

# Rough Ideas 2

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*Editor's Note: This notebook contains paras written from the later part of PB's life, probably in the 1960s and early 70s. In Category XX PB refers to mescaline and other drug use*

prevalent in the mid to late 60s, so that's one clue as to the date of the document. Pages 1 and 3 were typed by Lorraine Stevens from dictation – or rather from recorded dictation discs sent to her. All the Old Categories are represented in this file except Category I – we don't know why that is; the material on page 5 may have been intended for that Category, but it reads more like Old Category iv, so we have left it unmarked. I worked on this file while with PB in 1980 in the capacity of his secretary; the notes inserted herein in my handwriting were either at his instigation or with his approval. Paul Cash made some notes post-mortem – including the pink sticky notes which were introduced post-mortem.

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

## Uncategorised Paras

11

### UNCATEGORISED PARAS

(1-1) The consciousness and nature of the World-Mind is utterly beyond the capacity and power of any human being to understand,<sup>2</sup> much less to explain.

(1-2) [These first few moments of the falling night open my sacred hour.]<sup>3</sup>

(1-3) [He sees into himself]<sup>4</sup> as he has never known himself before.<sup>5</sup>

(1-4) If the hermit is busy with quietening his thoughts, penetrating his [consciousness,]<sup>6</sup> deepening his attention and uplifting his emotion, his unsocial behaviour is quite justified. He knows now<sup>7</sup> that he must fulfil his duty to [himself

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<sup>1</sup> "DISC 37 pg. 2" was typed at the top of the page. This indicates that the material on this page was typed from dictation disks, which in turn suggests that the grammar and spelling may be inaccurate.

<sup>2</sup> PB himself inserted a comma by hand.

<sup>3</sup> PB himself heavily edited this para by hand. It originally read: "This is my sacred hour, these first few moments of the falling night."

<sup>4</sup> PB himself inserted "He sees into himself" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

<sup>5</sup> PB himself inserted a period by hand.

<sup>6</sup> PB himself deleted "with" from after "consciousness," by hand.

<sup>7</sup> PB himself deleted a comma after "now" by hand.

and]<sup>8</sup> that it takes time and strength. If he leaves other persons alone, does not intrude into their lives, it is because he is trying to make his own life so much more [valuable, and this]<sup>9</sup> in the end will make him so much more valuable to society. Thus, not only is his own patience called for,<sup>10</sup> but also the patience of society,<sup>11</sup> to bear with his solitary ways.

2<sup>12</sup>

UNCATEGORISED PARAS

3<sup>13</sup>

UNCATEGORISED PARAS

(3-1)<sup>14</sup> This larger outlook which the study of comparative religion gives to a man may set him free from being confined to dogmas of a single creed or the practices of a single religion. If he feels happier with this liberation why should he not abide by it? Why should he build walls around his faith and customs? Why must he go only into a church and not into a mosque, only into a synagogue and not into a temple? Why should he not feel free to go into all of those if he wishes. In other words, to be able to worship anywhere in any place at any time.

(3-2) Let us look for those wonderful moments when grace has been bestowed and peace has been felt. Let us stop all this busy business awhile and stand still. Let us listen for awhile for then we may hear the Word which God is forever speaking to man.

(3-3) There is no one group which has captured the monopoly of truth for its recognition is a universal experience. Let us refuse to listen to those who insist upon our travelling one way and one way alone.

4<sup>15</sup>

UNCATEGORISED PARAS

5

UNCATEGORISED PARAS

(5-1)<sup>16</sup> Will he ever free himself from enslavement by the attraction of sex the normal

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<sup>8</sup> PB himself changed "himself," to "himself and" by hand.

<sup>9</sup> PB himself changed "valuable which" to "valuable, and this" by hand.

<sup>10</sup> PB himself inserted a comma by hand.

<sup>11</sup> PB himself inserted a comma by hand.

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<sup>13</sup> "DISC 37 pg. 3" was typed at the top of the page.

<sup>14</sup> The paras on this page are unnumbered.

<sup>15</sup> Blank page

appeal and general pull of the animal senses? Will he attain a measure of indifference to the physical forces which draw him down to the pleasurable charms of the opposite sex?

(5-2) If in some ways he is as human as everyone else, in other ways he is unlike other men. This is inevitable because he has gone ahead and surpassed his fellows.

(5-3) The uneasiness which they feel in his presence is partly caused by the fact that there are negative qualities in themselves which are not present in him. But partly it is also caused by their miscomprehension of his character. He does not attempt to criticise judge or condemn them, nor to approve or disapprove of them. He accepts that this is not his business for he accepts that evolution has made them what they are, both the good and bad in them. To this extent their uneasiness is unnecessary.

(5-4) No man is exempt from the operation of these higher laws. All men alike are subject to them.

(5-5) This is a principle of Being which covers all men without exception, but they need to learn of it and from it.

(5-6) Life is a conflict. He must not let these negative feelings take up lodgement within him longer than a single moment.

(5-7) Moments like this have come to many men who have not recognised the preciousness, the special value, and the uncommon nature of the experience.

6<sup>17</sup>

UNCATEGORISED PARAS

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

7

II<sup>18</sup>

(7-1)<sup>19</sup> The simple life advocated quite understandably by saints and mystics as a means of detaching people from too much worldliness is to be welcomed. But two points should be made and then kept clear. It should not be confused with the monastic life,

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<sup>16</sup> The paras on this page are unnumbered.

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<sup>18</sup> PB himself inserted "II" at the top of the page by hand.

<sup>19</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

with vows of poverty imposed on laymen. It should not be opposed to the cultural life and deprive us of the gifts of art, beauty, colour, and replace them by utter bareness or drabness. It should not be fanatical and push its dislike for the products of man's invention to the extreme. The cave is the simplest habitation. Are we to stop only there? And scratch on the walls instead of printing on paper?

(7-2) The simple life opposes itself to the abundant life: philosophy reconciles these opposites. Its full development of human faculty passes through an alternating rhythm, using both of them. But enlightenment itself is independent of either condition. It comes from grace, not from poverty and austerity nor from possessions and elegance. The austerity draws out self-control. The possessions, which include mental and artistic ones, enlarge the outlook. Both are merely for training the human entity. They are means, not ends.

(7-3) Anon: "Nor miss through love of speed  
The beauty of this world:  
that thus I may  
With joy and courtesy  
go on my way."

8<sup>20</sup>

II<sup>21</sup>

9

II<sup>22</sup>

(9-1)<sup>23</sup> The simplicity which is advocated in the name of asceticism, taking the original definition of the words as "training", is unobjectionable. It is part of the work of bringing the body and the physical senses under control, making them obey mind and will. It is an attempt to rule the acquisitive instinct which demands more and more belongings, more and more possessions, and in the end more and more luxuries: this leads into attachments to them and dependence on them for one's happiness. Buddha pointed out that cravings and desires were unsatiable and block the way to durable satisfaction. These facts have been used as part of the justification for monastic existence. The monk does not have to take care of more objects than he can pack into a single small suitcase. This leaves his mind and time freer for its religious pursuits. But for those who have elected to stay in the world and follow the layman's supposedly

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<sup>20</sup> Blank page

<sup>21</sup> Lorraine Stevens inserted "PB PARAS CAT II Pg. 1" in the top right corner of the page by hand.

<sup>22</sup> PB himself inserted "II" at the top of the page by hand.

<sup>23</sup> The paras on this page are unnumbered.

lower and certainly less harsh way of life a wider view is permissible, and a little latitude may be given to the need of comfort and the sense {of}<sup>24</sup> beauty. Bleak, shabby or ugly surroundings do not promote spirituality. Cheerless and comfortless furnishings may dull sensitivity. It is not far from these things to regard art, music, poetry, colour, fine literature and general culture as hindrances to the spirit at best, or enemies to the seeker after God at worst. But in the enlargement of life, mind, thought, feeling and intuition for which philosophy becomes the agent, there is space for all these things. They are turned into helps on the way, feeding and promoting the spiritual life

10<sup>25</sup>

II<sup>26</sup>

11

II<sup>27</sup>

(11-1)<sup>28</sup> The denial of comfort is not necessary to a simpler life, although grim ascetics may think so. Sitting on soft cushions need not make anyone more materialistic as squatting on bare earth, cemented or tiled floor has not made any Western visitor to Indian ashram more spiritual, if he dares to ignore his discomfort and think a little for himself.

(11-2) He may have quite valid reasons for living apart from the world and should therefore do so, but can he? Few in this modern era can find the freedom required, the place suitable, the circumstances permitting it. Nearly everyone and everything is hostile to such an intention. Total removal is almost impossible but partial removal may be attainable. What is within easier access for most persons is a temporary and partial removal. That is, in the privacy of home, to arrange a time and corner where he can hope to be left undisturbed for a half-hour or longer to put his mind on something more uplifting than that which the worldly environment customarily demands from him. This recess over, this daily retreat ended, the confrontation with the kind of life he has established in the world to satisfy its requirements and his own personal needs for survival will have to be repeated.

12

II

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<sup>24</sup> We have inserted "of" into the text for clarity.

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<sup>26</sup> Lorraine Stevens inserted "PB PARAS CAT II Pg. 5" at the top of the second half of the page by hand.

<sup>27</sup> PB himself inserted "II" at the top of the page by hand.

<sup>28</sup> The paras on this page are unnumbered.

(12-1)<sup>29</sup> PB

The following penned notes were incomplete:

<u>II</u>	(20)
<u>IX</u>	(4)
<u>XIV</u>	(150)
<u>XVIII</u>	(23)
<u>XXI</u>	(29)
<u>XXIII</u>	(37)
<u>XXVII</u>	(22)

13  
II<sup>30</sup>

(13-1)<sup>31</sup> The Hindu sadhu and the Franciscan monk would applaud Roman Seneca's assertion that "property (is)... the greatest cause of human troubles." But would it not be juster to counter-balance this with the comment that the lack of property is one of the great causes of human troubles and crimes? Can there be contentment before basic human needs are met? Can we return to the cave-man's propertyless and primitive way of life? Are not physical well-being and healthy surroundings necessary to satisfactory existence, and living decently necessary to the transition from the merely animal to the properly human order? Did not Epictetus put it in a phrase: "There is a difference between living well and living profusely"? Ought we not learn something from the sadhu's attitude of non-attachment without falling into his extremism? Should we not esteem control of thoughts and command of desires and passions for the inner peace they give to a man? In short, it is not only things but not less the mental attitude which matters.

14<sup>32</sup>  
II

15  
II<sup>33</sup>

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<sup>29</sup> The para on this page is unnumbered. This text was reversed, and appears to have bled through from the front of the page - however, on the front of the page, this material was pasted over with another page.

<sup>30</sup> PB himself inserted "II" at the top of the page by hand.

<sup>31</sup> The paras on this page are unnumbered.

<sup>32</sup> Blank page

<sup>33</sup> PB himself inserted "II" at the top of the page by hand.

(15-1)<sup>34</sup> Twilight, whether it comes so late in summer days and stays so long, or comes so early in winter ones and goes so soon, is an accompaniment of Nature's pause and a pointing finger to our own need to relax activity.

(15-2) He becomes too withdrawn into himself in a negative way, ending in a lethargic apathetic self. This is not at all a philosophic result but quite the reverse.

(15-3) For many centuries Chinese painters and poets drew creative inspiration for their work from the meditation practices of Taoism.

(15-4) The girdled robe remains a constant reminder to the monk of two things: the aspiration to which he is dedicated and of the self-discipline needed to realise it.

(15-5) The mysterious sustenance we get from Nature when she smiles, the misery she kindles when she frowns, both point to the closeness of our relation to her.

(15-6) The charm of long lingering twilights may be deepened and strengthened by sustained surrender until it becomes a gateway to the mystically-hidden self.

(15-7) Withdraw into the inner Stillness: What better thing can a man do? For it will point to the goal, give direction and support to finding it.

16<sup>35</sup>

II<sup>36</sup>

17

II<sup>37</sup>

(17-1)<sup>38</sup> There are advanced students who look upon the entry into these fields of unprepared undisciplined or unbalanced persons with misgivings. If the multitude had to be helped just where it stood mentally and emotionally, indulgence had to be granted to suit their weaknesses, concessions made to their limitations. That was in the past. Today there is some intellectual advance and emotional-aesthetic refinement. This, and the ferment of ideas with their wide spread communication or exchange, plus the very real crisis which is moving so quickly and drastically across the planet, have justified the risks of releasing part of a body of knowledge that has been largely esoteric,

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<sup>34</sup> The paras on this page are unnumbered.

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<sup>36</sup> Lorraine Stevens inserted "PB CAT II Sentences pg. 1" at the top right corner of the page by hand.

<sup>37</sup> PB himself inserted "II" at the top of the page by hand.

<sup>38</sup> The paras on this page are unnumbered.



available only to the more educated or better placed persons.<sup>39</sup>

(17-2) Although it is extremely helpful for most beginners to cultivate a quieter life, meeting fewer people and keeping less busy, retiring into the temporary solitude each day of a study-meditation period, the aspirant need not reject society altogether or totally retire from everything worldly. Some do, of course, and join ashrams or monasteries. But such a drastic move is difficult for most persons in modern life. Nor is it recommended by philosophy. The opposition encountered in that life, its materialistic unpleasantness, may be treated as a challenge. The exercise of keeping the emotional self peaceful, of making the mind calm, despite provocation, is of the utmost value in such circumstances.

18<sup>40</sup>

II<sup>41</sup>

19

II<sup>42</sup>

(19-1)<sup>43</sup> Sombre grey shadows invaded the room. The time had come to switch on lights. But I did not stir from the seat. For dusk is my most mystical hour.

(19-2) The clamour from outside – by which I do not mean heard noises alone – is so insistent that the summons from inside [is]<sup>44</sup> seldom heard or, if heard at all, is taken to be a summons to culture, art, poetry and music perhaps or to intellect and its development.

(19-3) He feels a need to get away from others, or from his work, or from the world, for a time at least.

20<sup>45</sup>

II<sup>46</sup>

## Old iii: Meditation ... NEW IV: Elementary

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<sup>39</sup> PB himself inserted a period by hand.

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<sup>41</sup> Lorraine Stevens inserted “PB PARAS CAT (II) pg. 2” at the top right corner of the page by hand.

<sup>42</sup> PB himself inserted “II” at the top of the page by hand.

<sup>43</sup> The paras on this page are unnumbered.

<sup>44</sup> PB himself changed “to” to “is” by hand.

<sup>45</sup> Blank page

<sup>46</sup> Lorraine Stevens inserted “PB CAT II Sentences pg. 2” at the top right corner of the page by hand.

## Meditation & XXIII: Advanced Contemplation

21  
III<sup>47</sup>

(21-1)<sup>48</sup> For practising meditation with open eyes the best place is one which gives a long view of landscapes or seascapes.

(21-2) The simple unlettered peasant is disappearing. He may {be}<sup>49</sup> pious, but he was primitive. Life requires more from humans, if they are to fulfil their destiny as a species.

(21-3) This wandering tendency of thoughts can be blocked by undesirable, artificial, unhealthy or even dangerous means and the seeker should be warned against using them. Drugs are merely one of these forms.

(21-4) Yoga is gradually moving into the area of acceptable interests. It is also becoming the sport of intellectuals, the plaything of parlour mystics.

(21-5) To sit with less discomfort Japanese fashion on the back of heels, put a cushion over them and another under the toes.

(21-6) He should pause at the first faint impression that something unusual and lofty is happening to him, should stay just where he is, stilled into inaction like Socrates standing motionless in the battlefield.

(21-7) He feels himself sinking down through the surface consciousness to a level of inner peace.

22<sup>50</sup>  
III<sup>51</sup>

23  
III<sup>52</sup>

(23-1)<sup>53</sup> Of those who reach the third stage, some go wrong at its critical point through

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<sup>47</sup> PB himself inserted "III" at the top of the page by hand.

<sup>48</sup> The paras on this page are unnumbered.

<sup>49</sup> "or" in the original. We have changed to "be" per context.

<sup>50</sup> Blank page

<sup>51</sup> Lorraine Stevens inserted "PB pg. 1 Sentences" at the top right corner of the page by hand.

<sup>52</sup> PB himself inserted "III" at the top of the page by hand.

<sup>53</sup> The paras on this page are unnumbered.

inexperience or incomprehension. If they try to think egoistically about what has happened or even to draw an intellectualised meaning, message or revelation from its silence, they lose the experience itself. It can not be dragged down to these inferior levels. They must be content with its utter stillness, its sacred emptiness.

(23-2) The practice of meditation is beneficial, not harmful, but there are persons who are not yet ready for it and who should postpone it until they are. These include: those whose moral values are low; those who suffer from psychoses, mental disturbances, or emotional hysteria; who take drugs, who possess inordinate ambitions seek occult powers or practise sorcery and black magic. Such persons need preparatory or purificatory disciplines or treatments psychological or physical.

(23-3) The first phase is to learn how to collect his forces together and pin them down to a particular theme, thought or thing. It is essentially an exercise in attention and concentration. This is attempted daily. To succeed in it he must exert his power of will, must adopt a determined posture, or the mind will wander off repeatedly. With enough work on this phase he will be able to begin meditation proper, for which this was only a preparation

24<sup>54</sup>

III<sup>55</sup>

25

III<sup>56</sup>

(25-1)<sup>57</sup> It is a matter of transferring attention for this brief period from the ego and fixing it lovingly on the Overself. For while thought dwells in and on the ego alone, it is kept prisoner, held by the little self's limitations, confined in the narrow circle of personal affairs, interests, problems. The way out is this transfer of attention. But the change needs a motive power, a push. This comes from love and faith combined – love, aspiration, longing for Overself, and faith in its living ever-presence within.

(25-2) The wandering of thoughts stopped and the consciousness held steady, the next phase is to turn it – if he has not already started with that idea – towards the diviner part of himself in aspiration, in devotion and in love. As he continues this inward focusing, the willed effort becomes easier and easier until it seems no longer needed: at this point it is replaced by something deep within coming up to the surface and taking

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<sup>54</sup> Blank page

<sup>55</sup> Lorraine Stevens inserted "PB PARAS Cat III pg. 1" at the top right corner of the page by hand.

<sup>56</sup> PB himself inserted "III" at the top of the page by hand.

<sup>57</sup> The paras on this page are unnumbered.

him OVER. He should remain perfectly still, passive, embraced.

(25-3) In a time of pronounced change perpetuated fictions are threatened, even if they have gotten surrounded with religious halos. And it is the young who threaten them. But this refining away of teachings and traditions that are today undesirable and unworthy ought to be accepted, not resisted.

26<sup>58</sup>  
III<sup>59</sup>

27  
III<sup>60</sup>

(27-1)<sup>61</sup> Possible experiences during meditation: (1) drowsy (2) a feeling of frustration causes abandonment of session (3) feel presence of a higher power (4) finished with a sense of ease and lightness (5) deeper meaning of certain past experiences become clearer (6) a dynamic energy was felt in spine (7) feeling benevolent to all (8) mixed thoughts kept on distracting attention (9) varied mental pictures of events, persons or scenes, mostly past, floated through and vanished (10) sounds from outside bothered and distracted (11) ended happy in heart and positive in attitude (12) no special result but generally relaxed (13) For periods of about a half-minute or so each he gets into complete mental quiet, unbroken by outer sounds even if they were there or by the procession of thoughts (14) a feeling of failure or anxiety (15) a sense of general welfare (16) an arousal of hope and cheerfulness concerning the future (17) a wish to be helpful to others (18) general contentment (19) harmony with Nature

28<sup>62</sup>  
III<sup>63</sup>

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

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IV<sup>64</sup>

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<sup>58</sup> Blank page

<sup>59</sup> Lorraine Stevens inserted "PB's PARAS CAT. III pg. 2" at the top right corner of the page by hand.

<sup>60</sup> PB himself inserted "III" at the top of the page by hand.

<sup>61</sup> The paras on this page are unnumbered.

<sup>62</sup> Blank page

<sup>63</sup> Lorraine Stevens inserted "PB PARAS Cat. III pg. 3" at the top right corner of the page by hand.

<sup>64</sup> PB himself inserted "IV" at the top of the page by hand.

(29-1)<sup>65</sup> He cannot too often remind himself of the Ideal which he has accepted as his general inspiration and of the direction he is to follow when determining his more immediate decisions.

(29-2) The quest is an adventure as well as a journey: a work to be done and a study to be made, a blessing which gives hope and a burden of discipline which cannot be shirked.

(29-3) If the environment works on man, he himself also works on his environment. Neither is fully dependent on the other.

(29-4) What is endurable during younger years may become unendurable during older ones.

(29-5) It is not possible, they think, to live on such a high godlike plane in a world where meanness and violence are everyday patterns. This is a plausible view but it is not the only one.

(29-6) If the standard is set too high, love for it may not be strong enough to assist its attainment.

(29-7) So short a time, so small a gain, so high a quest. For what is best, serves better in the end.

(29-8) Here is a concept on which the mind can linger, braced by its reminder of our human possibilities.

30<sup>66</sup>

IV<sup>67</sup>

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IV<sup>68</sup>

(31-1)<sup>69</sup> Youth would be better advised to sift out and preserve whatever spiritual values may be found in the past and combine them with the best material values of our own day.

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<sup>65</sup> The paras on this page are unnumbered.

<sup>66</sup> Blank page

<sup>67</sup> Lorraine Stevens inserted "PB Sentences (IV) pg. 2" at the top right corner of the page by hand.

<sup>68</sup> PB himself inserted "IV" at the top of the page by hand.

<sup>69</sup> The paras on this page are unnumbered.

(31-2) He is not a robot, to be moved about at the will of others as if in a daze.

(31-3) [Too much dependence]<sup>70</sup> on another person – even if he be a guru – develops an inferiority complex, a feeling of unworthiness or of weakness.

(31-4) It is there in all, whether it be latent or patent, this impulse in each man to improve his life, to better his surroundings, to improve and better himself into a person of worth. Ultimately it develops, in this body or a later one, into the aspiration to transcend himself.

(31-5) Where can he find the time for such studies and exercises? He may complain (phrase)

(31-6) Their fixed preconceptions of truth stand in the way of most persons when opportunity presents them with it. In the result, they fail to recognise it and so lose it.

(31-7) The quest can give stability to the feelings, support to the mind, defence against the pettiness and the evil in the world.

(31-8) Because of this detachment, not a few will judge him to be a cold man. They will not be wrong, nor will they be right.

32<sup>71</sup>

IV<sup>72</sup>

33

IV<sup>73</sup>

(33-1)<sup>74</sup> Trapped as they are by their own limitations, looking in the wrong direction for fulfilment of aspiration, bound to their past and therefore going round in circles, it is understandable if they complain of the failure to make any substantial progress.<sup>75</sup>

(33-2) In its early manifestation it may show as a feeling of being too limited by

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<sup>70</sup> PB himself changed “dependency” to “dependence” and deleted an underline from under “Too much dependence” by hand.

<sup>71</sup> Blank page

<sup>72</sup> Lorraine Stevens inserted “PB Sentences (IV) pg. 3” at the top right corner of the page by hand.

<sup>73</sup> PB himself inserted “IV” at the top of the page by hand.

<sup>74</sup> The paras on this page are unnumbered.

<sup>75</sup> PB himself inserted a period by hand.

ignorance of life's meaning and purpose and the need to get some light in this darkness. But the feeling may be too vague, too generalised and ill-defined to be detected and known for what it is.

(33-3) Surely the human race has by this time, by this late century in history found the truth? Why, then, does the man who wants it have to make his own personal search all over again? It is because he must know it for himself within himself.

(33-4) Wisdom may or may not come with the years of old age: it is more likely to come with the labours in self-rule and the deepenings of study, concentration and reflection, with the humbling religious veneration of the higher Power. It is, they say, its own reward but it is a bringer of gifts, of which inner peace is the most prominent and a kindly smile the most permanent.

(33-5) If a man comes to this quest by thought or by suffering or by fate, he will end by love if he remains with it, love of that which shines forth during his first glimpse, love of the Overself. [It is like the child losing, then finding, its parent.]<sup>76</sup>

34<sup>77</sup>  
IV<sup>78</sup>

35  
IV<sup>79</sup>

(35-1)<sup>80</sup> The young experiment, seeking thrills, excitements, adventures; using the body, the passions, imagination, drugs, sports, contests, music and noise. A few respond to worthy ideals, others to debased ones. The greatest adventure - the quest - has its adherents too but too often they are led into semi-lunacy.

(35-2) If people practise good manners merely and only as a part of their paid job - as for instance head waiters in restaurants - that is their affair. But the motivation can also be on a far deeper level even in ordinary social intercourse. Under the finest manners there can be - not hypocrisy, as a Colonial once informed me, but utter sincerity and true feeling -<sup>81</sup> they can express goodwill to all, poor and rich, black and white, servant

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<sup>76</sup> "It is like the child losing, then finding, its parent" was typed at the end of the para at a later point. Originally it was continued on the next page but it was deleted by the typist and added to the end of the para instead.

<sup>77</sup> Blank page

<sup>78</sup> Lorraine Stevens inserted "con't. PB PARAS (IV) pg. 1" at the top right corner of the page by hand.

<sup>79</sup> PB himself inserted "IV" at the top of the page by hand.

<sup>80</sup> The paras on this page are unnumbered.

<sup>81</sup> We have changed a semicolon to a dash for clarity.

and superior. If the world all too easily puts them on like a mask, to disguise antipathy or even hate, the quester who has had, or hopes to have, a glimpse of his Higher Self, does not need to wear such a mask at all. Without a hollow, ridiculous obsession with formality and decorum, such as Confucian China eventually fell into and then had to rebel against, he can simply be what he now knows a human being ought to be in his relationship with others.

36<sup>82</sup>  
IV<sup>83</sup>

37  
IV<sup>84</sup>

(37-1)<sup>85</sup> He follows the quest somewhat hesitantly, discontinuously and cautiously, wary lest it demands more from him than he is prepared to give. There is no objection: he may set his own pace but in the end, of course, he must come into this quest with all of himself.

38<sup>86</sup>  
IV<sup>87</sup>

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

39  
V<sup>88</sup>

(39-1)<sup>89</sup> He ought not to restrict himself to a single approach. His nature as a human being has different areas, each of which needs to be worked on. The body needs cleansing, the feelings need uplifting, the thoughts need calming. Especially in the contemporary individual the critical analytical intellect needs turning away from its destructive tendency and directing constructively first, to discriminate truth from error, reality from appearance and second, to discern the ego and its working, as well as its education by experience.

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<sup>82</sup> Blank page

<sup>83</sup> Lorraine Stevens inserted "con't. PB PARAS: (IV) pg. 2" at the top right corner of the page by hand.

<sup>84</sup> PB himself inserted "IV" at the top of the page by hand.

<sup>85</sup> The paras on this page are unnumbered.

<sup>86</sup> Blank page

<sup>87</sup> Lorraine Stevens inserted "PB PARAS (IV) pg. 3" at the top right corner of the page by hand.

<sup>88</sup> PB himself inserted "V" at the top of the page by hand.

<sup>89</sup> The paras on this page are unnumbered.



(39-2) Driven by sensual instincts, unpractised and unwilling to control them, the disciplines of philosophy would alone drive him away. Add the deep level on which its studies are conducted, and his complete indifference to such teachings is explained.

40<sup>90</sup>  
V<sup>91</sup>

41  
V<sup>92</sup>

(41-1)<sup>93</sup> It is not enough to engage the intellect alone or the feelings alone or the will alone – all {are}<sup>94</sup> needed and are important.

(41-2) When the investigation of self, mind and experience is done in an impartial way, free from religious bias and scientific materialism the truth begins to emerge.

(41-3) Philosophy solicits no converts: it understands well enough that those who are ready for it will come into its study at some time; that those who are not will ignore it.

(41-4) Those who are cultivated, educated and intelligent enough to appreciate what philosophy offers them, may yet be blinded by prejudice or selfishness or too stupefied by gorging the passions to do so.

(41-5) It is good and sensible to seek improvement of one's work. It is idealistic and noble to seek improvement of one's self. It is best of all to admire, know, practice and realise Philosophy.

(41-6) The practising philosopher is not to be confused with the metaphysical theorist.

(41-7) There is joy and satisfaction in the study of philosophy.

(41-8) His values depend upon the five bodily senses which is acceptable, and upon them alone, which is not.

42<sup>95</sup>

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<sup>90</sup> Blank page

<sup>91</sup> Lorraine Stevens inserted "PB PARAS (V) pg. 1" at the top right corner of the page by hand.

<sup>92</sup> PB himself inserted "V" at the top of the page by hand.

<sup>93</sup> The paras on this page are unnumbered.

<sup>94</sup> We have inserted "are" into the text for clarity.

<sup>95</sup> Blank page

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

43

VI<sup>97</sup>

(43-1)<sup>98</sup> One does not easily discard the various passions. The decision to do so does not lead, or even contribute much, to their conquest. It merely announces the beginning of a long war. They return, in spite of one's wishes, again and again for they belong to the animal body which, itself, cannot be discarded. But in the end a man must claim his birthright to a higher kind of life, must fulfil his nobler possibilities, must set up reason and intuition as his most reliable guides

(43-2) Long continued reflection turned sharply and analytically upon desires and cravings helps to counter them, but does not basically weaken them. For that, contrary emotions must be aroused. This is most effectually done by happenings and experiences. But because these are mostly beyond our choice, the third way left to us is to seek Grace, and one way to invite this is by sitting in meditation upon the non-self.

44<sup>99</sup>VI<sup>100</sup>

45

VI<sup>101</sup>

(45-1)<sup>102</sup> Security of earthly possessions is hard to find and harder to keep in the quick-changing world of today. So anxieties and worries get multiplied. Because of this, inner security, the close friend of inner peace, becomes proportionately more valuable. If it is to be attained the first practical requirement is to train oneself in the art of keeping emotionally and mentally calm.

(45-2) This deliberate practice of calmness is a preparation for the deeper state of Mental Quiet, which comes by itself when meditation is sufficiently advanced. It is effort consciously and quickly made to keep a hold on passions and emotions so that the work

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<sup>96</sup> Lorraine Stevens inserted "PB (V) Sentences pg. 1" at the top of the page by hand.

<sup>97</sup> PB himself inserted "VI" at the top of the page by hand.

<sup>98</sup> The paras on this page are unnumbered.

<sup>99</sup> Blank page

<sup>100</sup> Lorraine Stevens inserted "PB PARAS (VI) pg. 2" at the top of the page by hand.

<sup>101</sup> PB himself inserted "VI" at the top of the page by hand.

<sup>102</sup> The paras on this page are unnumbered.

of getting nearer the realisation of ideals is not hindered.

(45-3) Whether or how much<sup>103</sup> philosophy removes fear must depend on either his capacity to withdraw part of awareness from the body or on a higher level to remain unmoved in the non-dual identity. Most people are captive, in different degrees, to some kind of fear. It may be caused by their surroundings,<sup>104</sup> by their religious upbringing, by those in authority over them, by their bodily condition, by suggestion received from others or self-made.

(45-4) Everyone knows the social value of culture and breeding and refinement but everyone does not know that they should, and could, have a spiritual one too. For they share this in common with the value of art that they can uplift a man or, misused, degrade him. The point lies in their effect.

46<sup>105</sup>  
VI<sup>106</sup>

47  
VI<sup>107</sup>

(47-1)<sup>108</sup> He may complain of his weakness and immediately submit to a temptation. Or he may recognise that the Higher Self is also him; he may try to use will and grow in strength by this resistance.

(47-2) The sufferings caused by the mistakes, impulsive conduct and spiritual ignorance of men and women, by the glammers and the naive notions of youthful inexperience would not be sterile if their lessons were learnt and self-improvement sought.

(47-3) Courtesy should be recognised as one of the desirable spiritual virtues. Social manners and outer etiquette are only the local forms taken by courtesy. They may change or drop out, what matters is the inner attitude.

(47-4) Women whose happiness is following every turn of fashion's wheel, hearing every phrase of admiration about themselves, seeking every shallow pleasure that formality offers, must dread old age.

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<sup>103</sup> We have removed a comma for clarity.

<sup>104</sup> We have inserted a comma for clarity.

<sup>105</sup> Blank page

<sup>106</sup> Lorraine Stevens inserted "PB PARAS (VI) pg. 1" at the top of the page by hand.

<sup>107</sup> PB himself inserted "VI" at the top of the page by hand.

<sup>108</sup> The paras on this page are unnumbered.

(47-5) Stop identifying any virtue or capacity or talent with yourself

(47-6) The philosopher cannot afford to live in the ordinary way, vulnerable to every passing event and emotion.<sup>109</sup>

(47-7) People live much more in their feelings than in their thoughts.

48<sup>110</sup>  
VI<sup>111</sup>

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

49<sup>112</sup>  
VI

50<sup>113</sup>  
VII

51  
VII

(51-1)<sup>114</sup> Much of the study of metaphysics is largely wasted effort, from a truth point of view, being merely and wholly academic.

(51-2) A man must find the supreme enlightening truth within himself, not only in books which are mere collections of words representing thoughts but that kind of truth \_\_\_\_\_<sup>115</sup> above thoughts.<sup>116</sup>

(51-3) It is interesting to note that the author of works on Psychosynthesis, Dr Assagioli,<sup>117</sup> has dropped use of the word "spiritual" and replaced it by "transpersonal."

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<sup>109</sup> PB himself inserted a comma by hand.

<sup>110</sup> Blank page

<sup>111</sup> Lorraine Stevens inserted "PB Sentences (VI) pg. 1" at the top of the page by hand.

<sup>112</sup> This page reads: "PB Penwritten [Class VII - XVII Sentences]". Randy Cash changed "CLASS IX Sentences 1-14 PB Penwritten" to "PB Penwritten Class VII-XVIII Sentences" and deleted "(IX)" from the top of the page by hand.

<sup>113</sup> Blank page

<sup>114</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>115</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>116</sup> PB himself inserted a period by hand.

<sup>117</sup> Referring to Roberto Assagioli.

(51-4) He knows that intellectual instruction is good but not enough; it must be supplemented and completed by spiritual illumination.

(51-5) Where there is gathered a sufficient number of facts on which to base a reasonably correct decision, it is still possible that one more fact, of an importance outweighing all the others,<sup>118</sup> could induce a man's mind to alter the decision

(51-6) To the precise kind of mind, the use of generalisations is a perilous venture.

52<sup>119</sup>  
VII<sup>120</sup>

53  
VII

(53-1)<sup>121</sup> A theory may be solidly based on observed facts or it may be mere conjecture to support a bias.<sup>122</sup>

(53-2) Take no opinion as final – if it be only opinion – and remember that the search for truth must go on.<sup>123</sup>

(53-3) The accumulated mental debris blocks further advance; it must be got out of the way.<sup>124</sup>

(53-4) Are the computer, the auto and the television enough to support a man when higher supports are lost or lacking?

54<sup>125</sup>  
VII<sup>126</sup>

55<sup>127</sup>

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<sup>118</sup> PB himself changed a period to a comma by hand.

<sup>119</sup> Blank page

<sup>120</sup> Lorraine Stevens inserted "X Check ALL for dropped periods. Check No. 2 for dropped word" by hand, referring to the previous page.

<sup>121</sup> The paras on this page are numbered 7 through 10, making them consecutive with the previous page.

<sup>122</sup> PB himself inserted a period by hand.

<sup>123</sup> PB himself inserted a period by hand.

<sup>124</sup> PB himself inserted a period by hand.

<sup>125</sup> Blank page

<sup>126</sup> Lorraine Stevens wrote "Check for periods." by hand, referring to the previous page.

(57-1)<sup>129</sup> It was the prevalence of superstition in all departments of human life, activity, belief, and thought which brought about the needed counter-culture of the exact sciences. But under the various superstitions there were not seldom some measure of covert fact and hidden truth. Science has itself become,<sup>130</sup> because of its one-sided, self-made limitation, and through refusal to depart from materialistic views, a sort of superstition. Technical skill, verified experiment, and laboratory research are necessary and valuable,<sup>131</sup> but their presence ought not to be used as excuse for abandoning everything else which ought to be considered. Hence we witness today such evils as the pollution of Nature and the poisoning of human nutriment. There is no other way out now than to compensate for the missing elements, to broaden culture in a basic way – a co-existence previously believed to be impossible.<sup>132</sup>

(59-1)<sup>135</sup> The universe cannot be explained by a few scientific theories, notions, laws or discoveries. It is unimaginably complex. Even with the help of the most amazing equipment, instruments, [apparati,]<sup>136</sup> science discovers the merest fraction of the facts about anything in the universe. But even more important is the very limited nature of

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<sup>127</sup> This page reads: "PB's PEN-WRITTEN PARAS CLASS (VII) [-XVII]. PB himself changed "Paras 1-5 Carbons included" to "- XVII" by hand.

<sup>128</sup> Blank page

<sup>129</sup> The para on this page is numbered 1; it is not consecutive with the previous page.

<sup>130</sup> PB himself inserted a comma by hand.

<sup>131</sup> PB himself inserted a comma by hand.

<sup>132</sup> PB himself inserted a period by hand.

<sup>133</sup> Blank page

<sup>134</sup> Lorraine Stevens inserted "(X) check for periods" and "PARAS" at the top of this page by hand.

<sup>135</sup> The paras on this page are numbered 2 through 4, making them consecutive with the previous page.

<sup>136</sup> PB himself changed "apparatus" to "apparati" by hand.

the physical senses. They seem to report the existence of matter, to give us substance and reality, when what is, is an entirely different level – that of Mind.

(59-2) Philosophy respects science, but not the abuses of science. When they occur it creates materialism in metaphysical thought, pollution in industrial application and unbalance in religious criticism.<sup>137</sup>

(59-3) To become a fuller human being a man must acquire education and culture. Both he and his life will be enriched. But unless he keeps humility, his egoism may grow too.

60<sup>138</sup>

VII

61

VII

(61-1)<sup>139</sup> Books can stimulate man to seek the highest;<sup>140</sup> where his ideals are still limited, can strengthen his efforts;<sup>141</sup> where they are only half-hearted, can instruct him on specific matters which he ought or needs to know. But such results are dependent.

62<sup>142</sup>

VII

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

63

VIII

(63-1)<sup>143</sup> While the animal nature is the ruler, aided by human cunning or shrewdness, do not expect loftier aspiration to be forthcoming.

(63-2) It is silly to pretend that the body's health [and]<sup>144</sup> the body's environment<sup>145</sup> are unimportant, or that concern with them is materialistic.

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<sup>137</sup> PB himself inserted an "X" in the left margin next to "religious" and a period by hand at the end of this sentence.

<sup>138</sup> Blank page

<sup>139</sup> The para on this page is numbered 5, making it consecutive with the previous page.

<sup>140</sup> PB himself inserted a semicolon by hand.

<sup>141</sup> PB himself inserted a semicolon by hand.

<sup>142</sup> Blank page

<sup>143</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

<sup>144</sup> PB himself inserted "and" by hand.

<sup>145</sup> PB himself deleted a comma after "environment" by hand.

(63-3) The more the young fall, as is natural, under the glamour of sex, the less will they want the truth about it.

(63-4) The ascetic may be honoured for his self-denials,<sup>146</sup> but if they go to extreme limits, reason,<sup>147</sup> if not wisdom,<sup>148</sup> should enquire into the matter.

(63-5) Some aura of the owner clings to the much-used or much-worn objects.<sup>149</sup>

(63-6) Man belongs to a higher species than the brute and ought to demonstrate it not only in his moral values and mental range but also in his choice of food and drink.

(63-7) A man who has reconciled himself properly to the celibate state finds a freedom, a peace, which is his compensation.

64<sup>150</sup>

VIII

65

VIII

(65-1)<sup>151</sup> The romantic exchange of tender words between two young persons, whether still adolescent or a little older, with its stirring physical hormones and with or without gushing sentimentality,<sup>152</sup> will be seen in a truer light after Nature has realised its purposes in them.

(65-2) If you recognise that the feeling, the desire or body-sensation is pulling you away from the ideals set up for the Quest, hoist yourself out of it at once.<sup>153</sup>

66<sup>154</sup>

VIII

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<sup>146</sup> PB himself inserted a comma by hand.

<sup>147</sup> PB himself inserted a comma by hand.

<sup>148</sup> PB himself inserted a comma by hand.

<sup>149</sup> PB himself inserted an "X" in the left margin next to "much-used" and a period by hand at the end of this sentence.

<sup>150</sup> Blank page

<sup>151</sup> The paras on this page are numbered 8 through 9, making them consecutive with the previous page.

<sup>152</sup> PB himself inserted a comma by hand.

<sup>153</sup> PB himself inserted an "X" in the left margin next to "out" and a period by hand at the end of this sentence.

<sup>154</sup> Blank page



(67-1)<sup>155</sup> Some are called to chastity (which is a separate condition from celibacy). Others, uncertain, may try for it, and<sup>156</sup> if unable to maintain it, acknowledge honourable defeat, and [are]<sup>157</sup> content with aspiration toward the lesser goals. Clearly a marriage for affinity and companionship, [platonic,]<sup>158</sup> without physical love, is more difficult to realise but more suited to those who do not wish to forfeit the higher goals.

(67-2) He is indeed a young hero who does not wait for the senility of old age with its parallel disappearance of sex urges, to free himself from the animal tyranny which is innate because he was born through it. This need not preclude his marriage and, if he wishes, the rearing of a couple of children. But they will then be the well-timed product of patient consideration, love, tenderness, and aspiration to attract high-quality egos. His family will not be barnyard productions.

(69-1)<sup>160</sup> The rising generations have legitimate complaints against their ancestors. But in the matter of winning full freedom to follow their desires and upset the old Christian moral codes, the Mosaic decalogues,<sup>161</sup> Confucian precepts, and the Indian taboos, they need to pause. Puritanic ideals are denounced but are not entirely inhuman: they have to be sifted,<sup>162</sup> and the good in them taken out. Stoic,<sup>163</sup> simple living and self-discipline can be softened, its harshness also taken out, and the residue will be what the moderns need if they are to travel up higher and not sink lower.

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<sup>155</sup> The paras on this page are numbered 1 through 2; they are not consecutive with the previous page.

<sup>156</sup> PB himself changed "uncertain may try for it and," to "uncertain, may try for it, and" by hand.

<sup>157</sup> PB himself changed "be" to "are" by hand.

<sup>158</sup> PB himself moved "platonic," from after "without physical love," to before "without physical love," by hand.

<sup>159</sup> Blank page

<sup>160</sup> The paras on this page are numbered 3 through 4, making them consecutive with the previous page.

<sup>161</sup> PB himself inserted a comma by hand.

<sup>162</sup> PB himself inserted a comma by hand.

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

(69-2) Alcohol is objectionable as a part of human diet particularly when it is used in high concentrations as in brandy,<sup>164</sup> gin, rum and cocktails. Then it is poisonous physically and morally. But as a medicine for emergencies it is acceptable.<sup>165</sup>

70<sup>166</sup>

VIII

71

VIII

(71-1)<sup>167</sup> Those who assert, despite the denials of Ramana Maharshi<sup>168</sup> (and both Sri Shankaracharyas<sup>169</sup> of Kamakoti<sup>170</sup> and of Sringeri)<sup>171</sup> that it is impossible for the married to attain enlightenment have confused means with ends. The practice of celibacy and the cultivation of self-discipline are valuable trainings for the goal, not the goal itself. The condition of married life brings distractions; these do not stop the determined man. "For him who has no self-control there is no peace of mind", says a sacred text of the sages. But to insist on the absoluteness of asceticism, to make it the permanent requisite, is to become infatuated with a training system to the forgetfulness of the purpose for whose sake it is undergone. The technique is then put on the same level as the enlightenment. For beginners the training is all-important; for others only partly so;<sup>172</sup> but for the advanced - who have already benefitted by it and keep its results in their character - it is.<sup>173</sup>

72<sup>174</sup>

VIII

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<sup>164</sup> PB himself inserted an "X" in the left margin of this line; it refers to a note on the back of the page which reads "{comma} put in after brandy and gin by typed: sorry"

<sup>165</sup> PB himself inserted an "X" in the left margin of this line; it refers to a note on the back of the page which reads "{period} put in by typ."

<sup>166</sup> Blank page

<sup>167</sup> The para on this page is numbered 5, making it consecutive with the previous page.

<sup>168</sup> "Maharshee" in the original.

<sup>169</sup> "Shri Shankara Acharyas" in the original.

<sup>170</sup> Referring to Chandrasekharendra Saraswati Swamigal, the 68th Shankaracharya of Kamakoti.

<sup>171</sup> This is likely referring to Jagadguru Chandrashekhara Bharati III who was the head of the Sringeri Advaita Vedanta monastery from 1912-1954.

<sup>172</sup> Lorraine Stevens changed a colon to a semicolon by hand.

<sup>173</sup> Lorraine Stevens left a note saying "it is what? all-important?? not essential" with an arrow pointing to the end of this para.

<sup>174</sup> Blank page

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

73  
IX

(73-1)<sup>175</sup> It is also when a crisis descends that a man may turn to the higher Power and change his views or his ways.<sup>176</sup>

(73-2) The ordinary human consciousness has been imposed on a diviner one and hides it, covers it<sup>177</sup> by monopolising all the attention of thought and feeling.<sup>178</sup>

(73-3) "The world is a farce and is governed by opinion" [was]<sup>179</sup> the opinion of 17<sup>th</sup>-century Count Ulfeldt,<sup>180</sup> a Chancellor of Denmark.<sup>181</sup>

(73-4) The soul-suffocating conditions of factory repetitive work creates not only an unhealthy boredom,<sup>182</sup> but also an insensitivity to the finer things of life.<sup>183</sup>

(73-5) Such malevolent criticisms criticise their maker himself.<sup>184</sup>

(73-6) The security of all nations depends on the happening or not-happening [of]<sup>185</sup> a few explosions in the sky.<sup>186</sup>

(73-7) This inner emptiness of their lives results in boredom, depression, irritation and confusion.

74<sup>187</sup>  
IX<sup>188</sup>

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<sup>175</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

<sup>176</sup> PB himself inserted a period by hand.

<sup>177</sup> PB himself deleted a comma after "it" by hand.

<sup>178</sup> PB himself inserted a period by hand.

<sup>179</sup> PB himself deleted "itself" after "was" by hand.

<sup>180</sup> Likely referring to Count Corfits Ulfeldt, Danish statesmen, and son of the chancellor Jacob Ulfeldt.

<sup>181</sup> PB himself inserted a period by hand.

<sup>182</sup> PB himself inserted a comma by hand.

<sup>183</sup> PB himself inserted a period by hand.

<sup>184</sup> PB himself inserted a period by hand.

<sup>185</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. "of" was inserted into the space at a later point by hand.

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

<sup>187</sup> Blank page

(75-1)<sup>190</sup> These evils, sufferings and calamities exist for all, the good and the bad; such is the human lot.<sup>191</sup>

(75-2) Whether in politics or in society, there is widespread double-talk,<sup>192</sup> publicly upheld untruth and differing views expressed.

(75-3) There is so much protest in the world today, and so little affirmation.

(75-4) The teachings help one in a turbulent epoch to keep steady, to find counter-weighting consolation.

(75-5) These established interests do not permit the mass of believers to develop, to mature<sup>193</sup> and find a brighter light.

(75-6) The average life is commonplace and repetitive;<sup>194</sup> the average mind is inert and asleep.

(75-7) People look in every direction for social remedies and political panaceas,<sup>195</sup> but unless they make some changes in themselves and in their ideas they will not find much of any value.

(77-1)<sup>197</sup> Turn away from such a negative thought at once. Do not dally with it.

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<sup>188</sup> Lorraine Stevens inserted "X net 6 periods omitted" on the top of this page by hand.

<sup>189</sup> PB himself inserted an "X" at the top left of the page by hand indicating he wanted a period check done.

<sup>190</sup> The paras on this page are numbered 8 through 14, making them consecutive with the previous page.

<sup>191</sup> PB himself inserted a period by hand.

<sup>192</sup> PB himself changed a colon to a comma by hand.

<sup>193</sup> PB himself deleted a comma after "mature" by hand.

<sup>194</sup> PB himself changed a comma to a semicolon by hand.

<sup>195</sup> PB himself inserted a comma by hand.

<sup>196</sup> Blank page

(77-2) If social justice means that every man, however deprived his background, should have a chance to develop himself and to better his standards of living,<sup>198</sup> then it is certainly a good thing. But if it means the forced regimentation of everyone, the compulsory equalisation of everything, the denial of individuality and the destruction of freedom, then it is surely a bad thing.

(77-3) If the truth should be made available to all, including even those who have no capacity for grasping it, the result would be confusion and bewilderment or adulteration of the truth itself. This would be quite correct in normal times. But we live in abnormal times

(77-4) In a world subject to change there are no lasting solutions to its problems. But to the extent that individual men stop making further problems for themselves and others, and reduce old ones by changing themselves, they can better the world situation. For without some knowledge of the World-Idea and the higher laws, how can they act wisely in matters concerning their personal lives and relationships, their surroundings and their people?

78<sup>199</sup>  
IX

79<sup>200</sup>  
IX

(79-1)<sup>201</sup> Someone must give a lead, must initiate the higher development, must create the first new way. Until then the world remains what it is.<sup>202</sup>

(79-2) Human society has always had its problems,<sup>203</sup> and even more so in our times. But the larger the number of problems the larger the number of agencies seeking to solve them [grows].<sup>204</sup> Why do we have to solve every problem with which the world is confronted? Why can't we leave them alone, indifferent and attend solely to our own problems? Why must we meddle in affairs we ill understand? The answer is that we

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<sup>197</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>198</sup> PB himself inserted a comma by hand.

<sup>199</sup> Blank page

<sup>200</sup> A handwritten sticky note attached to the page reads "9".

<sup>201</sup> The paras on this page are numbered 5 through 6, making them consecutive with the previous page.

<sup>202</sup> PB himself inserted a period by hand.

<sup>203</sup> PB himself inserted a comma by hand.

<sup>204</sup> PB himself inserted "grows" by hand.

fail to see that the world is itself the great problem for which there is no solution.

80<sup>205</sup>

IX

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

81

X

(81-1)<sup>206</sup> In the last analysis, the only thing that he really knows is consciousness. It is that which he regards as self, though it may assume different patterns at different times.

(81-2) Its truth comes upon him with the force of a new revelation. For consciousness is the key.<sup>207</sup>

(81-3) The current of peace carries him along. He does not have to struggle for it.<sup>208</sup>

(81-4) The ideas of the scientist combine into an intellectual outlook which increasingly influences the leaders, the teachers, the fighters and so far as it filters down – the [masses. To]<sup>209</sup> the measure that science comes to understand that what it examines or investigates leaves out the unconscious contribution made by the examiner or investigator, to that measure its conclusion is incomplete. Further, that contribution is selective;<sup>210</sup> it can deal with objects only as far as it can penetrate the material of which they are made. There is in consequence something missing from the scientist's knowledge of the universe. It is the philosopher's discovery that this missing element is vitally and fundamentally important.

82<sup>211</sup>

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<sup>205</sup> Blank page A handwritten sticky note attached to the page. reads "9".

<sup>206</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

<sup>207</sup> PB himself inserted a period by hand.

<sup>208</sup> PB himself inserted a period by hand.

<sup>209</sup> PB himself changed "masses, to" to "masses. To" by hand.

<sup>210</sup> PB himself changed a colon to a semicolon by hand.

<sup>211</sup> Blank page

(83-1)<sup>212</sup> Dr Samuel Johnson's erudition was admirably shown in the original dictionary he compiled, as was his talent for expressing common sense in pithy statements. But his metaphysical naivete was equally shown when he stamped a foot on the ground in refutation of Berkeley's<sup>213</sup> discovery. The foot's touch gave Johnson a physical sensation. He stopped there, not grasping that the sensation had given him an idea – solidity,<sup>214</sup> and that without this idea his foot would not have felt the ground. He took it for granted that his experience testified to material reality. Science knows now that it was testimony to his sensations only, the rest was theory and assumption: Berkeley took it as testimony to Idea-lism. But that is only a half-way house to adequate explanation, to Mentalism.

(83-2) Santayana<sup>215</sup> tersely defined what he called "the idealistic dogma" as being "knowledge of objects is but a modification of the subject", in a letter to H. W. Abbot. He then declares "the impossibility of being a thorough-going<sup>216</sup> idealist, because consciousness of any kind implies the existence of something not itself outside of itself."

84<sup>217</sup>

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85

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(85-1)<sup>218</sup> He feels so firmly situated in the physical body that his whole being seems there alone. The first unthought, unanalysed impression supports materialism. But if he remains there he remains an [intellectual]<sup>219</sup> child. It cannot be said that the brain knows the outside things directly; for it knows them through the intermediary service of the structure of nerves which connects it with the body's eyes, ears, skin, and so on. He hears, touches or sees a thing or person through the body's senses. But although ear, finger or eye is involved analysis shows that in the end, the experience is a concept: it is there when he thinks it. Consciousness is involved in the act. For the mere fact that a man is aware of what he does and feels shows that he is a conscious creature in his own right, a mind-being apart from the fleshly form, however much he may be interlocked with it. This perception of the mentalist nature of all our experience of the

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<sup>212</sup> The paras on this page are numbered 6 and 7; they are not consecutive with the previous page.

<sup>213</sup> Referring to Bishop George Berkeley.

<sup>214</sup> PB himself changed "idea-solidity" to "idea – solidity" by hand.

<sup>215</sup> Referring to George Santayana.

<sup>216</sup> PB himself changed "thorough going" to "thorough-going" by hand.

<sup>217</sup> Blank page

<sup>218</sup> The para on this page is numbered 8; it is consecutive with the previous page.

<sup>219</sup> PB himself deleted "mental" after "intellectual" by hand.

world opens the way to de-blocking the innate materialism forced upon us by the senses and the thoughts linked with them, a materialism which can be so subtle that even very pious persons are deceived by it.

86<sup>220</sup>

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87<sup>221</sup>

X

(87-1)<sup>222</sup> The materialist asserts that consciousness has no existence apart from the body, is indeed a product of the brain. A blow on the head may deprive a man of consciousness: an operation on the brain may change its mode of functioning. The mentalist says that these only provide the conditions which normally limit consciousness, thus making it seem as if the brain created it. But under abnormal states (like anaesthesia, hypnotism, drugs or deep meditation) consciousness shows its own separate being.<sup>223</sup>

(87-2) To be initiated into "The Mysteries" is to be introduced to the revelation of Mentalism, what it means and to what startling consequences it leads; is to discover that life, after [all]<sup>224</sup> no matter how thrilling, is like a dream passing in the night. But even the uninitiated are not allowed to stay in perpetual ignorance. For the tremendous event of leaving the body at death is attended by the enforced learning of this lesson, however much a man clings to his memories of this world

(87-3)<sup>225</sup> This is knowledge of the highest order, that everything around us and within us, every bit of Nature and creature, the experience of life with a physical body and of death without it – all are but forms of consciousness.

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<sup>220</sup> Blank page

<sup>221</sup> A handwritten sticky note attached to the page reads "10".

<sup>222</sup> The paras on this page are numbered 9 through 11, making them consecutive with the previous page.

<sup>223</sup> PB himself inserted a period by hand.

<sup>224</sup> PB himself deleted "and" after "all" by hand.

<sup>225</sup> Lorraine Stevens inserted a note on the back of this page referring to this para which reads: "yes, I know it is a sentence but it was the only one in the whole CLASS X, and it felt lonesome."

<sup>226</sup> Blank page



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

89

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(89-1)<sup>227</sup> His work is first to discover where the 'I' begins;<sup>228</sup> second, and much more important, where it ends and is no more.<sup>229</sup>

(89-2) Whosoever seeks his own glory in these practices may find it, but he will keep out the grace.

(89-3) They have no higher conception of themselves and hence no ideal to strive for.

(89-4) This is what Yan<sup>230</sup> Hui meant when he spoke of "sitting in forgetfulness" – this turning away from the personal self.<sup>231</sup>

(89-5) Their blindness to truth comes from several causes: sloth is certainly one of them; lack of interest is another.

(89-6) The work begins by removing whatever obstructs the mind from viewing the truth, those qualities and conditions which made it impossible to see reality as it is.<sup>232</sup>

90<sup>233</sup>

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(91-1)<sup>234</sup> This is his best self; this is what he really is under all the defects.<sup>235</sup>

(91-2) The opposition from within his own self which an aspirant encounters, comes not

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<sup>227</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>228</sup> PB himself changed a colon to a semicolon by hand.

<sup>229</sup> PB himself inserted a period by hand.

<sup>230</sup> "Yen" in the original.

<sup>231</sup> PB himself changed a dash to a period by hand.

<sup>232</sup> PB himself inserted a period by marking it on the back of the page by hand.

<sup>233</sup> Blank page

<sup>234</sup> The paras on this page are numbered 6 through 9, making them consecutive with the previous page.

<sup>235</sup> PB himself inserted a period by hand.

only from tendencies which grew up in past lives but also from his shadow-ego.<sup>236</sup>

(91-3) How can people find peace while they live in inner contradiction, the deeper part of their being smothered by the surface part?

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XI

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XI

(93-1)<sup>238</sup> While the mind remains so fixed in its own personal affairs, be they little or large, it has no chance to open up its higher levels. When attention and emotion are kept so confined,<sup>239</sup> the chance they offer of this higher use is missed. The peace,<sup>240</sup> truth and goodness which could be had<sup>241</sup> are untouched.

(93-2) It is much easier to identify with our own ego than with the Overself. This is why incessant return to these ideas and exercises is needed.

(93-3) My dear Ego: "It is obvious that in this world I cannot live without you. Your presence is overwhelming, fills every instinct,<sup>242</sup> thought, feeling and action. But it is also obvious that I cannot live with you. The time has come to adjust our relationship. So I have one request to make of you. Please get out of my way!"

94<sup>243</sup>

XI

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XI

(95-1)<sup>244</sup> The ego must cease its arrogance and abandon its independence. It must let itself be led.

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<sup>236</sup> PB himself inserted a period by hand.

<sup>237</sup> Blank page

<sup>238</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

<sup>239</sup> PB himself inserted a comma by hand.

<sup>240</sup> PB himself inserted a comma by hand.

<sup>241</sup> PB himself deleted a comma after "had" by hand.

<sup>242</sup> PB himself inserted a comma by hand.

<sup>243</sup> Blank page

<sup>244</sup> The paras on this page are numbered 4 through 7, making them consecutive with the previous page.

(95-2) The real struggle is not the apparent one. The real enemy is a hidden one.<sup>245</sup>

(95-3) The symptoms of a disease may be relieved, or even lost, without the cause of that disease being removed. It is the same with ego. So long as it dominates consciousness, so long will any physical, emotional or intellectual change fail to be deep enough. A radical transformation is needed: the ego's dominance must go.

(95-4) The spiritual questions do not interest, or at least do not trouble the minds of millions of people. Their main interests are solely personal and familial, sometimes political where their selfish affairs are concerned.

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XI

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

97

XII

(97-1)<sup>247</sup> It leaves a firm and ineffaceable imprint on memory.<sup>248</sup>

(97-2) The Overself is certainly the Way (within man), the Truth (knowing the Real Being), and the Life (applying this knowledge and practising this way in the midst of ordinary everyday activity).<sup>249</sup>

(97-3) The mind keeps on moving about until sleep overcomes it... and because it never stopped to collect itself, it still does not know the higher and better part of itself – the Overself.

(97-4) Even though the glimpse is so impressive, the subsequent activities of the day put it out of his mind until he is able to relax, perhaps at bedtime.<sup>250</sup>

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<sup>245</sup> PB himself inserted a period by hand.

<sup>246</sup> Blank page

<sup>247</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>248</sup> PB himself inserted a period by hand.

<sup>249</sup> We have inserted parentheses around “applying this knowledge and practicing this way in the midst of ordinary everyday activity” for clarity. PB himself inserted a period at the end of the para by hand.

<sup>250</sup> PB himself inserted a period by hand.

(99-1)<sup>252</sup> Ideas which are thought, emotions which are felt, and physical experiences which are lived fall away when Stillness is entered.<sup>253</sup>

(99-2) He comes down soon or late from the heights of consciousness shown by the glimpse.<sup>254</sup>

(99-3) What begins as a mysterious presence ends as a clear influence.

(99-4) We linger over those memories of glimpses, loath to part with them.<sup>255</sup>

(99-5) It is the divine moment; no longer does speech come forth humanly nor action individually: the god within has taken over.

(99-6) The conception alone of a peace which is out of this world is simply daring: its realisation is utterly gorgeous in beauty and joyous in remembrance.

(101-1)<sup>257</sup> The Overself takes over his identity not by obliterating it but by including it through its surrender.<sup>258</sup>

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<sup>251</sup> Blank page

<sup>252</sup> The paras on this page are numbered 5 through 10, making them consecutive with the previous page.

<sup>253</sup> PB himself inserted a period by hand.

<sup>254</sup> PB himself inserted a period by hand.

<sup>255</sup> PB himself inserted a period by hand.

<sup>256</sup> Blank page

<sup>257</sup> The para on this page is numbered 11, making it consecutive with the previous page.

<sup>258</sup> PB himself inserted a period by hand.

<sup>259</sup> Blank page

(103-1)<sup>260</sup> [That a]<sup>261</sup> man must work his way into this experience<sup>262</sup> is one view. [That a]<sup>263</sup> higher power must induce it in him<sup>264</sup> is another.

(103-2) What was seen in the glimpse must now be taken into the heart and mind, the thought and memory, the whole being of the man. Henceforth he is to live and act among other men as one who is marked for a higher destiny than semi-animal, incompletely human, blind existence.

(103-3) When he has this first unprecedented experience, when he knows and feels that he is a part of divine being, he is born "in Christ." But it is not for him to stand at street corners and announce to the multitude that he has had this glimpse.

(103-4) When this felicitous glimpse comes to a man it brings him certitude. He knows now that God IS and where he is.<sup>265</sup>

(105-1)<sup>267</sup> Enlightenment may come suddenly to a man,<sup>268</sup> but then it is usually a temporary glimpse. Only rarely does it stay and never leave him. The normal way is a gradual one. The experience of Ramana Maharshi, Atmananda and Aurobindo illustrates this rare fated exception, and can only be looked for at the risk of frustration.

(105-2) A vivid, intense, and self-critical revelation of how 'sinful' he has been may

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<sup>260</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>261</sup> Timothy Smith (with PB's approval) changed "A" to "That a" by hand.

<sup>262</sup> Timothy Smith (with PB's approval) deleted a comma after "experience" by hand.

<sup>263</sup> Timothy Smith (with PB's approval) changed "A" to "That a" by hand.

<sup>264</sup> Timothy Smith (with PB's approval) deleted a comma after "him" by hand.

<sup>265</sup> Timothy Smith (with PB's approval) inserted a period after "is" and inserted "(It?)" above "he" by hand.

<sup>266</sup> Blank page

<sup>267</sup> The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

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

precede, accompany or follow the glimpse. It may shake him to his core. But it cannot be said that he feels he has betrayed his best and higher being any more than it can be said a child has betrayed the adult it has not yet grown into. He understands this at the same time and so forgives himself.

(105-3) That which I call the Overself is intermediate between the ordinary human and the World-Mind. It includes man's higher nature but stretches into what is above him, the divine.<sup>269</sup>

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XII

107  
XII

(107-1)<sup>271</sup> Mostly as a result of meditation but sometimes during an unexpected glimpse, a mystical experience of an unusual kind may develop. He feels transparent to the Overself;<sup>272</sup> its light passes into and through him. He then finds that his ordinary condition was as if a thick wall surrounded him, devoid of windows and topped by a thick roof, a condition of imprisonment in limitation and ordinariness.<sup>273</sup> But now the walls turn to glass, their density is miraculously gone, he is not only open to the light streaming in but lets it pass on, irradiating the world around.

108<sup>274</sup>  
XII

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

109  
XIII

(109-1)<sup>275</sup> Heart beats, pulsations of wrist, in and out breathings, waking and sleep rest and activity, - all rhythms, alternations and opposites = Yin + Yang.

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<sup>269</sup> PB himself inserted a period by hand.

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<sup>271</sup> The para on this page is numbered 8, making it consecutive with the previous page.

<sup>272</sup> PB himself changed a comma to a semicolon by hand.

<sup>273</sup> PB himself inserted a period by hand.

<sup>274</sup> Blank page

<sup>275</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

(109-2) "The phenomenal world is built of opposites of Yin and Yang," - Tung Chung-Shu,<sup>276</sup> (179-104 {BC})<sup>277</sup> a Confucian scholar.

(109-3) The attempt merely provokes a counter-force to come into action against him.<sup>278</sup>

(109-4) The World-Order is [inexplicable. What]<sup>279</sup> we gather about it is merely a bit of surface knowledge.

110<sup>280</sup>

XIII

111

XIII

(111-1)<sup>281</sup> The contradiction between yin and yang is a surface one only. They interact with each other and work together dynamically in association with the World-Idea.

(111-2) The intelligent man and the devout believer need the assurance that there is order, meaning and purpose in the universe, hence in human experience. Otherwise there is<sup>282</sup> anarchy and chaos.

(111-3) The lines on the soles of the feet and those on the palms of the hands differ from one human being to another. The eyes nose and mouth are not the same in two faces, even if you search the world. Why? The Unlimited puts forth an unlimited number of different expressions.

(111-4) How can a man escape from the World-Mind since he is indissolubly united with it? Through the Overself he is a very part of it, his consciousness could not work without it.

112<sup>283</sup>

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<sup>276</sup> "Tung Chu-Shu" in the original. Referring to Tung Chung-Shu, also known as Dong Zhongshu.

<sup>277</sup> We have inserted "BC" into the text for clarity.

<sup>278</sup> PB himself inserted a period by hand.

<sup>279</sup> PB himself changed "inexplicable: what" to "inexplicable. What" by hand.

<sup>280</sup> Blank page

<sup>281</sup> The paras on this page are numbered 5 through 8, making them consecutive with the previous page.

<sup>282</sup> "are" in the original.

<sup>283</sup> Blank page

(113-1)<sup>284</sup> Infinite Mind releases from within itself an infinite variety of suns, stars, planets, substances, plants and creatures. Even the process itself is an infinite one, countered only by necessary dissolutions and destructions, pauses and rests. Even universes get old and die off. All that is released into manifestation is subject to this perpetual law of movement and change, growth, decay, death, reappearance and recurrence.

(113-2) So many human desires, plans and efforts are brought to fulfilment only under opposition, struggle and difficulties overcome that those who reach old age without noticing this duality of fortune must be few. Less easy is it to notice that it extends to Nature also. When God said "Let there be light!" he had to let in shadow which accompanies light. So duality was born: the opposites became involved in the universe's structure, in living Nature, in man.

114<sup>285</sup>  
XIII115<sup>286</sup>  
XIII

(115-1)<sup>287</sup> The World-Idea is the ordained will of the World-Mind. Within its large outlines, change is impossible. All its parts serve them. But it would not be correct to assert that we humans are slaves of that Idea. Somewhere within each part some sort of freedom is possible.

(115-2) Behind the protons and neutrons, the electrons and atoms is that which scientists call energy. What is energy derived from? There is [something]<sup>288</sup> beyond it but it eludes science. For the scientist cannot apply any instrument here – it is unseen, even measurable with mathematical formulae it is like a great Nothing – but it is there. At this point philosophy steps in, says, "so far correct. [It is this energy which]<sup>289</sup> is the

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<sup>284</sup> The paras on this page are numbered 1 through 2; they are not consecutive with the previous page.

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<sup>286</sup> A handwritten sticky note attached to the page reads "15".

<sup>287</sup> The paras on this page are numbered 3 through 4, making them consecutive with the previous page.

<sup>288</sup> Lorraine Stevens changed "Something" to lowercase by hand.

<sup>289</sup> Originally there was blank space left after "It is" and "This energy is" was started as a new sentence two lines down. Lorraine Stevens changed this to "It is this energy which is" by hand. "which" was inserted as "which?" – we have removed the question mark.



creative power of the Universal Mind.”

116<sup>290</sup>  
XIII

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

117  
XIV

(117-1)<sup>291</sup> Just when life is ebbing fast away, when death is vividly in attendance, the long-sought but little found state of enlightenment may arise and accompany the event.

(117-2) The spiritually ignorant are to a large extent makers of their own misery.

(117-3) Somehow, somewhen and somewhere, karma will make its adjustments and render each man his due.

(117-4) Ancestry may bring a man’s body; it does not bring his genius

(117-5) Do these events come about of their own accord, which means by a Fortune, a Fate,<sup>292</sup> or are they of his own making?

(117-6) How far can he make his own destiny?

118<sup>293</sup>  
XIV

119  
XIV

(119-1)<sup>294</sup> His character was already in existence at birth, but it is now somewhat modified by environment and experience, by karmic happenings.

(119-2) If fate’s decrees are preordained but a man’s prayer seems to bring result, then

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<sup>290</sup> Blank page

<sup>291</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>292</sup> PB himself inserted a comma by hand.

<sup>293</sup> Blank page

<sup>294</sup> The paras on this page are numbered 7 through 12, making them consecutive with the previous page.

his prayer too was part of his fate and also preordained.

(119-3) The process of dying may become a fulfilment of long years of aspiration for the quester, or a veritable initiation into the soul for the ordinary man.

(119-4) If I have lost interest in having my fortune told, it is because I have found my real fortune in myself.

(119-5) Must he reluctantly bow his head before the decrees of karma?

(119-6) What tradition, family, society and surroundings have bequeathed to him, consisting of beliefs, ideas, customs culture and manners, may need revision, examination, sifting and sometimes even scrapping.

120<sup>295</sup>

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121

XIV

(121-1)<sup>296</sup> We come normally into higher-class surroundings if our tendencies pull us to them, or if our actions (karma) justify them. But in an age of transition such as ours, where social ranks are thrown into confusion, where democratic levelling of all alike creates ethical and social chaos, where religion is losing its meaning and materialism prevails, no one is to be judged by the old rule of appropriate birth, of being in the station to which God has called him. In any case neither lower nor higher class escapes the alternations of suffering and joy,<sup>297</sup> misery and happiness in some way. That is the human lot.

(121-2) The craving to perpetuate this existence of the personality, this consciousness of the self, this 'I' with its thoughts and feelings, is lost by the philosopher. It is held only by those who have not properly examined and profoundly analysed it.

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<sup>295</sup> Blank page

<sup>296</sup> The paras on this page are numbered 1 through 2; they are not consecutive with the previous page.

<sup>297</sup> PB himself inserted a comma by hand.

<sup>298</sup> Blank page

(123-1)<sup>299</sup> With death, consciousness takes on a new condition, but does not pass into mere emptiness, is not crumbled away with the fleshly brain into dust. No! it survives because it is the real being of a man.

(123-2) He may have to learn how to accommodate what he cannot control or avoid. This is resignation, the very name – Islam – of the religion given to the world by Muhammad. But if he has to accept certain things this is not to say their accommodation implies his approval of them. It means rather, that he ceases to grumble or worry about them.

(123-3) If fate is absolute, then is prayer useless? Ought men, like the medieval Sufi, Abdullah ibn Mubarak, never ask God for anything?

(123-4) A time comes when he has to exist by himself, when aids,<sup>300</sup> supports and guides are withdrawn. This happens in meditation, dying, or between births

124<sup>301</sup>

XIV

125

XIV

(125-1)<sup>302</sup> Are all the varied joys and sufferings undergone only to come to a complete end in death? Is all the vast intelligence of this universe which gave birth to our own minute fragment to be forever separated from us? No! We shall live again, die again, and return again unless and until we have fulfilled the divine purpose which brought us here.

(125-2) The best way to minister to a dying person depends on various factors: each situation is different and individual. In general it may be suggested that the first thing is not to panic but to remain calm. The next is to look inwardly for one's own highest reference-point. The third is then to turn the person over to the Higher Power. Finally and physically one may utter a prayer aloud, or chant a mantram on his behalf – some statement indicating that the happening is more a homecoming than a home-leaving

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<sup>299</sup> The paras on this page are numbered 3 through 6, making them consecutive with the previous page.

<sup>300</sup> PB himself inserted a comma by hand.

<sup>301</sup> Blank page

<sup>302</sup> The paras on this page are numbered 7 through 8, making them consecutive with the previous page.

126<sup>303</sup>  
XIV

127<sup>304</sup>  
XIV

(127-1)<sup>305</sup> Whether a man's life be governed by a morality based upon religion or an ethics inculcated by breeding, or upon neither, there is a subconscious conscience always present which is a hidden underground factor in his outlook and decisions. It comes from former births.

(127-2) To the extent - which is often very large - that the future arises out of man's own character and capacities, it is both controllable and alterable, and yet at the same time bound to happen as if it inexorably had to conform to fate. What he is inhibits his freedom,<sup>306</sup> yet if [it]<sup>307</sup> were not there he would have remained as he was throughout all the reincarnations. But the changes of environment, the events of his personal history, draw out this freedom.

(127-3) The truth is sometimes brutal. The average person is then unwilling to accept it.

128<sup>308</sup>  
XIV

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

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130<sup>310</sup>  
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<sup>303</sup> Blank page

<sup>304</sup> A handwritten sticky note attached to the page reads "14".

<sup>305</sup> The paras on this page are numbered 9 through 11, making them consecutive with the previous page.

<sup>306</sup> PB himself inserted a comma by hand.

<sup>307</sup> PB himself inserted "it" by hand.

<sup>308</sup> Blank page

<sup>309</sup> This page reads: "PB pen-written SENTENCES No.;s 1-4. Class 15."

<sup>310</sup> Blank page

(131-1)<sup>311</sup> There are moments when he pauses during a walk and lets time drift away to the void.

(131-2) The brain which has not been prepared for such subtleties, cannot suddenly and successfully deal with them.

(131-3) Time flies so fast these days that no matter how much one does, too much is still left undone.

(131-4) The divine presence is outside time,<sup>312</sup> and those who seek it through ceremonies, practices or methods measured inside time can find looking-glass images but not the original presence.

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XV<sup>313</sup>

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(133-1)<sup>314</sup> We cannot renounce the world, much less the ego, unless we renounce also our own past memories which build it; [they]<sup>315</sup> must go, the dead outgrown personality be left to bury the dead pictures of bygone [experiences. So]<sup>316</sup> doing we claim freedom, the possibility to lead a new, perhaps better life,<sup>317</sup> even the possibility of being open to the grace of being born again.

(133-2) The concept of simultaneity defies our comprehension when applied to the World-Mind's holding of the World-Idea. How could our extremely limited finite intelligence do any justice to it? How could it take in all aspects of all things and of all happenings at once? It might be expanded beyond its present limits under special conditions but still come nowhere near such superhuman feats.

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<sup>311</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

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

<sup>313</sup> Blank page

<sup>314</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

<sup>315</sup> Timothy Smith (with PB's approval) inserted "they" by hand.

<sup>316</sup> Originally there was blank space left after "experiences" and "so doing" was started on a new line. Timothy Smith (with PB's approval) inserted a period after "experiences" and made "so" uppercase.

<sup>317</sup> Timothy Smith (with PB's approval) inserted a comma by hand.

(133-3) In Arabic the syllable “La” is negative. Hence Allah = the no-beginning

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

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136<sup>320</sup>  
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(137-1)<sup>321</sup> But when we come to the last analysis we are confronted by the Unknowable and Unknown Reality.

(137-2) “With the lamp of Word one must go beyond Word.” –Lankavatara Sutra.  
“WITH THE LAMP OF WORD ONE MUST GO BEYOND WORD.” –Lankavatara Sutra

(137-3) This wonderful presence is with him, not merely for little fragments of time, but for all the time.

(137-4) In the ultimate sense there is no duality; MIND alone is reality, everything else empty appearance, illusion.

(137-5) The Overself although seemingly never present, is in truth always here.

(137-6) The Witness itself, while witnessing, is being witnessed.<sup>322</sup>

138<sup>323</sup>

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<sup>318</sup> Blank page

<sup>319</sup> This page reads: “PB SENTENCES 1-8 CLASS 16 pen-written”. PB himself changed “1-7” to “1-8” by hand.

<sup>320</sup> Blank page

<sup>321</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>322</sup> PB himself inserted a period by hand.

(139-1)<sup>324</sup> Amid all this metaphysical high-flying the world is still there and must be given its proper due.

(139-2) What happens is not a passing-out of consciousness but a passing-into a vast consciousness an all-space without any objects or any creatures, a Void.<sup>325</sup>

(141-1)<sup>327</sup> Insofar as he is aware of other men and of the objects which surround him, he expresses the Mind which is the Real. And insofar as he may be either lifted at times out of his little ego, or endowed with insight which sees beyond that ego does he express it further still.

(141-2) Is the World-Mind having a game with its hapless creatures<sup>328</sup> or playing tricks on itself, or expressing its own irrationality and idiocy? My first Buddhist teacher jocularly suggested that the Creator must have been in a state of complete inebriation when He made this universe. But, of course, we have no right to demand that our small finite minds should have the secret revealed to them. They are incapable. Yet intellectual curiosity and spiritual aspiration for truth keep pushing us to seek answers for apparently unanswerable questions.

(141-3) Reality is everywhere and nowhere. The world is impregnated with it. Mind and flesh dwell within it.

<sup>323</sup> Blank page

<sup>324</sup> The paras on this page are numbered 7 through 8, making them consecutive with the previous page.

<sup>325</sup> PB himself inserted a period by hand.

<sup>326</sup> Blank page

<sup>327</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

<sup>328</sup> PB himself deleted a comma after "creatures" by hand.

<sup>329</sup> Blank page

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(143-1)<sup>330</sup> The most meaningful of all figures in the domain of numbers is the nought. Consider! It is there even before you can start with the one. The Void is also the most mysterious of states in which to find one's mind. It holds both the least and the most.

(143-2) He will have to inhabit this body until he dies. Why then minify, neglect, devalue or dismiss it as unreal?

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## **Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation**

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(145-1)<sup>332</sup> It is a Short Path attitude to avoid censorious reproaches and condemnatory speech – these as a part of its larger rejection of negatives and preference for positives.

(145-2) The move from Long Path to Short Path, the change of attitude, position and feeling involved in it can prove itself only by personal experience.

(145-3) Whoever approaches the Divine Source of all things comes into the aura of its Power and the perception of its Light.<sup>333</sup>

(145-4) This awareness is to be practised whether he is walking or talking, whether alone or with others.

(145-5) The memory of regrettable judgments, the self-reproach of hindsight have no place on the Short Path.<sup>334</sup>

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<sup>330</sup> The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

<sup>331</sup> Blank page

<sup>332</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

<sup>333</sup> PB himself inserted a period by hand.

<sup>334</sup> PB himself inserted a period by hand.



(147-1)<sup>336</sup> Reject every negative thought with implacable rigour – this is one of the important practical deductions of the Short Path.

(147-2) Lao-Tzu<sup>337</sup> The characteristic inner state of his ideal sage is, in his own word, “emptiness.”

(147-3) There is nothing to do, no technique to practise when you already are in the Light

(147-4) When Eckhart<sup>338</sup> uses the term God he means the maker and governor of the world. By Godhead he means Mind, the absolute, beyond even the gods.<sup>339</sup>

(147-5) Such a doctrine is unlikely to attract many adherents.

(149-1)<sup>341</sup> Once having had this higher experience he can dispense with repetitions of it. To go on seeking it again and again is alluring but profitless.

(149-2) St. John of the Cross gave the following advice: “Enter into your heart and labour in the presence of God who is always present there to help you. Fix your loving attention upon Him without any desire to feel or hear anything of God.” Could a beginner be asked to apply such words? A person in a well advanced state is alone likely to respond to them. Or – those who have been told about the Short Path and have

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<sup>336</sup> The paras on this page are numbered 6 through 10, making them consecutive with the previous page.

<sup>337</sup> “Lao-Tse” in the original.

<sup>338</sup> Referring to Eckhart von Hochheim, also known as Meister Eckhart.

<sup>339</sup> PB himself inserted a period by hand.

<sup>340</sup> Blank page

<sup>341</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

studied its nature and tried to fit it into their inner work, whether they be beginner or proficient, can also put them into practice.

(149-3) Take the goal in view from the new beginning. This will help prevent going astray, making detours, losing discrimination.<sup>342</sup>

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(151-1)<sup>344</sup> The deliberately-made efforts of the Long Path must in the end give place to letting the Overself-sun shine upon the whole being, blotting out dark negative places by its natural radiance. The first path gave needed preparation for the second one but cannot supplant it.

(151-2) The public confession of sin, "sharing" as one cult calls it, is unnecessary and leads in the end to exhibitionism. The Roman Church, in the wisdom of many centuries, rightly has made the confessional a private affair, heard only by the priest and even then the penitent only half-sees him through the gauze curtain in the booth.

(151-3) All concepts are dualist; they imply their contrary concept. We cannot think them without silently posing their counterpart: [the]<sup>345</sup> Void and the All, the "I" and the not-Self. This is why we have to abandon dualism in the [end for non-dualism if we want truth.]<sup>346</sup> We cannot have one foot in each camp.<sup>347</sup>

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<sup>342</sup> PB himself inserted a period by hand.

<sup>343</sup> Blank page

<sup>344</sup> The paras on this page are numbered 4 through 6, making them consecutive with the previous page.

<sup>345</sup> PB himself changed "The" to lowercase by hand.

<sup>346</sup> PB himself changed "end, if we want truth, for non-dualism." to "end for non-dualism if we want truth."

<sup>347</sup> PB himself inserted a period by hand.

<sup>348</sup> Blank page

<sup>349</sup> Blank page except for "(7)" and "(XVII)" typed at the top of the page.

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

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156<sup>352</sup>  
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(157-1)<sup>353</sup> Insight removes illusion as knowledge removes ignorance.

(157-2) When Sahaja is established in a man, when it stays with him for the remainder of his years, he is truly blessed.

(157-3) One sign of his attainment may be a deep calm which underlies his actions

(157-4) Jesus was not too modest to teach "as one with authority."

(157-5) They are surprised to find that he does not pretend to be anyone extraordinary, does not behave officiously.

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<sup>350</sup> Blank page

<sup>351</sup> This page reads: "PB SENTENCES (1-10) pen-written CLASS (XVIII) 18".

<sup>352</sup> Blank page

<sup>353</sup> The paras on this page are numbered 6 through 10; they are not consecutive with the previous page.

<sup>354</sup> Blank page

<sup>355</sup> This page reads: "PB PARAS (1-4) pen-written CLASS (XVIII) 18".

<sup>356</sup> Blank page

(161-1)<sup>357</sup> In the ninth century a Persian seeker came to Iraq to study Sufism, later went to Arabia, and thence to India where he was taught Yoga and finally, Vedanta. But when he came back to Baghdad he spoke too openly and too freely, with the consequence that he was tortured and executed. What<sup>358</sup> was {it}<sup>359</sup> that neither the state nor the people were shocked to hear from the lips of this man, Mansur al-Hallaj?<sup>360</sup> "I am the Divine Truth!" The circumstances of the twentieth century are very different from those in which this adventurous but unfortunate man found himself; we may say very much and get away with it unharmed; but a residue of discrimination is still needed; a modicum of reticence is not to be left aside.

(161-2) Having come into the enjoyment of the fruits of this wisdom, it is followed by the awakening of a sense of obligation.<sup>361</sup> This is the source of his taking on a new activity – service of mankind. But it will not be performed in the way mankind demands or wishes: it will conform to the lines of his personal karma.

(163-1)<sup>363</sup> Too many naively expect him to be what he cannot be;<sup>364</sup> too many look for a materialisation highly imaginary fairy-tale figure of their own creation;<sup>365</sup> too many wrongfully demand a miracle-working, supernaturally saint-like and sentimentally loving creature from another world. They unreasonably and unrealistically want him to look like a spectacular angel and behave like a god untroubled by human needs. Is it a surprise [and]<sup>366</sup> they are disappointed when they find him to be just a human being, a

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<sup>357</sup> The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

<sup>358</sup> A question mark was inserted in the left margin, along with brackets indicating the section from "What was that..." to "... Divine Truth!".

<sup>359</sup> We have inserted "it" for clarity.

<sup>360</sup> "al-Hallaja" in the original.

<sup>361</sup> PB himself changed a colon to a period by hand.

<sup>362</sup> Blank page

<sup>363</sup> The para on this page is numbered 3, making it consecutive with the previous page.

<sup>364</sup> PB himself changed a comma to a semicolon by hand.

<sup>365</sup> PB himself changed a comma to a semicolon by hand.

<sup>366</sup> PB himself changed "that" to "and" by hand.

real person, someone who, as the Maharshi<sup>367</sup> once said to us when this very point was being discussed, “does not wear two horns on his head!”

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(165-1)<sup>369</sup> It would be a mistake to believe that the World-Idea is a kind of solid rigid model from which the universe is copied and made. On the contrary the theory in atomic physics first formulated by Heisenberg,<sup>370</sup> the theory of Indeterminacy, is nearer the fact. It does not seem that Plato meant the same thing when he described his theory of Ideas as referring to eternally existent Forms,<sup>371</sup> but mentalism does not at all liken them to goods laid up on shelves in warehouses. Here they are simply the infinitude of possibilities, varieties, permutations and combinations of elements through which the Infinite Mind can express itself in an infinite universe without ever exhausting itself.

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

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(167-1)<sup>373</sup> We too are elements of the world like the mountains and flowers around us and need to understand it in cooperation with the need to understand [ourselves. The]<sup>374</sup> two cannot be separated without loss to our own fullness of understanding and practicality.<sup>375</sup>

(167-2) It is unjust to deny the truths of religion in efforts to show up its superstitions<sup>376</sup> or to decry its services and contributions to human welfare in order to point at its

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<sup>367</sup> “Maharshee” in the original.

<sup>368</sup> Blank page

<sup>369</sup> The para on this page is numbered 4, making it consecutive with the previous page.

<sup>370</sup> Referring to Werner Karl Heisenberg.

<sup>371</sup> PB himself inserted a comma by hand.

<sup>372</sup> Lorraine Stevens inserted “The ‘simplistic’ theory?” by hand at the top of the page.

<sup>373</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

<sup>374</sup> PB himself changed “ourselves: the” to “ourselves. The” by hand.

<sup>375</sup> PB himself inserted a period by hand.

<sup>376</sup> PB himself deleted a comma after “superstitions” by hand.

persecutions.

(167-3) Doubt has shaken the belief in a merciful and benevolent Deity but has not much shaken belief in the Deity's existence.

(167-4) By surrendering to the sect he relieves himself of the burden of thinking for himself.

(167-5) It is not the organisational structures of a church which are holy.

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(169-1)<sup>378</sup> If prejudice favouring an inherited creed denies the full truth, bias against it blocks the path to such truth.

(169-2) No [system,]<sup>379</sup> no doctrine and no organisation can hold truth without squeezing out much of its life.<sup>380</sup>

(169-3) In days of anguish men turn to something, someone, some belief or some idea to help endure them.

(169-4) The anti-materialistic teaching will find more response if it suits the needs of the country, the people, and the epoch in which he lives.

(169-5) Fanaticism overstates its case and narrows its view.<sup>381</sup>

(169-6) Each person has some kind of faith; this includes the person whose faith reposes in scepticism.<sup>382</sup>

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<sup>377</sup> Blank page

<sup>378</sup> The paras on this page are numbered 6 through 11; they are consecutive with the previous page.

<sup>379</sup> PB himself changed "system and" to "system," by hand.

<sup>380</sup> PB himself inserted a period by hand.

<sup>381</sup> PB himself inserted a period by hand.

<sup>382</sup> These paras are continued on page 173.

<sup>383</sup> Blank page

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172<sup>385</sup>  
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(173-1)<sup>386</sup> The visual effect of those temples, with their towers and carvings upon the people is a successful reminder of sacred duties, mental and physical.<sup>387</sup>

(173-2) He seeks communion with other human beings; but the consequences are of a quality quite inferior to those which follow genuine divine communion.<sup>388</sup>

(173-3)<sup>389</sup> If the credo of a religion insists on keeping these allegorical, symbolical or child-directed early myths,<sup>390</sup> even in an age like our own, when knowledge, education, scientific discovery and observed facts require higher mental satisfaction,<sup>391</sup> the masses will consider themselves deceived and back away from their faith in the truly authentic beliefs;<sup>392</sup> whereas if the religious authority has the courage to revalue its credo, explaining why it does so, it can continue to hold them.

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(175-1)<sup>394</sup> If so many religious tenets are falling apart or even being let go altogether, let

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<sup>384</sup> This page reads: "PB's penwritten SENTENCES (1-14) CLASS XIX 19 (with the request that I may be able to keep the orig. pen note #14)." Lorraine Stevens inserted "Because, it took all my control not to make it a PARA!" underneath this by hand.

<sup>385</sup> Blank page

<sup>386</sup> The paras on this page are numbered 12 through 14, making them consecutive with the paras on page 169.

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

<sup>388</sup> PB himself inserted a period by hand.

<sup>389</sup> A handwritten note on the back of the page corresponding to this para reads "One Sentence!"

<sup>390</sup> PB himself inserted a comma by hand.

<sup>391</sup> PB himself inserted a comma by hand.

<sup>392</sup> PB himself changed a comma to a semicolon by hand.

<sup>393</sup> Blank page

it be remembered that not a few deserve to go. They lacked truth and held only ungrounded but long-established opinions. But the pity of it is that the other parts of religion – solid, true, worthy – have also become suspect to the confused younger minds of today.<sup>395</sup>

(175-2) Respectful ceremonials and huge buildings are not in themselves hollow, empty and hypocritical materialistic forms although they may become so with time. They are intended to impress the observer's mind,<sup>396</sup> kindle appropriate feelings and overwhelm him into submission by the power of suggestion.

(175-3) There need be no collision between the religious devotee and the philosophic student. If history shows otherwise,<sup>397</sup> the cause must be sought in religious misconception.<sup>398</sup>

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(177-1)<sup>400</sup> For the simple masses of former times, unable to read or write as most of them were, the only spiritual instruction available was usually the local or national organised religion. Not much more than attendance at a service, a preachment, a ritual, and the practice of some elementary morality was demanded. Novices in the deeper knowledge of religion, which is the elementary knowledge of mysticism, might easily get confused if they were given the full truth about God, man, the universe, and the relation between them.

(177-2) Animal sacrifices do not belong in any way to the worship of God but to the worship of demons. They come near to, and are even used in, some forms of black magic. Whenever temples were turned into slaughter-houses in the past, and in certain lands still today, religion takes its lowest form, becomes pseudo-religion. Still lower were the rites of human sacrifice. Both kinds are concessions to, or expressions of, the killing instinct so marked in unevolved humans.

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<sup>394</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

<sup>395</sup> PB himself inserted a period by hand.

<sup>396</sup> PB himself changed a semicolon to a comma by hand.

<sup>397</sup> PB himself inserted a comma by hand.

<sup>398</sup> PB himself inserted a period by hand.

<sup>399</sup> Blank page

<sup>400</sup> The paras on this page are numbered 4 and 5; they are consecutive with the previous page.



(179-1)<sup>402</sup> The concrete image for worship was originally given for all those who needed something physically visible and touchable to hold their attention and keep it fixed on the idea of God. It was a means of fostering concentration. The masses were helped thereby. For others it was a useful reminder. But more developed minds who are able to grasp a metaphysical or abstract idea, as well as those who feel quite cool to external rites and constantly repeated ceremonies, need not let the less developed ones tyrannise over them and make them hypocritically worship, or take part in what bores them utterly. They may claim their freedom and replace the idol by the sacred Idea, substitute for the rite an inner reverence for the Higher Power.

(179-2) To ignorant, uneducated, superstitious minds there is something weird, creepy and unholy in yoga, meditation, and the like. That discovery has been my unpleasant [experience - also]<sup>403</sup> with educated but narrow bigoted religiously intolerant minds

(181-1)<sup>405</sup> A religion must be transmitted from generation to generation,<sup>406</sup> so its ministers and scriptures come into being. The purity of its doctrines must be maintained,<sup>407</sup> so sects, heresies, divergencies,<sup>408</sup> reforms and dissents are resisted.

(181-2) It is something in history to ponder over that, in the Alban hills, a few kilometres from Rome, there was once a Temple of Orpheus where, 3000 years ago, the Orphic mysteries were celebrated, where Orphic religion prevailed with its tenets of

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<sup>401</sup> Blank page

<sup>402</sup> The paras on this page are numbered 6 and 7; they are consecutive with the previous page.

<sup>403</sup> PB himself changed "experience. Also" to "experience - also"

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<sup>405</sup> The paras on this page are numbered 8 through 10, making them consecutive with the previous page.

<sup>406</sup> PB himself inserted a comma by hand.

<sup>407</sup> PB himself changed a colon to a comma by hand.

<sup>408</sup> PB himself inserted commas after "sects", "heresies" and "divergences" by hand.

rebirth, fleshless diet, [the quest, and inner reality.]<sup>409</sup> It is arguable whether the two other religions which followed it in that area have brought a better message.

(181-3) Inspiration did not stop in any particular year,<sup>410</sup> nor with any particular man. If it was possible then, it is possible today and to some other man.

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(183-1)<sup>412</sup> It must be said, and said quite plainly, that the western and near eastern worlds would have had a better history, and Christianity would have had a stronger foundation because truer, if St. Paul had never been converted but had remained a Jew. For the vision on the road to Damascus, although a genuine one, was totally misinterpreted: It was a command (to stop persecuting Christians) of a solely personal nature,<sup>413</sup> but he went much further and not only began the construction of a new world religion but shifted its emphasis from where Jesus had put it – the kingdom of heaven within men – to Jesus himself, from faith in the Christ consciousness to faith in a crucified corpse.

(183-2) Is life only a fairy-tale? Is it not to be taken literally? Are all religious creeds self-deceptions or unsubstantial dreams?

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(185-1)<sup>415</sup> Non-Islamic people react with horror and contempt when they learn from history that those who rejected the Islamic religion when proffered to them by invading armies, were then given an ultimatum “Die by the sword or become a slave for life!”

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<sup>409</sup> PB himself changed “the quest; Inner Reality” to “the quest, and inner reality” by hand.

<sup>410</sup> PB himself inserted a comma by hand.

<sup>411</sup> Blank page

<sup>412</sup> The paras on this page are numbered 12 through 13, making them consecutive with the previous page.

<sup>413</sup> PB himself inserted a comma by hand.

<sup>414</sup> Blank page. PB himself wrote “hypens?” at the top of the page by hand.

<sup>415</sup> The paras on this page are numbered 14 through 15, making them consecutive with the previous page.

But the background to these incidents needs to be seen. The Arabia of Muhammad's<sup>416</sup> time was inhabited by semi-savage tribes: Islam was originally an attempt to lift them forcibly to a higher, more civilised life, and a higher view of religion. That Muhammad's followers later tried to impose Islam on more developed peoples, especially Christian and Hindu people, was wrong.

(185-2) If sacramental worship helps to put you into a reverent mind, take advantage of it. If ritual and ceremony seem hollow and meaningless and powerless, turn aside. But do not condemn them. Others may benefit.<sup>417</sup>

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

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(187-1)<sup>420</sup> What they feel and find is not the genuine historic and traditional mystic experience but the mere semblance of it, a drugged mockery which delights but deceives its victims and actually blocks the way to the authentic real experience.

(187-2) If he is ill-informed or inexperienced he may incorrectly identify the source of the happening.

(187-3) It is a circle where the authentic and the counterfeit exist side by side, challenging him to develop his power of discrimination.

(187-4) The ego projects itself into the experience and mixes its expectations or wishes or bias into the mental or emotional adjustment which immediately follows.

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<sup>416</sup> "Muhammed's" in the original.

<sup>417</sup> PB himself inserted a period by hand.

<sup>418</sup> Blank page

<sup>419</sup> A handwritten sticky note attached to this page reads "Xerox Page 94 continues from Here".

<sup>420</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>421</sup> Blank page

(189-1)<sup>422</sup> Convincing documentation is available, but it must be searched for being so widely spread.<sup>423</sup>

(189-2) The spectacle of all these simple young aspirants eagerly imbibing ridiculous doctrines raises a smile.

(189-3) So many false hopes have religious, political and economic associations.<sup>424</sup>

(189-4) "All I have is this MOMENT - the - NOW"

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(191-1)<sup>426</sup> When I lived in Mexico, the natives who had used mescaline told me also about marijuana which, in those days, was almost unheard of by young American students. The point is that the Mexicans who smoked marijuana cigarettes did not do so to expand their minds or to alter their consciousness - the common phrases today - they did so simply because these cigarettes were regarded as aphrodisiacs.

(191-2) Writings which use baffling language, authors who delight in mystification had better be avoided. They may be provocative or entertaining but they will not be helpful.

(191-3) They overstate the case; their assertions need some discounting. The pity is that such exaggeration is quite unnecessary. The inner life offers benefits which are real enough and valuable enough, but to raise expectations which go far beyond them is unfair, undesirable and even misleading.

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<sup>422</sup> The paras on this page are numbered 5 through 8, making them consecutive with the previous page.

<sup>423</sup> PB himself inserted a period by hand.

<sup>424</sup> PB himself inserted a period by hand.

<sup>425</sup> Blank page

<sup>426</sup> The paras on this page are numbered 4 through 6; they are not consecutive with the previous page.

<sup>427</sup> Blank page

(193-1)<sup>428</sup> [During a long life]<sup>429</sup> I have observed many gurus and their followers in both East and West, many teachings and movements in religious, occult, mystic, metaphysical, spiritistic and allied areas. And though there certainly are the pearls of truth, there is also more lunacy than is recognised. In literary, poetic and art circles the situation is the same. Several figures in all the spiritual and cultural public and private hailed as brilliant geniuses are in fact brilliant semi-lunatics. Their followers who are attracted to, or try to copy, them lose more and more sanity. This is why I have put forward so prominently the quality of balance, its importance to all alike, both teachers and taught. Give all things their just weight;<sup>430</sup> put them in their proper place. In the figure of Libra, the scales are very evenly held so that justice may be done, that is, the truth may be found.

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(195-1)<sup>432</sup> He could keep on collecting inner, mystical or psychical experiences for years,<sup>433</sup> for undoubtedly they are fascinating. But to whom? To the ego: But that is not the point of this quest. Ramana Maharshi<sup>434</sup> told me that [he had]<sup>435</sup> had thousands of such experiences. The essential point is to treat them as incidental and rise into Overself awareness and stay there.

(195-2) What the drug-taker gets is imagined reality, not real reality. Consciousness assumes the experience of knowing Truth, gives him the most vivid idea that this is IT. The end effect is not to bring him nearer to the goal as he wrongly believes, but further from it. Such are the tricks that mind can play on self.

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<sup>428</sup> The para on this page is numbered 1; it is not consecutive with the previous page.

<sup>429</sup> PB himself moved "during a long life" from after observed to the beginning of the sentence and capitalized "during" by hand.

<sup>430</sup> PB himself changed a comma to a semicolon by hand.

<sup>431</sup> Blank page

<sup>432</sup> The paras on this page are numbered 2 through 3, making them consecutive with the previous page.

<sup>433</sup> PB himself inserted a comma by hand.

<sup>434</sup> "Maharishee" in the original.

<sup>435</sup> PB himself changed "he's" to "he had" by hand.

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

(197-1)<sup>437</sup> The lively waters of a mountain stream dash down over its stony bed through the ancient village nearby my modern apartment and soon reach the lake Lemman.<sup>438</sup> So I dwell between the city and the village, on the border which divides them by several centuries. There is plenty of suggestive material in the contrast for my thoughts. And when I walk to the little bakery for a fresh loaf a bridge carries the street over a deep narrow gorge where the stream emerges with the musical sound of a waterfall. This reminds me of the inclusion of such a place in the traditional list of suitable surroundings for yoga practice.

(197-2) In the beginning I did not know that the writer had any responsibility for his words. I learnt this by degrees.

(199-1)<sup>441</sup> When I look at all these manuscripts I am reminded of Shakespeare's exclamation: "Words, words, words!" Millions after millions of them have flowered out this past half-century yet mankind continues the downward and perilous course. Of what use to add more? "Why do we write books?" [Wei Wu Wei]<sup>442</sup> asked me one day. I can reply only that it is my profession to do so. But the truth is really different: I have to write them and would produce them even if I were a baker and not seeking publication. Their creation gives me intense satisfaction. Through them I feel that I have justified my existence. Through them the thought is now there on the mental

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<sup>437</sup> The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

<sup>438</sup> Referring to Lake Geneva (or Lac Léman).

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<sup>440</sup> PB himself changed "XX" to "XXI" by hand.

<sup>441</sup> The para on this page is numbered 3, making it consecutive with the previous page.

<sup>442</sup> PB himself changed "Wu Wei Wei" to "Wei Wu Wei" by hand.

plane for my own benefit. If sensitive minds can come to its acceptance later, let it be so: perhaps it will be for theirs too. If not, then that is its fate.

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(201-1)<sup>444</sup> From the hill on whose side I dwell, at the very edge of Montreux, my window looks across sloping vineyards. It has a long view. This means much when one has to live closed in a small apartment every day, every year, with fifty families in the same building. I like the freedom of solitude, the view through unobstructed space: To let the green scenery take my thoughts away into a pleasant harmony with Nature for a few minutes at least, is a daily need, not a luxury. To sit even longer and go far away in consciousness until an unworldly quiescence is reached, is my evening bread.

(201-2) Although I believe that I have something worthwhile to say, I do not succumb to any special conceit about it. I read the critics or listen to them, in the humble hope that among the exaggerations, the falsities and the misunderstandings it will perhaps be possible to find one or two hints worth noting, one or two corrections of my own errors. I do not at all believe that I am infallible,<sup>445</sup> but I know from all past experience that the mysterious Presence which makes certain things known,<sup>446</sup> but whose message I may fail to report rightly, is.

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(203-1)<sup>448</sup> The books were written out of passionate feeling for truths and matters higher

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<sup>443</sup> Lorraine Stevens inserted "7. l. bottom. I don't understand this sentence nor the next. I don't understand most of this para! I understand the creativity pleasure but not its being the major justification for PB's existence." at the top of the page by hand. "7.1. bottom" refers to the 7th line from the bottom.

<sup>444</sup> The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

<sup>445</sup> PB himself inserted a comma by hand.

<sup>446</sup> PB himself inserted a comma by hand.

<sup>447</sup> Blank page

<sup>448</sup> The paras on this page are numbered 6 through 7, making them consecutive with the

than those which ordinarily occupy people's minds. The hope was to make the readers feel something of what the writer felt, and to establish the fact that there is a Reality beyond and behind existence, of which we are a part. The books had their own particular work to do. It was to awaken interest in it, to arouse the mind to the existence of man's higher goal, and to give both the impulse to search for truth and the urge to practise what the truth requires.

(203-2) By deferring publication until some later year, I am able to write without the pressure of a contracted date-line, in freedom and satisfaction, what and when I like. Perhaps later the fates will grant me a secretary and a suitable home so that no time need be given to household chores and office correspondence but only to creative work, research and meditation – which are basic. It would then be possible to organise book production. Until then let me enjoy these necessities.

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(205-1)<sup>450</sup> The advantage to a hermetic philosopher of being short is, the advantage of being inconspicuous in a crowd or a street; especially if he dresses modestly. Deemed insignificant, being ignored, the better he can pursue his strange ways \_\_\_\_\_.<sup>451</sup> Blessed are the anonymous and obscure, for they shall be least interfered with.

(205-2) I must avoid letting readers manoeuvre me into personal relationships. This is what they want; it would serve their interests but would be against my own. I need freedom to serve many thousands, who would be robbed of this service if I give the same time to a single person. So I ask them not to write and ask this

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previous page.

<sup>449</sup> Blank page

<sup>450</sup> The paras on this page are numbered 8 through 9, making them consecutive with the previous page.

<sup>451</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>452</sup> Lorraine Stevens inserted "Both paras have been typed by me before; Either by disc or in pen-written notes – or very similar ones!" at the top of the page by hand.



(207-1)<sup>453</sup> I gave myself up to curious studies and unusual researches at a period of history when only a very small interest was shown in them.<sup>454</sup>

(207-2) Confide these thoughts to the written page and let them wait there, far away from print, until this body is gone.

(207-3) I admire those who offer plenty of footnotes and references in documentation to prove what they have to say, but alas! I am not of their breed.

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

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(209-1)<sup>456</sup> Because grace is an element in this enterprise[, the question]<sup>457</sup> where [will he]<sup>458</sup> stand in ten years' time is not [answerable.]<sup>459</sup>

(209-2) If a problem or a life is to be handed over to the Higher Power for management or guidance, this can only be done if [the faith is]<sup>460</sup> there [to force]<sup>461</sup> a real turning-around from ego to counter-ego, from intellect or passion to inner quiet.<sup>462</sup>

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<sup>453</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

<sup>454</sup> PB himself inserted a period by hand.

<sup>455</sup> Blank page

<sup>456</sup> The paras on this page are numbered 1 through 2; they are not consecutive with the previous page.

<sup>457</sup> PB himself inserted "the question" by hand. A comma after "enterprise" was inserted by hand at a later point.

<sup>458</sup> PB himself changed "he will" to "will he" by hand.

<sup>459</sup> PB himself changed "predictable, nor his calculable." to "answerable." by hand.

<sup>460</sup> PB himself inserted "the faith is" by hand.

<sup>461</sup> PB himself changed "is" to "to force" by hand.

<sup>462</sup> PB himself inserted a period by hand.

<sup>463</sup> Blank page

(211-1)<sup>464</sup> [What is prayer but a turning to the higher unseen power in the only way that simple, spiritually-untutored people know? Why deprive them of it? What then is wrong about its use in organised religion? – that they are not taught the further facts. First, prayer is only a beginning, its continuing development being meditation. Second, that it ought not be limited to material demands but always accompanied by moral and religious aspiration. Third, that it is best performed, as Jesus taught, in private and secret.]<sup>465</sup>

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(213-1)<sup>467</sup> [I brought back from my Eastern researches a small bronze head about 900 years old.<sup>468</sup> Before leaving I somewhere found a native woodcarver who made a lotus-petalled rosewood base and fitted it neatly on. It was given as a parting remembrance by a man I met while studying the Angkor antiquities. We had prolonged talks far into several nights. He taught me much about the mysteries of Asiatic occultism and also gave a second key to the higher wisdom of Asiatic philosophy, without which the books are mere alphabets. With these two keys – the first from an Indian and the second from a Chinese-Mongolian source – I could proceed to unlock some of the baffling paradoxes of the world's existence. "We shall not meet again," he said finally, "so take this and keep it. It represents the Bodhisattva with whom I am linked."]<sup>469</sup>

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<sup>464</sup> The para on this page is numbered 1; it is not consecutive with the previous page.

<sup>465</sup> This para was heavily edited by PB himself. It originally read: "What is prayer but a turning to the higher unseen power in the only way that simple, spiritually – untutored people know? Why deprive them of it? What then is wrong about this prominent element in \_\_\_\_\_ organised? That they are not taught the further facts: first, prayer is only a beginning; its continuing development being meditation: second, that it ought not be limited to material demands but always accompanied by moral and religious aspiration: that its best performance is, as Jesus taught, in private and secret."

<sup>466</sup> Blank page

<sup>467</sup> The para on this page is numbered 2, making it consecutive with the previous page.

<sup>468</sup> PB still had this at the time of his death; it was given to his student Anthony Damiani, and resides in the cottage at Wisdom's Goldenrod.

<sup>469</sup> This para was heavily edited by PB himself. It originally read: "I brought back from my Eastern researches a small bronze head about 900 years old. Before leaving I somewhere found a native wood-carver who made a lotus-petaled rosewood base and fitted it neatly on. Since then it has always travelled with me for I value it highly. It was given as a parting remembrance by a man I met only once, while I was studying the Angkor antiquities. We had

(215-1)<sup>471</sup> The call for prayer which, in most religions, is timed for once or twice a day and, in the Islamic religion, for five times a day, has at least two objectives in the mind of those sages who originally framed it. The first is to act as a reminder of what he is - a soul - and where he is going - ultimately to God. The second is to rescue him from the narrowing materialising routine of work or business.

(215-2) With the departure of superstitions from religion, waste of time in meaningless religious activities will also depart. What is the use of praying to the Source for those things which man himself, by using his natural capacities, can supply? He should turn to prayer only when his own efforts are in vain, an indication that it is time to turn the problem over to the Source, the Overself. How many of his illnesses, for example, come from wrong ways of living, eating, drinking or thinking? The body has its own laws of hygiene,<sup>472</sup> and the learning of them is as much part of his development during his lives on earth as the learning of spiritual laws.

(217-1)<sup>474</sup> It is a mistake belonging to popular mass religion to make grace arbitrary. Nobody is specially or whimsically favoured, nor is anybody similarly condemned or

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prolonged talks far into the night: he taught me much about the mysteries of Asiatic occultism and even more important, gave the second key to the higher wisdom of Asiatic philosophy, without which the books are mere alphabets. With these two keys -- the first from an Indian and the second from a Chinese -- I could proceed to unlock some of the baffling paradoxes of the world's existence. "We shall not meet again," he said finally as he left, "so take this and keep it always with you for -- (I omit this sentence) -- It is the Bodhisattva -- \_\_\_\_ with whom I am linked. Farewell!"

<sup>470</sup> Blank page

<sup>471</sup> The paras on this page are numbered 3 through 4, making them consecutive with the previous page.

<sup>472</sup> PB himself inserted a comma by hand.

<sup>473</sup> Blank page

<sup>474</sup> The para on this page is numbered 5, making it consecutive with the previous page.

rejected. Grace moves from within to meet the efforts we make from without. When however it seems to manifest outwardly through an event, a person or a book, the power which arranges the contact derives from the same source as [the one which]<sup>475</sup> works from within.

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(219-1)<sup>477</sup> The highest object of worship, devotion, reverence, – what Hindus name Bhakti – is that which is given to the World-Mind – what Hindus call Ishvara.<sup>478</sup> But remember always that you are present within It and It is ever present within you. So the source of grace is in you too. Silence the ego, be still, and glimpse the fact that grace is the response to devotion that goes deep enough to approach the stillness, is sincere enough to put ego aside. Help is no further off than your own heart. Hope on!

(219-2) If you have done what you can, then turn around and let the higher power take care of your life. If the ego's management of your affairs proves defective, then leave them to a wiser mind than the ego's.

(219-3) He may fall into dismay at times but should never let it become despair. This helps grace to come.<sup>479</sup>

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(221-1)<sup>481</sup> We must exert our own will and strength to prepare the way for, and make us receptive to, the divine grace. Thus the one complements the other; both are necessary

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<sup>475</sup> PB himself inserted "the one which" by hand.

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<sup>477</sup> The paras on this page are numbered 6 through 8, making them consecutive with the previous page.

<sup>478</sup> PB himself changed a dash to a period by hand.

<sup>479</sup> PB himself inserted a period by hand.

<sup>480</sup> Lorraine Stevens inserted "May I please keep orig. pen-written note #6? It is so inspiring!" at the top of the page and "Is #8 finished?" at the bottom of the page by hand.

<sup>481</sup> The paras on this page are numbered 9 through 11, making them consecutive with the previous page.

parts of the World-Idea.

(221-2) The key word here is reverence. It ought to enter every remembrance and every meditation.

(221-3) The fact is that the higher power dispenses grace to all, but not all are able, willing or ready to receive it, not all can recognise it and so pass it by. This is why men must first work upon themselves as a preparation.<sup>482</sup>

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

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(223-1)<sup>484</sup> British scepticism is slowly but definitely being permeated by ideas imported from Asian spirituality, and even more by the practices of physical (hatha) yoga.

(223-2) It is the Confucian ideal to do what is right and refrain from doing what is wrong, irrespective of whether or not it is pleasing to his natural selfishness.

(223-3) From literary encounters with the Orient I passed to actual ones.

(223-4) Some centuries before the first teachings of meditation were brought from India to China, Lao-Tzu<sup>485</sup> had known,<sup>486</sup> practised and bequeathed them to his fellow-countrymen.

(223-5) The last rays of the westering sun shone directly on the little Buddha-figure facing it.

(223-6) Hermann Hesse found more help in the Chinese way than in the Indian, because "in the West the atmosphere is not appropriate for yoga exercises which require solitude."

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<sup>482</sup> PB himself inserted a period by hand.

<sup>483</sup> Blank page. A handwritten note at the bottom reads "Is (11) finished?"

<sup>484</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>485</sup> "Lao-tse" in the original.

<sup>486</sup> PB himself inserted a comma by hand.

(225-1)<sup>488</sup> We read, hear and speak of the spiritual wisdom of the East, but the name is used far too glibly. The different peoples have had different religions, and even within one and the same religion<sup>489</sup> there are different views. There is Islam, Hinduism, Buddhism, Taoism – each with its sects, none in agreement with the others as to what constitutes truth, or even the way to it. Even if India is selected as the teacher (which is an act of judgment implying a capability which is already possessed through a knowledge of truth) the gurus there follow inherited systems and teach traditional doctrines which do not support each other. There is no unique teaching which is Indian alone and cannot be found elsewhere.

(225-2) To rescue this monumental figure from the sands of long neglect and admire its musty glory is not enough. Yet this seems to be the limits of the wish and work of the Hindus themselves, and of most Buddhists, if they are at all interested. But the statue needs cleaning, the accretions need removal, and it must be set up in a natural environment, not in a museum of antiquities. For this last item some work of creative adaptation is required to fit it into today's newer world.

(227-1)<sup>491</sup> The possession of a profound wisdom and the tradition of a mystical practice are not exclusively Indian. To believe that these things never existed in the past and do not exist now outside that country, as I believed in more adolescent years, shows a failure in research and, more likely, a susceptibility to theosophic suggestion.

(227-2) It was fitting that when Confucius met Lao-Tzu<sup>492</sup> he should treat the older man

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<sup>487</sup> Blank page

<sup>488</sup> The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

<sup>489</sup> PB himself deleted a comma after "religion" by hand.

<sup>490</sup> Blank page

<sup>491</sup> The paras on this page are numbered 3 through 6, making them consecutive with the previous page.

<sup>492</sup> "Lao-tse" in the original.

with respect. And this, not because Lao-Tzu<sup>493</sup> was two decades older but also, and more, because he was one to whom "Heaven was made clear." Therefore the recognition and respect were shown by Confucius.

(227-3) The old China, with its charming pergolas and interesting pagodas, is being forced to travel on the road to extinction. The old China honoured a philosopher like Lao-Tzu<sup>494</sup> by naming a beautiful flower after his eyebrows but the new China despises his 'unpractical mysticism.'

(227-4) Does this teaching bear any relation to the kind of world in which modern man has to live? For remember it is at least five thousand years old say Western authorities, but double that period say Eastern ones.

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(229-1)<sup>496</sup> (Greece) I sat on a fragment of rock at Delphi, gazing at the few remaining pillars of the ruined temple. So many centuries had come and gone yet I could not help feeling reverence. There was still a kind of sanctity in this lonely looking place, heavily mingled however with eeriness and ghostliness. Perhaps the extremely clear moonlight suffusing the whole place helped to create the uncanny atmosphere. The occultness of Delphi is best appreciated at such a time. Only then does its almost, but not quite eerie, lonely, half-gloomy grandeur show in all fullness. But the priests who chose and consecrated Delphi to the Oracle, when they had all Greece at their disposal, must have known what they were about. The temple was only a little one physically: its design was of the simplest; yet it was the principal centre of Greek Mysteries

(229-2) The lethargy of old Asia and the apathy of the older Asiatics are not solely a matter of oppressive climate, they are also a matter of mental attitude. The teaching that all is illusion, the belief that we come back again and again for the same old round of events, the emphasis on life's brevity and transiency, also account for them. Most things do not seem worth the battle. The will is weakened when the mind turns wearily away.

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<sup>493</sup> "Lao-tse" in the original.

<sup>494</sup> "Lao-tse" in the original.

<sup>495</sup> Blank page

<sup>496</sup> The paras on this page are numbered 7 through 8, making them consecutive with the previous page.

(231-1)<sup>498</sup> On that small platform which is the truncated top of the Great Pyramid, I once stood to look around at the charming long valley of the Nile, the pure blue sky, the groves of palm-trees, the prolific fields, and then the endless yellow desert. After a while I squatted on the old flat stone, browned by time, and within minutes fell into a reverie. A message came. This is what it said:<sup>499</sup>

(233-1)<sup>502</sup> Is the truth about God discoverable?

(233-2) When a young man Aurobindo learnt from Lele, a Maharashtsa Yogi,<sup>503</sup> to reject thought he was told "look and you will see the thoughts coming in from outside. Fling them back; do not let them enter."<sup>504</sup> He and Lele meditated together. Three days later they parted, never met again. But from then the Divine Silence took over.

(233-3) Atmananda, the sage:<sup>505</sup>

It was a blessed scene; the sage on his simple chair and the pupils standing in front and around in a horseshoe pattern; the respect and homage permeating the air; the yearning for truth upon all the faces; the thick foliage of tall palm trees forming a lofty canopy. But alas! It has vanished with the past and the sage with it - only his teachings and memory are left for the world.

(233-4) The akido exercise: By Alan Watts

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<sup>497</sup> Blank page

<sup>498</sup> The para on this page is numbered 9, making it consecutive with the previous page.

<sup>499</sup> Lorraine Stevens inserted a question mark after "said:" by hand.

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<sup>501</sup> PB himself marked the top of this page as "XXIII" by hand.

<sup>502</sup> The paras on this page are unnumbered.

<sup>503</sup> PB himself inserted a comma by hand.

<sup>504</sup> PB himself inserted quotation marks around "look and you will see the thoughts coming in from outside. Fling them back; do not let them enter." by hand.

<sup>505</sup> PB himself underlined "Atmananda the sage" and added a colon to the end by hand.



The akido exercise of the unbendable arm: extend right arm in front and invite {the}<sup>506</sup> opponent to bend it. If the arm is held rigidly, a strong opponent will bend it. If it is held out easily, with eyes fixed on a distant point, it will be extremely hard to bend. Without straining, one simply assumes that the arm will stay straight because of the flow of Ch'i. During the test breathe out slowly, as if from the belly, and think of the breath as moving through the arm. This is perhaps a form of self-hypnosis which has nothing to do with [sleep.]<sup>507</sup>

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

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(235-1)<sup>509</sup> Was Goethe<sup>510</sup> right, when he wrote, a century and a half ago, in a letter to his friend Herder, after six months [of]<sup>511</sup> carefully observant travel outside Germany; "The more I see of the world, the less [hope have I]<sup>512</sup> that mankind as a whole will ever become wise and happy."

(235-2) Life, with its unfulfilled expectations, its unpleasant surprises, its slow disillusionments, is something we learn to bear because there are pleasanter experiences too or because the craving for existence is still not crushed.

(235-3) When right principles, theories or concepts are taken up by the wrong persons, they become wrong themselves – because misused, falsified perverted.

(235-4) It is a point of view which he can understand although he may not share it.

(235-5) This is a truth which needs a larger emphasis than it has received from most people.

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<sup>506</sup> We have inserted "the" into the text for clarity.

<sup>507</sup> PB himself inserted "sleep" by hand.

<sup>508</sup> Blank page. "48" was written by hand at the top of the page.

<sup>509</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

<sup>510</sup> Referring to Johann Wolfgang von Goethe.

<sup>511</sup> PB himself inserted "of" by hand.

<sup>512</sup> PB himself changed "have I hope" to "hope have I" by hand.

<sup>513</sup> Blank page

(237-1)<sup>514</sup> Differences in function exist throughout Nature – variety is everywhere – but this need not imply difference in status.

(237-2) Why should a man carry needless burdens?

(237-3) He may be cynical about contemporary humanity but it will be an equable and detached cynicism –<sup>515</sup> mild,<sup>516</sup> amused and not violent

(237-4) It rouses some men to anger but other men to approval.

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

(239-1)<sup>518</sup> Hardships offer [tests]<sup>519</sup> but so do easier circumstances, although this is less plainly seen [because they are so different.]<sup>520</sup>

(239-2) His encounter with the world will call for all the application of philosophy's tenets of which he is capable.

(239-3) These are lessons so hard to learn, so profitable when learnt.

(239-4) This is the double role he has to play: a looker-on at what is happening around him and an active participator in these events.

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<sup>514</sup> The paras on this page are numbered 6 through 9, making them consecutive with the previous page.

<sup>515</sup> PB himself changed a comma to a dash by hand.

<sup>516</sup> PB himself inserted a comma by hand.

<sup>517</sup> Blank page

<sup>518</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>519</sup> Timothy Smith (with PB's approval) changed "a test," to "tests" by hand.

<sup>520</sup> Timothy Smith (with PB's approval) inserted "because they are so different" by hand.

(239-5) The fullness of true philosophy does not permit it to neglect ignore and overlook the needs of practical life.

(239-6) His covered motive may be quite the opposite of what it seems.

(239-7) We have to work with the actual but we can do so by the light of the ideal.

(239-8) It is unrelated to the present-day living.

(239-9) The next move is to bring doctrine into agreement with experience.

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(241-1)<sup>522</sup> Experience must be included in the controls put upon ideas. It has a useful place even though it would be wrong to give it the sole place.

(241-2) While he is a tenant of this body, so long as it lasts,<sup>523</sup> while he finds himself in this world, receiving from it and giving to it,<sup>524</sup> a man must pay due attention to care of the body and work in the world. This is his lot. If he becomes a quester, it still remains his lot. But his inner attitude to it will change, will be grounded on a higher level and ruled by a higher ethic.

(241-3) If the years bring their gains they bring also their losses - It is the play of Yin and Yang again.

(241-4) The pains of childbirth come to the mother in spasms which strain heart,<sup>525</sup> womb and lung but which, being at intervals of rest, are rendered more bearable. So the sufferings and troubles of a whole lifetime most often come in cycles and alternations which give rest from them or afford actual pleasure and are also rendered more bearable.

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<sup>522</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>523</sup> PB himself changed a semicolon to a comma by hand.

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

(243-1)<sup>527</sup> Jesus healed the sick, cured the diseased. Why decry the feat (when others do the same) as 'merely' using an occult power, and as a deviation from the highest path of attainment, becoming an obstacle to it? For this is the criticism by Advaitic Vedantins. This criticism is unfair. If it is right to cure a man by physical means – medicine for example – it is right to cure him by mental means. Then drawing on still deeper powers is in the same line of progression. The Advaitins grant that a physician may attain the highest truth. Is a physician like Paracelsus, using both physical and mental remedies, plus his own spiritual power, and therefore capable of helping more people more effectively, to be denied this possibility?

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

(245-1)<sup>529</sup> The unclouded evenness of his mind is precious to him: he tries to keep it undisturbed by frenetic passions.<sup>530</sup>

(245-2) How melancholy to see alas! the shrunken flesh of age.<sup>531</sup>

(245-3) What Buddha meant was that if life does not break your heart, it will at least give you plenty of frustrations.<sup>532</sup>

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(245-4) He who places his mind in Me, enjoys Joy!

(245-5) What Gautama taught, Shakespeare dramatised: “the weariness, the torture, and the fret,” to which human existence adds up.

(245-6) Fame brings its own accompaniment of troubles, demands, criticisms and burdens.

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XXVII

(247-1)<sup>534</sup> When a man comes to the point when all his outer life dissolves in tragedy or calamity, he comes also to the point when this quest is all that is left to him. But he may not perceive this truth. He may miss his chance.

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

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(249-1)<sup>536</sup> He will be all the happier by becoming relaxed, by this release from tensions, this reduction of time’s pressures.

(249-2) The mantra’s value remains whether the lips use it and move,<sup>537</sup> or whether the mind alone engages in it.

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