⁷ metaphors and parables in his language than precise scientific terms.

826²⁹³⁸

INCOMPLETE PARAS OR PHRASES
XXII

827²⁹³⁹

INCOMPLETE PARAS OR PHRASES
XXIII

(827-1) Better than opposing a negative thought with its opposite is the Short Path way of [voiding]²⁹⁴⁰ it. (Former is Long Path, it _____²⁹⁴¹ advanced.)

(827-2) Write para on 1. relax abruptly from personal interests for 3/4 minute a number of times daily.

2. This includes [forgetting]²⁹⁴² and [letting]²⁹⁴³ go of [ideas concerning]²⁹⁴⁴ lucrative work, personal fortunes, health, familial and cultural [matters.]²⁹⁴⁵

3. Just stay in mind silenced, [in the]²⁹⁴⁶ stillness.

4. This is [Jesus' "deny thyself";]²⁹⁴⁷ all meditation systems are devices to reach [the]²⁹⁴⁸ same point.

Then include whole para on letter to B. Read his reference to stillness. I call it "the silenced mind" also "mental quiet."

(827-3) but when he resumes active life again

828²⁹⁴⁹

²⁹³⁶ 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.

²⁹³⁷ Devon inserted both commas in this para by hand.

²⁹³⁸ Blank page

²⁹³⁹ Devon inserted "468" at the top of the page by hand.

²⁹⁴⁰ Devon changed "VOIDING" to "voiding" by hand.

²⁹⁴¹ 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.

²⁹⁴² Devon changed "forget" to "forgetting" by hand.

²⁹⁴³ Devon changed "let" to "letting" by hand.

²⁹⁴⁴ Devon inserted "ideas concerning" by hand.

²⁹⁴⁵ Devon inserted "matters" by hand.

²⁹⁴⁶ Devon inserted "in the" by hand.

²⁹⁴⁷ Devon changed "Jesus deny self" to "Jesus' "deny thyself"" by hand.

²⁹⁴⁸ Devon inserted "the" by hand.

²⁹⁴⁹ Blank page

INCOMPLETE PARAS OR PHRASES
XXIII

829²⁹⁵⁰

INCOMPLETE PARAS OR PHRASES
XXIII

(829-1) The highest work of the quest comes at the end of the Short Path, when you cease looking for that which is beyond, when you let go of the very quest itself,²⁹⁵¹ and when

830²⁹⁵²

INCOMPLETE PARAS OR PHRASES
XXIII

831²⁹⁵³

INCOMPLETE PARAS OR PHRASES
XXV

(831-1) There are two thoughts involved here, each different from the other, but both often confused together under a single name. One thought refers to the bodily appearance, emotional temperament and mental characteristics which separate him from others and make him recognisable. The other thought...²⁹⁵⁴

(831-2) "He Who Knows Truth"

(831-3) Who came upon the truth at first hand rather than those who repeat mechanically what they have read in books or heard from others.

832²⁹⁵⁵

INCOMPLETE PARAS OR PHRASES
XXV

833²⁹⁵⁶

INCOMPLETE PARAS OR PHRASES

²⁹⁵⁰ Devon inserted "469" at the top of the page by hand.

²⁹⁵¹ Devon inserted comma by hand.

²⁹⁵² Blank page

²⁹⁵³ Devon inserted "470" at the top of the page by hand.

²⁹⁵⁴ An ellipsis was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left an ellipsis in the para.

²⁹⁵⁵ Blank page

²⁹⁵⁶ Devon inserted "471" at the top of the page by hand.

(833-1) We must respect the order of the universe. Therefore²⁹⁵⁷ when we meet with its laws, both as govern Nature and man himself, in short, with the World-Idea

834²⁹⁵⁸

INCOMPLETE PARAS OR PHRASES

XXVI

835²⁹⁵⁹

INCOMPLETE PARAS OR PHRASES

XXVI

(835-1) Whatever innumerable objects and creatures come into existence according to the World-Idea²⁹⁶⁰

(835-2) The numerous worlds which combine to make up a universe²⁹⁶¹

836²⁹⁶²

INCOMPLETE PARAS OR PHRASES

XXVI

837²⁹⁶³

INCOMPLETE PARAS OR PHRASES

XXVIII

(837-1) The ever-fascinating, ever elusive, hidden and concealed one, as Kabbalists and Hassids called the mind in itself²⁹⁶⁴

838²⁹⁶⁵

INCOMPLETE PARAS OR PHRASES

XXVIII

²⁹⁵⁷ Devon deleted comma by hand.

²⁹⁵⁸ Blank page

²⁹⁵⁹ Devon inserted "472" at the top of the page by hand.

²⁹⁶⁰ Devon deleted period by hand.

²⁹⁶¹ Devon deleted period by hand.

²⁹⁶² Blank page

²⁹⁶³ Devon inserted "473" at the top of the page by hand.

²⁹⁶⁴ Devon deleted period by hand.

²⁹⁶⁵ Blank page

Personal

839²⁹⁶⁶

PERSONAL

(839-1) Message to author: I have found [that]²⁹⁶⁷ there is a second disk with the double side recording, so, I am testing this,²⁹⁶⁸ and, curiously, there is no static noise on the playback. However, it still does not slip in so easily as the thin ones, and just manages to squeeze in. So I still stand by the former decision not to use this type of disk instead of the others.

840²⁹⁶⁹

PERSONAL

841²⁹⁷⁰

PERSONAL

(841-1) MAILED [September 4, 1975]²⁹⁷¹

RECORDED DISK: #48 - 6 - 7 - 84 Original Work, PB.

" " # 24, 26, 27, 33, 35, 42
" " QUOTES "HANH PART 1
" " #QUOTES "HANH" & WATTS PART 1 - PART 2
" " QUOTES FROM WATTS finished
" " on FOOD
" " ON THE LIVER
" disk #30
" disk #31
" disk #32
" disk #33
" disk #Urgent letter

(841-2) MAGNETIC RECORDING DISCS

PLEASE DO NOT FOLD OR BEND

#48, 6, 7, 84 - PB's Original Work

#24, 26, 27, 33, 35, 42

Quotes "Hanh" Part 1

Quotes "Hanh" & Watts Part 2

²⁹⁶⁶ Devon inserted "474" at the top of the page by hand.

²⁹⁶⁷ Devon inserted "that" by hand.

²⁹⁶⁸ Devon inserted commas after "so" and "this" by hand.

²⁹⁶⁹ Blank page

²⁹⁷⁰ Devon inserted "475" at the top of the page by hand.

²⁹⁷¹ The original editor inserted "Sept. 4, 1975" by hand.

Quotes From WATTS - finished
on FOOD
ON THE LIVER
30, 31, 32, 33
Urgent Letter

842²⁹⁷²
PERSONAL

843²⁹⁷³
PERSONAL

(843-1) INTERRUPTION

Message to author

I interrupt this recording in order to tell you something which has just come under observation and I don't want to forget. This particular disc is the one you got from the Zurich firm as a specimen, because it plays on both sides and is therefore thicker. I noticed that this disc had a great deal of static noise behind it. Apparently the noise came from the fact that the disc had very little freedom in which to turn around - almost none to spare - so-to-speak, and therefore there was some friction somewhere in the machine as a result, creating the static noise. But whatever the cause, I deliberately withdrew the disc and played one of the old thin ones and immediately the static noise was reduced by 50 to 70% so, obviously, the decision not to use this kind of disc was the correct one. Also, I noticed that whether it is due to the same cause or whether I was not holding the mike properly, I do not know, but I find that my own voice sounds much fainter and more difficult to hear when played back than it does on the old thin discs.

END OF INTERRUPTION.

844²⁹⁷⁴
PERSONAL

845²⁹⁷⁵
PERSONAL

(845-1) [Originally]²⁹⁷⁶ Mailed to PB
4/22/77 - Disc #58 (Now changed to (58(a) Idyllwild Spec.))

²⁹⁷² Blank page

²⁹⁷³ Devon inserted "476" at the top of the page by hand.

²⁹⁷⁴ Blank page

²⁹⁷⁵ Devon inserted "477" and "C" at the top of the page by hand.

²⁹⁷⁶ Lorraine Stevens inserted "originally" by hand.

original disc, #58, erased. New material placed on: 58(a) Idyllwild Spec.²⁹⁷⁷
There was a letter, which appears as follows:

(845-2) "Dear Romaine, [from PB]²⁹⁷⁸

This disc, No. 58, is a problem child. I took it from the discs labelled, "Ready for Use," but as mostly I test it to make sure that it was an erased disc by listening to spot the different intervals. In this way I found that up to 3½ on the dial, no sound was recorded, so that was all right; but from there, an occasional word or two or three scraps of words began to playback – but rather faintly. As I then listened continuously from then on there were intervals of silence, and then, playing back was heard quite clearly on and off. Towards the end, say the last two or three numbers, the playback sound was continuous and fairly loud enough, but still, now and then, one or two words dropped out. Anyway, there is something wrong with this disc. It may be that its quality is going off and it is slipping. If so, it has to be thrown away, but, meanwhile, I'm concerned about the pieces that were dictated. I do not know whether this disc was ever sent you for transcript, as I remember, a year or two ago, you wrote that much of the earlier part of the disc which was then in your possession, gave no recording at all – and then it began faintly, to reappear in scraps, which you typed out. However, I do not know if this is the same disc or whether it is another which is beginning

846²⁹⁷⁹

PERSONAL

847²⁹⁸⁰

PERSONAL

(continued from the previous page) to slip. Will you therefore, please play it back very carefully and type out every word you can get, no matter that there are big intervals between some of the words – then, when the whole disc is transcribed, see if you can remember whether this was typed by you. If not, we must regard the unheard part as being lost for good. But in any case, send me the transcript, and I will see if I can bring my memory back to the same subject and supply some of the missing pieces myself – thank you."

848²⁹⁸¹

PERSONAL

²⁹⁷⁷ Lorraine Stevens inserted a ditto mark underneath "58(a) Idyllwild Spec" by hand, meaning to reproduce it here.

²⁹⁷⁸ Alan Berkowitz inserted "from PB" by hand.

²⁹⁷⁹ Blank page

²⁹⁸⁰ Devon inserted "478" and "C" at the top of the page by hand.

²⁹⁸¹ Blank page

(849-1) Tony²⁹⁸⁴ was upset and confused when I pulled him up [short]²⁹⁸⁵ after he declared that Advaita was what we were trying to teach and I said it was not so. I made certain criticisms of Advaita based on semantics but instead of helping him this confused him still further. I then remembered that he had given the name²⁹⁸⁶ “American Brahman [Bookstore”]²⁹⁸⁷ to his store and understood why he identified himself with Advaita. I pointed out that Buddhism meant as much to me as [Hinduism – that]²⁹⁸⁸ I welcomed the ancient Chinese Confucian and Taoist wisdom, the Arabian Sufism and so on –²⁹⁸⁹ to point out that I did not identify the teaching with any one particular religion or source. I further pointed out that in certain respects I was a rebel against the Hindu religion and teaching. We had to welcome the truth from various sides and not limit ourselves to one side alone and we had also to remember that we were now in the 20th century,²⁹⁹⁰ and whatever was gleaned and gained from the past should be infused with new blood, new life, to meet the new needs and new circumstances of our time.

(851-1) 3995 Hector Logan Road
Burdett, New York 14818
December 27, 1980

Dear PB,

We were happy to hear (via postcard Om sent to Ella Mae) that your physical

²⁹⁸² Devon inserted “479” at the top of the page by hand.

²⁹⁸³ TJS in 1980 inserted “Personal Para” at the top of the page by hand.

²⁹⁸⁴ Devon deleted comma from after “Tony” by hand. Tony refers to Anthony Damiani. The handwriting of Devon looks weird on this page because PB himself had me trace over it to darken it. – TJS 2020

²⁹⁸⁵ Devon inserted “short” by hand.

²⁹⁸⁶ Devon deleted comma by hand.

²⁹⁸⁷ Devon changed “Bookshop” to “Bookstore” by hand.

²⁹⁸⁸ Devon changed “Hinduism: That” to “Hinduism – that” by hand.

²⁹⁸⁹ Devon changed semicolon to dash by hand.

²⁹⁹⁰ Devon inserted comma by hand.

²⁹⁹¹ Blank page

strength is improving – we sincerely hope it continues. We’re also very glad that Vic and Elaine can come to help. Elaine is seriously interested in nutritional science and I know she will be capable of making good and nourishing meals!

Anthony is moving on sheer will, and I’m sorry to see him so sad – but he’s beginning to push hard again with more classes, more seminars. My heart is with him and I’m grateful for our friendship. A smaller but more determined group is around him now and those of us who want to work with him are being asked to do more and more research and writing. May the Divine within us give us the strength and inspiration to tirelessly pursue the right course.

Please forgive me: I have not yet begun working on the neck warmer from the cummerbund you gave me to use. I keep working on paras and putting the other off. I hope to begin it soon.

My new job is agreeable, but eats up a lot of time in which I would rather be doing other things! But I know I am fortunate to have a job, so I had better not complain. The tiring novelty is wearing off as the daily schedule gets established and more routine, and as the time passes I get more organized with the free time I do have.

852²⁹⁹²

PERSONAL

853²⁹⁹³

PERSONAL

(continued from the previous page) In my previous letter of November ’80, I included some questions regarding foreign spelling words in the para editing. I would like to correct a diacritical omission. In my letter, on the top half of page 2, section titled “-with regard to spelling of Hindu words:” (in the far right-hand column) read Bhagavadgita²⁹⁹⁴, not Bhagavadgita²⁹⁹⁵.

The 4 attached half-pages of typist’s notes titled: “Notes and comments, interpretations” refer to a batch of PB paras (probably typed by Anna) that are included in the edited pages Tim and I have just completed. We did not realise we could be using these until we had already cut quite a few paras – so we only managed to identify a few of the typist’s notes. I have placed a pencil check mark on the typist’s list next to the ones we did identify.

You will find therefore in this second batch of edited paras, category XII to XIX, a few editorial notes next to glued paras which read: See Note # ()²⁹⁹⁶. These note #s refer to the pencilled numbers on the list of typist’s notes (see the 4 half-pages attached).

²⁹⁹² Blank page

²⁹⁹³ “2.” was typed at the top of the page.

²⁹⁹⁴ “Bhagavadgītā” in the original.

²⁹⁹⁵ “Bhagavadgīta” in the original.

²⁹⁹⁶ Devon circled “See Note # ()” by hand.

I'm very sorry we overlooked these earlier in our work; had we noticed the list sooner, we may have been able to identify a few more.

Enclosed, please find 1) a second batch of edited paras ([category]²⁹⁹⁷ XII to XIX),²⁹⁹⁸ 2) the 4 half-pages of typist's notes ("Notes and comments, interpretations") and 3) more of our own typed notes to be checked over.

We both send you our very best wishes, and remain,

Ever at your service,

[Devon & Timothy]²⁹⁹⁹

854³⁰⁰⁰

PERSONAL

Notes

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NOTES

(855-1) Notes and comments, interpretation

Notes and Comments on the Following 61 Pages on Mixed Literary & Non-literary Work

[Enclosed in letter of Dec 20, 1980

DS]³⁰⁰¹

[1.]³⁰⁰² p 1. a) ending cut off. PB's note: find the cut off ending of Heidegger's para, it must be among the lot intended for R³⁰⁰³ or S

[2.] b) end note

[3.] p 3. a) emits?

[4.] p 4. a) note attached: Ask Bianca and Romaine to look in the typing material I now send them for a para from which "animals cannot do this" got accidentally cut off at end.

[5.] p 5. a) end note.

[6.] b) theme "Abstract thinking"

²⁹⁹⁷ Devon changed "categories" to "category" by hand.

²⁹⁹⁸ Devon inserted comma by hand.

²⁹⁹⁹ Devon and TJS in 1980 signed their name by hand.

³⁰⁰⁰ Blank page

³⁰⁰¹ Devon inserted "Enclosed in letter of Dec 20, 1980 DS" by hand.

³⁰⁰² Devon inserted numbers "1" through "16" by hand.

³⁰⁰³ R refers to Romaine/Lorraine Stevens; I do not know who S is; it is possible that it was Susan Meeders, but I don't think so. TJS 20

[7.] p 7 a) Anna³⁰⁰⁴: Are these spellings correct? See notes on tantra clipped together.

[8.] p 12 a) note attached: write para "on taking risks," is not in current desktop, tried striped cover. If found replace it by "As with most" (oct 76 search)

[9.] p 14 a) A: can't read word.

[10. b) can't read word.]³⁰⁰⁵

[11.] p 18 a) end paper

[12.] p 19 a) A: can't read the following words.

[13.] p 19 b) note: Don't write anything criticising, let all be harmless timid semi-academic stuff. (PB)

[14.] p 20 a) A: can't read

[15.] b) A: can't read

[16.] p 21 a) PB's note: use for ref to Humphrey³⁰⁰⁶ in Shankara art³⁰⁰⁷.

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(continued from the previous page) [17.]³⁰⁰⁹ b) paper cut off

[18.] p 22 a) end paper

[19.] b) spelling?

[20.] p 23 a) A: can't read last word.

[21.] b) spelling of name?

[22.] p 25 a) can't read (A)

[23.] b) A: can't read

[24.] c) A: uncertain of order of words

[25.] p 26 a) piece of paper torn off,

[26.] A: not sure of order of words

[27.] p 27 a) PB's note: Add to children's crusade Chinese raging re Guard boys and girls violent brutalities and mad destructiveness.

[28.] p 28 a) A: can't read

[29.] b) A: can't read

[30.] p 29 a) A: can't read

[31.] p 31 a) A: uncertain of interpretation

³⁰⁰⁴ Referring to PB's Swedish translator Anna Prim Bornstein; she is the "A" and (A) referred to below. TJS 20

³⁰⁰⁵ Devon inserted "b) can't read word" by hand.

³⁰⁰⁶ Referring to Christmas Humphreys.

³⁰⁰⁷ art = article

³⁰⁰⁸ Blank page

³⁰⁰⁹ Devon inserted "17" through "37" by hand.

- [32.] p 32 a) A: uncertain of interpretation
- [33.] b) A: uncertain of interpretation
- [34.] p 34 a) A: can't read
- [35.] b) end note
- [36.] p 35 a) A: can't read
- [37.] p 36 a) A: can't read

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NOTES

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(continued from the previous page) Notes and Comments, Interpretations 2.

- [38.]³⁰¹¹ p 38 a) end note
- [39.] b) A: Is yantra correctly read?
- [40.] p 40 a) PB's note: add to a... constant talk
- [41.] p 41 a) A: can't read
- [42.] p 43 a) can't read (A)
- [43.] b) can't read (A)
- [44.] p 44 a) A: can't read
- [45.] b) A: uncertain of word order and interpretation of whole para
- [46.] c) A: uncertain of interpretation.
- [47.] d) spelling?
- [48.] e) PB's note: this is quoted, so rewrite. (part of slip torn off)

860³⁰¹²
NOTES

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(continued from the previous page) [49.]³⁰¹³ p 48 PB's note: Very important to new book.

- [50.] p 49 Word difficult to read (K³⁰¹⁴)
- [51.] p 49 K: Word difficult to read
- [52.] p 50 Note cut off

³⁰¹⁰ Blank page

³⁰¹¹ Devon inserted "38 through "48" by hand.

³⁰¹² Blank page

³⁰¹³ Devon inserted "49" through "59" by hand.

³⁰¹⁴ referring to Kathleen Damiani

[53.] p 51 K: Name difficult to read
[54.] p 52 K: Initial difficult to read
[55.] p53 Note unfinished
[56.] p54 Note unfinished
[57.] p54 Note unfinished
[58.] p60 See Newspaper quote
[59.] p61 Name difficult to read (K)

862³⁰¹⁵
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NOTES

(863-1) 3995 Hector Logan Road
Burdett, New York 14818
March 8, 1981
Dear PB:

Thank you for your response to our letters of November 23 and 24, 1980, via Vic Mansfield's letter of January 10, 1981. From Vic's letter we understand that:

1) we should hold on to xeroxed paras until notification that you have received the originals;

2) when notified of your receipt of originals, we should send our xerox copies - via unregistered mail;

3) our ize/ise and obsolete word conventions are acceptable and can be continued;

4) we should alter the original convention for spelling of the following foreign words to: prana/ Bhagavad Gita/ Ishvara/ tantrik/ rishee/ Maharishee/ Muhammedan/ Shankara/ Shree.³⁰¹⁶

Note: from pages 261 onward, your preferred spellings are (and will continue to be) used. However, pages 1-260 (prior to notification of 1/10/81) contain the earlier (non-preferred) spellings for foreign words. I will correct the xerox copies I have here, for pages 1-260, before mailing. However, your pages 1-260 need to be corrected.

5) we should use a stronger glue. (To remedy this situation we've now switched to rubber cement.)

We have taken your suggestion to ask Christina and Jeffrey Cox to help us, and they have happily agreed to do so. They have begun by helping us glue paras and check xerox copies against the originals to be sure editing notes are legible.

³⁰¹⁵ Blank page

³⁰¹⁶ We have since updated some of these spelling standards to tantric, rishi, Maharshi, Muhammadan, and Shri.

(continued)

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NOTES

865
NOTES

(continued from the previous page) Devon Smith

March 8, 1981

2.

Attached, please find four manilla envelopes:

I - contains edited, glued paras, pages 261-323, including categories XX-XXIII;

II - contains edited, glued paras, pages 324-429, including categories XXIV-XXVIII;

III - contains edited, glued personal paras (no category numbers given) and incomplete paras and phrases, pages 430-446, including categories I-XIV;

IV - contains 12 pages of typed notes from Devon and Tim's visit with PB - for PB's approval.

Note: In pages 261-446 there are a few more editing remarks which say e.g. "See Note #17." This, again, refers to the list of typist's notes (four 1/2 page sheets) that I sent you in my letter of 12/27/80. (The typist's notes are not very helpful, saying only such things as: "can't make out word" or "tape fades out here" etc.)

We are consecutively numbering every page we send you. Therefore, these page numbers in the upper right, circled in pencil, will only show the number of pages edited so far, and the order in which they were prepared. They will not indicate which categories are completely finished.

As regards Tim's query about a name, this was in reference to a bookstore/center in Ithaca meant as a public face for Wisdom's Goldenrod. Although a dozen names have been worked over, nothing seems to settle, and even a general guideline would be helpful.

We thank you for letting us continue this work, and we send you our best greetings,

[Devon]³⁰¹⁸
Devon Smith

enclosures: 4 manilla envelopes

³⁰¹⁷ Blank page

³⁰¹⁸ Devon signed her name by hand.

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(867-1) MEMORANDUM

TO: PB
FROM: Devon Smith [DS]³⁰²⁰
RE: Original edited para work being mailed today
DATE: June 3, 1981

The batch I am mailing to Randy today consists of 4 manilla envelopes. The material enclosed in each is as follows:

- I - pages 447-490 (incs. - cat. I)
- II - pages 491-533 (cat. II-VI)
- III - pages 534-574 (cat. VII-XII)
- IV - pages 575-602 (cat. XIII-XIV)

cc/ Randy Cash

868³⁰²¹
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869
NOTES

(869-1) MEMORANDUM

TO: PB
FROM: Devon Smith [DS]³⁰²²
RE: Mailing original para work
DATE: June 5, 1981

Today I am mailing 3 manilla envelopes to Randy. The material enclosed is as follows:

- V - pages 603-647 (cat. XV-XVII)
- VI - pages 648-686 (cat. XVIII-XXII)

³⁰¹⁹ Blank page

³⁰²⁰ Devon inserted "DS" by hand.

³⁰²¹ Blank page

³⁰²² Devon inserted "DS" by hand.

VII - pages 687-743 (cat. XXIII-XXVIII)

The only things left to send are the xerox copies and 2 (or 3) short paras I recently misplaced. I do not think they are lost and hope to turn them up shortly. As soon as I find them, I will prepare them and send them to you.

Good wishes -

cc/ Randy Cash

870³⁰²³
NOTES