

# Red Vinyl

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*Editor's Note: This notebook is some of the final writing and editing undertaken by PB; since it was originally housed in a large red vinyl loose-leaf notebook it naturally became known*

*as Red Vinyl. It was created in 1980 when I was serving as his secretary. It was during that time that PB decided to redo his 28 Categories for a final time; this time he not only re-ordered them (which he had done a few times before), but actually divided some while merging others – all because he wanted his main ideas to be studied in a specific sequence. During the seven months I worked for him with my first wife Devon Cottrell, PB went through many variations before finally settling on the order and grouping seen here. As a consequence of the frequent re-numbering of the categories of a given para we eventually started pasting them on larger sheets to protect the fragile original typed pages while allowing greater flexibility in ordering and reordering the paras. This is why there are some pages with only one or two paras on them. It is also why the editing is a bit messy: PB had me try my hand at editing his words; sometimes we handed a para back and forth between us several times before he settled on a final version. Any changes made by me at that time are noted as TJS 1980; any made presently are TJS '20. I made a final review of these edits this year and am reasonably confident that I have allocated the edits appropriately.*

*There is no original numbering of the paras per se; a few were taken from much older files, but the majority were written by PB and typed by me in 1980. For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled "Introductory Readers' Guide." We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity's sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a pdf of the same name. – Timothy Smith (TJS), 2020*

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

1  
I

(1-1)<sup>1</sup> A man's conclusions about life and the principles which govern him ought to be [so far as possible]<sup>2</sup> the product of his own cerebrations and not [always]<sup>3</sup> other [people's].<sup>4</sup>

(1-2) Most of his resources may carry a man through many situations because they are purely material. But they cannot carry him through all situations. There are others to meet which he needs spiritual resources, and if he lacks them he will be in a sorry state.<sup>5</sup>

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

<sup>2</sup> PB himself inserted "so far as possible" by hand.

<sup>3</sup> PB himself changed "that of" to "always" by hand.

<sup>4</sup> PB himself changed "people." to "people's." by hand.

<sup>5</sup> PB himself deleted commas from after "others," "which," and "them" by hand.

(3-1) He who aspires for the best will come nearer to the best even if he does not gain it.

(3-2) If he is to reach this pure well of truth, its water untinted<sup>7</sup> by bias<sup>8</sup> or prejudice, he will do best by keeping independent.

(3-3) These young dissenters from the establishment whose methods procedures and practices are [often]<sup>9</sup> naïve childish and amateurish, are [yet]<sup>10</sup> in a number of cases pioneers [of new ways]<sup>11</sup> to come, of the movement towards the Overself. On the other hand among these dissenting groups there are others who manifest evil characteristics and instead of leading towards the spirit, they are leading towards degradation and materialism.<sup>12</sup>

(5-1) The judgment of time has changed all that, has turned the sneering tones into curious,<sup>14</sup> but respectful enquiries. Mind,<sup>15</sup> the self-denier has begun the first act of coming into consciousness of itself.

(5-2) The disciple who tries to live in the image of his guru becomes a copy of him. This may be good or bad or a mixture of both but it is still only a copy.

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<sup>6</sup> Blank Page

<sup>7</sup> It's possible that "untinted" is a typo in the original for "untainted" but we have left it as is. – TJS '20

<sup>8</sup> A comma was inserted after "bias" by hand in the original and then erased.

<sup>9</sup> PB himself deleted "so" from before "often" by hand.

<sup>10</sup> PB himself changed a comma to "yet" by hand.

<sup>11</sup> PB himself changed "of the new epoch" to "of new ways" by hand

<sup>12</sup> PB himself deleted commas from after "methods," "naïve," "cases," and "hand" in this para by hand.

<sup>13</sup> Blank Page

<sup>14</sup> PB himself inserted a comma by hand.

<sup>15</sup> PB himself inserted a comma by hand.

(5-3) It is only as group allegiances are slowly widened that goodwill can be established towards those who are outside such borders.

(5-4) Few are the teachers, guides, priests,<sup>16</sup> and leaders of men who do not put into their work the false opinions and favoured prejudices that they themselves have been taught or acquired. Few, also,<sup>17</sup> are those who have scrupulously striven to become as free from these things as they possibly could be.

6<sup>18</sup>

I

7

I

(7-1) Just as a celebrated Tibetan guru of former times closed the door on would-be disciples, so oriental gurus of today of our own times refuse to see them until their persistence keeps them repeating the attempt.

(7-2) Let others follow whatever path attracts [them but]<sup>19</sup> do not let them impose their path upon [you if you do not feel any affinity with it.]<sup>20</sup>

(7-3) Those who come forward as gurus driven by the ego the ambitions and ulterior motives are not gurus at all. They are trespassers on a fine vocation. We must remember that those who work to earn a livelihood and come home tired have not the time or strength to think for themselves or to search for themselves. For them the ready-made support of established religion is indeed [helpful, while the guidance of sincere competent and available teachers are even more sought for]<sup>21</sup>

8<sup>22</sup>

I

9

I

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<sup>16</sup> PB himself inserted commas after "teachers," guides," and "priests" in this sentence by hand.

<sup>17</sup> PB himself inserted commas after "Few" and "also" in this sentence by hand.

<sup>18</sup> Blank Page

<sup>19</sup> PB himself changed "them. But" to "them but" by hand.

<sup>20</sup> PB himself changed "you, with which you feel at ease." to "you if you do not feel any affinity with it." by hand.

<sup>21</sup> PB himself changed "helpful." to "helpful, while the guidance of sincere competent and available teachers are even more sought for" by hand.

<sup>22</sup> Blank Page

(9-1) Coming to this Quest in the philosophic sense [simply]<sup>23</sup> means coming to human maturity.

(9-2) Concepts and procedures which served him on the quest in the past<sup>24</sup> – ideas symbols names and forms which helped him then<sup>25</sup> – have become rigidly fixed in his mind and he<sup>26</sup> himself has become so attached to them as to be dependent upon them. He has lost openness of mind and become dogmatic,<sup>27</sup> the victim of his own jargon. Thus the very things which were of service to him are no longer so and in fact, constitute barriers stopping his further progress towards the true freedom.

(9-3) [If so many]<sup>28</sup> young people reject the moral codes which they have inherited as well as the social aims which are put upon them, it might be worthwhile for society to practise some self-criticism.

(9-4) Until a man learns to become aware of his own spiritual existence he is only a half-man.

10<sup>29</sup>

I

11

I

(11-1)The young have some excuse for their rebellion but [if]<sup>30</sup> they push it to extremes and push it [violently what]<sup>31</sup> they achieve is counter-balanced by damage to themselves and to society.

(11-2) The Quester cannot imitate the conventional lives of other people. He has to make some changes, and particularly some sacrifices, if he is to follow a path whose goal is different from theirs. He has to find some time for meditation and study, some time when he can fully and truly be himself and this requires, however short, a daily period of solitude. He has to arrange his diet<sup>32</sup> so that it will not provide<sup>33</sup> more

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<sup>23</sup> PB himself deleted “specifically” from before “simply” by hand.

<sup>24</sup> PB himself inserted a dash by hand.

<sup>25</sup> PB himself inserted a dash by hand.

<sup>26</sup> PB himself deleted a comma from after “he” by hand.

<sup>27</sup> PB himself inserted a comma by hand.

<sup>28</sup> “If so” was typed above the line and inserted with a caret.

<sup>29</sup> Blank Page

<sup>30</sup> PB himself inserted “if” by hand.

<sup>31</sup> PB himself changed “violently. What” to “violently what” by hand.

<sup>32</sup> PB himself deleted a comma from after “diet” by hand.

difficulty for his inner work. He has to be careful of what company he keeps, so that he will not be constantly responding to their auras, either in struggle or in defence.

(11-3) It is not necessarily an unstable mind which pushes him from guru to guru, or from belief to belief, or from group to group. It may be that he is really seeking the one Truth and has not [by his own standards]<sup>34</sup> found it in any of these yet.

(11-4) He gets into a mood in which he loses more and more interest in contemporary affairs, but gains more and more interest in his own inner state of consciousness.

(11-5) Writing about these ideas, experiences and practices does not entitle me to set up as a guru, does not provide me with any authority to involve myself in other people's personal lives. Although I have got myself personally involved in the teachings I am still writing<sup>35</sup> about them as a professional author.

12<sup>36</sup>

I

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

13

II

(13-1) Will he ever reach a point where he will no longer be subject to the angers,<sup>37</sup> the depressions,<sup>38</sup> the passions and the emotions of the average man?<sup>39</sup>

(13-2) It may seem that ordinary life with its long succession of routines does not offer much scope for such large ideas to be converted into practice.

14<sup>40</sup>

II

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<sup>33</sup> The original typist deleted "him" from after "provide" by typing over the original word with x's.

<sup>34</sup> TJS 1980 inserted "by his own standards" by hand.

<sup>35</sup> PB himself underlined "writing" by hand.

<sup>36</sup> Blank Page

<sup>37</sup> TJS 1980 inserted a comma by hand.

<sup>38</sup> TJS 1980 inserted a comma by hand.

<sup>39</sup> TJS 1980 changed a period to a question mark by hand.

<sup>40</sup> Blank Page

(15-1) More and more man fell into illusion and ignorance as he fell more and more into identification with the body and with the ego. Mentalism tells us that they are really thought-complexes. All thought is derived from the mind. He can begin to undo these identifications if he will bring back his thoughts to the truth and reality and constantly let them stay there. By the activity of the Quest and by the non-activity of allowing truth to work upon him, the illusion will vanish and the real will take over.<sup>41</sup>

(15-2) He finds an opposition within himself from tendencies which are really hardened thought-habits. They exert a downward pull.

(17-1) When he becomes dissatisfied with himself, when he feels that what he is doing thinking achieving is either not enough or too inferior or even too [misguided, he may be ready for the Long Path of self-improvement.]<sup>43</sup>

(17-2) If, instead of warding off the recognition of his own shortcomings he confronted and surmounted them he would benefit. For one source of inner conflict would then disappear.

(17-3) The roads which wind like a serpent around a hill, bring one to the top more slowly but less perilously than the straight uphill path which has to be climbed with hooks and picks.

[So]<sup>44</sup> long as a man identifies himself with his little ego only and refuses to recognise that there is anything beyond it, he is [unconsciously]<sup>45</sup> refusing also to

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<sup>41</sup> This para was heavily edited by PB himself. It originally read:

“\_\_\_\_\_ fell into illusion and into ignorance, into identification with the body and with the ego – which in the end are but thoughts or thought-complexes – and if all thought is derived from the pure mind which is the Overself he can undo these identifications if he will bring back his thoughts to their source, their origin, again, in the Overself and let them stay there. Thus, by the activity of the Quest and by the non-activity of allowing grace to work upon him, the illusion will vanish and the real will take over.”

<sup>42</sup> Blank Page

<sup>43</sup> PB himself changed “misguided he is ready for the long path which is the path of self-improvement” to “misguided, he may be ready for the Long Path of self-improvement” by hand.

recognise that he need not try to develop along the long, long path to self-realisation because he is already in it.

(17-4) The Long Path is one where the seeker criticises himself as a prelude to the attempt to conquer himself.

18<sup>46</sup>

II

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

19

III

(19-1) It is pleasant to live ignored and unknown. The world then lets you alone and keeps its negative thoughts off you directing them to someone else. To be regarded as a nobody and let others find out after you have passed from their physical ken or moved elsewhere that you are a somebody [prevents]<sup>47</sup> unwanted intrusions

(19-2) There are few persons who are not susceptible to the charm of a failing [highly-coloured]<sup>48</sup> sun towards the end of the day. But there are fewer still who understand how to use this feeling in order to obtain a mystical glimpse. To watch the sun change the landscape from green to rainbow colours as it makes its last glorious splash of rays before the evening folds,<sup>49</sup> is to invite [the glimpse]<sup>50</sup> provided the watching is done [with intense concentration and tender feeling for the beauty of the scene.]<sup>51</sup>

(19-3) He is a [prudent]<sup>52</sup> man who does not [much]<sup>53</sup> encumber himself with commitments to other persons upon the journey of life but retains [some measure of]<sup>54</sup> the freedom which is [found]<sup>55</sup> in aloneness and independence.

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<sup>44</sup> PB himself changed "But of course, so" to "So" by hand.

<sup>45</sup> PB himself changed "really" to "unconsciously" by hand.

<sup>46</sup> Blank Page

<sup>47</sup> TJS 1980 inserted "prevents" by hand.

<sup>48</sup> PB himself inserted "highly-coloured" by hand.

<sup>49</sup> PB himself inserted a comma by hand.

<sup>50</sup> PB himself changed "invite a mystical glimpse," to "invite the glimpse" by hand.

<sup>51</sup> PB himself changed "with tender feeling for the beauty of" to "with intense concentration and tender feeling for the beauty of the scene." by hand.

<sup>52</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted "prudent" into the space at a later point by hand.



(21-1) There is something melancholy about the fall of the day into dusk and yet there is also something beautiful about it.

(21-2) As the sunset glows and reddens before it comes to an end,<sup>57</sup> as it lights up the clouds so gloriously or on a cloudless day combines its own fire with the sky's blue, meditation can be fruitful and beneficent.

(21-3) The fast pace of modern living and the busy clamour of modern cities prevent us from meeting ourselves. We have to sit down as if we were in the desert all alone surrounded by silence and slow the pace of thoughts until in the gaps between them we begin to see who the thinker is. But we must give it time,<sup>58</sup> we must be patient. It is not out there right in front,<sup>59</sup> but hidden deep inside. Inside there is a light at the end of the dark tunnel.

(23-1) Who has full freedom and complete independence? Who is walled against the actions, the influence, the suggestions and the presence of others? Even the recluse who withdraws from society will find it difficult to live or be alone. He prefers to be inconspicuous among others, to live quietly in society, to have a humbler rather than a grander position and to hide himself in anonymity or obscurity. But these are his own preferences. If, however, the Higher Power wills or instructs him intuitively to come into the public eye, to be publicly active, he will reluctantly have to obey the call.<sup>61</sup>

<sup>53</sup> PB himself inserted "much" by hand.

<sup>54</sup> PB himself inserted "some measure of" by hand.

<sup>55</sup> PB himself deleted "only" from after "found" by hand.

<sup>56</sup> Blank Page

<sup>57</sup> PB himself inserted a comma by hand.

<sup>58</sup> PB himself inserted a comma by hand.

<sup>59</sup> PB himself inserted a comma by hand.

<sup>60</sup> Blank Page

<sup>61</sup> This para was heavily edited by PB himself. It originally read:

(23-2) It is understandable [that]<sup>62</sup> a poet like Wordsworth loved his lakeside walks for others too have felt an inward peace in such places.

(23-3) "The Federal constitution of Switzerland forbids the opening of new monasteries."

24<sup>63</sup>

III

25

III

(25-1) On balance there are likely to be more good men in monasteries and ashrams, than in the large cities. But this is the very reason why the good men should come out from time to [time]<sup>64</sup> and help the others.

(25-2) Privacy is a great privilege;<sup>65</sup> almost in these noisy days a luxury. To be able to live without being interrupted by others, to be able to converge all one's thoughts,<sup>66</sup> without being disturbed,<sup>67</sup> upon the highest of all thoughts, the discovery of the Overself, is a satisfaction indeed!

(25-3) My happiest hours come when the sun is about to bid us farewell. Those lovely minutes are touched with magic, they bring my active mind and body to a pause. They invite me to appreciate the radiant glowing colours of the sky and finally they command me to enter the deep stillness within, so that when all is dark with the coming of night all is brilliantly illuminated [inside]<sup>68</sup> consciousness.

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"Who has a full freedom a complete independence. Who is walled against the actions the influences the suggestions and the presence of others. Even the recluse who withdraws from society will find it difficult to live alone, to be alone. He prefers to be inconspicuous among others, to live quietly in society to have a humbler rather than a grand position and to hide himself in anonymity or obscurity. If, however, the Higher Power wills or instructs him intuitively to come into the public eye, to be publicly active he will obey the call."

<sup>62</sup> PB himself inserted "that" by hand.

<sup>63</sup> Blank Page

<sup>64</sup> PB himself deleted "from their ashrams" from after "time" by hand.

<sup>65</sup> PB himself changed a period to a semicolon by hand.

<sup>66</sup> PB himself inserted a comma by hand.

<sup>67</sup> PB himself inserted a comma by hand.

<sup>68</sup> PB himself deleted "my" from after "inside" by hand.

(25-4) To sit noiseless and immobile, pinned to the earth under a tree, alone but not lonely, when the weather is good and the air is warm, the mind at peace with itself and with nature – this is one of the lovely satisfactions which life holds.

26  
III

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

27  
IV

(27-1) What should he do with his eyes while he is meditating? The answer is that there is no fixed universal rule which will cover all stages from the most elementary to the most advanced [in]<sup>69</sup> the practice. But there are two ways in which he can deal with this problem, both of which are effective for that purpose at the particular time or [stage]<sup>70</sup> when they are to be used. The first is to let the eyes be [only about one quarter open, so that he is]<sup>71</sup> looking closely downward and shutting out most, but not all, of his surrounding. [The]<sup>72</sup> second [way,]<sup>73</sup> is to let them be widely open, staring into the distance but not seeing [it clearly].<sup>74</sup>

28<sup>75</sup>  
IV

29  
IV

(29-1)<sup>76</sup> If the wandering characteristic of all thoughts [divert]<sup>77</sup> attention [and]<sup>78</sup> defeat the effort to meditate, try another way. Question the thoughts themselves, seek out

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<sup>69</sup> PB himself changed “of” to “in” by hand.

<sup>70</sup> TJS 1980 inserted “stage” by hand.

<sup>71</sup> PB himself changed “open a bit about three quarters open so that he’s” to “only about one quarter open, so that he is” by hand.

<sup>72</sup> PB himself deleted the para marker and “Disc 36 pg. 2” from before “The” to combine this sentence with the previous para.

<sup>73</sup> PB himself inserted “way” by hand.

<sup>74</sup> PB himself inserted “it clearly” by hand.

<sup>75</sup> Blank Page

<sup>76</sup> Handwritten note in the right margin of this para reads “25”.

<sup>77</sup> PB himself inserted “divert” by hand.

<sup>78</sup> PB himself inserted “and” by hand.

their origin, trace them to their beginning [and]<sup>79</sup> reduce their number more and more. Find out what particular interest or impulse emotion or desire in the ego causes them to arise and push this cause back [nearer]<sup>80</sup> to the void. [In this way you tend to separate yourself from the thoughts themselves refuse to identify with them and get back nearer to your higher identity.]<sup>81</sup>

(29-2) Once the meditator begins to feel the peace and stillness,<sup>82</sup> let him seek to prolong it as long as possible.

30<sup>83</sup>

IV

31

IV

(31-1) The Swastika is an ancient symbol used in Tibet, in India and in China. [It is]<sup>84</sup> closely related to another symbol, the Cross. The Swastika [bespeaks]<sup>85</sup> the fixed unmoving and ever-lasting centre of a circle whose circumference is the ever-changing ever-moving world-process.

(31-2) Meditation succeeds to the extent that attention is controlled and turned inward. When this control becomes so intensive that neither sounds nor lights can break it, its concentration [is complete.]<sup>86</sup>

(31-3) For those who cannot enter into the cross-legged posture of meditation, it is enough if they put [only]<sup>87</sup> one leg in the squatting position with its foot against the belly and let the other leg [remain]<sup>88</sup> stretched forward.

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<sup>79</sup> PB himself deleted "thus" from after "and" by hand.

<sup>80</sup> PB himself changed "in" to "nearer" by hand.

<sup>81</sup> PB himself changed "In this way he separates himself from the thoughts themselves refuses to identify himself with them and gets back nearer to his true identity." to "In this way you tend to separate yourself from the thoughts themselves refuse to identify with them and get back nearer to your higher identity." by hand.

<sup>82</sup> PB himself inserted a comma by hand.

<sup>83</sup> Blank Page

<sup>84</sup> PB himself inserted "It is" by hand.

<sup>85</sup> PB himself changed "means," to "bespeaks" by hand.

<sup>86</sup> PB himself inserted "is complete" by hand. The original typist deleted the para after this para by typing over it with x's. It originally read:

"Whent he 'I' is no longer felt then all the problems and burdens"

<sup>87</sup> PB himself changed "just" to "only" by hand.

<sup>88</sup> PB himself deleted "normally" from after "remain" by hand.

(31-4) One suitable posture [for meditation is to let]<sup>89</sup> the arms rest upon the knees [with]<sup>90</sup> palms open and upward,<sup>91</sup> the back straight [and]<sup>92</sup> neck and head in line with it.

32<sup>93</sup>

IV

33

IV

(33-1) The mantra must be clearly pronounced. Its meaning must be devotedly, even reverently felt.

(33-2) Success in this practice of meditation {requires}<sup>94</sup> a number of factors, but among the most important ones is that it must be regularly done and that it must be frequently done. The work must go on relentlessly, until the effort it involves is gradually replaced by effortlessness.

(33-3) The outgoing tendencies of the mind are gradually reduced by the practice of meditation and in the end stopped, so that they are reversed and turned inwards.

(33-4) According to the ancient Sanskrit text, meditation simply means giving concentrated and sustained attention.

(33-5) Some of the old Buddhist monks the histories say reach samadhi simply [by]<sup>95</sup> steadfast gazing upon the floor.

(33-6) The regularly repeated practice of meditation should have this effect: it removes the haste, the hurry, the pressure and the restlessness with which modern Western life is afflicted; it supplants them by calm, by patience and by relaxation.<sup>96</sup>

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<sup>89</sup> PB himself changed "posture is to hold" to "posture for meditation is to let" by hand.

<sup>90</sup> "with" was typed above the line and PB himself inserted it here with a caret and deleted "the" by hand.

<sup>91</sup> PB himself inserted a comma by hand.

<sup>92</sup> PB himself deleted "the" from after "and" by hand.

<sup>93</sup> Blank Page

<sup>94</sup> We have changed "required" to "requires", presuming that the original was a typo.

<sup>95</sup> PB himself deleted "the" from after "by" by hand.

<sup>96</sup> This para was heavily edited by PB himself. It originally read:

"The practice regularly repeated of meditation should have this effect: That it removes the haste, the hurry the pressure the restlessness with which modern Western life is afflicted, supplants them by calm by patience by relaxation."

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

(35-1) The Shavasana<sup>98</sup> or ["Dead"]<sup>99</sup> posture is most useful. It is practised on the floor or on a stiff mattress. The arms are stretched, the palms face upward and the feet kept apart. Focus attention on the inhalation and exhalation of breath and shut the eyes. Held for ten to twenty minutes this posture relaxes the entire body and removes fatigue.

(35-2) It is understandable that people living monotonous lives should be attracted towards sex.

(35-3) It may have been the first psychoanalyst who invented the theory that the only thing to be ashamed of was to be ashamed. That to have a sense of guilt is itself to be guilty of disturbing one's health. [It may have even]<sup>100</sup> been argued by some<sup>101</sup> even among the ancients.

(37-1) We act upon the world through the body and therefore the kind of body, the condition of the body, even the age of the body contributes [to]<sup>103</sup> the result.

(37-2) Hatha yoga [is best done if it]<sup>104</sup> takes its poses very slowly and holds them for a long time. [Moreover]<sup>105</sup> the Hatha-yogi remains unmoving [while]<sup>106</sup> in the pose.

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<sup>97</sup> Blank Page

<sup>98</sup> "Shavasaha" in the original.

<sup>99</sup> TJS 1980 changed "Corpse" to "Dead" by hand.

<sup>100</sup> PB himself changed "Or it may have" to "It may have even" by hand.

<sup>101</sup> PB himself deleted a comma from after "some" by hand.

<sup>102</sup> Blank Page

<sup>103</sup> PB himself deleted "shape" from after "to" by hand.

<sup>104</sup> PB himself inserted "is best done if it" by hand.

<sup>105</sup> PB himself changed "The" to "Moreover" by hand.

(37-3) Professor Karl von Durkheim told me once, with nine years study in Japan behind him, that the Japanese put the vital centre somewhere behind and just below the solar-plexus. This they called "hara." They did not believe it to be in the heart or the head as the Indians did. They made concentration upon it the means of entering into harmonious relationship with the planet earth.<sup>107</sup>

38<sup>108</sup>

V

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

39

VI

(39-1) May I suggest that instead of shaking hands we [should]<sup>109</sup> use the traditional Islamic greeting of touching mouth, forehead and shoulder.

(39-2) There are fictions and illusions surrounding the glamorous word<sup>110</sup> love. [This is true]<sup>111</sup> whether it is used in connection with [a physical feeling]<sup>112</sup> between the sexes or the loving [brotherly religious ideal, or]<sup>113</sup> whether it be the attraction which ends in an ill-assorted and hazardous marriage, or the attempted empathy of a highly refined, highly educated,<sup>114</sup> benevolently minded person for a coarse, rough and brutal dweller in the [slums, at some stage it is still called love.]<sup>115</sup>

40<sup>116</sup>

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<sup>106</sup> PB himself inserted "while" by hand.

<sup>107</sup> This para was heavily edited by PB himself. It originally read:

"Professor Karl von Durkheim told me once, when I spent a few days with him, that the Japanese put the vital centre somewhere behind the solar-plexus and not in the heart or the head. This they called "hara." \_\_\_\_\_ made concentration upon it the means of entering into harmonious relationship with the planet earth."

<sup>108</sup> Blank Page

<sup>109</sup> PB himself inserted "should" by hand.

<sup>110</sup> PB himself deleted a comma from after "word" by hand.

<sup>111</sup> TJS 1980 inserted "This is true" by hand.

<sup>112</sup> PB himself changed "love" to "a physical feeling" by hand.

<sup>113</sup> PB himself changed "loving brotherhood" to "loving brotherly religious ideal, or" by hand.

<sup>114</sup> PB himself inserted commas after "marriage," "refined," and "educated" in this sentence by hand.

<sup>115</sup> PB himself changed "slums." to "slums, at some stage it is still called love." by hand.

<sup>116</sup> Blank Page

(41-1) Its ideals offer an invitation to nobility and refinement. "Become better than you are!" is its preachment. "Live more beautifully than you do!" is its commandment.

(41-2) Refinement of the way one lives, thinks, speaks and acts is not only a positive value but in its indirect result<sup>117</sup> actually contributes to the spiritual quest. Those who decry it as a mere superficiality confuse the imitated [action]<sup>118</sup> with the real one.

(41-3) The vulgarities and indecencies of the ill-bred should be held to their [shame, often silently but sometime vocally]<sup>119</sup>

(41-4) The fact that people feel they must speak constantly, talking to each other whenever they are together, is simply an outer sign of their inner [restlessness, of]<sup>120</sup> their inability to control the activity of thought. That is to say, [it is]<sup>121</sup> a sign of their weakness.

42<sup>122</sup>

VI

43

VI

(43-1) It is not surprising, in this extremely democratic age, that so many persons see in beautiful manners nothing more than hypocrisy and affectation or in courtly gentility nothing less than [foppery]<sup>123</sup> and hollowness.

(43-2) There is much confusion about the ethical ideal of goodwill to all [persons.]<sup>124</sup> It does not mean [that you]<sup>125</sup> have to go up to the most awful creatures and clasp them by

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<sup>117</sup> PB himself deleted a comma from after "result" by hand.

<sup>118</sup> PB himself changed "process" to "action" by hand.

<sup>119</sup> PB himself changed "shame." to "shame, often silently but sometimes vocally" by hand.

<sup>120</sup> PB himself changed "restlessness. Of" to "restlessness, of" by hand.

<sup>121</sup> PB himself inserted "it is" by hand.

<sup>122</sup> Blank Page

<sup>123</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted "foppery" into the space at a later point with a different typewriter.

<sup>124</sup> PB himself inserted "persons" by hand.

<sup>125</sup> "that you" was typed above the line and PB himself inserted it with a caret.



the hand and exclaim, "Brother!" It does not mean that you are to wallow in sloppy sentimentalism or try to manufacture feelings which are not present.

(43-3) The very opposition which drives others down to the animal level or obstructs the Quest with [different]<sup>126</sup> tribulations [can]<sup>127</sup> be used by the aspirant in a contrary way;<sup>128</sup> that is, he can step up from them instead of tripping over them.

(43-4) Do not in [enthusiastically]<sup>129</sup> winning new qualities and virtues ignore and neglect the one which must regulate them all – balance.

44<sup>130</sup>

VI

45

VI

(45-1) The idea of asceticism is a forbidding one to most modern people even more than it was to the ancients. But there is much confusion and misunderstanding in connection with the subject. It is necessary to enter into the derivation and meaning of the word as originally expressed if the idea is to be put into correct shape. [It was associated with training and self-discipline.]<sup>131</sup>

(45-2) If he pushes his detachment too far, if he disciplines his emotions too much, he may feel to be made of human flesh [no longer.]<sup>132</sup>

(45-3) It is the instincts of the young to seek satisfaction of their passions and emotions untempered by caution and undisciplined by prudence.

(45-4) The young child should be taught how to grow up into a civilised well-behaved person, who naturally and not hypocritically behaves with consideration for the feelings of others.

(45-5) Passion is beset with traps. The sooner it is kept under control the better. This applies not only to passion in sex, but also in wrath, in indignation and in especially all negative moods.

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<sup>126</sup> PB himself inserted "different" by hand.

<sup>127</sup> PB himself deleted "that" from before "can" by hand.

<sup>128</sup> PB himself changed a comma to a semicolon by hand.

<sup>129</sup> PB himself typed "enthusiastically" above the line and inserted it with a caret.

<sup>130</sup> Blank Page

<sup>131</sup> PB himself inserted "It was associated with training and self-discipline." by hand.

<sup>132</sup> TJS 1980 moved "no longer" from after "made" by hand.

(45-6) Those who fall into fanaticism often become inhuman and intolerant.

46<sup>133</sup>  
VI

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

47  
VII

(47-1) The work done by original deeply penetrative thinking can go far, can uncover much not yet known, but it cannot solve the mystery of the thinker,<sup>134</sup> himself,<sup>135</sup> unless it renounces its right to do so and lets the diviner self take over in utter silence.

48<sup>136</sup>  
VII

49  
VII

(49-1) Scientific progress has given us useful gadgets, but terrible poisons. The paradise to which the enthusiasts of the last century asserted it was going to lead us we now look forward to with much anxiety, for it is beginning to look more like a hell upon earth.

(49-2) I put down phrases and paragraphs in a disjointed manner, for that is [the]<sup>137</sup> way in which I can [best]<sup>138</sup> write. It is like stitching little pieces of cloth together. This is not a good way to write, for it does not give a good smooth result, nor a sustained one. I cannot, like a businessman, sit down at an office desk and work for [some]<sup>139</sup> hours and then get up. I have to take my thoughts and ideas as and when they come, a little at a time.

(49-3) Out of all these endeavours, and probings, ruminations, and meditations,<sup>140</sup> a measure of truth may filter through.

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<sup>133</sup> Blank Page

<sup>134</sup> TJS 1980 inserted a comma by hand.

<sup>135</sup> TJS 1980 inserted a comma by hand.

<sup>136</sup> Blank Page

<sup>137</sup> PB himself deleted "only" from before "the" by hand.

<sup>138</sup> PB himself inserted "best" by hand.

<sup>139</sup> PB himself changed "five" to "some" by hand.

<sup>140</sup> TJS 1980 inserted commas after "endeavours," "ruminations," and "meditations" by hand.

(49-4) At last he can meet with an expression of truth that has a recognisable face.

(49-5) Through books we may borrow the experience of others and save ourselves costly experiments. Such living by proxy is painless.

50<sup>141</sup>

VII

51

VII

(51-1) These great verities will always bear restating. They are too important to be said once and for all.

(51-2) On this topic of writing I would like to quote from an experienced writer himself. A man who wrote over 100 books, though I doubt whether they are at all read today. I met him only once. He was a staunch Catholic, highly dogmatic but very devoted to the values of contemplation even though he was too busy a man to practice it much. He was violently critical of most things and most leaders in society. So much so that he abandoned his membership of the British Parliaments in disgust. His name was, Hilaire Belloc and he wrote about writing: “The worst enemy of prose today is the snobbishness of rules and [forms... the mumbo-jumbo of hieratic]<sup>142</sup> prescription.”

(51-3) Whatever statement is put forward in debate someone else can put forward its opposite and in both cases the argument can be very [specious.]<sup>143</sup> The intellect gives no absolute certainty. Its fruit is only opinion.

(51-4) The young writer has one great defect and one great lack. The defect is that he is irresponsible, the lack is that he is inexperienced. The mature, perhaps middle-aged writer is much more cautious, much more careful of the words he uses.

52<sup>144</sup>

VII

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<sup>141</sup> Blank Page

<sup>142</sup> PB himself changed “forms. The mumbo-jumbo of high erratic” to “forms... the mumbo-jumbo of hieratic” by hand.

I remember PB chuckling over this mistake – the original was typed from dictation by Lorraine Stevens, who was prone to such auditory mishaps. – TJS ‘20

<sup>143</sup> A blank space was left in the original because the original typist couldn’t read PB’s handwriting, or because PB himself left a blank in the para. PB himself inserted “specious” into the space at a later point with a different typewriter.

<sup>144</sup> Blank Page

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

53  
VIII

(53-1) What we think touches the surface of consciousness and sinks below to be stored and hidden away.

(53-2) The ego is here, ever at work and even present [even]<sup>145</sup> when it is supposed to be absent.

(53-3)<sup>146</sup> The ego collapses at this point; the weight of his burden has proved too heavy. Not only does pride go but also certitude.

54<sup>147</sup>  
VIII

55  
VIII

(55-1) What or who is seeking enlightenment? It cannot be the higher Self, for that is itself of the nature of Light. There then only remains the ego! This ego, the object of so many denunciations and denigrations<sup>148</sup> is the being that [transformed]<sup>149</sup> will win truth and find Reality even though it must surrender itself utterly in the end as the price to be paid.

(55-2) The question arises, is it possible to approach life with a mentality free from egoism. This is a question that philosophy has taken very seriously and it says: If the wish exists and the effort is made, there will at least be a less egoistic approach than there would otherwise be. It has therefore evolved a system of training the mind and feelings which, relatively and as far as is humanly possible, does free the human being from excessively egoistic approaches to Truth.

(55-3) Every discussion which is made from an egoistic standpoint is corrupted from the start and cannot yield an absolutely sure conclusion. The ego puts its own interest first and twists every argument, word, even fact to suit that interest.

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<sup>145</sup> PB himself inserted "even" by hand.

<sup>146</sup> PB himself inserted "VIII" in the para number space, indicating that he categorised this para before cutting it off its original sheet and pasting it here.

<sup>147</sup> Blank Page

<sup>148</sup> PB himself deleted a comma from after "denigrations" by hand.

<sup>149</sup> PB himself inserted "transformed" by hand.

(55-4) So long as the little self feels itself wise enough to make all its decisions and solve all its problems,<sup>150</sup> so long will there be a barrier between it and the Higher Power.

56<sup>151</sup>

VIII

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

57

IX

(57-1) Which of us has the power to change the consequences of his former actions?<sup>152</sup> We may make amends, we may be penitent and perform penances. We may counter them by the opposite kinds of good [deeds. But]<sup>153</sup> it is the business of karma to make us feel responsible for what we do and that responsibility cannot be [evaded. However in]<sup>154</sup> a certain sense there is a measure of freedom, a power of creativity, both of which belong to the godlike Higher Self which each of us has.

58<sup>155</sup>

IX

59

IX

(59-1) If anyone believes in complete fatalism,<sup>156</sup> if he feels [that]<sup>157</sup> he is being carried on to the fulfilment of a pre-ordained destiny in every particular point,<sup>158</sup> then [it may be so.]<sup>159</sup> But it means that he denies the [creative]<sup>160</sup> power in the deeper level of his

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<sup>150</sup> PB himself inserted a comma by hand.

<sup>151</sup> Blank Page

<sup>152</sup> TJS 1980 changed a period to a question mark by hand.

<sup>153</sup> TJS 1980 changed "deeds but," to "deeds. But" by hand.

<sup>154</sup> TJS 1980 changed "be however the outlook is not so grim as this appears to make it. In" to "be evaded. However in" by hand.

<sup>155</sup> Blank Page

<sup>156</sup> PB himself changed a dash to a comma by hand.

<sup>157</sup> PB himself inserted "that" by hand.

<sup>158</sup> PB himself changed a dash to a comma by hand.

<sup>159</sup> PB himself changed "of course, it will be so it will happen so." to "it may be so." by hand.

<sup>160</sup> PB himself deleted "god-like" from before "creative" by hand.

being. It means that he has drugged himself by misconceptions about himself and about the purposes for which he has been put on earth.

(59-3) On this question of fate and free will [Ramana]<sup>161</sup> Maharshi<sup>162</sup> was the supreme fatalist. He once said, "Make no effort to be active or to renounce activity for your effort is your present. What is predestined to arrive will arrive. Leave things to the Supreme Power;<sup>163</sup> you cannot choose to renounce or to keep."

(59-4) In the Buddhist symbolism [the]<sup>164</sup> wheel of life rolls on,<sup>165</sup> dragging man with each complete turn through another reincarnation. Again and again he goes through the same experiences until he gets worn out and tires of them and seeks release from being tied to the [wheel, the]<sup>166</sup> release which is called Nirvana.

60<sup>167</sup>

IX

61

IX

(61-1) What has happened has happened and there is nothing we can do about it. We cannot rewrite the past, we cannot repair our wrong actions, we cannot put right the wrongs we have done, the hurts we have given or the miseries we have caused both to others and to ourselves. But if the past records cannot be changed our present attitudes towards them can be changed. We can learn lessons from the past, we can apply wisdom to it, we can try to improve ourselves and our acts, we can create new and better karma. Best of all, having done all these things, we can let go of the past entirely and learn to live in the eternal now by escaping into true Being, the I am consciousness, not the I was.

(61-2) The notion that death may be followed by perpetual unconsciousness rather than by an everlasting consciousness of the ego is to some people not unattractive.

(61-3) He finds himself carrying on his shoulders the weight of past deeds appearing now in the form of his karma.

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<sup>161</sup> PB himself inserted "Ramana" by hand.

<sup>162</sup> "Maharshee" in the original.

<sup>163</sup> PB himself inserted a semicolon by hand.

<sup>164</sup> TJS 1980 inserted "the" by hand.

<sup>165</sup> TJS 1980 inserted a comma by hand.

<sup>166</sup> PB himself changed "wheel. The" to "wheel, the" by hand.

<sup>167</sup> Blank Page

(61-4) The law of Karma makes each man responsible for his own life. The materialist who denies karma denies responsibility – [who places all]<sup>168</sup> the blame and burden upon the shoulders of environment and heredity – begins and ends with an illusion.

62<sup>169</sup>

IX

63

IX

(63-1) But after we have listed all these various sources and influences which make us what we are, it would be an exaggeration to assert that they do so inexorably, immovably and inevitably. We are not condemned to be the plaything of all these forces. There is a mysterious x-factor in every human being which he can call upon if he will. The fact that so few do so merely means that [through ignorance]<sup>170</sup> they condemn themselves [to remain as they are.]<sup>171</sup>

(63-2) Where experience of life is limited to a small area knowledge may be just as small. The result really depends on what a man does with his mind,<sup>172</sup> if we assume that he has had a lot of experience in previous incarnations,<sup>173</sup> even though he may have had little in this present incarnation.

(63-3) We may say of the true philosophers what one American author said of another American author. Herman Melville wrote in a letter to Nathaniel Hawthorne: “Knowing you persuades me more than the Bible of our immortality.”

(63-4) It is commonly but wrongly believed in the West that we live on earth only once.

(63-5) Who possesses complete independence? Who has all the freedom he wants? Who is able to make his choices freely,<sup>174</sup> unaffected by his circumstances by social pressure by events or by heredity?<sup>175</sup> The answer of course, is no one. But, to the extent that anyone learns to control his thoughts, to become master of himself, he begins to control his fate.

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<sup>168</sup> TJS 1980 changed “and” to “who” by hand, and “all” was typed above the line and inserted with a caret.

<sup>169</sup> Blank Page

<sup>170</sup> TJS 1980 inserted “through ignorance” by hand.

<sup>171</sup> TJS 1980 inserted “to remain as they are” by hand.

<sup>172</sup> TJS 1980 inserted a comma by hand.

<sup>173</sup> TJS 1980 inserted a comma by hand.

<sup>174</sup> PB himself inserted a comma by hand.

<sup>175</sup> PB himself changed a period to a question mark by hand.

(65-1) Alas! we all must come to that last period of physical existence [when we must remember the terrible lines of poetry]<sup>177</sup> which begin, “Beyond the covering of dark he hears them come: The distant hosts of death that march with muffled drum.”

(65-2) [I]<sup>178</sup> recommend the process of cremation to dispose of the body of a deceased person. [An]<sup>179</sup> interval of three days should take place between the [death]<sup>180</sup> and the actual cremation, because that is the transition period which makes complete the passing out of the spirit.

(65-3) Even the most obscure and insignificant person, who feels that he can do little or nothing to change his destiny in the future, because it is the consequence both of his life in the past and his surroundings in the present, is not quite correct. He may be powerless to move away from its major trend, but there is within him a creative force and an untapped knowledge, only it must be sought for and found.

(65-4) The Bhagavad Gita says that the last thoughts of a dying person contribute towards determining the nature of his next reincarnation. The pious Hindu calls on the name of his God at such a time in the belief that it will provide him with better after death conditions.

(65-5) Our economic condition and our personal history, our physiological situation and our astrological horoscope all contribute to making us what we are. There is a spurious peace which is really nothing more than stagnation and which will be pushed aside or even destroyed with the first waves of change, whether the change be economic, physiological or psychological.

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<sup>176</sup> Blank Page

<sup>177</sup> PB himself changed “where we must remember the too true terrible but truthful lines of poetry – although I do not remember the name of the poet – those lines” to “when we must remember the terrible lines of poetry” by hand.

<sup>178</sup> PB himself deleted “In one of my books” from before “I” by hand.

<sup>179</sup> PB himself deleted “I should have added, that” from before “An” by hand.

<sup>180</sup> PB himself changed “passing out” to “death” by hand.

<sup>181</sup> Blank Page



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

67  
X

(67-1) Because chemical drugs can affect the mind, can induce states of consciousness, it is claimed that the excesses or the horrors which have been produced through their means, show that spiritual consciousness is entirely related to the physical brain. That the greatest attainments of the yogis can be produced in an hour or two instead of many years or a lifetime by taking a simple drug and that therefore modern science has achieved the opening of a door to spiritual self-realisation which many would-be yogis have failed to achieve, in other words that the Kingdom of Heaven is not within you but within a pill or a tablet.

(67-2) If, when we consider a subject from the standpoint of medicine, psychology, biology, or philosophy, we treat the body and the mind as two entirely separable things, it would be a mistake. They have a common origin.

68<sup>182</sup>  
X

## **NEW XI: The Negatives ... Old ix: The Negatives**

69  
XI

(69-1) For those monsters of hate, and cruelty, [either]<sup>183</sup> utterly materialistic and God-denying [or fanatic and taking the name of God in vain,]<sup>184</sup> there is no shelter where they can hide once they are forced across the barrier of death.

70<sup>185</sup>  
XI

71  
XI

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<sup>182</sup> Blank Page

<sup>183</sup> PB himself inserted a comma and "either" by hand.

<sup>184</sup> PB himself inserted "or fanatic and taking the name of God in vain," by hand.

<sup>185</sup> Blank Page

(71-1) Alas! there is so much malice in the world today.

(71-2) There are too many emotional maladies, too many mental negatives present in the civilisations of today.

(71-3) The politicians and scientists claim and seem to have led mankind along a path of progress. But in reality where they have put an end to old problems they have in the sequence created new and different problems,<sup>186</sup> which at the least are as bad as the old ones and at the worst are immeasurably greater. This shows that we must turn our attention to other directions if we want to achieve both true progress and [find]<sup>187</sup> real solutions for problems. So long as man remains in ignorance of his position, his destiny and his history so long will these evil conditions remain, for the causes will remain. It is only their symptoms that are being removed.

(71-4) We see [too often the]<sup>188</sup> aggressions and the destructions which [are]<sup>189</sup> running rampant in so many unbalanced persons today.

(71-5) The ego is arrogant haughty conceited and [self-deceived.]<sup>190</sup>

72<sup>191</sup>

XI

73

XI

(73-1) The qualities of determination, intelligence and persistence – so useful in philosophy – can be used for good or evil. They can make a more successful criminal as well as a better philosopher. The upsurge of crime, well-thought out, daring, resourceful, and highly ambitious, in modern times is a sign of misapplied powers, while its violence is a sign of merciless egocentricity. The end for such persons is [commensurate. Then may come]<sup>192</sup> a crippling deformed future birth,<sup>193</sup> or a sudden

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<sup>186</sup> PB himself inserted a comma by hand.

<sup>187</sup> PB himself deleted “to” from before “find” by hand.

<sup>188</sup> PB himself changed “We see violence everywhere. The” to “We see too often the” by hand

<sup>189</sup> PB himself changed “is” to “are” by hand.

<sup>190</sup> PB himself deleted “And this is one of the factors which unconsciously repelled Christ.” from after “self-deceived.” by hand

<sup>191</sup> Blank Page

<sup>192</sup> PB himself changed “either black magic and then” to “commensurate. Then may come” by hand.

<sup>193</sup> PB himself inserted a comma by hand.

and radical awakening to the grave peril toward which they are [heading – and a change of course to a better life.]<sup>194</sup>

(73-2) The prudent man learns by observation or by experience, or more often by both, that there is [spiritual ignorance]<sup>195</sup> in the world and in [man: he must often]<sup>196</sup> conceal the greater portion of his wisdom and his power. This is necessary for his own protection and security. It was a similar caution and desire for personal safety which induced the writers of ancient Hindu texts and medieval Italian ones to advise those who lived under a brutal tyranny to emigrate. [This did not mean going to a new country but to a new district.]<sup>197</sup>

(73-3) This phenomenon of nearly half the world's population being under the rule of a political faith which includes atheism, must have a meaning beyond the obvious one of [the]<sup>198</sup> need for social and economic improvement. One part of this meaning is that the unquestioned, undisturbed faith of the simple peasant, unaffected by his own doubts or other people's learned criticisms, is passing away.

74<sup>199</sup>

XI

## **NEW XII: Reflections ... Old xxiv: General**

75

XII

(75-1) The Japanese gurus do not consider what they call "Satori" to be a lasting state but rather<sup>200</sup> to be only a glimpse. Yet, even the achievement of this glimpse is regarded as a very high one.

(75-2) Some images are stamped on the mind for years, even for a lifetime. The grave<sup>201</sup> but compassionate face and dignified figure of my first Buddhist guru, Ananda Metteya, is one of those that haunt me [still.]<sup>202</sup>

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<sup>194</sup> PB himself changed "heading – whether it comes from previous good karma or by present grace – and a total change of course to a better, even unselfish life." to "heading – and a change of course to a better life." by hand.

<sup>195</sup> PB himself changed "so much evil" to "spiritual ignorance" by hand.

<sup>196</sup> PB himself changed "man that he must" to "in man: he must often" by hand.

<sup>197</sup> PB himself inserted "This did not mean going to a new country but to a new district." by hand.

<sup>198</sup> PB himself changed "a" to "the" by hand.

<sup>199</sup> Blank Page

<sup>200</sup> TJS 1980 deleted a comma from after "rather" by hand.

<sup>201</sup> TJS 1980 deleted a comma from after "grave" by hand.

(77-1) He would like a miracle to happen and therefore he meets every new [happening]<sup>204</sup> full of expectancy. But alas the miracle seldom happens.

It is superstition to believe that salvation can be given<sup>205</sup> by any other man, be he priest, guru, or whatever. The notion that it can be derived from some man's grace is a mirage.

(77-2) It is for some only a matter of personal refinements but the psychically sensitive person does not like to be touched and therefore, does not like to shake hands. It is for him a matter of preserving psychic purity. For in every handshake there is a mingling of the magnetic aura emanating from and surrounding the hands and body.<sup>206</sup>

(77-3) If the Roman emperors gave gladiatorial games for the delectation of the mob it was mostly because the mob demanded them – those cruel shows – for the working masses [were low on the evolutionary ladder. Their tastes were gross, their desires beastly and their appetites coarse.]<sup>207</sup>

## **NEW XIII: Human Experience ... Old xxv: Human Experience**

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<sup>202</sup> PB himself inserted "still" by hand.

<sup>203</sup> Blank Page

<sup>204</sup> TJS 1980 changed "guru" to "happening" by hand.

<sup>205</sup> TJS 1980 underlined "given" by hand.

<sup>206</sup> This para was heavily edited by PB himself. It originally read:

"It is not only a matter of personal refinements that I do not like to be touched and therefore, I do not like to shake hands—but also a matter of preserving psychic purity. For in every handshake there is a mingling of the magnetic aura emanating from and surrounding the hands."

<sup>207</sup> PB himself changed "are low on the evolutionary ladder their tastes are gross their desires beastly and their appetites most unrefined." to "were low on the evolutionary ladder. Their tastes were gross, their desires beastly and their appetites coarse." by hand.

<sup>208</sup> Blank Page

(79-1) The crisis in the world today is such<sup>209</sup> that straight answers must be given to straight questions. In former eras it was possible to accommodate the truth to the level of understanding of those addressed; to clothe it in symbol and allegory or to hide it behind enigmatic puzzling and obscure words, phrases,<sup>210</sup> or sentences. But today there are ominous clouds in the sky which ought not to be ignored, and because of them the risk must be taken that those who cannot now understand may gather at least something, some part or some hint of the truth.

(79-2) [In this crisis his]<sup>211</sup> confidence in the goodness of the Higher Power may become disturbed. His observation that the Higher Power seems indifferent to the suffering of creatures may ruffle his faith.

80<sup>212</sup>  
XIII

81  
XIII

(81-1) Young<sup>213</sup> immature people lack balance, knowledge, experience and responsibility so that they are more easily rushed into courses of action dictated by frantic passion or frenzied emotion. But if they live long enough, life itself will impose its own disciplines upon them and compel them to accept adult responsibility and make the necessary growths which go with [it. Otherwise they may come]<sup>214</sup> to write their [lives off as failures]<sup>215</sup> in the real sense, which includes the visible results in the world and the invisible moral [and]<sup>216</sup> mental consequences in themselves. Until the balance within [themselves is got right, they are]<sup>217</sup> liable to make decisions and commit actions which [will later be regretted.]<sup>218</sup>

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<sup>209</sup> TJS 1980 deleted a comma from after "such" by hand.

<sup>210</sup> TJS 1980 inserted a comma by hand.

<sup>211</sup> PB himself changed "His" to "In this crisis his" by hand.

<sup>212</sup> Blank Page

<sup>213</sup> TJS 1980 deleted a comma from after "Young" by hand.

<sup>214</sup> PB himself changed "it or else" to "it. they may come" and TJS 1980 inserted "Otherwise" by hand.

<sup>215</sup> PB himself changed "life off as a failure" to "lives off as failures" by hand.

<sup>216</sup> PB himself inserted "and" by hand.

<sup>217</sup> PB himself changed "himself is got right, a man is" to "themselves is got right, they are" by hand.

<sup>218</sup> PB himself changed "he will later regret" to "will later be regretted" by hand.

(83-1) It was one's own ignorance and immaturity which made one act in a way which now seems very wrong, and {which one may now}<sup>220</sup> be ashamed of. It is no use accusing oneself forever and ever of it. It is better humbly to distil its wisdom, gain its constructive teaching and uplift one's character. For a man to accept himself as he is, would have been foolish counsel if he had nothing more than his sins and guilt, his ego and passions, his folly and stupidity. But it is because he has a deeper self – one that links him with the gods – that it can now become a wiser counsel. Let him take it now and work upon himself with this better self.<sup>221</sup>

(83-2) Guided by false slogans,<sup>222</sup> the multitudes are easily led astray into courses of action which bring misery in the end to themselves and to others.

(85-1) If a man takes his experiences in the right<sup>224</sup> way, after many years it will have purified, refined and ennobled him. But unfortunately for them many, if not most people use their experiences to become more egoistic and less reasonable, more difficult and less kindly.

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<sup>219</sup> Blank Page

<sup>220</sup> Due to the heavy editing of this para, a bit of grammar suffered; I have inserted "which one may now" to this sentence which reflects the original para structure. – TJS '20

<sup>221</sup> This para was heavily edited by PB himself. It originally read:

"It was one's own ignorance and immaturity which made one act in a way which seemed evil. And therefore it is no use accusing oneself forever and ever of what one did in the past that now one may be ashamed of. a man to accept himself as he is, would be foolish council if he had nothing more than his sins and guilt his ego and passions his folly and stupidity. But is because he has a deeper self – one that links him with the Gods – that is becomes a wiser council than it seems."

<sup>222</sup> PB himself inserted a comma by hand.

<sup>223</sup> Blank Page

<sup>224</sup> PB himself underlined "right" by hand.

(85-2) That humanity has been living through a protracted dangerous crisis for many years is apparent to most observers. That the specific problems which it poses are themselves the outcome of human character may be less apparent but deeper analysis will show that it is so.

(85-3) Some people can only be awakened to these simple truths by a national disaster or a personal crisis,<sup>225</sup> by a natural catastrophe or by [strong]<sup>226</sup> doubts.

(85-4) For some, principally neurotics, not to have to manage one's life with all its problems and difficulties,<sup>227</sup> not to have to make one's own decisions is an easier way out. But it deprives them of the growth possibilities which come through acceptance of these challenges.

86<sup>228</sup>

XIII

87

XIII

(87-1) Few men are all good or all bad. Few have motives which are not double. This is not to doubt their sincerity, but to explain human nature

(87-2) When a man is crushed to the ground, when his ego is deflated and he calls out in sheer desperation for guidance or for help, the answer may not come to him in the form that he wants or expects, it may come in the form of clues and hints, at best,<sup>229</sup> of suggestions. It is for him then to patiently take them up and follow them to where they lead. The suffering which has come to him is not meaningless. There is a sublime rationality behind it, even if it is only the specific effect of a cause which he set going in previous incarnations.

(87-3) It is a common saying that you get what you pay for, so it is advisable not to pay excessively for what in experience we buy.

(87-4) Do not deify man, nobody is guaranteed against the making of mistakes.

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<sup>225</sup> PB himself inserted a comma by hand.

<sup>226</sup> PB himself deleted "surfacing of" from before "strong" by hand.

<sup>227</sup> PB himself inserted a comma by hand.

<sup>228</sup> Blank Page

<sup>229</sup> TJS 1980 inserted a comma by hand.

(87-5) The disciple who entrusts himself to a guru has in Bacon's phrase,<sup>230</sup> given a hostage to fortune.

88<sup>231</sup>  
XIII

## **NEW XIV: The Arts in Culture ... Old i: Art and Inspiration**

89  
XIV

(89-1) In the field of aesthetic judgments and aesthetic values there is utter confusion and much lunacy today.

90<sup>232</sup>  
XIV

## **NEW XV: The Orient ... Old xxiii: Orient and Occident**

91  
XV

(91-1) Rudolf Steiner using his own clairvoyance penetrated the so-called "Nature's Record" [and]<sup>233</sup> confirmed that Jesus visited Egypt India and Persia.

(91-2) Krishnamurti: "The so-called saints and sannyasins have contributed to dullness of mind."

(91-3) The Indians consider kissing between the two sexes<sup>234</sup> immoral. The Japanese consider it obscene. But the Westerners consider it quite differently.

92<sup>235</sup>  
XV

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<sup>230</sup> TJS 1980 inserted a comma by hand.

<sup>231</sup> Blank Page

<sup>232</sup> Blank Page

<sup>233</sup> PB himself inserted "and" by hand.

<sup>234</sup> TJS 1980 deleted a comma from after "sexes" by hand.

<sup>235</sup> Blank Page



(93-1) Are these Indian swamis and Tibetan monks who find themselves [settled]<sup>236</sup> in Europe [or]<sup>237</sup> America able to preserve the conditions of their inner life unadulterated [and]<sup>238</sup> unviolated?

(93-2) Tantra has been greatly misunderstood in the West by those who have seized upon the merely physical aspect of it alone. Its highest and primary reference is not to men and women in their sexual body relationships.

The aim of the higher Tantra is to bring the personal self and the Overself together in harmony balance and union. Then only is the full human being likely to be developed. Then only are all the miseries and troubles so often associated with sexual ignorance and sexual indiscipline likely to be overcome.<sup>239</sup>

(95-1) [A]<sup>241</sup> psychiatrist on the staff of the University of Zurich spent some time visiting the Indian ashrams and gurus. He says he [met eight Europeans and Americans]<sup>242</sup> who were wearing monkish or nuns' robes and that with the exception of one of them, to quote his words, "They remained self-willed and intolerant westerners who had

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<sup>236</sup> PB himself inserted "settled" by hand.

<sup>237</sup> PB himself changed "and" to "or" by hand.

<sup>238</sup> PB himself inserted "and" by hand.

<sup>239</sup> This para was heavily edited by PB himself. It originally read:

"Tantra has been greatly misunderstood both in the East, in India and in Tibet and in by those who have seized upon the merely physical aspect of it. Its highest and primary reference is not to men and women in their sexual relationships of the body, it is to the fact that in every man there are womanly characteristics also and in every woman there are masculine characteristics - only and normally - the masculine characterises appear in a male body and the feminine in a female body. The aim of the higher Tantra is to bring these two sets of inner characteristics inner together, into harmony balance and union. Then only is the full human being developed. Then only are all the miseries and troubles so often associated with sexual ignorance and sexual indiscipline overcome. And then only is true love established in a person."

<sup>240</sup> Blank Page

<sup>241</sup> PB himself changed "Dr. Bo \_\_\_\_\_" to "A" by hand.

<sup>242</sup> PB himself changed "met a total of eight westerners European and American" to "met eight Europeans and Americans" by hand.

inflated their little egos with the Indian wisdom as a means to power.” [He]<sup>243</sup> also said that their mental structure was too restricted and hard, too narrow and weak to be able to take in the Indian tradition in the proper way. In short, that they needed psycho-analytic treatment [before]<sup>244</sup> they came in contact with [that]<sup>245</sup> tradition.

(95-2) It could be said, that to put fine points upon these [three]<sup>246</sup> Sanskrit words which are used so loosely today might be helpful to students. First, the word, “guru” applies to the man who opens the eyes of those who are spiritually blind. The [title]<sup>247</sup> “swami” applies to the man who provides spiritual teaching for the ignorant. The term, “acharya” applies to the man who provides the best example of spiritual conduct.

96<sup>248</sup>

XV

97

XV

(97-1) Only by working out a combination of these two alternative world outlooks – the oriental and the occidental – the ancient and the modern, can we arrive at a better balanced and fuller result.

(97-2) At least in the Catholic Church most members of monastic orders are engaged in some form of activity, generally of service, like educating the young or nursing the sick. It is only the minority who join the purely contemplative orders. In India, it is the other way round. The orders devoted to external services have fewer members, much fewer, than those devoted to meditation.

(97-3) It is not only the Hindus who believe that the mere sight of a saint or the close neighbourhood of a holy man may give a spiritual uplift or communicate a blessing. Catholic Christians have a somewhat similar belief.

(97-4) There is no need to go to extremes to use the Western way of thought to supplant the Oriental or<sup>249</sup> the Oriental to supplant the Western. Let them both supplement each other.

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<sup>243</sup> PB himself changed “Dr. \_\_\_\_\_” to “He” by hand.

<sup>244</sup> PB himself deleted “first” from before “before” by hand.

<sup>245</sup> PB himself changed “the Indian” to “that” by hand.

<sup>246</sup> PB himself inserted “three” by hand.

<sup>247</sup> PB himself changed “word” to “title” by hand.

<sup>248</sup> Blank Page

<sup>249</sup> PB himself deleted a dash from before “or” by hand.

(97-5) The Indian Brahmin [wears]<sup>250</sup> a cord around his chest not only to indicate the caste to which he belongs but also to indicate his link with God

98<sup>251</sup>  
XV

## NEW XVI: The Sensitives ... Old xx: The Sensitives

99  
XVI

(99-1) The drug induced states of consciousness are often taken for real experiences of the higher world of being. But they are not: they bear a relation to such experiences like that of carbon copies of typewritten documents to the originals.

(99-2) The limitations of egoic life can be pushed aside for a brief period by hypnosis in some cases,<sup>252</sup> or by drugs in other cases.

(99-3) The seeker must shun those who would lead him into lunacy in the name of spiritual enlightenment.

(99-4) It is possible these young persons puff their pipes of hashish because it quietens doubts and gives a benign feeling of personal welfare. Yet it [could be]<sup>253</sup> all illusory.

100<sup>254</sup>  
XVI

101  
XVI

(101-1) [The]<sup>255</sup> glimpse brings him to himself but no drug can do that. The drug brings him before a [vivid]<sup>256</sup> mental picture which he lives, it is still only a picture, sometimes horrible like a nightmare,<sup>257</sup> sometimes sublime, like a mystical ecstasy, but never<sup>258</sup> in

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<sup>250</sup> PB himself deleted "who" from before "wears" by hand.

<sup>251</sup> Blank Page

<sup>252</sup> PB himself inserted a comma by hand.

<sup>253</sup> PB himself changed "is" to "could be" by hand.

<sup>254</sup> Blank Page

<sup>255</sup> PB himself changed "A" to "The" by hand.

<sup>256</sup> PB himself inserted "vivid" by hand.

<sup>257</sup> PB himself changed a semicolon to a comma.

<sup>258</sup> PB himself deleted a comma from after "never" by hand.

these experiences does he enter his true self. Always he is looking at and living with a picture.

(101-2) He enters this higher level only to the extent that his consciousness becomes subtler, more refined and less agitated, more sensitive. [With this a parallel purification of character is needed.]<sup>259</sup>

(101-3) Krishnamurti scornfully calls these experiences “a form of hypnosis... visions, sensations, all that silly business and other forms of entertainment... and immaturity.”

(101-4) This higher condition cannot be attained by the use of drugs,<sup>260</sup> but can be copied,<sup>261</sup> which is a great self-deception.

102<sup>262</sup>

XVI

103

XVI

(103-1) In religio-mystical circles one meets from time to time those who believe they have a mission either to establish some utopian colony, community or settlement, or to bring about a certain transition to peace on earth and goodwill unto all. Such visionaries usually fail to produce [much]<sup>263</sup> practical consequence of their visions. [No]<sup>264</sup> great change can be brought about in human history without first bringing about a great change in human [nature: but lesser changes can be achieved.]<sup>265</sup>

(103-2) One danger of mystic experience is the possible swelling of the ego. It [could make]<sup>266</sup> ignored unimportant persons become a centre of attention and give them a feeling of public importance.

(103-3) If his mind is too passive it becomes open to all sorts of suggestions, but if it is too positive it misses clues, hints, intuitions. It misses inspirations and messages from within, or guidances from without. [Therefore]<sup>267</sup> a fine, even and delicate balance between these two extremes is needful.

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<sup>259</sup> PB himself inserted “With this a parallel purification of character is needed.” by hand.

<sup>260</sup> PB himself inserted a comma by hand.

<sup>261</sup> PB himself inserted a comma and TJS 1980 deleted two dashes by hand.

<sup>262</sup> Blank Page

<sup>263</sup> PB himself changed “any” to “much” by hand.

<sup>264</sup> PB himself changed “They are too naïve to see that no” to “No” by hand.

<sup>265</sup> PB himself changed “nature.” to “nature: but lesser changes can be achieved.” by hand.

<sup>266</sup> PB himself changed “makes” to “could make” by hand.

<sup>267</sup> TJS 1980 changed “We see therefore that” to “Therefore” by hand.

(103-4) Interpretations of his experience which carry his own egoistic emotions may tend to distort, exaggerate,<sup>268</sup> magnify or even falsify it.

(103-5) The temptation to take shelter under a guru, to surrender one's will and one's responsibility and to take commands directly from him - if accepted - may lead to regress just as much as progress.

104<sup>269</sup>  
XVI

## NEW XVII: The Religious Urge ... Old xix: Religion

105  
XVII

(105-1) Questions about the assumptions of religion,<sup>270</sup> uncertainties about its fulfilment of promises,<sup>271</sup> doubts and distresses [may]<sup>272</sup> cause him many a pang during this difficult period.

106<sup>273</sup>  
XVII

107  
XVII

(107-1) A contemporary prophet, Antonio di Nunzio wrote: "We are only advocates of our Father, God."<sup>274</sup>

(107-2) In these days of criticism and revision it would be prudent for any established religion to shed its accumulated superstitions so long as the process does not affect fundamental truths.

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<sup>268</sup> PB himself inserted a comma by hand.

<sup>269</sup> Blank Page

<sup>270</sup> PB himself inserted a comma by hand.

<sup>271</sup> PB himself inserted a comma by hand.

<sup>272</sup> PB himself changed "will" to "may" by hand.

<sup>273</sup> Blank Page

<sup>274</sup> This para was heavily edited by PB himself and TJS 1980. It originally read:

"Prophet Antonio di Nunzio wrote: "Noi non siamo che degli avvocati del Padre nostro, Iddio" (We are only advocates of our Father, God)."

(107-3) Despite the imperfections and impostures which religions have sometimes practiced, despite the superstitions which have been mingled sometimes with their official teachings, there still remains a large residue of basic truth.

(107-4) Without falling into harsh stricture or bitter criticism, without minimising the unquestioned services of religion to humanity, it is still needful to be guarded against its disservices.

(107-5) Some religious doctrines are stiflingly narrow and create a desire for [the]<sup>275</sup> fresh air of reason and [science, of]<sup>276</sup> humanitarianism and compassion.

(107-6) Of what use are half-dead practices and ideas, half-moribund ways and [commandments? Teaching]<sup>277</sup> must be relevant, usable, timely and satisfying.

108<sup>278</sup>  
XVII

## **NEW XVIII: The Reverential Life ... Old xxii: The Reverential Life**

109  
XVIII

(109-1) To the wandering Indian sadhu or the cloistered Christian recluse of the medieval times Machiavelli's scorn for the person who has no [social]<sup>279</sup> position in life is meaningless. [To the holy man]<sup>280</sup> help must come from the higher power, not from other men.

(109-2) But selflessness does not mean the surrender of one's own ego to someone's else's ego. Renouncing the personal will does not mean becoming the creature of another person's will. Humility does not mean becoming the helpless victim of other people's wrongdoing. The only surrender that we are entitled to make is surrender to the Higher Power.

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<sup>275</sup> TJS 1980 inserted "the" by hand.

<sup>276</sup> TJS 1980 changed "science" to "science, of" by hand.

<sup>277</sup> PB himself changed "commandments - teaching" to "commandments? Teaching" by hand.

<sup>278</sup> Blank Page

<sup>279</sup> PB himself inserted "social" by hand.

<sup>280</sup> PB himself changed "Because he is helpless and powerless to the sadhu and to the recluse" to "To the holy man" by hand.

(109-3) We must be humble enough to recognise how imperfect we are, but instructed enough to recognise that the ego-covered part of us is shinningly divine. Thus both humility and dignity must be brought together in our make-up and reconciled and balanced.

(109-4) To turn to the Higher Power and to wait patiently for its direction or support is a good practise but it must be remembered that one can only turn to a Higher Power by turning away from the ego.

(109-5) When devotion worship and reverence are fortified by knowledge they can one day reach a stage where [notably less]<sup>281</sup> is desired or demanded and peace [then]<sup>282</sup> naturally arises. Nor is [a measure of]<sup>283</sup> peace the only gain. Virtue [later]<sup>284</sup> follows after it, [quietly and effortlessly growing.]<sup>285</sup>

110<sup>286</sup>

XVIII

## **NEW XIX: The Reign of Relativity ... Old xv: The Reign of Relativity**

111

XIX

(111-1) It is not a waste of time to sit on a stone fragment in the mouldering ruin of a little disused temple. At the least, one can reflect on the strangeness of time;<sup>287</sup> here once alive and meaningful, but now,<sup>288</sup> dead and vanished like a dream.

(111-2) It is not to be judged,<sup>289</sup> or criticised, compared,<sup>290</sup> or analysed. Its truth cannot be formulated in fixed rigid single statements for it is of the nature of paradox. The only theorem which comes even near to it must be a double one. The only theory which can be put together concerning it must speak from two points of view

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<sup>281</sup> PB himself changed "nothing" to "notably less" by hand.

<sup>282</sup> PB himself inserted "then" by hand.

<sup>283</sup> PB himself inserted "a measure of" by hand.

<sup>284</sup> PB himself changed "soon" to "later" by hand.

<sup>285</sup> PB himself changed "quiet and effortless though it be." to "quietly and effortlessly growing." by hand.

<sup>286</sup> Blank Page

<sup>287</sup> PB himself inserted a semicolon by hand.

<sup>288</sup> TJS 1980 inserted commas after "least," "meaningful," and "now" in this sentence by hand.

<sup>289</sup> TJS 1980 inserted a comma by hand.

<sup>290</sup> TJS 1980 inserted a comma by hand.

(113-1) This is a paradox of existence that the real is beyond the illusory and [yet the illusory is derived]<sup>292</sup> from the real.

(113-2) Only when one stands upon this mystical mountain top does one begin to see how, in a made universe, there cannot be the pleasurable, the joyful, and the sweet alone. Wherever there is birth there must be death; wherever there is a possible pleasure there must be a possible pain. The recognition of the unpleasant things may sound quite inhuman and, in a certain sense it is, but then, it was not a human being who fashioned the universe.<sup>293</sup>

(113-3) With this larger outlook comes a larger acceptance of the past, of bygone deeds and thoughts, however one may regret actions or feel guilty, or embarrassed about emotions. For if there is to be a forgiveness of others, there must also be forgiveness of one's self. And if one has outgrown one's past self, it should be as if one were looking upon another being, a stranger being.<sup>294</sup>

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<sup>291</sup> Blank Page

<sup>292</sup> PB himself changed "yet, that the illusory is also derived" to "yet the illusory is derived" by hand.

<sup>293</sup> This para was heavily edited by PB himself. It originally read:

"Only when one stands upon this mystical mountaintop does one begin to see how, in a made universe, there cannot be the pleasurable, the joyful, and the sweet alone. But wherever there is a birth there must be death: Wherever there is pleasure there must be pain. The recognition of these unpleasant things as necessary, may sound quite inhuman -- and, in a certain sense it is -- but then, it was not a human being who fashioned the universe."

<sup>294</sup> This para was heavily edited by PB himself. It originally read:

"With this larger outlook comes an acceptance of the past, of one's past deeds and thoughts and even one's past self, however one may regret actions may feel guilty or embarrassed about emotions. For if there's a forgiveness of others there must also be forgiveness of one's self. And if one has outgrown one's past self, it is as if one were looking upon another being, a stranger being."

<sup>295</sup> Blank Page



(115-1) There are certain intervals of consciousness between two thoughts – such as those between waking and sleep and those between sleep and waking which normally pass unobserved because of the rapidity and brevity associated with them. Between one moment and another there is the timeless consciousness: between one thought and another there is a thought-free consciousness. It is upon this fact that a certain exercise was included in “The Wisdom of the Overself,” which had not previously been published in any western book. But it is not a modern discovery. It was known to the ancient Egyptians, it was known to the Tibetan occultists and in modern times it was probably known to Krishnamurti. The Egyptians, preoccupied as they were with the subject of death and the next world, based their celebrated Book of the Dead upon it. The Tibetan Book of the Dead contained the same theme. Between the [passing]<sup>296</sup>

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XIX

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XIX

(continued from the previous page) out of the invisible vital forces {from the}<sup>298</sup> body at the end of each incarnation and its entry into that state of consciousness which is death, the same interval reappears. If the dying man can lift himself up to it, seize upon it and not let it escape him, he will then enter in to heaven – the true heaven. And it was to remind him of this fact and to help him achieve this feat that the ancient priests attended his last moments and chanted the pertinent passages from these books. This mysterious interval makes its appearance throughout life and even at death and yet

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<sup>296</sup> This para was heavily edited by PB himself. It originally read:

“There are certain intervals of consciousness such as those between two thoughts – those between waking and sleep and those between sleep and waking which normally pass unobserved because of the rapidity and brevity associated with them. Between one moment and another there is the timeless-consciousness between one thought and another there is a thought-free consciousness. It is upon this fact that certain exercises were included in my book, “The Wisdom of the Overself”, exercises which had not previously been published in any western book. But it is not a modern discovery, it was known to the ancient Egyptians, it was known to the Tibetan occultists and in modern times it was also known to Krishnamurti, although I do not know if he ever referred to it publicly. The Egyptians, preoccupied as they were with the subject of death and the next world, based their celebrated: Book of the Dead upon it, and the Tibetan BOOK OF THE DEAD contains the same theme. For, between the passing”

Handwritten note at the bottom of the page reads: “CONT.”

<sup>297</sup> Blank Page

<sup>298</sup> We have inserted “from the” into the text, which we think is closest to PB’s original intent.

men notice it not and miss an opportunity. It happens not only at the entry into death but also in between two breaths. It is possible to go even further and say that the interval reappears for a longer period between two incarnations for there is then the blocking out of all impressions of the past prior to taking on a new body. Plato must have known it.<sup>299</sup>

118<sup>300</sup>

XIX

119

XIX

(119-1) All through Nature these two opposing principles Yin and Yang reveal themselves. All through human existence these contraries show themselves. Most of the ancient mythologies recognised it and certainly most of the Oriental religions [too, from]<sup>301</sup> the Far East in China and Persia to the Near East in Lebanon and Syria.

(119-2) The insufficiency of life in time and form is constantly pressing upon us. We find temporary satisfactions in it, but we do not find any lasting happiness. For this we must seek outside time and beyond form, that is to say we must seek the Overself.

(119-3) What happens to the feeling of one's physical body, to [all the thoughts in]<sup>302</sup> awareness of one's personal self, to the perceptions of all the things [outside]<sup>303</sup> when one falls into a sleep without dreams?<sup>304</sup> Everything vanishes and yet the next morning everything reappears. Therefore not one thing was lost. Where were they all? The

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<sup>299</sup> This para was heavily edited by PB himself. It originally read:

"out of the spirit at the end of the incarnation and the entry into that state of consciousness which is death, the same interval reappears. If the dying man could lift himself up to it, seize upon it and not let it escape him, he would then to heaven -- the true heaven. And it was to remind him of this fact and to help him achieve this feat that the priests attended his last moments and chanted the passages from these books. Thus, the interval constantly makes its appearance throughout life and even at death and yet, men notice it not and miss a great opportunity. "Thus, there are not only opportunities inbetween the occasions already mentioned and at the entry into death but also inbetween two breaths. We may go even further and say that the interval reappears between two incarnations two embodiments for there is then what Plato called the drinking of the cup of lethe, the blocking out of all impressoins of the past for a period prior to taking on a new body."

<sup>300</sup> Blank Page

<sup>301</sup> PB himself changed "too. From" to "too, from" by hand.

<sup>302</sup> PB himself changed "the" to "all the thoughts in" by hand.

<sup>303</sup> PB himself deleted "and to" and "which run through the mind" from after "outside" by hand.

<sup>304</sup> PB himself changed a period to a question mark by hand.

sleep itself provides an [answer. Its own deeper level receives and holds the Self and its objects of attention and then projects them forth again. That level is the Mind, the real, consciousness-in-itself.]<sup>305</sup>

120<sup>306</sup>

XIX

## **NEW XX: What is Philosophy? ... Old v: What is Philosophy**

121

XX

(121-1) It is not his intellect alone that is needed by philosophy,<sup>307</sup> but his whole nature.

(121-2) Light-minded persons are not likely to be attracted towards philosophy. Its reach is so deep [and]<sup>308</sup> its thought is so rigorous that the subject itself seems quite austere.

(121-3) Philosophy provides him with a firm and reliable support through all [the distresses,]<sup>309</sup> mishaps [and]<sup>310</sup> calamities of life.

(121-4) In the end the truth is its own best propaganda and does its own proselytising.

122<sup>311</sup>

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<sup>305</sup> PB himself changed "answer, which can which can receive and hold the self and its objects of attention and then project them forth again. That deeper level is the Mind. It is the Real waking state. If the little personal self approaches It and accepts emersion into It, the purpose of life will be fulfilled. point was not correct" to "answer. Its own deeper level receives and holds the Self and its objects of attention and then projects them forth again. That level is the Mind, the real, consciousness-in-itself" by hand.

<sup>306</sup> Blank Page

<sup>307</sup> PB himself inserted a comma by hand.

<sup>308</sup> PB himself inserted "and" by hand.

<sup>309</sup> PB himself inserted "the distresses," by hand.

<sup>310</sup> PB himself inserted "and" by hand.

<sup>311</sup> Blank Page

(123-1) It is a long journey from the condition of seeker to that of sage. But this is true only so far as we ascribe reality to time. To those who know that our human existence is a movement through events, but that the human being in its essence transcends all events and dwells in timelessness, this journey may be considerably shortened or swiftly brought to its destination. For that,<sup>312</sup> the thorough understanding of philosophy and its incessant application to oneself is required.

(123-2) We may get more wisdom from a single philosophical maxim than from whole pages of [prolix, diffused]<sup>313</sup> and longwinded writings.

(123-3) There is no room in philosophy for intolerant tight-lipped fanaticism.

(123-4) The wise seeker after truth will welcome it from every side and from any side. He will absorb what is valuable in all the different sources which are today open to him. He will pass by what does not appeal to him, what does not convince him and what repels him. But he will appreciate what helps him, what seems eminently reasonable and what attunes itself to his need.

(123-5) The [quadrangle]<sup>314</sup> of religious devotion, metaphysical study,<sup>315</sup> [mystical meditation]<sup>316</sup> and inspired action,<sup>317</sup> makes the tool for philosophic work.

124<sup>318</sup>

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125

XX<sup>319</sup>

(125-1) There is some confusion, at least in India, but also in the West, about the kind of life an enlightened man will live. It is popularly believed especially in the Orient, that he sits in his cave, or his hut, or his ashram sunk continually in meditation. [The

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<sup>312</sup> PB himself inserted a comma by hand.

<sup>313</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself typed "prolix, diffused" into the space at a later point.

<sup>314</sup> PB himself changed "triad" to "quadrangle" by hand.

<sup>315</sup> TJS 1980 inserted a comma by hand.

<sup>316</sup> PB himself inserted "mystical meditation" by hand.

<sup>317</sup> TJS 1980 inserted a comma by hand.

<sup>318</sup> Blank Page

<sup>319</sup> Handwritten note at the top of the page reads: "a".

idea]<sup>320</sup> that he can be active in the world is not often accepted, especially by the masses who have not been properly instructed in these matters and who do not know differences between religion and mysticism and between mysticism and philosophy. The truth is the enlightened man may or may not practice meditation, but he has no dependence upon it, because his enlightenment being fully established will not be increased by further meditation. Whenever he does meditate it is either for the purpose of withdrawing from the world totally for short periods, at intervals, either for his own satisfaction or to recuperate his energies or to benefit others [by telepathy.]<sup>321</sup>

When it is said for his own satisfaction what is meant is that meditation in seclusion may have become a way of life in his previous incarnation. This generates a Karmic tendency which reappears in this life and the satisfaction of this tendency pleases him, but it is not absolutely essential for him. He can dispense with it were it needful to do so, whereas the unenlightened man is too often at the mercy of his tendencies and propensities.

126<sup>322</sup>  
XX

## **NEW XXI: Mentalism ... Old x: Mentalism**

127  
XXI

(127-1) If the doctrine of mentalism seems to violate plain common sense and clear facts – if it contradicts our cherished beliefs and lifelong experience – the answer is<sup>323</sup> that it only seems<sup>324</sup> to do so.

128<sup>325</sup>  
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129  
XXI

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<sup>320</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself typed "The idea" into the space at a later point.

<sup>321</sup> PB himself and TJS 1980 inserted "by telepathy" partially by typing it and partially by hand.

<sup>322</sup> Blank Page

<sup>323</sup> PB himself deleted a comma from after "is" by hand.

<sup>324</sup> PB himself underlined "seems" by hand.

<sup>325</sup> Blank Page

(129-1) There are two statements which [can]<sup>326</sup> describe the world. First, it is outside us. Second, it is physical. We may go further and say it assumes various forms such as watery oceans and earthy continents on, in, and over, which trees push upwards, men walk, fishes swim, and birds fly.<sup>327</sup> [We receive reports]<sup>328</sup> from the cerebral spinal system [which]<sup>329</sup> contains the brain [and]<sup>330</sup> a complex system of nerves connecting the brain, the spine,<sup>331</sup> and the senses.

(129-2) The notion that man is only a physiological creature and nothing more,<sup>332</sup> that his consciousness and character are entirely<sup>333</sup> shaped by the condition of his body and that his thoughts depend wholly upon it - this was the materialistic idea of last century's science.

(129-3) The mentalist separates the idea of [pure]<sup>334</sup> consciousness from the [ideas as things which appear.]<sup>335</sup>

130<sup>336</sup>

XXI

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XXI

(131-1) The way out is constantly to remember to think and to affirm that the world and all one sees and experiences in it has no other substance than Mind<sup>337</sup> and gets its brief appearance of reality [from Mind.]<sup>338</sup> When this is thoroughly understood [and applied its truth will one day stay permanently with him.]<sup>339</sup>

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<sup>326</sup> PB himself inserted "can" by hand.

<sup>327</sup> TJS 1980 inserted commas after "on," "in," "over," "upwards," "walk," and "swim" in this sentence by hand.

<sup>328</sup> PB himself changed "We conclude that this world is outside us from the reports we receive" to "We receive reports" by hand.

<sup>329</sup> PB himself deleted a comma, a dash, and "a system" from before "which" by hand.

<sup>330</sup> PB himself changed a comma to "and" by hand.

<sup>331</sup> TJS 1980 inserted a comma by hand.

<sup>332</sup> PB himself inserted a comma by hand.

<sup>333</sup> PB himself underlined "entirely" by hand.

<sup>334</sup> PB himself inserted "pure" by hand.

<sup>335</sup> PB himself changed "from the idea of the thing of which anyone is conscious." to "from the ideas as things which which appear." by hand.

<sup>336</sup> Blank Page

<sup>337</sup> PB himself capitalised "Mind" by hand.

<sup>338</sup> PB himself changed "from and mind." to "from Mind." by hand.

<sup>339</sup> PB himself changed "he comprehends that all experience is no experience." to "and applied its truth will one day stay permanently with him." by hand.

(131-2) Why is it that so many people are so unaware of their own [higher]<sup>340</sup> existence? The answer is, that their faculty of awareness itself is that spiritual existence. Whatever they know, people know through the [consciousness]<sup>341</sup> within them. That in them which knows anything is their divine element. The power of knowing – whether it be a thought that is known,<sup>342</sup> a complex of thoughts such as memories,<sup>343</sup> a thing<sup>344</sup> such as a landscape, [is a Divine Power for it derives from the higher self which they possess.]<sup>345</sup>

132<sup>346</sup>

XXI

## **NEW XXII: Inspiration and the Overself ... Old i: Art and Inspiration & xii: The Overself**

133

XXII

(133-1) The glimpse is enjoyed only at intervals, experienced only at times. This is not enough. [Development and continuity must be sought.]<sup>347</sup>

(133-2) Glimpses vary much in their nature. Some are soft, mild and delicate, quiet and restrained, others are ecstatic, rapturous and excited. All give some sort of uplift, exaltation, enlightenment or revelation and also to varying degrees.

(133-3) The personal pronoun 'I' really represents the Overself, the divine part of man. What people usually refer to as 'I,' the body or the intellect or the emotions, are not the basic 'I' at all.<sup>348</sup>

134<sup>349</sup>

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<sup>340</sup> PB himself changed "spiritual" to "higher" by hand.

<sup>341</sup> PB himself changed "Divine Being" to "consciousness" by hand.

<sup>342</sup> PB himself changed a dash to a comma by hand.

<sup>343</sup> PB himself changed a dash to a comma by hand.

<sup>344</sup> PB himself deleted a comma from after "thing" by hand.

<sup>345</sup> PB himself changed "is known by the divine power of knowing that they possess." to "is a Divine Power for it derives from the higher self which they possess." by hand.

<sup>346</sup> Blank Page

<sup>347</sup> PB himself changed "Continuity must be sought and such a continuity is called insight." to "Development and continuity must be sought." by hand.

<sup>348</sup> This para was heavily edited by PB himself. It originally read:

"To Ramana Maharshi, the personal pronoun 'I' really represented the Overself, the divine part or us, and what people usually refer to as 'I,' the body or the intellect or the emotions, were not the I at all, not the real I."

(135-1) Yes it is a wonderful feeling, this,<sup>350</sup> which accompanies a glimpse of the higher self,<sup>351</sup> but [when]<sup>352</sup> it is also merged with a knowing, a positive perception,<sup>353</sup> beyond the need of discussion, interpretation, formulation or judgment, [it gives the philosophical seeker a certitude which is like a benediction.]<sup>354</sup>

(137-1) Sometimes it is necessary to rest a little while to take in more fully the Sacred Presence<sup>356</sup> one becomes aware of.

(137-2) Look where you will, go where you will, the higher power is there,<sup>357</sup> whether in silence or in action.

(137-3) Caught by the grace,<sup>358</sup> and drawn into its stillness, he may find the physical body reproducing the same condition by becoming quite immobile.

(137-4) Sometimes sleep must be sacrificed to let the glimpse become more than a flash, to let it expand and settle a while in all its healing serenity. [This is important for it is a special opportunity although seldom understood at its true value.]<sup>359</sup>

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<sup>349</sup> Blank Page

<sup>350</sup> TJS 1980 inserted a comma by hand.

<sup>351</sup> TJS 1980 inserted a comma by hand.

<sup>352</sup> PB himself inserted "when" by hand.

<sup>353</sup> TJS 1980 inserted a comma by hand.

<sup>354</sup> PB himself inserted "it" and TJS 1980 inserted "gives the philosophical seeker a certitude which is like a benediction." by hand.

<sup>355</sup> Blank Page

<sup>356</sup> PB himself capitalised "Sacred Presence" by hand.

<sup>357</sup> TJS 1980 inserted a comma by hand.

<sup>358</sup> TJS 1980 inserted a comma by hand.

<sup>359</sup> PB himself inserted "This is" and TJS 1980 inserted "important for it is a special opportunity although seldom understood at its true value."



(137-5) It can only reveal to him one or two facets of its nature at each glimpse. The power can touch his will,<sup>360</sup> and the grace can move his heart,<sup>361</sup> but that is all.

138<sup>362</sup>

XXII

139

XXII

(139-1) When these rare glimpses are granted, take from them as they leave all that you can [get, all]<sup>363</sup> the strength, the wisdom the support [and]<sup>364</sup> the goodwill that they can hold.

(139-2) "Don't waste your strength in lecturing and writing,"<sup>365</sup> said an Indian guru to his disciple,<sup>366</sup> "But let your intuitions grow and ripen in silence."<sup>367</sup>

(139-3) Only a poet could portray these experiences as they deserve; to write of them with outer photographic exactness only is to half-lose them.

(139-4) Testimony to the existence and reality of the glimpse will be found in the literatures of all peoples through all times. It is not a newly manufactured idea, nor a newly manufactured fancy. A man who denies it is foolish [so]<sup>368</sup> to limit his own possibilities,<sup>369</sup> but he may learn better with time.

(139-5) How shall he know and understand that this very awareness of which so small is the fragment that he experiences,<sup>370</sup> is a limited and conditioned part of the Great Awareness itself, of God?

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XXII

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<sup>360</sup> TJS 1980 inserted a comma by hand.

<sup>361</sup> TJS 1980 inserted a comma by hand.

<sup>362</sup> Blank Page

<sup>363</sup> PB himself changed "get. All" to "get, all" by hand.

<sup>364</sup> PB himself moved "and" from after "wisdom" and deleted a semicolon from after "support" by hand.

<sup>365</sup> PB himself inserted a comma by hand.

<sup>366</sup> PB himself changed a period to a comma by hand.

<sup>367</sup> PB himself inserted all quotation marks in this para by hand.

<sup>368</sup> PB himself inserted "so" by hand.

<sup>369</sup> TJS 1980 inserted a comma by hand.

<sup>370</sup> TJS 1980 inserted a comma by hand.

<sup>371</sup> Blank Page

## NEW XXIII: Advanced Contemplation ... Old iii: Meditation & xvii: Way to Overself

141  
XXIII

(141-1) If he keeps on fixing his attention upon fighting the wandering characteristic of his thoughts he may find after many attempts that the task seems impossible. Why is this? It is because at the same time he is limiting himself to attention upon the ego. Let him move in the opposite direction and turn to the Short Path, let the thoughts fix themselves on the Overself, upon Its great stillness, Its serene impersonality. The ego will not and cannot remove itself by itself but by going outside to THAT which is its {origin.}<sup>372</sup> The thoughts are in the end led into surrender to the power which transcends it and will master it.<sup>373</sup>

142<sup>374</sup>  
XXIII

143  
XXIII

(143-1) When the [requisite preparatory instruction has been passed through; when the]<sup>375</sup> mind lets thoughts go, lets objects go, lets the ego go, it comes to know itself, to perceive itself, to discover itself as Overself.

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<sup>372</sup> We have deleted "but which" from after "origin" which we think is closest to PB's original intent.

<sup>373</sup> This para was heavily edited by PB himself. It originally read:

"If he keeps on fixing his attention upon fighting the wandering characteristic of this thoughts he finds after many many attempts that the task seems impossible, why is this? It is because at the same time he is limiting himself to attention upon the ego. Why not turn in the opposite direction turn to the Short Path, let the thoughts come and go as they wish, but fix them on the Overself, upon Its great stillness, Its impersonality. Stay with the Overself and not with the ego. Forget the thoughts, so long as attention is directed to the non-ego the thoughts will then lead away from the ego by themselves without being fought or struggled against. If it is impossible to stop the arrival of thoughts, the reason is the stuff of which they are made is the ego which cannot remove itself by itself but by going outside the ego, by going to THAT which is its origin but which transcends it, the Overself, the thoughts are tricked into serving the cause which will master"

<sup>374</sup> Blank Page

<sup>375</sup> PB himself inserted "requisite preparatory instruction has been passed through; when the" by hand.

(143-2) The significant moment in meditation begins when the man stops making efforts himself and when the mind begins to take him, to withdraw him into itself quite of its own accord. This is an amazing experience for he does not know how he came to stop doing what he was already doing, trying, using effort. He is somehow led into letting it all go, into yielding to the mood of passivity which gently, imperceptibly steals over him.

(143-3) How can one forget that first day when one sat in [deep contemplation]<sup>376</sup>, feeling a mesmeric influence coming over [him]<sup>377</sup> and drawing [him]<sup>378</sup> deeper and deeper within, while the sensation of light surrounded [him.]<sup>379</sup> Deeper and deeper one went until one forgot almost who one was and where one was. How reluctant was the slow return after having played truant to this world and to the ego!<sup>380</sup>

(143-4) If the exercises are successful, the breathing becomes considerably slower and gentler. If the mind enters in deep meditation and the thoughts are largely stopped and with them there vanishes the sense of time, this will be the final phase.<sup>381</sup>

144<sup>382</sup>  
XXIII

## **NEW XXIV: The Peace Within You ... Old xxvii: The Peace Within**

145  
XXIV

(145-1) When thoughts cease of themselves the Stillness comes. When thinking rejects its own activity,<sup>383</sup> Consciousness is.

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<sup>376</sup> PB himself changed "samadhi" to "deep contemplation" by hand.

<sup>377</sup> PB himself changed "me" to "him" by hand.

<sup>378</sup> PB himself changed "me" to "him" by hand.

<sup>379</sup> PB himself changed "me" to "him" by hand.

<sup>380</sup> PB himself changed a period to an exclamation point.

<sup>381</sup> This para was heavily edited by PB himself. It originally read:

"If the exercise of Tantra be successful the breath, the respiration becomes considerably slower and gentler as in deep meditation. The thoughts are stopped and with them vanishes the sense of time."

<sup>382</sup> Blank Page

<sup>383</sup> TJS 1980 inserted a comma by hand.

(145-2) The quester may reach a point when the aspirations and activities, the practices and exercises, the meditations even, of the quest itself will fade away as the grace invades him and the inner silence takes over.

(145-3) He who is enfolded by this beautiful peace does not suffer inward conflicts.

(145-4) A man without the sense of time is a man with the feeling of peace.

(145-5) Thinking can only approach but cannot enter this timeless condition.

146<sup>384</sup>  
XXIV

147  
XXIV

(147-1) When the I is no longer felt then all the problems and burdens associated with it are also no longer felt. This is the state of inner calm which philosophy seeks to bring about in a man.

(147-2) Too often people are afraid of sitting in silence. Each thinks he or the others should be continually talking,<sup>385</sup> continually throwing sentences at each other. If the silence does fall and remains a little while,<sup>386</sup> they feel awkward, uneasy,<sup>387</sup> as if they were not doing what was expected of them. It is a sign of human weakness that a person [feels he or she must continuously be vocal should someone else be present.]<sup>388</sup>

(147-3) He does not know why the grace is present, only that it is. He does not use the intellectual machine at work to find [out. There]<sup>389</sup> is contentment, acceptance, peace. It is enough just now [to take no precise scientific measurements but to stay with the Stillness.]<sup>390</sup>

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<sup>384</sup> Blank Page

<sup>385</sup> PB himself inserted a comma by hand.

<sup>386</sup> PB himself inserted a comma by hand.

<sup>387</sup> PB himself inserted a comma by hand.

<sup>388</sup> PB himself changed "feels that he or she must for ever be talking should someone else be present merely for the sake of talking." to "feels he or she must continuously be vocal should someone else be present." by hand.

<sup>389</sup> PB himself changed "out there" to "out. There" by hand.

<sup>390</sup> PB himself changed "to stay with the Stillness, to take no precise scientific measurements." to "to take no precise scientific measurements but to stay with the Stillness." by hand.

<sup>391</sup> Blank Page

## NEW XXV: World-Mind in Individual Mind ... Old xviii: The God Within

149  
XXV

(149-1) Some sages do not wish to enter into any precise relationship with others. They do not give personal initiation or accept disciples formally. But the sensitive will feel that some sort of inner benefit was got by the contact, non-visible and impersonal though it was.<sup>392</sup>

(149-2) We must remember that the sages were living human beings not ghostly ones.

(149-3) One remembers Socrates standing rapt and motionless for hours,<sup>393</sup> deep in [a]<sup>394</sup> mysterious concentration of consciousness.

(149-4) The mind emptied of [all]<sup>395</sup> the activity of [ordinary]<sup>396</sup> thoughts and filled with the beauty of this presence is a divinely sustained mind.

(149-5) The sage who starts a movement or puts his thoughts out,<sup>397</sup> acts as a lighthouse which guides many a fumbling but aspiring soul.

150<sup>398</sup>  
XXV

151  
XXV

(151-1) Penetrated by the feeling of a divine presence as he daily is, his life becomes a truly inspired one.

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<sup>392</sup> This para was heavily edited by PB himself. It originally read:

“Some sages do not wish to enter into any precise relationship with others since they do not give initiation or accept disciples formerly. But the sensitive will feel that some sort of inner relationship exists.”

<sup>393</sup> PB himself inserted a comma by hand.

<sup>394</sup> PB himself inserted “a” by hand.

<sup>395</sup> PB himself inserted “all” by hand.

<sup>396</sup> PB himself inserted “ordinary” by hand.

<sup>397</sup> TJS 1980 inserted a comma by hand.

<sup>398</sup> Blank Page

(151-2) When I first met the Indian woman saint, Anandamayi<sup>399</sup> in 1936, she spent much time in withdrawn states of samadhi. When I last saw her, nearly twenty years later, she did not any longer pass into such states except for days of special public celebrations – at the most, a few times a year. [She had become famous, and visited centres scattered around India and bearing her name.]<sup>400</sup> This means that she had by then developed to the grade where temporary samadhis were no longer either necessary or to be regarded as the goal as they are with developing yogis.

(151-3) He has the same [visible]<sup>401</sup> characteristics which mark the human species that others have. In what way then is he superior to them?<sup>402</sup>

(151-4) The Buddhists call lasting enlightenment by the name of Nirvana.

152<sup>403</sup>

XXV

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XXV

(153-1) When the masculine and feminine temperaments within us are united completed and balanced, when masculine power and feminine passivity are brought together inside the person and knowledge and reverence encircle them both then wisdom begins to dawn in the soul. The ineffable reality and the mentalist universe are then understood to be non-different from one another.<sup>404</sup>

(153-2) If he does not accept disciples individually it is because he serves men otherwise. Those who try to get such acceptance and find themselves rebuffed may consider him selfish, cold, remote, but they will be greatly mistaken. He can serve mankind; not each person separately but in groups or masses, and he may do this by

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<sup>399</sup> “Ananda Mayee” in the original.

<sup>400</sup> PB himself inserted “She had become famous, and visited centres scattered around India and hearing her name.” by hand.

<sup>401</sup> PB himself inserted “visible” by hand.

<sup>402</sup> PB himself changed a period to a question mark by hand.

<sup>403</sup> Blank Page

<sup>404</sup> This para was heavily edited by PB himself. It originally read:

“When the masculine and feminine temperaments within us are united completed and balanced – when masculine power and feminine passivity are brought together inside the person and knowledge and reverence are encircled then wisdom dawns in the soul. The non-dual reality and the illusory universe are then also brought together and understood to be non-different from one another.”

lecturing, by writing, or simply by directing his meditation in the appropriate way. For a writer's books spread not only his ideas but also something of himself.<sup>405</sup>

154<sup>406</sup>

XXV

155

XXV

(155-1) By bringing into a fusion the masculine and feminine temperaments within himself, he also fuses knowledge and feeling, wisdom and reverence.<sup>407</sup>

(155-2) In [a]<sup>408</sup> painting of the Chinese master Chou Tun-I,<sup>409</sup> he is shown holding a sceptre. This is called "The Sceptre of Power." It stands for the masculine elements within the person. The sceptre being held within his hands shows that the masculine energy is held within his control, that he is indeed a master in this sense, a ruler of himself, for the sceptre is adorned with a diamond, hardest of stones.

156<sup>410</sup>

XXV

157

XXV

(157-1) Whether in the sage or the simpleton the thought of the world, as well as of all that the man has to do in the world, is inescapable if he is to remain in it. The difference between them is that the ignorant one is held captive by what appears to him whereas the enlightened one knows also its inner reality. Whoever believes that he is the body alone cannot escape the name materialist. The other man reverses this belief, regards

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<sup>405</sup> This para was heavily edited by PB himself. It originally read:

"If he does not accept disciples individually it is because he serves men in the mass. Those who try to get such acceptance and find themselves rebuffed may consider him selfish, cold, remote. But they will be greatly mistaken.

(XXV) He can serve mankind not each person separately but in group or masses, and he may do this either by lecturing or by writing or simply by directing his meditation in the appropriate way. A writer's books spread not only his ideas but also something of himself."

<sup>406</sup> Blank Page

<sup>407</sup> This para was heavily edited by PB himself. It originally read:

"bringing into a fusion the masculine and feminine temperaments within himself, he also fuses the principles head and heart of knowledge and feeling of wisdom and compassion."

<sup>408</sup> PB himself changed "my" to "a" by hand.

<sup>409</sup> "Chu-tun-I" in the original.

<sup>410</sup> Blank Page

himself as distinct from, and possessor of the body. His is not just a belief, however, but a piece of knowledge. It has the certitude which follows being freed from all doubt. Why then should he be afraid of acknowledging his personal-impersonal existence in, and awareness of, the world?

(157-2) Whether we are guided by human experience or superhuman revelation, by intuitive feeling or intellectual thinking, we must come in the end to the recognition of the great mystery which surrounds us.

(157-3) These inspired men are like lighthouses shining from a rocky shore and thus by their mere presence helping mariners and navigators on the sea of life. [There are also other ways by which their service is extended.]<sup>411</sup>

158<sup>412</sup>

XXV

## **NEW XXVI: The World-Idea ... Old xxi: The World-Idea**

159

XXVI

(159-1) We cannot separate the importance of the body from the importance of the mind. We are animals in one part of our nature<sup>413</sup>, human beings in the second part<sup>414</sup>, and sometimes angelic in the third part. All make one creature. We learn what our bodies are<sup>415</sup> through the physical senses. We learn a part of what the mind is through our thoughts. We learn still more about the mind's deeper phases through our non-thoughts - that is intuitions.

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XXVI

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XXVI

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<sup>411</sup> PB himself inserted "There are also other ways by which their service is extended." by hand.

<sup>412</sup> Blank Page

<sup>413</sup> TJS 1980 inserted a comma by hand.

<sup>414</sup> TJS 1980 inserted a comma by hand.

<sup>415</sup> TJS 1980 deleted a comma from after "are" by hand.

<sup>416</sup> Blank Page



(161-1) If the breaking down of the boundary between the small scattered group of knowers or students of the higher truth and the masses who were contented with the popular religious dramas or, if discontented, with the popular scientific materialism is in line with the democratic trend of this era, it is inevitable and has to be accepted. That standards will be lowered [to accommodate mass culture,]<sup>417</sup> is also inevitable. Of course there is, and can be, no total surrender, but the dangers in the situation have already begun to appear, as [some sages]<sup>418</sup> predicted they would. But humanity's karma must be worked out. The golden age has gone. The silver and copper ages have followed it. We live in the grimness of the iron age. Let us welcome the [compassion]<sup>419</sup> shed by higher beings to help those who move even a few steps forward.

(161-2) It is more correct to speak of the universe's birth, not of its creation.

(161-3) Yin = negative cosmic element  
Yang = positive cosmic element.

(161-4) This play of mind upon mind will reach its end [with]<sup>420</sup> the last act,<sup>421</sup> and the world-dream will [then]<sup>422</sup> begin to dissolve.

162<sup>423</sup>

XXVI

## **NEW XXVII: The World-Mind ... Old xiii: The World-Mind**

163

XXVII

(163-1) "I am without cause and without form and yet nothing exists without me," [is a hymn written by Shankaracharya.]<sup>424</sup>

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<sup>417</sup> PB himself moved "to accommodate mass culture" from after "inevitable" by hand.

<sup>418</sup> PB himself changed "the adepts who unwillingly consented to the breaking down" to "some sages" by hand.

<sup>419</sup> PB himself deleted "grace and" before "compassion" by hand.

<sup>420</sup> PB himself inserted "with" by hand.

<sup>421</sup> PB himself inserted a comma by hand.

<sup>422</sup> PB himself inserted "then" by hand.

<sup>423</sup> Blank Page

<sup>424</sup> PB himself inserted quotation marks, a comma, and a period in this para by hand.

PB himself moved "is a hymn written by Sankara Acharya." from after "form" by hand. "Sankara Acharya" in the original.

(163-2) The World-Mind not only sustains our sun stars and planet but also governs them.

(163-3) What God comes to mean to [the philosopher]<sup>425</sup> is not always what it means to others.

(163-4) We talk of being,<sup>426</sup> but it is not to be found in time, nor in the mind and feeling of the conditioned self. And yet all these have emerged some how out of it. [Is it then God's being? In the end it must be.]<sup>427</sup>

(163-5) Out of this vast void comes the universe. What then must be the ineffable and incredible Mystery hidden [behind it from]<sup>428</sup> our sightless eyes?

164<sup>429</sup>  
XXVII

## **NEW XXVIII: The Alone ... Old xvi: The Absolute Mind**

165  
XXVIII

(165-1) The "Void" means void of all mental activity [and]<sup>430</sup> productivity. It means that the notions and images of the mind have been emptied out;<sup>431</sup> that all perceptions of the body and conceptions of the brain have gone.

166<sup>432</sup>  
XXVIII

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<sup>425</sup> PB himself changed "me" to "the philosopher" by hand.

<sup>426</sup> PB himself inserted a comma by hand.

<sup>427</sup> PB himself inserted "Is it then God's being? In the end it must be." by hand.

<sup>428</sup> PB himself changed "from behind" to "behind it from" by hand.

<sup>429</sup> Blank Page

<sup>430</sup> PB himself deleted "all mental" from after "and" by hand.

<sup>431</sup> PB himself inserted a semicolon by hand.

<sup>432</sup> Blank Page