

Carbons 12 (1980)

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Editor's note: This document primarily contains paras from the Old Category series – twice! The first series includes all but the last Category (XXVIII); the second series excludes Categories v, vi, and xxvii. There is a short interview with an unknown disciple of Sri Chinmoy at the beginning of the file; there is a collection of PB Phrases (aka unfinished sentences) between the first and second series of the Category Paras. At that point in the document there is also a “Letter Withdrawn from Mailing.” It was written by PB himself to Bernard Masson, the ne'er do well brother of Jacques Masson and uncle of PB's strongest (published) critic, Jeffrey Masson. Bernard was a reluctant follower of PB – basically he got dragged along by Jacques (who remained devoted to PB throughout their lives). As a result, there are stories about Bernard chronically complaining about vegetarianism, studying, etc.; apparently this eventually got to PB tempting him to write this letter. So far as I know neither this letter nor a similar one was

ever actually sent to Bernard, as it was strongly against PB's nature to express negativity. The second letter is from Lorraine Stevens, who typed all the material in this file. All the 'fat' red marker notes are by Lorraine; she also added the check and question marks on the front side – paired with her note on the back of the same page. PB himself made a few minor edits on pages 15, 17, 29, 55, and 63. The handwritten notes on pages 149 & 151 were made by me in 1980.

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

11

(1-1)² Postmark Feb 01 1980
P. Brunton
Appt. 22
107 Avenue des Alpes
1814 La Tour-de-Peilz
Switzerland³

(1-2) [Dups 1980]⁴

25

Interviews: Sri Chinmoy's Disciple, W.L.

3

SRI CHINMOY'S DISCIPLE, W.L.⁶

(3-1)⁷ Everyman has a birthright to higher consciousness, to enlightenment by God.

¹ Envelope front with handwritten address

² The paras in this file are all unnumbered unless otherwise specified.

³ Lorraine Stevens inserted "P. Brunton

Appt. 22

107 Avenue des Alpes

1814 La Tour-de-Peilz

Switzerland" by hand.

⁴ PB himself inserted "Dups 1980" by hand.

⁵ Envelope back cover

⁶ "W.L." is not a person we could identify. – TJS '20

⁷ The paras on this page are numbered 1 through 8.

(3-2) Men suffer from the results of their false materialistic way of life, from the results in every part of life, environment, etc. (pollution of air, water, food, etc.)

(3-3) They must see for themselves, by their own observation and experience, not merely through words that a higher truer way is needed.

(3-4) Experience is the teacher and we must learn from it. We must ourselves begin to perceive and realise these facts.

(3-5) Don't blame the world, blame yourself and your thoughts and rectify yourself.

(3-6) I left the world for a mountain but master told me, "You must find God in the world."

(3-7) Now, I find with time and practice, periods of periods without thoughts get longer and longer. Formerly I believed it impossible to be without thoughts, now I experience the so-called impossible peace freedom joy

(3-8) Satish Kumar: "Concentration is there when a professional man does his work not letting his thoughts wander away to other things, or to the financial rewards. To find stillness of mind we must understand the mind."

4⁸

SRI CHINMOY'S DISCIPLE, W.L.

Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself

5

I

[1]⁹

(5-1) The vivid orange and lacquer red Chinese colours now appreciated in modern interior decoration are warm, heartening and stimulating

(5-2) The writer who can bring beauty to incarnate into words serves his century in his own way

(5-3) Can the aesthetic experience point the way to first the philosophic experience and thence to the

⁸ Blank Page

⁹ Lorraine Stevens inserted "PB Class 1 Pg 1" at the top of the page by hand.

(5-4) Sentences which sparkle with light held benighted mankind

(5-5) Even if nobody wants to read his books the author of concentrated well-done or finely inspired work benefits himself internally.

(5-6) Art is not mere embellishment alone: it includes other attributes

(5-7) It is the work of the higher forms of art to lead people by their attraction to beauty in sound or scene to a point closer to their own higher self.

6¹⁰

I

7

I

[2]¹¹

(7-1) Sparse contact, if at all, with beauty in music and other arts dreary surroundings; this does not help uplift a man

(7-2) It is an historic fact that too often a poet or writer attains a higher level in his productions than in his personal character or consciousness

(7-3) A music which enchants the senses, refines the emotions and dissolves some limitations of human existence temporarily must be an inspired one.

(7-4) A kind of fascination, in the sense of the word which associates it with art

(7-5) The older he becomes the less he is interested in books written by authors of low culture for readers of an even lower one. Quality of content, style of presentation become weightier.

(7-6) Creative inspiration needs the outlet of artistic skill.

8¹²

I

9

¹⁰ Handwritten notes at top of page read: "1"

¹¹ Lorraine Stevens inserted "(I)" and "P2" at the top of the page by hand.

¹² Handwritten notes at top of page read: "P.B. class I P2"

(9-1) It is the business of a theatre either to entertain my mind or move my emotions.

(9-2) [Noisy]¹⁴ and vulgar music pleases many

(9-3) He has found a clue to his own self

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

(11-1) As dusk invaded the place, the reddened globe rapidly left the sky.

(11-2) He enters into a voluntary seclusion not out of antipathy to others but out of his own deep need.

(11-3) There are some matters on which it is prudent to defer decisions. This is one of them

(11-4) To preserve his privacy it is essential for a writer to keep away from readers.

(11-5) This is the radiant magical hour of sunset when worship is the instinctive mood

Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation

¹³ Lorraine Stevens inserted "(I)" and "3" at the top of the page by hand.

¹⁴ Lorraine Stevens deleted "Mindless" from before "noisy" by hand.

¹⁵ Handwritten notes at top of page read: "PB. Class P 3"

¹⁶ Lorraine Stevens inserted "II" and "P1" at the top of the page by hand.

¹⁷ Handwritten notes at top of page read: "PB P 1"

(13-1) At this crucial moment the mind must be utterly submissive, the self-will wholly relinquished,

(13-2) Meditation is not a one-sided but a two-sided affair. We begin to practice by being mentally active but after getting well into it, we can continue only by being mentally passive

(13-3) Transcendental Meditation

Transcendental Meditation¹⁹ asserts that the mind naturally “dives down” into itself if left free to do so and not concentrated. So after turning to the initiated mantra even only once, it should be allowed to wander, the student merely observes it and returns to mantra if he wishes

(13-4) A mind cleansed, centred, quietened and emptied is what he must offer; the revelation and benediction are what he is given.

(13-5) Men who are drunk, insane, angry or insensitive cannot practise meditation

(13-6) All that lies on the margin of attention may remain there.

(15-1) By perseverance an astonishing degree of concentration can be reached

(15-2) The patiently-repeated exercise is the right way to approach meditation for those who recognise its importance.

(15-3) Incense not only helps to calm the atmosphere but also to purify the mind

(15-4) Without purification, the practice of meditation may even lead him astray

¹⁸ Lorraine Stevens inserted “(III)” and “P1” at the top of the page by hand.

¹⁹ “T.M.” in the original.

²⁰ Handwritten notes at top of page read: ““P.B. P 1.”

²¹ The original typist inserted “PB (III) P2” on the back of the page by hand.

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

(17-1) If the teacher is to do his higher duty towards the pupil, he must, in the course of time wean the latter – however slowly and gently, or quickly and drastically – away from such dependence on him. This need not diminish the pupil's faith and gratitude for benefit received.

(17-2) Why go back to the hopes of youth – however exciting – if their cost is the deceitful illusions of youth?

(17-3) Between the ordinary man who takes himself as he is, and the philosopher who does exactly the same, there stands the quester. [He is not satisfied with himself, has a strong wish to become a better and more enlightened man. He tries to exercise his will in the struggle for realisation of his idea.]²³ In the first case, outlook is narrow, being limited by attending to the inescapable necessities and demands of day-to-day living. In the other case peace of mind has been established, the thirst for knowledge fulfilled, the discipline of self realised.

(19-1) A man's consciousness of himself includes not only his thoughts and acts but also the understanding of them.

(19-2) Only stupid or insensitive persons will use a right saying such as "Clothes do not

²² Lorraine Stevens inserted "PB (IV) P1" at the top of the page by hand.

²³ PB himself moved "He is not satisfied with himself, has a strong wish to become a better and more enlightened man. He tries to exercise his will in the struggle for realisation of his ideal." From after "realised" by hand.

²⁴ Handwritten notes at top of page read: "P.B. P.1"

²⁵ Lorraine Stevens inserted "PB (IV) 2" at the top of the page by hand.

make the man," to support a wrong action such as wearing trousers with one leg black, the other white. Such bizarre dress may be fashionable among certain members of the younger generation today but it is also expressive of unbalanced, bizarre minds.

(19-3) The aspirant may have to set up question marks against many conventions.

(19-4) Erase negative thoughts and negative memories from the mind as soon as they arise.

(19-5) The ideal ashram or centre should be a sanctuary favouring mental quiet and emotional harmony, goodwill and tranquil study.

(19-6) Why give a practical exercise to those who have no competency for it?

20²⁶

IV

21

IV

[3]²⁷

(21-1) The young have had courage and honesty but in losing faith they have lost discipline and replaced society's old follies with new ones.

(21-2) In asking him to become another being is the Quest asking him for too much?

(21-3)²⁸ He is not easy to classify neatly, to put into a particular school of thought or belief, to derive from a single source

(21-4) Not everyone is ready for the truth when it comes to him.

(21-5) As he becomes more and more concerned with old age, he becomes more and more frightened by it.

(21-6) The ideal may appeal, coming as it does from the Overself, but the ego will put up obstacles, resistances, to its realisation

(21-7) The Quest is not something apart from life

²⁶ Handwritten notes at top of page read: "2.

²⁷ Lorraine Stevens inserted "(IV) PB 3" at the top of the page by hand.

²⁸ The original typist inserted a question mark in the left margin.

22²⁹

IV

23

IV

[4]³⁰

(23-1) He remains outside all the groups and organisations, above the littlenesses of doctrinal clashes

(23-2) Intolerant and violent, critical and rude, they metaphorically shoved their elders aside

(23-3) He enters a world where he must stand alone.

(23-4) He seeks to be self-reliant in the matter of unfolding his higher self, and wants to be free from authority and dictation. He thinks the latter must come from within.

(23-5) If his expectations from the Quest are unrealised,

(23-6) His weaknesses may come in the way of his seeking, yet he still remains an authentic seeker.

(23-7) Oblivion of today's troubles comes with the years, partially at least

(23-8) The Ideal is in these critical days no longer a mere wish: it has become the necessary.

24³¹

IV

25

IV

[5]³²

(25-1) He may keep back the deeper portion of the teaching for those alone who are ready or worthy to receive it

²⁹ Handwritten notes at top of page read: "PB 3

³⁰ Lorraine Stevens inserted "PB 4" at the top of the page by hand.

³¹ Handwritten notes at top of page reads PB 4

³² Lorraine Stevens inserted "PB IV 5" at the top of the page by hand.

(25-2) Dissatisfied with the world, disapproving of its leaders, the young protest or criticise

(25-3) No group can hold such a man

(25-4) He is free from sectarian prejudices and not tied to any group

(25-5) Is the quest quite futile or is it a blessing?

26³³

IV

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

27

V

[1]³⁴

(27-1) Plato's teaching that the three great ideals of truth virtue and beauty are reflected down to and through all levels of existence – however obscure diminished and feeble they become with each descent – is one of the grandest offerings of the Western world –

(27-2) A balance of all tendencies and faculties is needed.

(27-3) It is for those who want the best in understanding not the second – or the third best.

(27-4)³⁵ To pass from religion to philosophy is not to reject religion but rather absorb its best elements and then integrate them into higher ones,

(27-5) Why do a number of persons who are rising above the animal level start wondering why they are here?

28³⁶

V

29

V

³³ Handwritten notes at top of page read: "PB 5"

³⁴ Lorraine Stevens inserted "(V) PB 1" at the top of the page by hand.

³⁵ Lorraine Stevens inserted a (in the left margin of this para by hand.

³⁶ Handwritten notes at top of page read: "PB 1"

(29-1) It is a function of philosophy to show true values and give good counsel.

(29-2) Balance cannot be separated from proportion

(29-3) Those books were meant to open minds to a higher kind of truth and experience

(29-4) They need philosophic mentors and experienced guides, tutors who have the truth.

(29-5) They are unaware of truths and techniques [mortally]³⁸ important to them

30³⁹

V

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

31

VI

[1]⁴⁰

(31-1) The quester who wants to keep his integrity in a corrupt world may not be able to live up to his ideal but at least he need not abandon it. The direction in which he is moving does count.

(31-2) Unruled temper, destructiveness or irritability if these are present then he must practise governing his behaviour, i.e. learn self-control

(31-3) Where the Hindu guru denounced anger as a blemish on character, the Greek patriot praised it as an incitement to courage.

(31-4) Sentimentality may enfeeble a person and misleads his impulses.

(31-5) The Buddhist scriptures name obstacles the aspirant may have to deal with. They are: Frivolity, Changeableness, Unruly Desires, Dissatisfaction, Gratification of the

³⁷ Lorraine Stevens inserted "(V) P2 B" at the top of the page by hand.

³⁸ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself later inserted "mortally" by hand.

³⁹ Handwritten notes at top of page read: "PB 2"

⁴⁰ Lorraine Stevens inserted "(VI) P1" at the top of the page by hand.

Senses and Craving for (the Ego's) Existence

32⁴¹

VI

33

VI

[1B]⁴²

(33-1) The memory of past wrongdoing whether to others or to self may make a person shrink with shame. Such feeling is valuable only if it creates a counter feeling. It should originate a positive attitude; the remembrance or belief or recall of Plato's archetypal idea of The Good. This should be followed by new determinations. Not out of someone else's bidding but out of his own inner being he may lay this duty upon himself

(33-2) The difference between those who behave rudely and those who behave politely is not only a social one: it is also a spiritual one. For it is good will which inspires good manners, where they are genuinely felt, that same "good will unto all men" which Jesus enjoined us to practise. The lack of courtesy has a deeper meaning than most people comprehend.

(33-3) Pleasures which corrupt character are undesirable; but those which uplift character (like the finest Beethoven and Handel) are desirable

34⁴³

VI

35

VI

[3]⁴⁴

(35-1) Philosophy teaches that both aversion from, and attraction to, the world are to be avoided if the fine balance of mind needed to perceive truth is to be attained

(35-2) He is above moods, neither exuberant nor restrained but always equable

⁴¹ Handwritten notes at top of page read: "(VI) PB 2." Lorraine Stevens inserted "check please check original (the ego's)" next to para 31-5 by hand.

⁴² Lorraine Stevens inserted "VI P1 B" at the top of the page by hand.

⁴³ Handwritten notes at top of page read: "VI PB 1"

⁴⁴ Lorraine Stevens inserted "(VI) P3 B" at the top of the page by hand.

(35-3) Etiquette: Insolent manners are a pointer to lowness of caste

(35-4) Life itself admonishes us to practise self-control

(35-5) To put a curb upon an emotion does not mean to put it out.

(35-6) In a civilised society where courteous manners and refined tastes should be the rule.

(35-7) He rejects the vulgar in speech, shrinks from the coarse in manner, deplors the unkind in action.

36⁴⁵
VI

37
VI
[4]⁴⁶

(37-1) The time comes when they see the insufficiency of the life they are leading

(37-2) His compulsive actions are symptomatic of a neurotic patient's inner disorders

38⁴⁷
VI

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

39
VII
[1]⁴⁸

(39-1)⁴⁹ The scientist who seeks to learn the origin history nature and laws of the physical universe and the psychologist who probes into the working of the human mind – both must at some point of their investigation tackle mystery of the Deity. Further “Who Am I?” must work side by side with “What Is the World?” Finally it will be found behind both at some point on the way they need to impose a self-discipline

⁴⁵ Handwritten notes at top of page read: “PB 3

⁴⁶ Lorraine Stevens inserted “VI PB 4B” at the top of the page by hand.

⁴⁷ Handwritten notes at top of page read: “PB 4

⁴⁸ Lorraine Stevens inserted “(VII) P1 B” at the top of the page by hand.

⁴⁹ Lorraine Stevens inserted a (in the left margin and on the back added the note: “Please re-check.” She also linked this para to para 43-4 (see note there)

and an ethical code.

(39-2) This is a question which had better be left alone since we cannot produce enough evidence to confirm it for it and its sceptics cannot produce enough against it.

(39-3) There is a mania for classifying thinkers, writers, teachers, artists; for putting them in a definite pre-existent category.

40⁵⁰
VII

41⁵¹
VII
[2]⁵²

(41-1) If the end is to sublimate thinking altogether, why go on collecting more and more thoughts from teachers and traditions – all outside one's self?

(41-2) Much of this tall glib talk is spurious and valueless. It is not backed up by any real facts.

(41-3) The ordinary man makes a hasty judgment of the matter, or follows his personal wishes but truth requires a deep considered examination.

(41-4) Enigma enough to make him pass a hand over his perplexed brow.

(41-5) Proper use of intellect may help safeguard thinking against fallacies and missteps and deviations

42⁵³
VII

43
VII
[3]⁵⁴

⁵⁰ Handwritten notes at top of page read: "PB 1" and "Please check" (referring to para 39-1) by hand.

⁵¹ Handwritten notes at top of page read: "PB 2"

⁵² Lorraine Stevens inserted "(VII) P2B" at the top of the page by hand.

⁵³ Handwritten notes at top of page read: "PB 2"

⁵⁴ Lorraine Stevens inserted "(VII) P3 B" at the top of the page by hand.

(43-1) The mind should be explored in depth if it is to be understood

(43-2) They mistake cunning for sagacity

(43-3) Its assertions are debatable and its evidence is arguable.

(43-4)⁵⁵ Such master-writings need much study for they will help to clarify his feelings and shape his thoughts.

44⁵⁶

VII

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

45

VIII

[1]⁵⁷

(45-1)⁵⁸ "With my body, I thee worship." Is this part of the marriage ceremony? If not it should be a new one used by those who regard frequent sexual coitus to be the most important and the most satisfying benefit of marriage. This would show them up as the half-animals they are.

(45-2) When a man is enslaved by passion truth is shut from his view.

(45-3) Your body is part of your identity not the whole of it. Why limit your identity?

(45-4) Where passion rules, truth trembles!

(45-5) The position of the body contributes to the state of the mind

⁵⁵ Lorraine Stevens inserted a (in the left margin, and commented on the back "(one answer to Page 1 para 1 (now para 39-1)"

⁵⁶ Handwritten notes at top of page read: "PB 3" and "(one answer to Page 1 para 1" (now 39-1).

⁵⁷ Lorraine Stevens inserted "(VIII) P1 B" at the top of the page by hand.

⁵⁸ Lorraine Stevens inserted a (in the left margin; on the back these comments appear:

3 l t: "it"? not there? (in other words: in the third line from the top, shouldn't it read "If not there should be" rather than "If not it should be"

(end of quote? after marriage?

We think she is asking: why not end this para after "benefit of marriage," but we're not sure. —
TJS '20

(45-6) When passions get the better of reason or will a man easily retrogresses to the animal from which he came

(45-7) The blind primitive mating forces merely mingle ego with ego,

46⁵⁹
VIII

47
VIII
[2]⁶⁰

(47-1) Trapped as they are in the limitations of this body, they seek compensation in freedom of the mind. But too many among the young have sought it wrongly - through the use of drugs, the abuse of alcohol the forgetfulness in sex.

(47-2) Those lovers of asceticism who shiver at the sight of beauty shrink from the thought of refinement and brush off all suggestions of cleanliness as time wasting, thereby proclaim the opposites by implication. That is to say, they proclaim dirt squalor and ugliness as being spiritual.

(47-3) He may be consecrated to celibacy not only for higher reasons but also for practical ones.

48⁶¹
VIII

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

49
IX
[1]⁶²

(49-1) Did Hitler, as some assert, sit in communion with spirit-forces before he gave those electrifying speeches in the stadium at Nuremburg? And was the building erected for this purpose a copy of the Temple of the Sphinx? What is the evidence for these assertions? That Hitler was a medium and that he did sit for periods in this kind of trance is known.

⁵⁹ Handwritten notes at top of page read: "(VIII) P 1 B" and "3 1 t: "it"? not "there?" (end of quote? after marriage?"

⁶⁰ Lorraine Stevens inserted "(VIII) P2B" at the top of the page by hand.

⁶¹ Handwritten notes at top of page read: "PB 2

⁶² Lorraine Stevens inserted "(IX) 1" at the top of the page by hand.

(49-2) In any universal arrangement or personal situation, there is either gross disorder, with its consequent turmoil trouble and suffering or there is real order, with its harmonious cooperation with the divine will working outward from the divine centre – be it man’s heart or the sun’s rays

(49-3) Any man may suffer from a large lapse of judgment once in a lifetime at least.

50⁶³
IX

51
IX
[2]⁶⁴

(51-1) Men whose temperament is naturally given to violence in speech or deed, or those who always stir up agitation, extremism, irreconciliation and intransigence, must be firmly and unflinchingly ruled. Weakness would be folly.

(51-2)⁶⁵ There is too much folly and weakness, blindness and wickedness present in mankind to permit smugness about its near-future history.

(51-3) Where wars have put to waste whole lands and peoples until fatigue suffering and futility had turned increasing numbers in their despair either to atheism or to mysticism

(51-4) Too often politics have become fraudulent dishonest and a great waste of ability time and brains.

52⁶⁶
IX

53
IX
[3]⁶⁷

⁶³ Handwritten notes at top of page read: “PB 1

⁶⁴ Lorraine Stevens inserted “(IX) P2 B” at the top of the page by hand.

⁶⁵ Lorraine Stevens inserted a (in the left margin; on the back she has the comment: “(sounds peculiar,” probably referring to the phrase “near-future history”

⁶⁶ Handwritten notes at top of page read: “(IX) P 2 B” and “(sounds peculiar.”

⁶⁷ Lorraine Stevens inserted “(IX) and P3 B” at the top of the page by hand.

(53-1) Movements or men spreading hate or promoting violence to achieve a religious, political or social aim fall into an ancient error – that the release of evil passions can increase, and not hurt the general welfare.

(53-2) We have been living in periods of crisis and even apocalypse

(53-3) Those bleak moods of desolate feeling may come at times but he knows they will pass.

(53-4) Tolerance is needed if we are to live at all with a minimum of harmony in society. To the philosopher it comes easily as a natural result of his development. But it need not be practised at the expense of the equally necessary attributes of prudence and wisdom. There is a point where it must stop, a point where it leads to greater evil than good.

54⁶⁸

IX

55

IX

[4]⁶⁹

(55-1) No leader will appear to set the whole world in order for no man has any other answer that will be more effective than the Golden Rule, which mankind has known since pre-Jesus' days but failed to apply. If such a man is to be more successful he will have to demonstrate more Power

(55-2) There are times when malign forces seem to gather round a man's outer life

56⁷⁰

IX

57

IX

[5]⁷¹

(57-1) If he must hate something, let him hate hatred itself

⁶⁸ Handwritten notes at top of page read: "PB 3"

⁶⁹ Lorraine Stevens inserted "IX P4 B" at the top of the page by hand.

⁷⁰ Handwritten notes at top of page read: "PB 4"

⁷¹ Lorraine Stevens inserted "(IX) P5 B" at the top of the page by hand.

(57-2) We lived through years when so much unrest and protest filled the atmosphere, so much violence sought to compel swift fulfilment of personal or political demands, that frayed nerves were all-too-common.

(57-3) A human being can be infested astrally with psychic vermin as he can be with physical vermin.

58⁷²
IX

Old x: Mentalism ... NEW XXI: Mentalism

59
X
[1]⁷³

(59-1) The events which happen in time, the objects which occupy space are in mind

(59-2) To understand exactly what is meant by mentalism needs time

(59-3)⁷⁴ Mind can only touch and connect with a like material, i.e. a mental material not with an unlike one

(59-4) The body's sensations are in the end thoughts!

(59-5) Belief in materiality is natural because men need form and images, something tangible whereas only developed minds can receive into consciousness abstract Ideas, like mentalist's truth and reality. Hence, materiality, that is Maya, deception, illusion is easily accepted.

(59-6) A subtle intelligence no less than a keen one is needed to grasp and to understand Mentalism

(59-7) The central truth of mentalism is both easy and hard to understand

60⁷⁵
X

⁷² Handwritten notes at top of page read: "PB 5

⁷³ Lorraine Stevens inserted "X P1 B" at the top of the page by hand.

⁷⁴ It appears that PB himself added a big "?" in the left margin in ink (Lorraine Stevens uses a thick red felt-tip pen)

⁷⁵ Handwritten note at top of page reads: PB 1

61
X
[2]⁷⁶

(61-1) The mentality which can carry its thought deep enough, and sustain the single line long enough, will in the end have to give intellectual assent to this grand concept

62⁷⁷
X

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

63
XI
[1]⁷⁸

(63-1) He must learn to face the startling fact that the human ego carries itself even [into]⁷⁹ his loftiest aspirations for the Divine. Even there, in that rarefied atmosphere, it is seeking for itself, for what it wants, but always its own preservation

(63-2) This is merely to enlarge the area [of]⁸⁰ the ego's operations not, - to use Aurobindo's word - divinise it.

(63-3) Are we Westerners too preoccupied with the personal life to notice that its continued changeability of form and shifts of mood within make its immortality an illusory thing, a wishful thought, a vain and futile hope? This must be so. But philosophy knows that the matter does not end so negatively.

(63-4) Ramana Maharshi's frequent reference to the "I-I" simply means the Unchanging Self (as contrasted with the ever-changing ego).

(63-5) The Overself is there but the ego intercepts its communication

64⁸¹
XI

65

⁷⁶ Lorraine Stevens inserted "X P2 B" at the top of the page by hand.

⁷⁷ Handwritten note at top of page reads: "PB 2"

⁷⁸ Lorraine Stevens inserted "XI P1 B" at the top of the page by hand.

⁷⁹ PB himself changed "onto" to "into" by hand.

⁸⁰ PB himself inserted "of" by hand.

⁸¹ Handwritten notes at top of page read: "PB 1"

(65-1) They appeal to a Higher Power but get back only the feeble echo of their own voices.

(65-2) We are told to control, restrain or even banish the ego. But who or what in us is to do the work of controlling, etc.? And is the ego to banish itself?

(65-3) When his conduct is indefensible, the ego will prompt him to defend it.

(65-4) The ego may remain, suspended in solution as it were, but only if it is henceforth an outlet for the Overself in the world's life.

(65-5) Can he read aright signals coming from within himself?

(65-6) How is a man to break out of his ego?

(65-7) The neurotic has contracted both attention and interest into his little self.

(65-8) When ego is absent, the precondition for Overself to be present exists.

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

(67-1) The Overself's summons is immediate, so the response must be immediate too. A king ignored will not wait around.

(67-2) Immediately after the glimpse, no word should be spoken or it may be lost the more quickly.

(67-3) His eye was unblinking as a lizard's though perhaps not as cold.

⁸² Lorraine Stevens inserted "XI P2 B" at the top of the page by hand.

⁸³ Handwritten notes at top of page read: "PB 2"

⁸⁴ Lorraine Stevens inserted "(XII) P1 B" at the top of the page by hand.

(67-4) For a fraction of the hour time suddenly and uniquely steps aside. Isis is unveiled and the real beauty of Being exhibits itself: All is suspended in this glimpse, all is stillness and grace

(67-5) What has the glimpse disclosed to him?

(67-6) That glorious glimpse, where the All becomes bathed in the light of meaning at once, when the reality behind comes through leaves him enriched. It is as if a web of illusion spun around the mind falls away.

68⁸⁵
XII

69
XII
[2]⁸⁶

(69-1) It is a feeling of unearthly and unlimited peace.

(69-2) Those beautiful moments when one comes to a glimpse of Truth

(69-3) The glimpse elevates his feelings, and lifts the pressures on his mind.

(69-4) A time comes when we see at last that all the mind has gathered from its schooling is information, when what it needs, and hungers for even more deeply, is revelation. The faintest clue or hint from a higher source would be enough, how much more the fullness of a glimpse!

(69-5) If the glimpse comes unexpectedly in most cases it comes unaccountedly in other ones

(69-6) It is literally a going out of his little self into the liberating enlightening Overself

(69-7) The glimpse flickers and the light it gives is soon extinguished, but its memory remains.

70⁸⁷
XII

⁸⁵ Handwritten notes at top of page read: "PB 1

⁸⁶ Lorraine Stevens inserted "(XII) P2 B" at the top of the page by hand.

⁸⁷ Handwritten notes at top of page read: "PB 2

(71-1) A continuous insight, present all the time, is the goal, not a passing glimpse.

(71-2) Such experiences can be sustained only in small homeopathic doses.

(71-3) It is to be found in the greatest interior stillness

(71-4) These moods descend without invitation and depart without permission.

(71-5) These moments remain so vividly in the mind that they have a contribution to make to his growth

(71-6) The notion that the glimpse is the goal is a wrong one, usually corrected by time

(71-7) The glimpse comes into the mind as unforeseen as its departure is unwanted,

(71-8) Can these precious but brief experiences be repossessed?

(73-1) Alas! We get the glimpse for so short a time.

(73-2) It is an experience which happens [deep]⁹¹ inside the heart

⁸⁸ Lorraine Stevens inserted "(XII) P3 B" at the top of the page by hand.

⁸⁹ Handwritten notes at top of page read: "PB 3"

⁹⁰ Lorraine Stevens inserted "XII P4 B" at the top of the page by hand.

⁹¹ Lorraine Stevens deleted "a" from before "deep" by hand.

⁹² Handwritten notes at top of page read: "PB 4"

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

75
XIII
[1]⁹³

(75-1) We live in a cosmos wherein infinite being is forever expressing its own inexpressible self. But as the limitations of it is done in time space motion and form we are in a never-ending never-successful process

(75-2) He sees that life is encircled by a great Being, that the Mind behind the universe although so still and uncommunicative and, apparently, unconcerned — is in reality sending its messages in varied ways all the time

(75-3) Yang is the creative agent in the cosmos; Yin is the destructive one

(75-4) The symmetry of all things, the ordered relationship between them, hint of a divine pattern, such as Pythagoras proclaimed

(75-5) The double view is: the practical and the abstract or transcendent.

(75-6) The pattern of life is a mingling of dissimilars, Yin and Yang

76⁹⁴
XIII

77
XIII
[2]⁹⁵

(77-1) This is the double force at play in the universe, in life, in us. This is what the Chinese sages of old called Yin and Yang. Both are present, side by side

(77-2) This enormous earthen ball on which we find ourselves is a mystery when we think of our relation to it

78⁹⁶

⁹³ Lorraine Stevens inserted "XIII P1 B" at the top of the page by hand.

⁹⁴ Handwritten note at top of page reads: PB 1.

⁹⁵ Lorraine Stevens inserted "XIII P2 B" at the top of the page by hand.

⁹⁶ Handwritten notes at top of page read: "PB 2.

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

79
XIV
[1]⁹⁷

(79-1) When rendering [an]⁹⁸ account of good or bad fortune people usually forget to include the ethical values which was acquired from each experience. But when a man has attained some understanding of such matters he will involuntarily bring the truth of personal responsibility into this light, not merely as an intellectual dogma but as a heartfelt conviction.

(79-2) Things act according to their nature. The World-Idea records these actions in a secret way and reflects back their appropriate results. And as with things so with persons. Each of us sings a note out into the universe, and the universe answers us in the same key.

(79-3) Karma is the come-back of a boomerang, the echo of what one has done, the ripple set in motion and reaching shore.

(79-4) All things contribute to the making of man - the history of his past and the climate of his land, the people among whom he is born, and his own particular tendencies. Ultimately the most important is the karma

80⁹⁹
XIV

81
XIV
[2]¹⁰⁰

(81-1) Turn by turn a man gains new and different experiences as he moves into new and different bodies.

(81-2) It is not the term reincarnation which is the more desirable so much as "metamorphosis"

⁹⁷ Lorraine Stevens inserted "XIV P1 B" at the top of the page by hand.

⁹⁸ Lorraine Stevens inserted "an" by hand.

⁹⁹ Handwritten note at top of page reads: PB 1.

¹⁰⁰ Lorraine Stevens inserted "XIV P2 B" at the top of the page by hand.

(81-3) The present is only one out of our many existences for behind it trails a reincarnatory past

82¹⁰¹
XIV

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

83
XV
[1]¹⁰²

(83-1) In a Chinese Zen 9th century text by Hsi-yun, we find the scathing words addressed to the many sectarian babblers "Speak not of the Absolute with a mind like an ape."

(83-2) To live in the immediate present, the eternal Now, unhampered by the past and unpressed by the future - This is Freedom.

(83-3) The Now which is existence in time is not the same as the Now which is essence in timelessness.

(83-4) Put the past where it belongs - in the past!

(83-5) Too many dreams are broken fragments or random mixed-up pieces or chaotic unhelpful stories

84¹⁰³
XV

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

85
XVI
[1]¹⁰⁴

¹⁰¹ Handwritten note at top of page reads: PB. 2

¹⁰² Lorraine Stevens inserted "XV P1 B" at the top of the page by hand.

¹⁰³ Handwritten note at top of page reads: PB 1.

¹⁰⁴ Lorraine Stevens inserted "1" at the top of the page by hand.

(85-1) It is understandable why the medieval Talmudic scholars of Southern France and their outstanding leaders prohibited anyone under the age of thirty from reading philosophy and metaphysics: they perceived the dangers to the young _____¹⁰⁵ fortified minds of falling into heresy, or worse, into atheism. As for the actual practice of mystical exercises, other European rabbis limited it to those who were over forty because of the mental perils, particularly madness involved in it. The Godhead "The Most Hidden of the Hidden," in the Hebrew phrase is utterly beyond human reach

86¹⁰⁶
XVI

87
XVI
[2]¹⁰⁷

(87-1) Only when society reaches a higher level, when civilisation evolves to a finer state than exists at present, can we expect that the proper respect and appreciation to be given to those higher truths literally shining with light for which a comparative few give themselves.

(87-2) It is a wisdom-knowledge which is no mere [intellectual]¹⁰⁸ abstraction but a truly living deeply-felt and mystically-experienced evolution, discovery or event – call it as you wish.

(87-3) The Void is empty of matter, yes, of all material universes but it is not lacking in Reality. It is in fact the mysterious support of all material universes.

(87-4) If the Real is unique, if it has no duplicate, nothing inferior to it can make it an object of experience. The ego, the self which sets out to do so, cannot come closer than getting its own personal reactions, however rarefied these may be and however uncommon these mystic experiences are in history.

88¹⁰⁹
XVI

89

¹⁰⁵ 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.

¹⁰⁶ Handwritten note at top of page reads: PB 1.

¹⁰⁷ Lorraine Stevens inserted "2" at the top of the page by hand.

¹⁰⁸ "intellectual" was typed above the line and inserted with a caret.

¹⁰⁹ Handwritten notes at top of page read: "PB 2

(89-1) Those who aspire after this enlightenment, with its accompaniment of great calm, do well

(89-2) One cannot experience the outside world in exactly the same way as he is experiencing the inside self. In both ways, he is experiencing God, but there is a difference. At the deepest point of meditation one reaches the stillness, there is no world-experience any more. Beyond it one cannot go: even the "he" is lost.

(89-3) No human creature dare claim to be free: such an attribute – if a descriptive term dare be used at all – can only be assigned to infinite and transcendent incomprehensible Mind.

(89-4) There is an abyss which no human can cross, a mystery which remains utterly impenetrably old to him. This is the transcendent Godhead

(89-5) A Buddhist text says: "A thought cannot see itself."¹¹¹

(91-1) Life is halted, time is stopped, mind stilled, imagination caught and held.

(91-2) Let no one confuse this grand concept of the Absolute, the Unbounded, the Timeless, with the lesser concept of a God made in a semi-human image

¹¹⁰ Lorraine Stevens inserted "3" at the top of the page by hand.

¹¹¹ Attributed to the Satipatthana Sutra (but possibly from the Śikṣāsamuccaya of Shanti Deva); the full sentence is: "As the blade of a sword cannot cut itself, so a thought cannot see itself."
TJS '20

¹¹² Handwritten note at top of page reads: "PB 3."

¹¹³ Lorraine Stevens inserted "4" at the top of the page by hand.

¹¹⁴ Handwritten note at top of page reads: "PB 4"

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

93
XVII
[1]¹¹⁵

(93-1) The consequence of this self-training on the Short Path is that in all questions, problems, situations and practices his first thought will be to take the matter to the Overself, identifying with Overself and later, when he returns to the second thought, the matter will be looked on under this diviner light

(93-2) Short Path looks to the earthly-animal man, the Long to so-called sinful man, it pursues and tries to deal with negative characteristics. Short Path turns him towards a repeated confrontation with Overself; it deals with positive attributes and tries to identify with Overself

(93-3) The Long Path man obstinately expects too much from himself until, late in the day, reality compels him to cease to do so

(93-4) What Chuang Tzu called "Heavenly Identity" seems fuller than mere "Identity Exercise" and certainly more beautiful.

94¹¹⁶
XVII

95
XVII
[2]¹¹⁷

(95-1) An utterly honest appraisal of what enlightenment and liberation really are both in experience and idea is still needed.

(95-2) With entry on the Long Path the smug self-satisfaction of the unseeking man becomes disturbed. For the seeker has to engage in a constant battle with his own nature, his own self

(95-3) The feeling of urgency in his spiritual yearnings has gone, the feeling of acceptance has replaced it.

¹¹⁵ Lorraine Stevens inserted "XVII 1" at the top of the page by hand.

¹¹⁶ Handwritten note at top of page reads: PB 1.

¹¹⁷ Lorraine Stevens inserted "2" at the top of the page by hand.

(95-4) He will be more spiritual in an authentic sense than some others who, deliberately and consciously, try off and long to be other worldly

(95-5) In Homer's phrase, "Within irradiate with prophetic light."¹¹⁸

(95-6) He feels that a newer and other self is coming to birth

96¹¹⁹
XVII

97
XVII
[3]¹²⁰

(97-1) When he reaches the stage of the Long Path where there is only stress upon his shortcomings, where negative traits are the only ones seen, there is needed a less ego-centred attitude. Too much obscures the higher goal he seeks

98¹²¹
XVII

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

99
XVIII
[1]¹²²

(99-1)¹²³ Homer's phrase, "Within irradiate with prophetic light."

(99-2) Socrates got his wisdom from within himself. He had no master.

(99-3) Replying to objection that my books, being teachings, I am thereby a guru whatever denials I make: Answer: Books are general, written for an anonymous mass-group whereas a guru operates with individual students, with named separate persons. An author's relationship with his reader is quite impersonal; the latter is quite unknown

¹¹⁸ This para is a duplicate of para 99-1.

¹¹⁹ Handwritten note at top of page reads: PB 2.

¹²⁰ Lorraine Stevens inserted "3" at the top of the page by hand.

¹²¹ Handwritten note at top of page reads: PB 3

¹²² Lorraine Stevens inserted "XVIII 1" at the top of the page by hand.

¹²³ This para is a duplicate of para 95-5.

to the author, the former is never seen by the reader. But a guru meets, converses with, trains guides blesses each disciple personally.

(99-4) It is wiser to keep attention upon the teaching and not upon the teacher's personality

(99-5) There are gurus who literally enjoy the atmosphere of devotion, exaggeration and exploitation which surrounds them; disciples who enjoy helping to make and sustain this atmosphere

100¹²⁴
XVIII

101
XVIII

(101-1) He is continually 'aware' of the Overself but not in any sensational high-sounding dramatic way; nor is the awareness itself exactly as full in activity as it is in meditation's repose.

(101-2) These so-called saviours are men too but with this difference that they are awakened enlightened calmed and empowered

(101-3) Unless one has this feeling of faith born into one, it is hard to acquire

(101-4) The inner life of the awakened man holds many paradoxes.

102¹²⁵
XVIII

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

103
XIX
[1]¹²⁶

(103-1) Too often western religion amounts {to} coddling the egos of the believers and worshippers, both in its existence in this world and in the next one. This merely creates illusions that will later have to be struggled against for release

¹²⁴ Handwritten note at top of page reads: PB 1.

¹²⁵ Handwritten note at top of page reads: PB 2.

¹²⁶ Lorraine Stevens inserted "P1 B" at the top of the page by hand.

(103-2) "Joseph Smith inquired of the Lord and was given the answer that any man who forbids the use of meat is not ordained of the Lord." This happened when he, the founder of Mormon religion, was asked by a follower to adopt vegetarianism. So is human opinion delivered as God's command and human activity mistaken for divine working.

(103-3) These texts are too terse: they need expansion into adequate statements.

(103-4) It would be a mistake in philosophy or mysticism to glorify men instead of truths, but not in religion.

(103-5) The pomp of religions ceremonial is used to impress minds and to confirm beliefs

104¹²⁷

XIX

105

XIX

[1]¹²⁸

(105-1) Is God absent from his universe and hence from man?

(105-2) What the revelators and seers of religions have told us may be of unequal value, perhaps, but it is still of some value

106¹²⁹

XIX

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

107

XX

[1]¹³⁰

(107-1) The drug experience, however exalted it is, never really gets beyond being an astral plane copy, a pseudo-contact with a pseudo-god. It is illegitimate for modern man to break Nature's safety barrier in this way. He may pay a penalty with health, sanity or self-deception.

¹²⁷ Handwritten note at top of page reads: PB 1.

¹²⁸ Lorraine Stevens inserted "XIX P1 B" at the top of the page by hand.

¹²⁹ Handwritten note at top of page reads: PB. 2

¹³⁰ Lorraine Stevens inserted "XX P1 B" at the top of the page by hand.

(107-2) They have found, not truth, but the illusion that they have found it

(107-3) Those disappointing experiences heal with time. They become scar tissue. They have some value

(107-4) To put the truth in puzzling sentences or meaningless phrases seems a wasted time and becomes irritating to many people

(107-5) They read into it what exists only in their imagination what is on the outside, not inside

(107-6) It is like hearing an echo from a long way off

(107-7) In the magnifying-lens of their imaginative minds, trivial incidents become important events

108¹³¹
XX

109
XX
[2]¹³²

(109-1) The unscientific and the unlettered fall easy victim to these cults.

110¹³³
XX

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

111
XXI
[1]¹³⁴

(111-1) I sought to make this Quest more attractive to those who know little about it

112¹³⁵

¹³¹ Handwritten note at top of page reads: PB 1.

¹³² Lorraine Stevens inserted "XX P2" at the top of the page by hand.

¹³³ Handwritten note at top of page reads: PB 2

¹³⁴ Lorraine Stevens inserted "P1 B" at the top of the page by hand.

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

113
XXII
[1]¹³⁶

(113-1) Is prayer best uttered alone or in a congregation?

(113-2) Man cannot find true transcendental salvation without contributing their own personal share by working for it: without that it is illusory. Without that any grace is neither to be bought or its dispensers bribed

(113-3) When the ship on which the Muhammadan¹³⁷ mystic, Ibrahim ibn Adham, was travelling was endangered by a storm, his companions begged him to pray for help. He retorted: "This is not the time to pray, it is the moment to surrender."

(113-4) I wish now that my works had been properly documented and footnoted.

(113-5) Here we walk on holy ground, reverently adoring the Supreme

114¹³⁸
XXII

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

115
XXIII
[1]¹³⁹

(115-1) The coming of Alexander brought much change to that part of India which he conquered. What would have been the result of an admixture of Greek thought with Hindu mysticism, if Alexander had pushed his advance beyond the river. _____¹⁴⁰

¹³⁵ Handwritten note at top of page reads: PB 1.

¹³⁶ Lorraine Stevens inserted "P1 B" at the top of the page by hand.

¹³⁷ "Muhamedan" in the original.

¹³⁸ Handwritten note at top of page reads PB. 1.

¹³⁹ Lorraine Stevens inserted "P1 B" at the top of the page by hand.

¹⁴⁰ 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.

until the end of his invasion had been realised and his policy of inter-racial marriage had been fully implemented and his plan to resettle Asiatics in Europe and vice versa?

116¹⁴¹
XXIII

117
XXIII
[2]¹⁴²

(117-1) He was dressed in the flowing robes of the East, his face wore the expression of wisdom, his manner betrayed the habit of serenity.

(117-2) The Orient alas! has changed enough and is still fast changing its inward character and outward conditions. Tokyo, when I first saw Japan, was already well on the way to becoming a Chicago but Kyoto was still a largely unspoiled artistic intellectual cultural centre and no more than thirty-five years later it has kept much of its charm still but is fast adding enough industry to make one wonder what will survive by the end of the next 35 years.

(117-3) He must be prepared to find, that others, because of their limitations, not necessarily or at all because they are evil, may seriously misunderstand him, misread his actions and misinterpret his words.

118¹⁴³
XXIII

119
XXIII
[3]¹⁴⁴

(119-1) The brevity of life is cruel; the insecurity of health is tragic. Can we wonder why Buddha sought - and found - Nirvana?

(119-2) China traded with the Roman Empire, which eagerly bought its silken figured garments. But it was mostly through the intermediary merchants travelling in caravans or sailing the seas.

¹⁴¹ Handwritten note at top of page reads: PB. 1.

¹⁴² Lorraine Stevens inserted "P2 B" at the top of the page by hand.

¹⁴³ Handwritten note at top of page reads: PB. 2

¹⁴⁴ Lorraine Stevens inserted "P3 B" at the top of the page by hand.

Old xxiv: General ... NEW XII: Reflections

(121-1) And so began a line of research which in the months and years to come finished up as a two-volume affair, "The Hidden Teaching Beyond Yoga" and "The Wisdom of the Overself" were the eventual and first results of that day's reflection. Now, thirty-five years later, something more is needed to add, _____¹⁴⁷ delete to correct and to sum up.

(121-2) They run after the latest swami or enthuse about the newest book

(121-3) Snobbery supports, flatters and surrounds a monarchy

(121-4) The word 'vagabond' which merely means a wanderer at heart, has become permeated with sinister meaning

(121-5) A spacious mind, culturally wide and morally strong, will help to make life worthwhile.

(121-6) This point has not usually been brought out sufficiently in writings on the subject.

(123-1) We must remember that the situations, circumstances and experiences which await man are infinitely variable.

¹⁴⁵ Handwritten note at top of page reads: PB. 3

¹⁴⁶ Lorraine Stevens inserted "P1 B" at the top of the page by hand.

¹⁴⁷ 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.

¹⁴⁸ Handwritten note at top of page reads: PB. 1.

¹⁴⁹ Lorraine Stevens inserted "P2 B" at the top of the page by hand.

(123-2) Was man originally created to be a desk-bound creature?

(123-3) Their graceless personal and family lives revolve within continuous littleness

(123-4) He may be modest and unassuming or he may be a strong authoritarian personality.

(123-5) The simple utterance is charged with profundity.

(123-6) He merely adds his own confusion to the other man's

(123-7) Whatever his critics and detractors may say, they misunderstand him.

124¹⁵⁰
XXIV

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

125
XXV
[1]¹⁵¹

(125-1) The inner life will serve him whether he is consuming his time in social preening, posturing and climbing, he will find that in the end his real welfare in the world, his lasting good will not suffer. Only the unimportant surface may do so, and even there he may be saved from making mistakes or entering wrong courses.

(125-2) There are situations which test character and reactions to events which expose it.

(125-3) We may take defeat in a spirit of bitter resentment or in a spirit of melancholy pessimism. Both these attitudes are wholly unprofitable. There is a third and better way. It is to make defeat serve as the starting point of a different advance forward. This can be done by first, a frank ungrudging and searching self-examination to discover faults and confess wrongs; second, by deeds which pioneer a new outlook.

(125-4) They grope, drift or flounder through life.

126¹⁵²

¹⁵⁰ Handwritten note at top of page reads: PB. 2.

¹⁵¹ Lorraine Stevens inserted "P1 B" at the top of the page by hand.

¹⁵² Handwritten note at top of page reads: PB. 1.

XXV

127
XXV
[2]¹⁵³

(127-1) Time presses us into never-ending activities

(127-2) Life exacts concessions and compromises from all of us.

128¹⁵⁴
XXV

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

129
XXVI
[1]¹⁵⁵

(129-1) The negative person too frequently expressing criticism, disapproval or anger, makes his own bad health conditions

(129-2) From time to time, everyone gets a dismal hint of the troubles of old age – if at an earlier age, one does not give good health the high status it demands.

130¹⁵⁶
XXVI

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

131¹⁵⁷
XXVII
[1]¹⁵⁸

(131-1) Suffering assaults our shallowness and disturbs our ethical apathy.

¹⁵³ Lorraine Stevens inserted "P2 B" at the top of the page by hand.

¹⁵⁴ Handwritten note at top of page reads: PB. 2.

¹⁵⁵ Lorraine Stevens inserted "P1 B" at the top of the page by hand.

¹⁵⁶ Handwritten note at top of page reads: PB. 1.

¹⁵⁷ Handwritten note at top of page reads: PB. 1

¹⁵⁸ Lorraine Stevens inserted "P1 B" at the top of the page by hand.

(131-2) He learns to be unmoved by detractors, unchanged by adulators

(131-3) Where is the smiling face beaming goodwill to all men?

(131-4) Whoever comes close to this uncovered goodness within his heart – can he have any other feeling towards others than that of goodwill?

(131-5) Like all worthwhile things this serenity brings a price with it.

(131-6) Must he wear the fixed automatic smile of a Hollywood celebrity to show that he has found happiness?

(131-7) A great mind is not distressed by a little matter.

132¹⁵⁹

XXVII

133

PB Phrases

[8]¹⁶⁰

PB Phrases

(133-1) Shamanistic trances

(133-2) The self-condemnation of the Long Path

(133-3) Badly spoken English sounds so ugly

(133-4) Fermenting ideas in their minds

(133-5) These fleeting perceptions of Reality

(133-6) In that peace-fragrant air of the wood

(133-7) Crude youngsters and psychotic adults

(133-8) Lessens¹⁶¹ his pride and reduces his egoism

¹⁵⁹ Blank Page

¹⁶⁰ Lorraine Stevens inserted "8" at the top of the page by hand.

¹⁶¹ "Lessons" in the original.

(133-9) A glimpse is a blessing

(133-10) Wizedened with age

(133-11) Human virtues and human defects

(133-12) The soaring raptures of mysticism

(133-13) Primitive peasant mentality

(133-14) Subtly carries a meaning which is much more than it openly states

134¹⁶²
PB Phrases

135
PB Phrases
[1]¹⁶³

(135-1) The long patience which this quest requires

(135-2) Popular art and plebeian values

(135-3) The instant dismissal of negative thoughts is essential

(135-4) Crisp definition

(135-5) Such unconcerned and self-centred-men

(135-6) Fatuous and absurd

(135-7) A feeling of intense peace comes over him

(135-8) There are questions which trouble a man

(135-9) A wisdom got from his former selves

(135-10) Unapproachable privacy

¹⁶² Handwritten note at top of page reads: "P.B. Phrases P 8"

¹⁶³ Lorraine Stevens inserted "1" at the top of the page by hand.

(135-11) A picture seldom absent from his mental vision

136¹⁶⁴
PB Phrases

137
PB Phrases
[2]¹⁶⁵

(137-1) They extol their cult, myth,

(137-2) The practicality and precision of a trained engineer

(137-3) The tragedy and gravity of our times

(137-4) Shut away from the world

(137-5) As this knowledge gets more widely diffused,

(137-6) It was for a long time a main subject of my research

(137-7) This doctrine needs a counter-weight

(137-8) The first mists and falling leaves of Autumn

(137-9) The published word may bring a chance of intellectual adventure

(137-10) The torment of human relations

(137-11) The structure of thoughts which is his character, mind.

138¹⁶⁶
PB Phrases

139
PB Phrases
[3]¹⁶⁷

¹⁶⁴ Handwritten note at top of page reads: P.B. Phrases P 1.

¹⁶⁵ Lorraine Stevens inserted "2" at the top of the page by hand.

¹⁶⁶ Handwritten note at top of page reads: P.B. Phrases P 2

¹⁶⁷ Lorraine Stevens inserted "3" at the top of the page by hand.

- (139-1)¹⁶⁸ It is a new consciousness
- (139-2) The masses' despicable surrender to lower instincts
- (139-3) Emotionally-charged thoughts
- (139-4) Negative impulses are stopped by this calmness
- (139-5) Grace is the act of God, not of man
- (139-6) The light smile of a Buddha
- (139-7) The uncritical enthusiasms of cult-joiners and swami-followers
- (139-8) His enviable felicity
- (139-9) Stimulating phrases

140¹⁶⁹
PB Phrases

141
PB Phrases
[4]¹⁷⁰

- (141-1) As some light filtered through the archaic coloured windows
- (141-2) His statue-still figure
- (141-3) Keeps a superbly even balance with his
- (141-4) Silly vulgar songs beloved by factory workers
- (141-5) To contrast the actual with the possible
- (141-6) With prudence in the ascendant
- (141-7) When they have stripped matter of all its mysteries

¹⁶⁸ Lorraine Stevens inserted a (in the left margin by hand. On the back she asks: "P.B. Please note double spacing. Do you prefer it? I do."

¹⁶⁹ Handwritten notes at top of page read: "P 3

¹⁷⁰ Lorraine Stevens inserted "4" at the top of the page by hand.

(141-8) The strong writing of a William Cobbett

(141-9) It becomes a moral force of much strength

(141-10) The mystery which accompanies religion

(141-11) Life's harsher [lessons]¹⁷¹

(141-12) It is not the calm of mere exhaustion

(141-13) To bring it to the attention of important and influential persons

(141-14) If it is to be achieved fully and effectively

142¹⁷²
PB Phrases

143
PB Phrases
[5]¹⁷³

(143-1) Until an equitable balance is reached

(143-2) The mellowed fruitage which is brought by increased age and wider experience

(143-3) To live in the world and yet to be a stranger to it

(143-4) With the first discovery of his spiritual being

(143-5) The wistful longing for our spiritual home

(143-6) Epigrams crammed with wisdom

(143-7) Their embittered frustrations

(143-8) These dubious pilgrimages to ashrams¹⁷⁴

¹⁷¹ Lorraine Stevens changed "religion" to "lessons?" and inserted a (in the left margin by hand.

¹⁷² Handwritten note at top of page reads: P.B. Phrases P 4

¹⁷³ Lorraine Stevens inserted "5" at the top of the page by hand.

¹⁷⁴ "asrams" in the original.

(143-9) Transmit higher values

(143-10) They read about such ideas with bewildered incomprehension

(143-11) Ideas which are so remote from human experience

144¹⁷⁵
PB Phrases

145
PB Phrases
[6]¹⁷⁶

(145-1) It is a sacred pervasive presence

(145-2) Fragmented meanings

(145-3) The Peace soothes nerves

(145-4) A man with civilised interests and cultural values

(145-5) Politicians seduced into their false glory

(145-6) Who object to the severities of self-tormenting asceticism

(145-7) All men whether they are theists or atheists, pantheists or deists

(145-8) Torment is to imagine, sometimes to create

(145-9) To disregard all delusive fancies

(145-10) A cerebral sedentary type

(145-11) All efforts seem fatuous

(145-12) Like a snake cautiously putting its head into a hole.

146¹⁷⁷
PB Phrases

¹⁷⁵ Handwritten note at top of page reads: P.B. Phrases P 5

¹⁷⁶ Lorraine Stevens inserted "6" at the top of the page by hand.

¹⁷⁷ Handwritten note at top of page reads: P.B Phrases P6

- (147-1) To collect his distracted thoughts
- (147-2) The intimacies of such a relationship
- (147-3) A is impossible and B is inconceivable
- (147-4) Spontaneity of intuition
- (147-5) Freshness and glory
- (147-6) Confidence in intuition
- (147-7) Nourished by Nature's vitality
- (147-8) Feeling of complete helplessness in confrontation with death
- (147-9) As feelings become finer and thoughts loftier,
- (147-10) Split creatures as they are, able to dream but unable to do,
- (147-11) The guru and his closest disciples
- (147-12) In the gathering gloom of old age
- (147-13) Coarseness of manners
- (147-14) Packets of aging mail accumulate around me

Letter Withdrawn from Mailing

149
LETTER WITHDRAWN FROM MAILING¹⁸⁰

¹⁷⁸ Lorraine Stevens inserted "7" at the top of the page by hand.

¹⁷⁹ Handwritten note at top of page reads: P.B. Phrases P7

(149-1) Dear Bernard

If you would be so kind as to compile a list of PB's¹⁸¹ faults sins and mistakes and send it to me I would be pleased to pass it on to him although it is some years since I have seen him. It might possibly be helpful to him should he wish to reform himself and to {that}¹⁸² extent you would then share in the karmic merit of his self-improvement. I plead guilty to not having written you for several years although I lost most of my friends for the same reason.

150¹⁸³
XXVII

Letter from Lorraine Stevens to PB

151
Letter from Lorraine Stevens to PB

(151-1) April 7, 1980

Dear PB,

The enclosed six sheets completes all work on hand. I hold the carbons for these pages as I do for the rest of the CLASSES (XII through XXVIII) which were mailed on April 4, 1980 Good Friday.

Please type the following para which belongs to CLASS VII, in that CLASS:

(VII) Only a poet could portray these experiences as they deserve; to write of them with outer photographic exactness only is to half-lose them.¹⁸⁴

You hold the original, I hold the carbon. Thank you.

It has been a great joy, and honour to both touch and type your notes. I await your instructions for any further work with hope and calm –¹⁸⁵

152¹⁸⁶
XXVII

¹⁸⁰ Timothy Smith inserted "LETTER WITHDRAWN FROM MAILING" and "DUP" at the top of the page by hand.

¹⁸¹ This letter was written by PB, referring to himself in the third person; Bernard is Bernard Masson, Jacques Masson's (more) ne'er do well brother, Jeffrey Masson's uncle. – TJS '20

¹⁸² 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.

¹⁸³ Handwritten notes at top of page read: "Bernard P 1" and "that?" meaning "is this the word that should go into the blank space?"

¹⁸⁴ Tim Smith in 1980 inserted "dup" in the right margin of this sentence – but this para is not duplicated in this file. – TJS 2014

¹⁸⁵ The letter, which is from Lorraine Stevens/Romaine Stevens is cut off at this point.

¹⁸⁶ Blank Page

Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself

153
I

(153-1)¹⁸⁷ Creative inspiration can charge words, sounds, paint or stone with magical power.

(153-2) "It is poetry that is scarce, and it is poetry that works on men's minds like a spell." –Matthew Arnold

154¹⁸⁸
I

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

155
II

(155-1)¹⁸⁹ The din of modern traffic increases, brutalising even more the already semi-materialistic people in the streets.

(155-2) Of what use is it to offer men that for which they have no comprehension and which they would immediately reject?

(155-3) Those who turn their back on the world are few.

II
156¹⁹⁰

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

157
IV

(157-1)¹⁹¹ The closing years of life should bring a man to recognise its moral affirmation,

¹⁸⁷ The paras on this page are numbered 88 and 89; they are not consecutive with the previous page.

¹⁸⁸ Blank Page

¹⁸⁹ The paras on this page are numbered 69 through 71; they are not consecutive with the previous page.

¹⁹⁰ Blank Page

if he failed to do so earlier.

(157-2) He is under no compulsion to follow this quest yet he feels an inner command which he cannot disobey.

(157-3) The beginning aspirant may have a wide choice of teachings, sects, groups available. His temperament and mentality may guide him to one or other point in this labyrinth, wrongly or rightly.

(157-4) If he is unable to gather enough strength to seek the Truth, then let him seek it for the sake of the services it can render to him.

(157-5) The living generations have always been apart but today they are far apart. In character and characteristics, in views and opinions, in manners and speech, there is little sympathy and less understanding.

(157-6) The masses are often unable to recognise what is truly beneficial to them and what is harmful. Their reasoning is shallow and based on short views, and anyway their emotions are stronger.

158¹⁹²

IV

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

159

VII

(159-1)¹⁹³ The depth and width of his research must equal the depth and width of his reflection.

160¹⁹⁴

VII

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

161

VIII

¹⁹¹ The paras on this page are numbered 170 through 175; they are not consecutive with the previous page.

¹⁹² Blank Page

¹⁹³ The para on this page is numbered 114; it is not consecutive with the previous page.

¹⁹⁴ Blank Page

(161-1)¹⁹⁵ When copulation has become a merely animal act it keeps both partners from higher growth.

(161-2) A reasonable ascetic abnegation may well become necessary at some stage but it is he who must judge and test himself.

(161-3) So there he squats on couch, seat or rug, unaware of time, the slightest of smiles hovering over his face.

(161-4) But the body is an ever-present fact of experience which cannot be brushed aside by the Christian Scientists'¹⁹⁶ mere verbal denials.

(161-5) Why bring suffering to others if it can possibly be avoided? This working rule should apply to animals as well as humans. Why eat their flesh if our lives can be satisfactorily maintained and while so many other foods are available?

(161-6) The passions may insist on expression and he must certainly try to understand.

(161-7) The daily slaughter of guiltless animals for their meat is reprehensible.

(161-8) Those who would throw out self-restraint and let loose the animal within them are naive.

162¹⁹⁷
VIII

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

163
IX

(163-1)¹⁹⁸ There is a grimmer prospect than over-population. By destroying his home, man as species is destroying himself, not to mention animals and plants who will pass with him. If this planet dies a new one will be born, yes, but he will carry the moral guilt.

(163-2) We see people in the streets pushing against time, against the stress which the

¹⁹⁵ The paras on this page are numbered 58 through 65; they are not consecutive with the previous page.

¹⁹⁶ "C.S.'s" in the original.

¹⁹⁷ Blank Page

¹⁹⁸ The paras on this page are numbered 73 and 79; they are not consecutive with the previous page.

modern way of life has brought them. They become more nervous, less able to relax quietly.

(163-3) The young, protesting against, and quarrelling with their own world have to learn life's basic truths to make it more endurable.

(163-4) The world approaches insane chaos and convulsion at most, perilous conditions at least.

(163-5) There is no expression in their grimly fixed eyes, no light of any high understanding.

(163-6) Each person is a special person. Each is unique.

(163-7) Must the good in these past systems and societies go with the bad?

164¹⁹⁹

IX

Old x: Mentalism ... NEW XXI: Mentalism

165

X

(165-1)²⁰⁰ It would be better to keep silent than to make concessions out of weakness to the multitude's bias or incredulity. For mentalism is admittedly hard to apprehend until the last stages of meditation alters its level. The ego's heavy weight falls off his shoulders then: it imperceptibly lets go.

(165-2) If the understanding of the truth of mentalism sinks deep enough, it will become lasting enough in the same way that the understanding of two plus two equals four remains an established knowledge.

(165-3) With intellectual assurance, mystical experience and the sages' confirmation he can afford a wholehearted assurance about the truth of mentalism.

(165-4) If you speak of a knower you imply that he is, indeed he must be, co-present with a known.

(165-5) That this world, in which we live and enjoy and suffer is only a mental

¹⁹⁹ Blank Page

²⁰⁰ The paras on this page are numbered 46 through 50; they are not consecutive with the previous page.

presentation, is hardly credible to most people.

166²⁰¹

X

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

167

XI

(167-1)²⁰² In the end, after many a life on earth, he will find that much of what he looks for in others will have to be found in himself. But it will not be found in the surface self. It lies deeply submerged, in a region where the purest forms exist.

(167-2) What anyone sees of other persons is neither their essential being, their most important part, nor their best part, but only something which is being used for self-expression under greatly limited, deceptive and obscuring conditions.

(167-3) They may or may not be able to get away from other persons but they cannot get away from themselves, cannot forget themselves.

(167-4) This unusual interrogation of himself, this demand to know what he is, may take a full lifetime of the deepest examination to satisfy.

(167-5) All this is simply to recall man to his best self, deep within, where he is made in the image of God.

(167-6) The ardent desire to establish his true identity needs to be present also.

(167-7) The ego clutches him and will not let go.

168²⁰³

XI

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

169

XII

²⁰¹ Blank Page

²⁰² The paras on this page are numbered 52 through 58; they are not consecutive with the previous page.

²⁰³ Blank Page

(169-1)²⁰⁴ The experience may seem to happen by change, its duration may be little more than momentary, but the impression left on him may last his lifetime.

(169-2) Those deeply lived moments have a quality quite other than ordinary ones.

170²⁰⁵

XII

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

171

XIII

(171-1)²⁰⁶ To put a large world-view into a little phrase may puzzle some readers but will enlighten other ones.

(171-2) The good and the evil are so mingled together that it is futile to expect to find one without the other.

(171-3) "What is this world?" asked Chaucer in "The Knight's Tale." We today may echo his words.

172²⁰⁷

XIII

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

173

XIV

(173-1)²⁰⁸ The awful aloneness which confronts man this side of death does not exist for the philosopher, nor for the truly devout person.

²⁰⁴ The paras on this page are numbered 68 and 69; they are not consecutive with the previous page.

²⁰⁵ Blank Page

²⁰⁶ The paras on this page are numbered 79 through 81; they are not consecutive with the previous page.

²⁰⁷ Blank Page

²⁰⁸ The paras on this page are numbered 67 through 71; they are not consecutive with the previous page.

(173-2) There are two things in life before which a man must bow in helplessness. One is the Irretrievable; the other is the Inevitable.

(173-3) The web of karma tightens around a man as the lives increase with the centuries or thins away as the ego gets more and more detached.

(173-4) Whoever ignores these higher laws and especially flouts the law of karma is opening a volcano under him.

(173-5) We are all actors parading across the world-stage from time to time.

174²⁰⁹
IV

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

175
XV

(175-1)²¹⁰ Does this teaching seem to turn life into a blank, depriving one of useful purpose and aim and leading in the end to mere futility?

(175-2) It is as if he were looking from behind his eyes at an image projected on to the retina itself, and not out there in space.

(175-3) People neglect the Real because they believe they already have it (in sense experience of the world outside) and for the same reason they do not seek truth.

(175-4) He must make up his mind to outlive the past, to let it go as no longer actual in matters where he can afford to do so.

176²¹¹
XV

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²¹⁰ The paras on this page are numbered 57 through 60; they are not consecutive with the previous page.

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

177
XVI

(177-1)²¹² There are different levels of consciousness through which a man may progress but only one level of the Real Consciousness.

(177-2) The notion of timeless being seems unendurable and horrible to many persons. This is because they carry their little ego into it in thought and because they imagine it to be a long-drawn-out timed world.

(177-3) In the highest Sanskrit texts, the universe is pointed to as "This" and the final reality as "That."

(177-4) This is Absolute Being, where duality does not exist and multiplicity cannot.

(177-5) This is the ultimate Being beyond which there is nothing.

(177-6) This rare wisdom does not prevent him from being a normal human otherwise.

178²¹³
XVI

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

179
XVII

(179-1)²¹⁴ This does not mean that the endeavour to nullify the bad should be totally abandoned, or abated. But they should be put in their place.

(179-2) It is necessary to be aware of personal shortcomings but to dwell interminably on them is a morbid business.

(179-3) To the real person, the consciousness, body, nerve and sense-organs are only

²¹² The paras on this page are numbered 81 through 86; they are not consecutive with the previous page.

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²¹⁴ The paras on this page are numbered 63 through 68; they are not consecutive with the previous page.

objects being used as mediums and channels.

(179-4) The Long Path practitant who strains forward in aspiration toward impossible heights may end in despair.

(179-5) The teaching that is most worth while comes directly from your own inner being, not from another's.

(179-6) He has come to the point where he doubts whether whatever he does in the way of quest-effort, it has any efficacy.

180²¹⁵
XVII

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

181
XVIII

(181-1)²¹⁶ He is himself the truth he seeks, the power he needs and, most fateful of all, the God he worships. To explain such statements is the work of the few for the many for, in scriptural words, "few there be that know." But when knowledge is claimed by the many and certificated only by public debate, illusion both enters the mind and covers the scene.

(181-2) The sages who performed their duties to society, the teachers who gave their instruction to it, survive this way.

(181-3) The enlightened man may dispense the truth freely but how many would have the capacity to take it in, let alone accept it understandingly?

(181-4) He becomes a vessel, filled from time to time with a spiritual presence.

(181-5) An apostle preaching to an uncaring and indifferent world.

182²¹⁷
XVIII

²¹⁵ Blank Page

²¹⁶ The paras on this page are numbered 86 through 90; they are not consecutive with the previous page.

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

183
XIX

(183-1)²¹⁸ From being regarded by established traditional authority as a great heresy the doctrine of Gautama Buddha became a great world religion.

(183-2) Religion stands in relation to that higher philosophy of truth as making a gesture toward it, as a first and for most people a necessary stage.

(183-3) What is found in popular and external religion ought to be a stepping-stone toward mystical and internal religion.

(183-4) Those conceited humans who believe that this entire universe finds man as its culminating creature and is arranged solely for his benefit, need correction.

184²¹⁹
XIX

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

185
XX

(185-1)²²⁰ Each has his own personal reasons for using drugs; they can be widely different.

186²²¹
XX

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

187
XXI

(187-1)²²² In the end we have no choice. The head must bend, consentingly, to the

²¹⁸ The paras on this page are numbered 124 through 127; they are not consecutive with the previous page.

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²²⁰ The para on this page is numbered 86; it is not consecutive with the previous page.

²²¹ Blank Page

higher power. Acceptance must be made. Some kind of communion must be established.

(187-2) The sculpted wood, cast metal or carven stone image speaks instantly to all but the written word only to those who know the language used.

188²²³

XXI

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

189

XXII

(189-1)²²⁴ It is good to enrich intelligence but not at the cost of increasing spiritual pride. It is well to enjoy the glad uplifts of mystical presence but the afterglow ought to make him humbler still.

(189-2) Holiness must become a reality – something vividly felt and inwardly realised if it is to become a sincere part of religion. The consequences will then be historically shown by constructive ennobling and deepening actions, changes or events.

(189-3) He will faithfully follow the mystical life in its obeisances and meditations and in its daily remembrances. It will – or ought to – become a source of real interest and deep satisfaction. And he will know that he is on the right way because of the guiding intuitions which will come into his service.

(189-4) There is no special grace for special favoured persons.

190²²⁵

XXII

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

191

²²² The paras on this page are numbered 7 and 8; they are not consecutive with the previous page.

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²²⁴ The paras on this page are numbered 39 through 42; they are not consecutive with the previous page.

²²⁵ Blank Page

(191-1)²²⁶ Lands where the tufted palm trees grow, with their large arching leaves and tall graceful stems, attract many young seekers.

(191-2) When a Buddha figure has its palms turned upward with the thumbs touching, this symbolises unwavering faith.

(191-3) Seek to interweave the best of west and east, in thought and action.

192²²⁷

XXIII

Old xxiv: General ... NEW XII: Reflections

193

XXIV

(193-1)²²⁸ In the matter of accepting someone else's influence, whether it comes through speech or print or silence, at a certain time in one's life it may be the exact need just then whether in guidance or correction, but at another time it may fall flat, stir nothing, offer little.

(193-2) The achievements of modern technology make it a little easier to get at a truer world-picture than the one hitherto offered by that which confused divine governance with a tribal-god glorified human governance. The notion of a super-computer comes nearer this picture, but it is still not the full truth.

(193-3) The ignorant have begun to stir in their sleep, though the questions they ask, the doubts they express, are quite materialistic and pertain to their petty half-lives and desires.

(193-4) He may, if he chooses, refrain from asserting what truth is and instead show where truth lies or even what is to be done to attain it.

(193-5) If something is to be gained something else must be lost.

²²⁶ The paras on this page are numbered 49 through 51; they are not consecutive with the previous page.

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²²⁸ The paras on this page are numbered 48 through 52; they are not consecutive with the previous page.

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

(195-1)²³⁰ The human predicament is a precarious one. Joys sway under their limitations. Life itself fades all-too-soon.

(195-2) In life we learn that truth, principle, knowledge or information best which we teach ourselves.

(195-3) Prudence consults the teaching of experience where reckless haste ignores what it has to say.

(195-4) He is tossed about by events, by his own fortunes and health.

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

(197-1)²³² "Let not the sun go down upon your wrath," is surely one of the choicely phrased immensely practical pieces of Biblical counsel. But perhaps it is not less commendable to take out and change the last word and make the sentence read: "Let not the sun go down upon your agitation." For when the nervous toil and turmoil of the day, whether coming or bygone, the fret and load of thoughts and emotions, have passed and settled down, it becomes possible to search within for hidden peace. The more one relaxes the quicker it is found.

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²³⁰ The paras on this page are numbered 89 through 92; they are not consecutive with the previous page.

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²³² The paras on this page are numbered 8 through 10; they are not consecutive with the previous page.

(197-2) He becomes established in a calm when dealing with the world, when alone with himself, a calm which leads to freedom from moods, the same if provoked by someone's nasty sneers or flattered by his pleasant compliments.

(197-3) After middle age, the older a man is, the more likely his body is sick and deteriorating, its organs malfunctioning.

XXVI
198²³³

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

199
XXVIII

(199-1)²³⁴ A time comes when there is no need to try to practise the exercise, for the mantra²³⁵ wells up of its own accord. It then repeats itself automatically and silently in his mind alone. Over and over again, like the chorus of a song, it comes to the front or remains at the back of attention.

(199-2) He needs to remember the difference between a method and a goal: the one is not the same as the other. Both meditation and asceticism are trainings but they are not the final goals set up for human beings.

(199-3) How many unacknowledged suggestions do they carry about with them, as part of their own nature now although first put into their heads long ago by others?

(199-4) The quest of a deeper calm that is ordinarily experienced occasionally by some people becomes important for him.

(199-5) Once he perceives this truth he goes his own way and does not allow others to make him a victim of suggestion.

(199-6) These mantras,²³⁶ these repeated rhythms throw a kind of spell over the mind.

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²³⁴ The paras on this page are numbered 10 through 15; they are not consecutive with the previous page.

²³⁵ "mantram" in the original

²³⁶ "mantrams" in the original.

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