

Carbons 19 (1st Draft on Book Notes)

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Editor's Note: This file was primarily created from recorded dictations of PB which were typed up by Lorraine Stevens. PB used an early version of the Dictaphone that made voice recordings on discs of the same material later found in cassette tapes. These discs came with a pre-printed number on their storage sleeve, and it is these numbers that are referred to throughout this file (and elsewhere). The problem is, these discs were erasable, so the number on the disc is no indication whatsoever as to its place in a sequence of recordings. Given the degree of disorganization around both PB and Lorraine, there is an unavoidable degree of chaos in these files, further exacerbated by Lorraine's poor skills as a transcriber. She lacked knowledge of any non-English terms, and had a tendency to insert a comma whenever PB paused for breath while dictating. We have therefore cleansed several paras of their plethora of commas. We have also benefited from access to the print versions of Sri Aurobindo's writings now available online at <https://www.aurobindo.ru>. Material from the Aurobindo sections can also be found in Carbons 14. When possible, we have also adjusted the PB paras in the later section of this file so that they

match the typescript versions of which these are in fact carbons. Most of those typescript versions are to be found in RVLS II.

The handwriting in this file is divided between PB and Lorraine Stevens. PB's notes appear on pages 1 – 45, and 80 – 89. Lorraine's notes appear on pages 46 – 79, and 90 – end. Spelling has been standardized to U.K. English – except where Aurobindo has opted for American English. We have also left Aurobindo's renderings of various terms as they are found in his books. 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

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(1-1)² Stevens³ c.c. 1, 5, 60, 62, 69→72
Received⁴ September 12 1979 RG

(1-2)⁵ Carbons
Disk # 1 – Orig July 6, 1979
plus white draft/Carbons – S.⁶
S's letter to [PB]⁷ (7)

(1-3)⁸ Disk #5: [Carbon]⁹
disk + 1st draft mailed 7/11/79
Typed Work + Disks #60, #62, #69 Carbons Held
#70, #71, #72 mailed
Carbons held 8/10/79
1st Draft on Book Notes: Sri {Aurobindo}¹⁰ on himself

¹ This page was entirely handwritten; some by Lorraine Stevens, and some by PB himself on the front cover of a large envelope.

² The paras on this page are unnumbered. This para was handwritten by PB himself.

³ Referring to Lorraine Stevens.

⁴ "Rec'd" in the original.

⁵ This para was handwritten by Lorraine Stevens.

⁶ In the original, this is a capital S in a circle – it appears to be a signature, so we have transcribed it as "–S."

⁷ PB himself deleted "7/7/79" from after "PB" by hand.

⁸ This para was handwritten by PB himself.

⁹ PB himself deleted "Orig +" from before "Carbon" by hand.

Held: Letters of Sri Aurobindo

- (1-4)¹¹ Letters of Sri Aurobindo start on
Disc #67, complete to 4½ on dial on Disc #69
Carbons held of
#1,
5,
60,
62, [also 63]¹²
69, - to 4½ on dial: start Book Notes of Sri {Aurobindo}¹³
70,
71,
72

2¹⁴

(2-1)¹⁵ loose bits only need to be copied

(2-2)¹⁶ Completed Classes mailed, 7/28/79 VIII - XXVIII

Notes on Sanskrit

3¹⁷

NOTES ON SANSKRIT

(3-1)¹⁸ Yukti¹⁹ Vada = p. 853²⁰

¹⁰ 'Auro' in the original.

¹¹ This para was handwritten by Lorraine Stevens except "also 63" which is in PB's hand.

¹² PB himself inserted "also 3" by hand.

¹³ "A." in the original.

¹⁴ This page was entirely handwritten on the back cover of the previous page.

¹⁵ The paras on this page are unnumbered. This para was handwritten by Paul "Randy" Cash (sometime after PB's death).

¹⁶ This para was handwritten by PB himself.

¹⁷ This page was entirely handwritten by PB.

¹⁸ The paras on this page are unnumbered.

Paras 3-1 through 3-4 represent PB's effort at copying several pages of Monier-Williams' Sanskrit dictionary verbatim – including the rather obscure abbreviations for sources and parts of speech. Rather than detail all those, we have pointed the reader to the relevant pages in this dictionary, which is easily found online. This standard work is printed 3 columns a page and reference to the location of an entry is commonly noted as "left, center, right" and "top, bottom." – TJS '20

VADA = p. 939

Adesa =

(3-2) Vada = [doctrine:]²¹ assertion

(3-3) Adesha²² = in the wrong place in time

19 - top left = Monier-William's Dictionary²³

(3-4)²⁴ yukti = union, junction, connection, combination, Ait. Br, T and Br.;²⁵ preparation, going to make ready for (loc. or Comp.), R; application, practice, usage, Kathas Susr; trick, contrivance, means, expedient artifice, cunning device, magic, Kav:

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NOTES ON SANSKRIT

5²⁷

NOTES ON SANSKRIT

(continued from the previous page) Kathas; Pancar. (yuktim\vkri, to find out or employ an expedient; yukti, (ibc.²⁸); °tya, °tibhis, and °ti-tas,²⁹ indicate "by device or stratagem, artfully, skilfully, under pretext or pretense;" yuktya etc. (ifc.³⁰) = by means of; reasoning, argument, proof, influence, induction, deduction from circumstances, Kap.; Kav.; Var. etc. (-tas,³¹ by means of an argument); reason, ground, motive, BhP. Mark P.; suitability, adoptedness, fitness, propriety, correctness, MBh (yuktya and °ti-tas, properly, suitably, fitly, justly, duly); meditation on the supreme being, contemplation, union

¹⁹ A typed version of these notes can be found in Carbons 14, para 1-1.

²⁰ "Yukti" can be found on page 853 of Monier-Williams' Sanskrit Dictionary. Vada can be found on page 939, and Adesa is on page 19 in the top of the leftmost column.

²¹ Properly "vāda." PB himself deleted "causing" from before "doctrine" by hand.

²² "A desa" in the original.

²³ Monier Wm's Dict. in the original.

²⁴ This is verbatim from page 853 of Monier-Williams Sanskrit Dictionary. All the abbreviations not in parentheses refer to the texts from which these meanings are taken; abbreviations in parentheses refer to parts of speech - e.g. "loc." = the locative declension. - TJS '20

²⁵ This refers to the Aitreya, Brihadaranyaka and Taitreya Upanishads. For a full list of the texts referenced herein see the front matter of Monier-Williams. - TJS '20

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²⁷ This page was entirely handwritten by PB.

²⁸ "Ibc" = In the Beginning of a Compound word. - TJS '20

²⁹ I.e. yuktya, yuktibhis, yukti-tas - these are secondary forms of "yukti". - TJS '20

³⁰ "Ifc" = In Final place in a Compound word. - TJS '20

³¹ I.e. yuktas. - TJS '20

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NOTES ON SANSKRIT

7³³

NOTES ON SANSKRIT

(continued from the previous page) with the universal spirit, Samk. (cf. IW. 111, 3); (in law) enumeration of circumstances, specification of place and time etc. Yajn. ii, 92; 212; (in rhet.) emblematic or mystical expression of purpose, W.; (in drama) connection of the events in a plot, concatenation of incidents, intelligent weighing of the circumstances, Dashar.; Sah.; Pratap.; (in astron.) conjunction, Jyot; (in grammar) connection of words, a sentence, Nir.; connection of letters,

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NOTES ON SANSKRIT

9³⁵

NOTES ON SANSKRIT

(continued from the previous page) VADA³⁶ = 939

vada,³⁷ (mfn.³⁸) (from √vad) speaking of or about (see brahma-v³⁹); causing to sound, playing (see vina-v⁴⁰); (m.) speech, discourse, talk, utterance, statement, Ma.; MBh. etc.; (ifc.) speaking about, mentioning, advice, counsel, a thesis, proposition, argument, doctrine, Sarvad.; Susr.; discussion, controversy, dispute, contest, quarrel, Mn.; MBh. etc. agreement, Dash.; cry, song, note (of a bird) sound, sounding (of a musical instrument) Pancat; demonstrated conclusion, result;

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NOTES ON SANSKRIT

³² Blank page

³³ This page was entirely handwritten by PB.

³⁴ Blank page

³⁵ This page was entirely handwritten by PB.

³⁶ Properly "vāda".

³⁷ This is verbatim from page 939 of Monier-Williams Sanskrit Dictionary. All the abbreviations not in parentheses refer to the texts from which these meanings are taken; abbreviations in parentheses refer to parts of speech - e.g. "loc." = the locative declension. - TJS '20

³⁸ "Mfn" indicates the word exists as Masculine, Feminine, and Neuter. - TJS '20

³⁹ I.e. brahma-vāda. - TJS '20

⁴⁰ I.e. vīṇā-vāda. - TJS '20

⁴¹ Blank page

(continued from the previous page) a plaint, accusation, (ib.⁴³); a reply (ib.); explanation, exposition (of holy texts etc.), MW.; report, rumour (ib.); -katha⁴⁴ (f.) Name of a wk. on the Vedanta -kara, (mfn) making a discussion, causing a dispute

Letters of Aurobindo

(13-1)⁴⁷ non-being,⁴⁸ [inconscience]⁴⁹ and insentience. We find⁵⁰ in the end, that all the [indispositions]⁵¹ of the world can⁵² only have been arranged by the working of a Supreme⁵³ Secret Intelligence. A silence of eternal rest and peace supports an eternal action and movement. The One Reality, the Divine Being [is]⁵⁴ bound by neither, since it is in no way limited;⁵⁵ it possesses both. There is no incompatibility between the two, as there is none between the many and the One, the Sameness and the Difference. It is the idea and experience of individuality that disappears and ceases. He may say a [false

⁴² This page was entirely handwritten by PB.

⁴³ "Ib." = ibid - i.e. from the same text as previously cited. – TJS '20

⁴⁴ I.e. vāda-katha. – TJS '20

⁴⁵ Blank page

PB himself inserted "Mailed # Aug 10 '79, #69, 70, 71, 72" along the right side of the page by hand.

⁴⁶ PB himself inserted "Cont #69 letters" and "#69 Pg.2." at the top of the page by hand.

⁴⁷ The para on this page is unnumbered; it is not consecutive with the previous page – but it follows the paras on page 33.

⁴⁸ This para is a continuation of para 33-2.

⁴⁹ The original typist inserted "inconstance?" and PB himself inserted "inconscience" above "inconscience" by hand. This is a word made up by Aurobindo meaning to indicate a state of consciousness that is unavailable to us but not the psychological state of the unconscious. – TJS '20

⁵⁰ PB himself deleted comma from after "find" by hand.

⁵¹ PB himself changed "dispositions" to "indispositions" by hand.

⁵² The original typist changed "could" to "can" by typing over the original word with x's.

⁵³ PB himself capitalised "Supreme" by hand.

⁵⁴ PB himself inserted "is" by hand.

⁵⁵ PB himself changed a comma to a semicolon by hand.

fourth]⁵⁶ light that is extinguished in Nirvana – [in the true light,]⁵⁷ or it may be the experience of a loss of individuality in a transcendent being and consciousness in which the sense of cosmos as well as the individual disappears. Or again, it may be in a transcendence which is aware of, and supports the cosmic action. But what do we mean by the individual? What we usually call by that name is a natural ego, a device of nature which helps [to gather]⁵⁸ her action in [the]⁵⁹ mind and body. The ego has to be extinguished otherwise [no]⁶⁰ complete liberation is possible. But the individual self or soul is not this ego. The individual soul is a spiritual being, a portion of the divine. It can also be described as the Divine Himself, this is the true spiritual individual which appears [in its complete]⁶¹

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LETTERS⁶³

Disk #69

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LETTERS⁶⁵

Disk #69

(continued from the previous page) truth when we get rid of the ego. Nirvana, is a step towards Divine Mind a disappearance of the false separative individuality, a necessary condition for our realising and living in our true eternal being, living divinely in the Divine. But this we can do in the world and in life.

(15-1) This completes the Sri Auro booknotes⁶⁶

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⁵⁶ A blank space was left in the original because the original typist couldn't hear PB's dictation, or because PB himself left a blank in the para; "false fourth" was typed into this space at a later point. PB himself left a question mark in the margin next to this spot.

⁵⁷ "in the true light," was typed above the line and inserted with a caret.

⁵⁸ PB himself changed "to give" to "to gather" by hand.

⁵⁹ "the" was typed above the line and inserted with a caret.

⁶⁰ The original typist deleted "there is" from before "no" by typing over the words with x's.

⁶¹ PB himself inserted "in its complete" by hand; this phrase was also duplicated at the start of the following page.

⁶² Blank page

⁶³ PB himself inserted "Letters #69 pg. 2" at the top of the page by hand.

⁶⁴ "Disk 69 pg. 3" in the original.

⁶⁵ PB himself inserted "Letters #69" at the top of the page by hand.

⁶⁶ PB himself inserted handwritten notes at the bottom of the page. The final version reads: "ON 4½ on dial," "Con't. PB's () still #69" and "Completes at 4½."

⁶⁷ Blank page

Book Notes: Sri Aurobindo on Himself

17

SRI AUROBINDO ON HIMSELF⁶⁹

Disk #67

(17-1)⁷⁰ Although Sri Aurobindo never had a definite guru, he had a helper, temporarily,⁷¹ during his years in Baroda,⁷² who initiated him into meditation; [and]⁷³ then told him he would find his own further development himself. He also told Sri Aurobindo to make namasta to an audience that he was about to address, and wait, and speech would come to him from the source other than the mind. This happened,⁷⁴ and ever since, all public speaking, all his writing, [thinking]⁷⁵ and outward activity has come to him from the same source – above⁷⁶ the brain-mind during which,⁷⁷ there is a condition of utter mental silence and mental serenity.

(17-2) It was the year, 1908, in Baroda, that the Yogi,⁷⁸ named Vishnu Bhaskar Lele,⁷⁹ spent three days with him;⁸⁰ an experience from which he entered the stillness, in a full way. This was not his beginning with meditation⁸¹ he already had gone far, himself. After that, the only guru he had,⁸² was the divine within himself;⁸³ and there was no other.⁸⁴

⁶⁸ PB himself inserted "Letters #69 pg. 3" at the top of the page by hand.

⁶⁹ PB himself inserted "Start #67 1st Draft" at the top of the page by hand.

⁷⁰ The paras on this page are numbered 1 through 3.

⁷¹ PB himself inserted a comma by hand.

⁷² PB himself inserted a comma by hand.

⁷³ PB himself inserted "&" by hand.

⁷⁴ PB himself changed a semicolon to a comma by hand.

⁷⁵ "thinking" was typed below the line and inserted with a caret.

⁷⁶ PB himself changed a comma to a dash by hand.

⁷⁷ PB himself deleted a hyphen between "brain-mind" and "during" and inserted a comma after "which" by hand.

⁷⁸ PB himself capitalised "Yogi," and added a comma by hand.

⁷⁹ "VishnuLalele" and "Vishnu {illegible} Lale" in the original.

⁸⁰ PB himself changed a comma to a semicolon by hand.

⁸¹ PB himself deleted a semicolon from after "meditation" by hand.

⁸² PB himself inserted a comma by hand.

⁸³ PB himself changed a comma to a semicolon by hand.

⁸⁴ PB himself inserted "Cont #66" and "Start #67" by hand; probably indicating that the switch to a new dictation tape happened here.

(17-3) My own sadhana, [by]⁸⁵ rejection of thought, "Sit down,"⁸⁶ I was told, "look,⁸⁷ and you will see that your thoughts come into you from outside; before they enter, fling them back."⁸⁸ I sat down and looked, and saw to my astonishment that it was so. I saw, and felt concretely, the thoughts approaching,⁸⁹ as if to enter through or above the head, and was able to push it back concretely, before it came inside. In three days, my mind became full of an eternal silence. It is still there. One who asked me how to do yoga;⁹⁰ I said, "make⁹¹ your mind quiet, first; pause to look, and see where your thoughts, which you utter, are coming from."⁹² Anyway, the usual way, the easiest, if one can manage it at all, is to call down the silence from above you, into the brain-mind-body.⁹³ It was my great debt to the Yogi, Lele,⁹⁴

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SRI AUROBINDO ON HIMSELF⁹⁶

Disk #67

19

SRI AUROBINDO ON HIMSELF

Disk #67

(continued from the previous page) who showed me that thoughts come from outside: sometimes formed and distinct, sometimes unformed and given shape in us. The principle business of our mind is either a response of acceptance, or a refusal to these thought-waves. It was my great debt, to the Yogi⁹⁷ Lele, that he showed me this. "Sit in meditation," he said, "[but]⁹⁸ do not think; look only at your mind,⁹⁹ and you will see thoughts coming into it. Before they can enter, throw these away from your mind, till

⁸⁵ PB himself deleted "was" from before "by" by hand.

⁸⁶ PB himself changed a semicolon to a comma and inserted quotation marks around "Sit down" by hand.

⁸⁷ PB himself inserted opening quotation marks by hand.

⁸⁸ PB himself inserted closing quotation marks by hand.

⁸⁹ PB himself inserted a comma by hand.

⁹⁰ PB himself changed a comma to a semicolon by hand.

⁹¹ PB himself inserted opening quotation marks by hand.

⁹² PB himself inserted closing quotation marks by hand.

⁹³ PB himself changed "brain-mind body" to "brain-mind-body" by hand.

⁹⁴ PB himself changed "yogi, (Vishnu-) lele," to "Yogi, Lele," by hand.

⁹⁵ Blank page

⁹⁶ PB himself inserted "End Disk 66 Sri Aurobindo Booknotes, Start Disk 67, Sri Aurobindo Booknotes on Himself. Disk #67 pg. 1" by hand.

⁹⁷ PB himself capitalised "Yogi" by hand.

⁹⁸ PB himself inserted opening quotation marks by hand and "but" was typed below the line and inserted with a caret.

⁹⁹ PB himself inserted a comma by hand.

your mind is capable of entire silence.” I never heard before of thoughts coming visibly into the mind from outside,¹⁰⁰ I sat down and did it. In a moment my mind became silent. And then I saw one thought and then another coming in from outside,¹⁰¹ I flung them away before they could enter, and before they could take hold of the brain. In three days I was free. The mental being in me became a free intelligence.

(19-1)¹⁰² One commences with a yogic method but the work is taken up by a grace from above¹⁰³ from that to which one aspires. It was in this last way that I, myself, came by the mind’s absolute silence – unimaginable to me before I had its actual experience.

(19-2) A swami has remarked, that I have the boldness to say, I have done what the Vedic rishees could not do. The reply is, not only I¹⁰⁴ have done this – but Chaitanya and others, developed an intensity of Bhakti, which is absent in the Veda. Why should the past be the limit of spiritual experience.

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SRI AUROBINDO ON HIMSELF¹⁰⁶

Disk #67

21

SRI AUROBINDO ON HIMSELF

Disk #67

(21-1)¹⁰⁷ The besetting sin of the Christian mind, even one so liberal as Dr Stanley Jones, is that they cannot get altogether free from [sectarian]¹⁰⁸ narrowness, and leave each manifestation to its own inner world for those to follow who have an inner drawing to the one or the other.

(21-2) When I succeeded in doing entirely,¹⁰⁹ the silencing of thought and feeling, all the ordinary movements of consciousness, except, perception and recognition of things

¹⁰⁰ PB himself changed a period to a semicolon by hand.

¹⁰¹ PB himself changed a semicolon to a comma by hand.

¹⁰² The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

¹⁰³ PB himself deleted a comma from after “above” by hand.

¹⁰⁴ PB himself deleted a comma from after “I” by hand.

¹⁰⁵ Blank page

¹⁰⁶ PB himself inserted “#67 Book notes, Sri Aurobindo, Himself Pg 2.” by hand.

¹⁰⁷ The paras on this page are numbered 6 through 8, making them consecutive with the previous page.

¹⁰⁸ PB himself deleted “the” from before “sectarian” by hand.

¹⁰⁹ PB himself inserted a comma by hand.

around, without any accompanying concept or reaction,¹¹⁰ also [resulted. The]¹¹¹ sense of ego [disappeared. The]¹¹² movements of the ordinary life, as well as speech and action, were carried on by some habitual activity of Prakriti¹¹³ alone, which was not felt as belonging to [myself. But]¹¹⁴ the perception which remains saw all things as utterly unreal. The sense of unreality was overwhelming and universal. Only some undefinable reality was perceived as true. It was beyond space and time. After several months the sense of unreality disappeared and there was a return to participation in the world-consciousness. But the inner peace and freedom remained permanently. The essence of the realisation was not lost. Something [else]¹¹⁵ than himself¹¹⁶ took up his activity, spoke and acted through him, but without any personal thought or initiative.¹¹⁷

(21-3) This experience of silence in Nirvana, Brahman, etc., was absolute and blotted out mental, emotional and other activities. Yet the body continued to see, walk,¹¹⁸ speak and do its other business. But as an automatic¹¹⁹ empty machine and nothing more. I did not become aware of any pure 'I,' nor even of any Self,¹²⁰ impersonal or other – there was only awareness of That,¹²¹ as a sole reality, all else being unsubstantial, [void,]¹²² unreal.¹²³

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SRI AUROBINDO ON HIMSELF¹²⁵

Disk #67

¹¹⁰ PB himself inserted a comma by hand.

¹¹¹ PB himself changed “resulted, the” to “resulted. The” by hand.

¹¹² PB himself changed “disappeared; the” to disappeared. The” by hand.

¹¹³ PB himself capitalised “Prakriti” by hand.

¹¹⁴ PB himself changed “myself, but” to “myself. But” by hand.

¹¹⁵ PB himself deleted a comma from after “else” by hand. The original typist deleted “took up” from after “else” by typing over the words with x’s.

¹¹⁶ PB himself deleted a comma from after “himself” by hand.

¹¹⁷ PB himself marked parenthesis around “The essence of the realisation was not lost. Something else than himself took up his activity, spoke and acted through him, but without any personal thought or initiative.” He then inserted “Auro or PB?” and “make 2 lines” in the margins of this section by hand.

¹¹⁸ PB himself inserted a comma by hand.

¹¹⁹ PB himself deleted a comma from after “automatic” by hand.

¹²⁰ PB himself capitalised “Self” by hand.

¹²¹ PB himself underlined “That” by hand.

¹²² A blank space was left in the original because the original typist couldn’t read PB’s handwriting, or because PB himself left a blank in the para; PB himself inserted “void” into the space at a later point.

¹²³ This para is continued in para 35-1.

¹²⁴ Blank page

¹²⁵ PB himself inserted “#67 Himself pg. 3” at the top of the page by hand.

(23-1)¹²⁷ The spiritual silence, is not a mere emptiness, nor is it indispensable¹²⁸ to abstain from all activity in order to find it.

(23-2) The Mother speaks or writes pointedly and sharply to those whom she wishes to push rapidly on the way, because they're capable of it, and they do not resent or suffer, but are glad of the pressure and plainness¹²⁹ because they know by experience that it helps them to see their obstacles and change. So, if you wish to progress rapidly, you must get rid of this wounded feeling, [and]¹³⁰ seeking for self-justification.

(23-3) I did not leave politics because I felt I could do nothing more there. I came away because I did not want anything to interfere with my yoga and because I got [the]¹³¹ very distinct adesha¹³² in the matter.

I have cut connection entirely with politics,¹³³ but I knew, from within, that the work I began was destined to be carried forward by others. I have never known of any will of mine for one major event [in the conduct of]¹³⁴ world affairs¹³⁵ to fail in the end – although it may take a long time – for the world-forces to fulfil it.

¹²⁶ PB himself inserted "1st Draft, Start 68 pg. 1, #, Start # 68" at the top of the page by hand.

Typed note at the top of the page reads: "Continuation of Disc #67, Sri Aurobindo on himself."

¹²⁷ The paras on this page are numbered 10 through 12, making them consecutive with the previous page.

¹²⁸ The original typist changed "necessary" to "indispensable" by typing over the original word with x's.

¹²⁹ PB himself deleted "(?)" from after "plainness" by hand.

¹³⁰ PB himself inserted "and" after "feeling," by hand.

¹³¹ PB himself changed "a" to "the" by hand.

¹³² PB himself inserted a check mark next to "adesh" and a handwritten note reading: "Typed q meaning of word". This q means "the" - so someone typed the meaning of the word adesh. We have corrected "adesh" to "adesha", which means "a sense of being in the wrong place". –TJS '20

¹³³ PB himself inserted a comma by hand.

¹³⁴ A blank space was left in the original because the original typist couldn't hear PB's dictation, or because PB himself left a blank in the para; "beep, o conduct?" was typed into this space. PB himself inserted "in the of of" by hand at a later point. We have inserted "in the conduct of" for clarity.

¹³⁵ PB himself deleted a comma from after "affairs" by hand.

¹³⁶ Blank page

(25-1)¹³⁹ A disciple in dream, met the Mother and had a talk with her. The question is, was it the real Mother, or some constructed figure of his dream-mind? The answer: Of course! it was the Mother you met, and the meeting must have been due to _____¹⁴⁰ your thought about meeting her.

(25-2) It is not by the physical presence, but by the Mother's concentration at the time of meditation, which brings the quiet to those who can receive it.

(25-3) The Mother does not usually give specific advice such as you ask for in regards to the insurance company. You must learn to get the true inspiration in your own mind's silence.

(25-4) For the inner contact with the Mother a photo is necessary – as it is by the¹⁴¹ appearance, and not by the name, that the Mother identifies those who come here to her, inwardly.

(25-5) END OF BOOKNOTES ON SRI AUROBINDO
NEW BOOK NOTE ENTITLED:

Letters of Aurobindo

LETTERS OF AUROBINDO¹⁴²

Disk #68

(25-6) The Shankara knowledge is, as your guru pointed out, only one side of the truth. It is the knowledge of the supreme, as realised by the spiritual mind,¹⁴³ through the

¹³⁷ PB himself changed "Disk 67 - Himself - pg. 5" to "# 68 pg. 1" at the top of the page by hand.

¹³⁸ PB himself inserted "#68 - pg 2" at the top of the page by hand.

¹³⁹ The paras on this page are numbered 13 through 17, and 1. They are consecutive with the previous page.

¹⁴⁰ A blank space was left in the original because the original typist couldn't hear PB's dictation, or because PB himself left a blank in the para. The typist inserted "use?" into the space, but PB himself crossed that out by hand.

¹⁴¹ PB himself inserted "the" by hand.

¹⁴² PB himself changed "Disc 67" to "Con't. disk # 68" by hand.

¹⁴³ PB himself inserted a comma after by hand.

static silence of the pure existence. It is because he went by this side only that Shankara was unable

26¹⁴⁴

LETTERS OF AUROBINDO¹⁴⁵

Disk #68

27

LETTERS OF AUROBINDO¹⁴⁶

Disk #68

(continued from the previous page) to accept, or explain the origin of the universe except as illusion – a creation of Maya.¹⁴⁷ Unless one realises the Supreme on the dynamic as well as the static side, one cannot [experience]¹⁴⁸ the true origin of things and the equal reality of the active Brahman, the power of the eternal becomes then, a power of illusion, only. And the world becomes incomprehensible, a mystery of cosmic madness, an eternal delirium of the eternal. Whatever verbal or ideative logic one may bring to support it, this way of seeing the universe explains nothing. It only erects a mental formula of the inexplicable. It is only if you approach the Supreme through his double aspect, of Sat and Chit Sakti, double but inseparable,¹⁴⁹ that the total truth of things can become manifest to the inner experience. This other side was developed by the Sakta-Tantriks, the two together, Vedantic and Tantrik truth, unified, can arrive at the integral knowledge. That is the truth, in its completeness, as far as the mind can formulate [it. In]¹⁵⁰ the Super-Mind,¹⁵¹ these questions do not even arise, for it is the mind that creates the problem by creating opposition between aspects of the divine,¹⁵² which are not really opposed to each other, but are One, and inseparable.

28¹⁵³

LETTERS OF AUROBINDO¹⁵⁴

Disk #68

¹⁴⁴ Blank page

¹⁴⁵ PB himself changed “Disk #68 Pg. 6 Himself” to “Letters of Sri A., #68 – pg. 2” at the top of the page by hand.

¹⁴⁶ PB himself inserted “#68. pg. 3” at the top of the page by hand.

¹⁴⁷ PB himself capitalised “Maya” by hand.

¹⁴⁸ The original typist changed “get” to “experience” by typing over the original word with x’s.

¹⁴⁹ PB himself inserted a comma by hand.

¹⁵⁰ PB himself changed “it – in” to “it. In” by hand.

¹⁵¹ PB himself changed “Super Mind” to “Super-Mind” by hand.

¹⁵² PB himself changed a dash to a comma by hand.

¹⁵³ Blank page

¹⁵⁴ PB himself inserted “Con’t. A. Letters 68 pg. 3” at the top of the page by hand.

(29-1)¹⁵⁶ If Shankara's conception of the undifferentiated pure consciousness as Brahman, is your view of it, then it is not the path of this Yoga that you should choose, for here, the realisation of pure consciousness and being, is only [a]¹⁵⁷ first step and not the goal. But an inner creative urge from within can have no place in an undifferentiated consciousness, all action and creation must necessarily be foreign to it. I do not base my Yoga on the insufficient ground that the Self, not the soul, is eternally free. That affirmation leads to nothing beyond itself, or, if used as a starting point, could equally well lead to the conclusion that action and creation have no significance or value. The question is not that, but of the meaning of creation – whether there is a Supreme who is not merely a pure undifferentiated consciousness and Being,¹⁵⁸ [but]¹⁵⁹ the source and support also,¹⁶⁰ of the dynamic energy of creation, and whether the cosmic existence has for it, a significance and a value. That is the question which cannot be settled by metaphysical logic which deals in words and ideas, but, by spiritual experience, which goes beyond mind, and enters into spiritual realities. Each mind is satisfied with its own reasoning, but for spiritual purposes that satisfaction has no validity, except as an indication [of]¹⁶¹ how far, and on what line, each one is prepared to go in the field of spiritual experience. If your reasoning leads you towards the Shankara idea of the Supreme,¹⁶²

¹⁵⁵ PB himself inserted "A. letters #68 pg 4" at the top of the page by hand.

¹⁵⁶ The paras on this page are unnumbered.

¹⁵⁷ The original typist changed "the" to "a" by typing over the original word with x's. In addition, PB himself inserted "a" by hand.

¹⁵⁸ PB himself capitalised "Being" and inserted a comma by hand.

¹⁵⁹ The original typist changed "or" to "but" by typing over the original word with x's.

¹⁶⁰ PB himself inserted a comma by hand.

¹⁶¹ The original typist changed "as to" to "of" by typing over the original words with x's.

¹⁶² PB himself inserted a comma by hand.

¹⁶³ Blank page

¹⁶⁴ PB himself inserted "Letters: #68 pg. 4" at the top of the page by hand.

¹⁶⁵ PB himself inserted "Letters: #68 pg. 5" at the top of the page by hand.

(continued from the previous page) that might be an indication that the Vedanta Advaita Mayavada, is your way of advance. This yoga, here, accepts the value of cosmic existence, and holds it to be a reality. [Its object is to then enter into a higher truth consciousness.]¹⁶⁶

(31-1)¹⁶⁷ It is rather difficult to say nowadays what really was Shankara's philosophy. There are various exponents and none of them agree with the others. I've read accounts given by many, and each follows his own line. Once we get into knowledge of reality, we perceive that Maya¹⁶⁸, and the world, and all in it,¹⁶⁹ have no abiding or true existence. It is as if non-existence [set forth]¹⁷⁰ it is a mistake of the consciousness. It is and [is]¹⁷¹ not. It is an irrational and inexplicable [mystery in its]¹⁷² origin. So we can see its process, or at least how it keeps itself imposed on the [conscious].¹⁷³ In the end, however, all this seems to be a myth of Maya, and not anything really true. If that is Shankara's philosophy, it is to me, unacceptable and incredible - however [brilliantly]¹⁷⁴ ingenious it may be, and however boldly and incisively reasoned. It does not satisfy my reason and does not agree with my [experience].¹⁷⁵

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LETTERS OF AUROBINDO¹⁷⁷

Disk #68

33

LETTERS OF AUROBINDO¹⁷⁸

¹⁶⁶ This sentence was heavily edited (both by PB himself and the original typist). It originally read:

"Its object is to then enter into a higher consciousness then ENTER into a 9 (heart? higher? true, or truth consciousness. (Your voice is much too close to mike and is both fuzzy and sibilant and gurgled. 8½ on dial."

¹⁶⁷ The para on this page is unnumbered, and is consecutive with the previous page.

¹⁶⁸ PB himself capitalised "Maya" by hand.

¹⁶⁹ PB himself inserted a comma by hand.

¹⁷⁰ A blank space was left in the original because the original typist couldn't hear PB's dictation, or because PB himself left a blank in the para; PB himself inserted "set path" into the space at a later point.

PB himself inserted "9 ½ on my dial" in the left margin by hand.

¹⁷¹ PB himself deleted "it" from before "is" by hand.

¹⁷² The original typist changed "condition of its" to "mystery in its" by typing over the original words with x's.

¹⁷³ PB himself changed "nonsconsciousness" to "conscious" by hand.

¹⁷⁴ PB himself changed "brilliant and" to "brilliantly" by hand.

¹⁷⁵ PB himself inserted "END of Disk 68" at the bottom of the page by hand.

¹⁷⁶ Blank page

¹⁷⁷ PB himself inserted "A. Letters, #68. pg. 5, End Disk #68" at the top of the page by hand.

¹⁷⁸ PB himself inserted "Start #69, Letters A. Con't., #69 pg 1" at the top of the page by hand.

(33-1)¹⁷⁹ If it is meant merely for the sake of arguing down opponents¹⁸⁰ then this point of the philosophy¹⁸¹ has no fundamental validity. Shankara's theory destroys itself. Either he meant it as a sufficient explanation of the universe or he did not. If he did, it is no use dismissing it as Yukti-Vada¹⁸²

I can understand that thorough-going¹⁸³ Mayavadinists declaration, that the whole question is illegitimate because Maya and the world do not really exist, in fact, the problem of how the world came into existence is only a part of maya, is like maya, unreal, and does not truly (arrive)?¹⁸⁴ But if an explanation is to be given, it must be a real and valid, satisfying explanation.

(33-2) There are several forms, of Indian philosophy which base themselves upon the One Reality, but they admit also, the reality of the world, the reality of the many, the reality of the differences of the many, as well as the sameness of the One. The Supreme Reality is an Absolute, not limited by [either]¹⁸⁵ oneness or multiplicity but simultaneously capable of [both, for both]¹⁸⁶ are its [aspects, although]¹⁸⁷ the oneness is fundamental and the multiplicity depends upon the oneness. The divine by His power has created the world, or rather manifested it in His own infinite Being, but here in the material world or at its basest,¹⁸⁸ He has hidden himself in what seems to be [his opposites, non-being, (inconvenience) or inconstance]¹⁸⁹

34¹⁹⁰

LETTERS OF AUROBINDO

Disk #69

¹⁷⁹ PB himself numbered the paras on this page 4 through 5; they are not consecutive with the previous page. The para numbers were added by hand.

¹⁸⁰ The original typist changed "exponents" to "opponents" by typing over the original word with x's.

¹⁸¹ The original typist changed "arguments" to "philosophy" by typing over the original word with x's.

¹⁸² The typist left a note in the text which read: "(Typist look up meaning of this Sanskrit word)"

¹⁸³ We have corrected "thorough-ing" to "thorough-going" as per the original source (Aurobindo's letter to Dilip Kumar Roy on September 2, 1945).

¹⁸⁴ PB himself inserted "(aright)?" above "(arrive)?" by hand.

¹⁸⁵ The original typist changed "the" to "either" by typing over the original word with x's.

¹⁸⁶ PB himself changed "both. Both" to "both, for both" by hand.

¹⁸⁷ The original typist changed "For though" to "Although" by typing over the original word with x's. PB himself then changed "aspects. Although" to "aspects, although" by hand.

¹⁸⁸ PB himself inserted comma by hand

¹⁸⁹ PB himself changed "its opposites" to "his opposites, non-being, (inconvenience) or inconstance" by hand. This para is continued in para 13-1.

¹⁹⁰ PB himself inserted "Start #69, Letters A. Con't. Pg. 1" at the top of the page by hand.

Book Notes: Sri Aurobindo on Himself

35

SRI AUROBINDO ON HIMSELF

Disk #67

(35-1)¹⁹¹ Neither¹⁹² was I aware of any lower self, or outer self, called by such and such a personal name,¹⁹³ that was performing this feat of arriving at the consciousness of Nirvana. So what becomes of your pure 'I,' and lower 'I,' [in]¹⁹⁴ all that?

Consciousness emptied itself of all inner contents,¹⁹⁵ remaining aware only of unreal surroundings and something real.

(35-2) There¹⁹⁶ is some vague, ignorant idea of the mind, due, I suppose, to the ascetic tradition, that the divine nature is something cold, bare, empty, austere, aloof, – without the glorious riches of the egoistic human vital life. When the divine, vital, gets the means to manifest, it will make the life on earth more full of beauty, love, radiance warmth. I am accused of rude, [and]¹⁹⁷ arrogant behaviour because I refuse to see people, do not answer letters, and other misdemeanours. The likeness in good society manners are not necessarily a test of spiritual experience, anymore than dressing nicely is. I am asked why does the Mother¹⁹⁸ put on rich and beautiful dresses? My answer is 'Is¹⁹⁹ it your notion that the divine should be represented on earth by poverty and ugliness?' For beauty is as much an expression of the divine as knowledge, power, or bliss. It would not be a more absurd or meaningless question, than the one put, against her wearing artistic and beautiful dresses. The divine consciousness is not bound by these things and has no attachment, but [it is]²⁰⁰ also not bound to abstain from [them.]²⁰¹

36²⁰²

SRI AUROBINDO ON HIMSELF²⁰³

¹⁹¹ The paras on this page are numbered Con't. 8 and 9; they are not consecutive with the previous page – but they follow the paras on page 21.

¹⁹² This para is a continuation of para 21-3.

¹⁹³ PB himself inserted comma by hand.

¹⁹⁴ PB himself changed "and" to "in" by hand.

¹⁹⁵ PB himself inserted comma by hand.

¹⁹⁶ PB himself inserted a comma after "mind," "aloof," "divine," "letters," "experience," "question," "put," and "attachment" in this para by hand.

¹⁹⁷ PB himself inserted "&" by hand.

¹⁹⁸ PB himself capitalised "Mother" by hand.

¹⁹⁹ PB himself changed "is, Is" to "is 'Is'" by hand.

²⁰⁰ PB himself changed "is" to "it is" by hand.

²⁰¹ PB himself inserted "para" and "END Disc #67" at the bottom of the page by hand.

²⁰² Blank page

Uncategorised PB Paras

37

UNCATEGORISED PB PARAS²⁰⁴

Disk #72

(37-1)²⁰⁵ that²⁰⁶ they resort to the cigarette, the cigar, or the pipe, because it soothes their nerves and they feel a need of achieving this result. So the tobacco plant, itself, was used long ago in the antique period of both North and South America and in the other side of the world, the Near, Middle, and the Far East. But the tobacco was not the only plant they used. They had several others which have come down to us such as the Poppy plant and the Mushroom. And from them, modern knowledge has created chemical drugs. What does this mean? The stress which produces nervousness is more common among the moderns than it was among the ancients. What were, and are, all of them seeking? It was either relief for the ego or uplift of conscience or the attainment of spiritual _____²⁰⁷

(37-2) The power of secrecy is known in the business world especially in areas which are highly competitive, just as it is known in the world of military strategy.

(37-3) A truth which is born out of personal knowledge or hammered out of personal experience has more value for a man than other peoples'²⁰⁸ hearsay.

It is not only that most people are caught and trapped in the traditions that they have inherited, but also that most of them either have not the capacity or independent courageous thinking which leads a little deeper than the average. But they have no inclination for such independence.

38²⁰⁹

Uncategorised PB Paras

Disk #72

²⁰³ PB himself inserted "Disk 67 Himself pg. 4" and "END #67" at the top of the page by hand.

²⁰⁴ PB himself inserted "Cont. Disk #72 PB pg. 2" at the top of the page by hand.

²⁰⁵ The paras on this page are unnumbered; they are not consecutive with the previous page but they follow the paras on page 97.

²⁰⁶ This para is a continuation of para 97-4.

²⁰⁷ A blank space was left in the original because the original typist couldn't hear PB clearly. PB himself inserted "lost words." into the space by hand.

The published para (X 10-127) in "The Notebooks of Paul Brunton" was edited to read "spiritual awakening". – TJS '20

²⁰⁸ PB himself inserted an apostrophe by hand.

²⁰⁹ Blank page

(39-1)²¹¹ It was the commonplace observation of the Greek and Indian thinkers _____²¹² Nature, life and man moves on, changes and passes away. What is the value of life on such terms unless the end to which we pass is something better?

(39-2) To know what a person's character is really like, the Buddha suggested one would have to live with him for three months. A General, would have preferred to watch him under the stress of battle _____²¹³ but _____²¹⁴ to reach a conclusion.

(41-1)²¹⁸ [As the human mind develops]²¹⁹ it forms higher and higher conceptions of the deity until finally, it is lifted above itself into a tremendous experience! It loses itself in the Deity Itself, [and when it returns to]²²⁰ normal living it does not need to seek further. I do not refer here to the experience which several mystics have had called the

²¹⁰ PB himself inserted "Cont. Disk 72 PB pg. 3" at the top of the page by hand.

²¹¹ The paras on this page are unnumbered, and they are consecutive with the previous page.

²¹² A blank space was left in the original because the original typist couldn't hear PB clearly. PB himself inserted "how?" into the space and a corresponding "lost" into the left margin by hand.

²¹³ A blank space was left in the original because the original typist couldn't hear PB clearly. PB himself inserted "lost" into the left margin by hand.

²¹⁴ A blank space was left in the original because the original typist couldn't hear PB clearly. PB himself inserted "lost" into the left margin by hand.

²¹⁵ Blank page

²¹⁶ P himself inserted "#72" was inserted at the top of the page by hand.

²¹⁷ Typed notes at the top of the page read: "2nd Draft PB, Disc #63 Pg. 1".

PB himself inserted "Very hard to hear; had to replay over + over" in the upper left margin by hand.

²¹⁸ The paras on this page are unnumbered.

This para is a duplicate of para 17-1 in Carbons 23.

²¹⁹ PB himself inserted "As the human mind develops" by hand.

²²⁰ The original typist deleted "herewith" from after "and" by typing over the original word with x's and PB himself inserted something illegible by hand. We have inserted "and when it returns to" as per the duplicate para (para 17-1 of Carbons 23).

glimpse, but something which is [of]²²¹ a once for all nature, and which does not, in its essence, ever leave him.

(41-2)²²² For the human mind there can be no visible beginning in time of the universal order, and equally, no ending of it. If this is the meaning of eternity then we must remember that for the most brilliant intelligences of our race and the deepest mystical seers, time itself is in the mind.

(41-3)²²³ It is rather pathetic to see how much fuss is made by so many followers of established religions and especially, the more ancient religions, of non-essential customs, rituals and creedal items, and so little attention given to the essentials.

(41-4)²²⁴ Mentalism makes it possible for each man to understand why there must be a God. And what is more, it makes it possible for each man to transcend his intellectual discovery by the mystical experience of the presence of God within himself.

42²²⁵

Uncategorised PB Paras
Disk #63

43

Uncategorised PB Paras²²⁶
Disk #63

(43-1)²²⁷ The same intellect whose activity deters most men from discovering God's presence within themselves can be used to discover this presence. Something like this was noticed by Francis Bacon, in England, and he put his idea into one of his essays.

(43-2)²²⁸ The Hunza tribe in Northwest India, used green gran to make bean sprouts particularly in winter and early spring when fresh vegetables were hard to get there. They soak it for some hours in water, pour off the water, put it in damp sand in a warm place for 24 to 48 hours, when the sprouts begin to appear; they eat it raw, without allowing it to dry, mixing a little condiments with it. The smaller gran is preferred for

²²¹ The original typist changed "for" to "of" by typing over the original word with x's.

²²² This para is a duplicate of para 17-2 in Carbons 23.

²²³ This para is a duplicate of para 17-3 in Carbons 23.

²²⁴ This para is a duplicate of para 19-1 in Carbons 23.

²²⁵ Blank page

²²⁶ PB himself inserted "2nd Draft #63 pg. 2" at the top of the page by hand.

²²⁷ The paras on this page are unnumbered; they are consecutive with the previous page.

This para is a duplicate of para 19-2 in Carbons 23.

²²⁸ This para is a duplicate of para 19-3 in Carbons 23.

the larger one is hard so that sometimes, the gran and the sprout have to be quickly boiled in order to soften them, and thus part of the freshness is lost.

(43-3)²²⁹ It might be interesting to mention one or two points further about their dietetic habits. First (?) they use very little liquid when beginning to cook their food. The process they use is more a matter of [stirring]²³⁰ or steaming the vegetables in their own juice. However, as some vegetables need much more liquid than others the Hunza adds a little more water gradually as it is needed, but not in the beginning. The other point is, that they did not, at least in those earlier days eat the potatoes. And on inquiry, one discovers, that they knew nothing about them until the last decade of the last century and it is something that has remained more or less an alien [food]²³¹ to their regular diet. What they do eat are fruit, which are more vital to them, and so forth

44

Uncategorised PB Paras
Disk #63

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

45²³²

Uncategorised PB Paras²³³
Disk #63

46

Uncategorised PB Paras
Disk #1²³⁴

(46-1)²³⁵ _____²³⁶ to this higher Self the humbler he becomes and the less likely is he to boast about this uncommon condition.

²²⁹ This para is a duplicate of para 21-1 in Carbons 23.

²³⁰ The original typist changed "experience" to "stirring?" by typing over the original word with x's.

²³¹ The original typist inserted "food?"

²³² Blank page

²³³ PB himself inserted "#63" and "ok" by hand.

²³⁴ Lorraine Stevens inserted "S = Sentence, ¶ = Para," "Disk work" and "Disk #1" at the top of the page and "X = opening missing" at the bottom of the page by hand.

"I pg. 1." in the original.

This page is a duplicate of page 9 in Carbons 23. There are different edits marked on the two pages.

(46-2)²³⁷ It would be a mistake to believe that these two forces, although so very different from each other, are fighting each other. This is not so. They are to be regarded as complementary to one another. They are like positive and negative pulse in electricity, and they must exist together or die together. They are inseparable but the need between them is correct balance, or equilibrium.

(46-3)²³⁸ The galaxies in the skies set a pattern for the universe – a spiral pattern.

(46-4)²³⁹ _____²⁴⁰ they share all the beliefs of the Hinayana. They do not, for instance, look upon birth as a misfortune. Death and birth simply follow the order of the universe.

(46-5)²⁴¹ Whatever the mind knows, it knows more clearly and hence, truly, the more still it becomes.

(46-6)²⁴² Our thoughts cannot be separated from our world. The two come into being together

47²⁴³

Uncategorised PB Paras
Disk #1

48

Uncategorised PB Paras²⁴⁴
Disk #1

(48-1)²⁴⁵ If you wish to be in harmony with the order of the universe, to work with it and not force yourself against it, you must stop imposing the ego, your ego upon it.

²³⁵ The paras on this page are unnumbered. Lorraine Stevens marked this para “X” and “S” by hand.

²³⁶ A blank space was left in the original because the original typist couldn’t hear PB clearly.

²³⁷ Lorraine Stevens marked this para “¶” by hand.

²³⁸ Lorraine Stevens marked this para “S” by hand.

²³⁹ Lorraine Stevens marked this para “X” and “¶” by hand.

²⁴⁰ A blank space was left in the original because the original typist couldn’t hear PB clearly.

²⁴¹ Lorraine Stevens marked this para “S” by hand.

²⁴² Lorraine Stevens marked this para “S” by hand.

²⁴³ Blank page

²⁴⁴ “(I) pg. 2” in the original.

This page is a duplicate of page 11 in Carbons 23. There are different edits marked on the two pages.

²⁴⁵ The paras on this page are unnumbered.

(48-2)²⁴⁶ The danger inherent in all organisations and institutions is,²⁴⁷ that they tend to become self-serving. And this is true, whether the organisation be religious or governmental.

(48-3)²⁴⁸ It is almost impossible to put into thoughts that which is above thoughts. But hints, suggestions, and symbols²⁴⁹ may render some service. Only intuition, which comes up by itself,²⁵⁰ can come closer²⁵¹ still, to the truth,²⁵² and deliver,²⁵³ what is more like it.

(48-4)²⁵⁴ For those of us who have passed the mid-century of life, or at least, the sixties, the days seem to move more quickly.

(48-5)²⁵⁵ To wish to get rid of desires, is itself a desire!²⁵⁶ Therefore, the superior way would be not merely to change the desire alone, but to cease desiring in every way, and that is only possible by entering the stillness, and staying there. The inner stillness.

49²⁵⁷

Uncategorised PB Paras
Disk #1

50

Uncategorised PB Paras²⁵⁸
Disk #1

Lorraine Stevens marked this para "S" by hand. (Please refer to the key on page 46 for more information.)

²⁴⁶ Lorraine Stevens marked this para "S" by hand.

²⁴⁷ Lorraine Stevens moved a period from after "institutions" to after "is" by hand.

²⁴⁸ Lorraine Stevens marked this para "¶" by hand.

²⁴⁹ Lorraine Stevens deleted a comma from after "symbols" by hand.

²⁵⁰ Lorraine Stevens inserted a comma by hand.

²⁵¹ Lorraine Stevens deleted a comma from after "closer" by hand.

²⁵² Lorraine Stevens inserted a comma by hand.

²⁵³ Lorraine Stevens inserted a comma by hand.

²⁵⁴ Lorraine Stevens marked this para "S" by hand.

²⁵⁵ Lorraine Stevens marked this para "¶" by hand.

²⁵⁶ Lorraine Stevens changed a period to an exclamation point by hand.

²⁵⁷ Blank page

²⁵⁸ "(I) pg. 3" in the original.

This page is a duplicate of page 13 in Carbons 23. There are different edits marked on the two pages.

(50-1)²⁵⁹ The stillness does for you what you're unable to do for yourself, and therefore, it can be said, to manifest grace. For by yourself, you can only use your will, the ego's will.

(50-2)²⁶⁰ Chuang-Tzu, tells the story of a carpenter highly gifted in carving wood. When asked how he made such masterpieces, said, "When I'm about to do this, I guard against any lessening of my vital strength. I first reduce my mind to absolute quiet. For three days, in this condition, I end up by forgetting any question of gaining reward. For five days, I forget anything about getting famous. For seven days, my skill becomes concentrated, all disturbing things from outside, vanish. I see the form in my mind's eye and set to work."

(50-3)²⁶¹ Chuang-Tzu, also said, that the pure men of old, drew breath from their {lowermost}²⁶²²⁶³ depths, whereas the vulgar, only from their throats. We might say, this is equivalent to breathing from the point of hara, in Japanese: slow, deep breathing from behind the diaphragm

(50-4)²⁶⁴ U Thant,²⁶⁵ formerly head of the United Nations, once said, "I believe we shall see happier signs in the world, because I believe in the philosophy of theses, antitheses, and synthesis. I think the world is moving towards a new synthesis."²⁶⁶

51²⁶⁷

Uncategorised PB Paras

Disk #1

52

Uncategorised PB Paras²⁶⁸

²⁵⁹ The paras on this page are unnumbered.

Lorraine Stevens marked this para "¶" by hand. (Please refer to the key on page 46 for more information.)

²⁶⁰ Lorraine Stevens marked this para "¶" by hand.

²⁶¹ Lorraine Stevens marked this para "X" and "¶" by hand. This para is a duplicate of para 85-2 in RVLS II.

²⁶² We have changed "uppermost" to "lowermost" as per the duplicate para 85-2 in RVLS II.

²⁶³ Lorraine Stevens wrote "uppermost?" on the back of this page by hand - presumably questioning this word choice.

²⁶⁴ Lorraine Stevens marked this para "¶" by hand.

²⁶⁵ Lorraine Stevens changed "U-thant" to "Uthant" by hand. We have further corrected it to "U Thant".

²⁶⁶ Lorraine Stevens inserted closing quotation marks by hand.

²⁶⁷ Blank page

²⁶⁸ "(I) pg. 4" in the original.

This page is a duplicate of page 15 in Carbons 23.

(52-1)²⁶⁹ The emptied and stilled mind opens the way for the grasp of divine grace. The latter may then gather us up into its fold, leaving behind the ego's conceit, and the body's passion. But, when it is time for us to return to the world's nervous restlessness, to its tumult and jarring noise, we find how far humanity has fallen.

53²⁷⁰

Uncategorised PB Paras
Disk #1

54

Uncategorised PB Paras²⁷¹
Disk #5

(54-1)²⁷² _____²⁷³ liberty can generate into license and freedom into chaos. I was told of a British author well _____²⁷⁴ years ago, [who]²⁷⁵ brought up by what he thought were completely progressive ideas. They were never contradicted in whatever they said and never opposed in whatever²⁷⁶ to do. They were utterly spoiled. _____²⁷⁷ to understand, even for the few who can understand them _____²⁷⁸ too believable²⁷⁹

(54-2) Take the beginning and the end of the Greek alphabet and suppose that the first letter, Alpha,²⁸⁰ is the first faint stirrings of the universe. And take the last letter,

²⁶⁹ The para on this page is unnumbered.

Lorraine Stevens marked this para "¶" by hand. (Please refer to the key on page 46 for more information.)

²⁷⁰ Blank page

²⁷¹ Lorraine Stevens inserted "1st Draft V, I hold carbon and disk (L.)" and "Disk #5" at the top of the page by hand.

"(V)" in the original.

²⁷² The paras on this page are unnumbered.

Lorraine Stevens marked this para "X" and inserted a corresponding note on the back of this page "X you'd have to replay disk to understand" by hand.

²⁷³ A blank space was left in the original because the original typist couldn't hear PB clearly.

²⁷⁴ A blank space was left in the original because the original typist couldn't hear PB clearly.

²⁷⁵ "who" was typed above the line and inserted with a caret.

²⁷⁶ Lorraine Stevens inserted "X" in the left margin by hand.

²⁷⁷ A blank space was left in the original because the original typist couldn't hear PB clearly. Lorraine Stevens inserted "X_____X" into the space by hand.

²⁷⁸ A blank space was left in the original because the original typist couldn't hear PB clearly.

²⁷⁹ The original typist deleted "difficult" from before "believable" by typing over the original word with x's.

²⁸⁰ Lorraine Stevens capitalised "alpha" by hand.

Omega, to be the last vanishing trace of that universe. Imagine [that]²⁸¹ Alpha, is the reincarnation of the previous Omega and you will have a key to what is really happening. But what is this mysterious invisible intangible [source]²⁸² whence all this is derived and into which all this passes?

(54-3) Among the numerous young Americans who exalt in their driving ambition and their attachment to materialistic values, more and more there are appearing other young Americans who have discarded these ambitions and these values. Who manage with simple lives lesser values and modest ambitions.

(54-4) _____²⁸³ an inward glow comes from the small coloured lamp which rests in the corner of the otherwise darkened room. Yet, it had a kind of mystic beauty and a pleasant comfort.

(54-5) He will seek to cultivate his own independent intelligence and not merely echo back what others suggest tell or teach him.

55
Uncategorised PB Paras
Disk #5

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

56²⁸⁴
Uncategorised PB Paras²⁸⁵
Disk #5

57
Uncategorised PB Paras
Disk #5²⁸⁶

(57-1)²⁸⁷ It is better to come to the higher life, with its nobler values and uplifting practices than not at all. It is still better to come to it when one is comparatively young, and foundations are being laid.

²⁸¹ "that" was typed above the line and inserted with a caret.

²⁸² The original typist changed "force" to "source" by typing over the original word with x's.

²⁸³ A blank space was left in the original because the original typist couldn't hear PB clearly.

²⁸⁴ Blank page

²⁸⁵ Lorraine Stevens inserted "Disk 5 pg. 1." at the top of the page by hand.

²⁸⁶ "(V)" in the original.

²⁸⁷ The paras on this page are unnumbered.

(57-2)²⁸⁸ This does not mean this spiritual outlook, an unquestioning acceptance of what man has made of himself and of the world.

(57-3) He would like to believe that there is a higher power, that there is an infinite transcendental mind which guides all things and which is urging man to lift himself higher and higher above the animals. But so much in the world is horrid or negative or inexplicable, that they hesitate.

(57-4)²⁸⁹ They feel vaguely, that there are higher laws governing life, that they do not know them. They would like to learn, but in the medley of sex and cults, with their claims and contradictions, they do not feel safe enough to entrust their lives to any particular one, although attracted to some more than to others.

(57-5) Most of us know that inspiration flickers, it simply dries up. At such times, the object is usually put aside until the light returns. This is quite sensible from a practicable working standpoint. However, it ignores the fact, that there are layers of consciousness, and when one layer dries, it's worthwhile trying to penetrate the deeper one, for it exists.

58

Uncategorised PB Paras

Disk #5

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

59²⁹⁰

Uncategorised PB Paras²⁹¹

Disk #5

60

Uncategorised PB Paras²⁹²

Disk #5

²⁸⁸ Lorraine Stevens marked this para "X" and inserted a corresponding note on the back of this page "X it just ain't right!" by hand.

²⁸⁹ This para is a duplicate of para 60-1.

²⁹⁰ Blank page

²⁹¹ Lorraine Stevens inserted "disk V pg. 2." at the top of the page by hand.

²⁹² "(V)" in the original.

(60-1)²⁹³ They feel vaguely that there are higher laws governing life, that they do not know them. They would like to learn, but in the medley of sex and cults, with their claims and contradictions, they do not feel safe enough to entrust their lives to any particular one although attracted to some more than to others.

(60-2)²⁹⁴ most²⁹⁵ of us know that in

61²⁹⁶

Uncategorised PB Paras
Disk #5

62

Uncategorised PB Paras²⁹⁷
Disk #5

(62-1)²⁹⁸ The universe has to keep up its equilibrium, and we may well suppose, that the Infinite Mind, has its own ways of doing so.

(62-2) "end of disk," "para para para para"
AND AM I GLAD!

63²⁹⁹

Uncategorised PB Paras³⁰⁰
Disk #5

64

Uncategorised PB Paras
Disk #60³⁰¹

(64-1)³⁰² All religions are the outgrowth of different men's different statements: of their glimpse, discovery, realisation or messenger-ship.

²⁹³ The paras on this page are unnumbered.

This para is a duplicate of para 57-4.

²⁹⁴ This para is a partial duplicate of para 57-5.

²⁹⁵ " ,pst pf is lmpw tjat om" in the original.

²⁹⁶ Blank page

²⁹⁷ "(V)" in the original.

²⁹⁸ The paras on this page are unnumbered.

²⁹⁹ Blank page

³⁰⁰ Lorraine Stevens inserted "Disk 5. pg. 3." at the top of the page by hand.

³⁰¹ Lorraine Stevens inserted "#60 pg.1" at the top of the page by hand.

³⁰² The paras on this page are unnumbered.

(64-2) Most students can profitably meditate on such fragments of the World-Idea as they can glean, from different and varied sources. From the texts of mystical seers and philosophic sages, religious prophets and even their own personal intuitions.

(64-3) There are no golden ages, no utopias, no heavens on earth. This world is a scene of [a]³⁰³ continuous process, [of]³⁰⁴ diversification – which means, it is an ever-changing scene. Sometimes it is better, sometimes it is worse – if looked at from [a]³⁰⁵ human standpoint – but none of these two conditions remain forever fixed. Only romantic dreamers, or pious [wishful]³⁰⁶ thinkers look,³⁰⁷ or wait,³⁰⁸ for one that is. What we may reasonably look for, and if fortunate, hope to find, is an inner equilibrium [within]³⁰⁹ ourselves, which will yield a peace or a presence. Let us not lessen what we are, by refusing to accept the responsibility, by practising self-pity, or by blaming environments. They have their place and may make their contribution, but in the end, it is our own ignorance of our own possibilities which is the basic cause.

65³¹⁰

Uncategorised PB Paras³¹¹
Disk #60

66

Uncategorised PB Paras
Disk #60

(66-1)³¹² _____³¹³ comes in time, into possession of that very peace. The answer, as so often is, summed up in one word – paradox. For this is what sums up the world life and man.

(66-2) If my communications are rare and their length is short, please understand that they must be so, out of necessity.

(66-3) The help which is put into words, whether written or printed, is not the best form. But if it is the best available, it should certainly be used.

³⁰³ Lorraine Stevens inserted “a” by hand.

³⁰⁴ Lorraine Stevens changed “or” to “of” by hand.

³⁰⁵ Lorraine Stevens changed “the” to “a” by hand.

³⁰⁶ Lorraine Stevens inserted “wishful” by hand.

³⁰⁷ Lorraine Stevens inserted a comma by hand.

³⁰⁸ Lorraine Stevens inserted a comma by hand.

³⁰⁹ Lorraine Stevens changed “in” to “within” by hand.

³¹⁰ Blank page

³¹¹ Lorraine Stevens inserted “Disk #60: pg. 1.” at the top of the page by hand.

³¹² The paras on this page are unnumbered.

³¹³ A blank space was left in the original because the original typist couldn't hear PB clearly.

(66-4) The inability to feel this presence, is not necessarily a sign of failure; it is one of their vicissitudes which aspirants often complain about. It is well to remember that they usually come to an end. There are times when a man must not accept his folly's and weaknesses but discipline them instead. Intelligence must take their place and he must support it by yielding to its rulership.

(66-5) The training of the will, is a necessary part of this quest, for emotion and compassion must be lead aright.

67³¹⁴

Uncategorised PB Paras³¹⁵

Disk #60

68

Uncategorised PB Paras

Disk #60

(68-1)³¹⁶ It is not enough to try to follow, the council given by prophets mystics and sages to look within. It is necessary also, to look deep enough and long enough to get really worthwhile results. This applies just as much to the search for help as to the search for truth.

(68-2) Some men have to go a long way within themselves, but the fact is certainly true, that God is there. If their quest calls for patience, is it not worth their while to make the offering?

(68-3) Treasure every moment when the intuition makes itself felt, and most especially, when it takes the form of a glimpse into higher truth; it is then that other things should be well put aside in order to sustain and to prolong the experience.

(68-4) It is well to remember, not to let oneself become the victim of negative feelings, or harsh thoughts. They do not mend matters but only make you suffer more and also suffer needlessly.

69³¹⁷

Uncategorised PB Paras³¹⁸

³¹⁴ Blank page

³¹⁵ Lorraine Stevens inserted "Disk #60 pg: 2" at the top of the page by hand.

³¹⁶ The paras on this page are unnumbered.

³¹⁷ Blank page

³¹⁸ Lorraine Stevens inserted "Disk #60 pg: 3" at the top of the page by hand.

Disk #60

70

Uncategorised PB Paras

Disk #60

(70-1)³¹⁹ The more you can let yourself stay, in this wonderful mood where the sacred presence becomes so vivid and so positive, the less will you be troubled by, or at the mercy of, negative moods. And also, other people's negative thoughts about you.

71³²⁰

Uncategorised PB Paras³²¹

Disk #60

72

Uncategorised PB Paras³²²

Disk #62

(72-1)³²³ A writer who gives out high ideals, ought to be the first man to follow them himself.

(72-2) A writer, teacher, preacher or spiritual guide who gives out high ideals, ought to be the first man to follow them himself.

(72-3) It is good that the young are trying to work out ideas and paths for themselves. We must praise their independence. But it is not good if they throw out smart cynicisms at the expense of their elders merely because of the difference in age. It is worse, if they make savage attacks on others, who follow traditional, orthodox or conservative customs, and especially, conservative good manners.

(72-4) What is the use of denigrating ancient knowledge and beliefs, customs and traditions, as these are expressed in ways of life, in forms of religion, and in teachings of philosophies? merely because they are ancient? But what also is the use of praising the modern alone, especially because it is newer, more scientific, bolder and freer.

73³²⁴

³¹⁹ The para on this page is unnumbered.

³²⁰ Blank page

³²¹ Lorraine Stevens inserted "Disk #60 pg. 4." and "#60" at the top of the page by hand.

³²² Lorraine Stevens inserted "Disk # 62 pg. 1" at the top of the page by hand.

³²³ The paras on this page are unnumbered.

³²⁴ Blank page

Uncategorised PB Paras³²⁵
Disk #62

74

Uncategorised PB Paras³²⁶
Disk #62

(74-1)³²⁷ To assert that time does not return on itself, that history does not repeat its story, is to show an ignorance of the fact of human re-embodiments.

(74-2) Mutinous youth has its good and bad sides to show – although it is a phenomenon which ancient China would have found incredible and maniacal.

(74-3) In the balanced mind which a philosopher trains himself to possess – and in the harmonious felicitous working together of opposing qualities which he seeks to develop, the result is that the truth which he discovers, which must necessarily be the highest truth – will take the form of striking paradox.

(74-4) The common complaint against the idea of human re-embodiment is that we have no remembered knowledge of what happened, and therefore of the causes of present troubles for which we are personally responsible. It is forgotten that such knowledge could only be had at the cost of re-suffering all the horrors and miseries of the past as well as its joys.

75³²⁸

Uncategorised PB Paras³²⁹
Disk #62

76

Uncategorised PB Paras³³⁰
Disk #62

(76-1)³³¹ We find in these cults the strangest of ideas and persons, of imbecilities and dementias.

³²⁵ Lorraine Stevens inserted “Disk #62. pg 1” at the top of the page by hand.

³²⁶ Lorraine Stevens inserted “#62 pg 2” at the top of the page by hand.

³²⁷ The paras on this page are unnumbered.

³²⁸ Blank page

³²⁹ Lorraine Stevens inserted “Disk # 62 pg. 2” at the top of the page by hand.

³³⁰ Lorraine Stevens inserted “#62 pg. 3” at the top of the page by hand.

³³¹ The paras on this page are unnumbered.

(76-2) Although religion is only the beginning of the quest, the first form which a recognition of the existence of a higher power takes, it would be an error to believe that it is only for the simpler types of person; that worship of this power, that the attitude of reverential devotion which it engenders is not for more developed and also more educated minds – it is for all.

77³³²

Uncategorised PB Paras³³³

Disk #62

78³³⁴

Uncategorised PB Paras

Disk #62

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

79

Uncategorised PB Paras³³⁵

Disk #62

(79-1)³³⁶ If there were no possibility of a man finding his way, from this body-prisoned time-encased condition, than no one would ever have got self-realised, and all preaching of religion and teaching of philosophy would have been futile. But we know from history and biography that such achievement has been experienced in all parts of the world and in all centre – so that no one should give up hope.

³³² Void page

³³³ Lorraine Stevens inserted “Disk # 62 pg. 3” at the top of the page by hand.

was inserted at the top of the page by hand. Lorraine Stevens deleted the contents of this page by hand. It originally read:

“() We find in these cults the strangest of ideas and persons, of imbecilities and dementias.

() Although religion is only the beginning of the quest, the first form of the recognition of a higher power”.

³³⁴ Void page

³³⁵ Lorraine Stevens inserted “PB Con’t # Disk 69 pg. 1” and “Sri Aurob. Book notes were removed from Disks #67 to 4½ on dial of Disk #69. They were placed on 6 X 9 paper & mailed to PB. This is con’t of Disk #69 after their removal at 4½ on same disk.” at the top of the page by hand.

³³⁶ The paras on this page are unnumbered.

(79-2)³³⁷ My use of the term “reason,” although with a capital “R,” in “The Hidden Teaching Beyond Yoga,” seems to have [got]³³⁸ misunderstood by several persons. This forced me to add an appendix to the chapters in order to clear the matter in their mind. Reasoning, in its highest sense, transcends mere logic and welcomes the alliance of meditation. Out of their union comes wisdom, peace, balance and so, blessing. In the translation from the Sanskrit of the Katha Upanishad made by Professor [Mascaro]³³⁹ of the University of Barcelona, and published with a preface by Suresh Radhakrishnan,³⁴⁰ President to India, who was then lecturing at Oxford University, in this translation there are two verses which use the term. Here is the first:

“The man whose chariot is driven by reason holding well the reins of his mind, reaches the end of his journey, the Supreme Pervading Spirit.”

And the other verse is:

“Beyond the senses is the mind, and beyond mind is reason _____³⁴¹ Beyond reason is the great Self.”

80³⁴²

Uncategorised PB Paras
Disk #62

81

Uncategorised PB Paras³⁴³
Disk #62

(81-1)³⁴⁴ Both mind and heart must be used in persistent effort to find the goal of this quest, but at a certain point, the effort must cease, and both mind and heart must be stilled, for it is then, that the divine can enter, it is then that the quester must cease trying, and let the divine grace bless its preparatory work. Thus, from a positive attitude he passes eventually, into a passive one, not trying to force the issue any longer, but letting himself be receptive and relaxed.

³³⁷ Lorraine Stevens inserted three check marks in the left margin of this para, asking PB to check the contents. They are next to the two proper names and the first quotation.

³³⁸ “got” was typed above the line and inserted with a caret.

³³⁹ A blank space was left in the original because the original typist couldn't hear PB clearly. Lorraine Stevens inserted "Mescara?" into the space and a corresponding check mark in the left margin by hand.

This is referring to Juan Mascaró.

³⁴⁰ This is referring to Sarvepalli Radhakrishnan.

Lorraine Stevens inserted a check mark in the left margin by hand.

³⁴¹ A blank space was left in the original because the original typist couldn't hear PB clearly.

³⁴² Blank page

³⁴³ PB himself inserted “#69 pg. 2. Ends Disk.” at the top of the page by hand.

³⁴⁴ The paras on this page are unnumbered.

(81-2) It is the presence of the Overself within us more consciousness possible whether it be the consciousness of the dream, or the consciousness of waking.

82³⁴⁵

Uncategorised PB Paras³⁴⁶

Disk #62

83

Uncategorised PB Paras³⁴⁷

Disk #70

(83-1)³⁴⁸ Each glimpse is a [precious gift]³⁴⁹ to be treasured, but we must also remember that it not only comes, but it also goes. This remembrance should make us treat its aftermath very carefully, very [delicate]³⁵⁰ and very watchfully.

(83-2) Experience teaches human beings that life is governed by duality that it holds contrast (?) and oppositions and, so does [Nature]³⁵¹ itself, just as day and night are positive and negative so are joys and sorrows. But just as there is a point where day meets night, a point which we call the twilight, so in our experience, human experience, the joys and sorrows have a neutral point, and in Nature, an equilibrium. So the mind must find its own equilibrium, and thus it will find its own sense of peace. To see that duality governs everything, is to see why human life is one tremendous paradox.

(83-3) Superior beings have come to this earth planet, since ages ago, but their work completed, they have gone away again. Since then, other visits have been made from different parts of outer space. It would be surprising if the technological development which have enabled human beings to probe other bodies in space were to pass unnoticed by these distant [inhabitants.]³⁵²

³⁴⁵ Blank page

³⁴⁶ PB himself inserted "PB Con't. #69, pg 2. END #69." and "#69" at the top of the page by hand.

³⁴⁷ PB himself inserted "Start #70 Much too low" "1st Draft" and "Start" at the top of the page by hand.

"Disc #70 pg.1." in the original.

³⁴⁸ The paras on this page are unnumbered.

³⁴⁹ The original typist changed "treasure" to "precious gift" by typing over the original word with x's.

³⁵⁰ PB himself changed "delicately" to "delicate" by hand.

³⁵¹ PB himself changed "(Nature?)" to "Nature" by hand.

³⁵² PB himself deleted the para after this para by hand. It originally read:

"()" So many who look for or have a guru, do so because they come with personal problems, and expect him to enable them to handle these problems or even for him to handle them himself. This entirely missed the higher purpose of the quest."

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

(86-1)³⁵⁵ So many who look for, or have, a guru, do so because they come with personal problems and expect him to enable them to handle these problems or even for him to handle them himself. This entirely misses the higher purpose of the quest.

(86-2) It is not difficult to find a guru these days. The number is multiplying because so many people are suggestible.

(86-3) Be present at your thinking and breathing and feeling and doing. This is what the Buddha called "mindfulness." But the highest possible form of mindfulness is to be present with the Overself, for after all, the other three are concerned with the ego – even though they are an attempt to free yourself from it – but here, it concerns that which completely transcends the ego.

(86-4) Such teachings are more widely given out today than ever before, but remember, there are teachings which bring out support for the evil in man just as there are teachings which support the good.

(86-5) The Sufi Arabic phrase for "in the world but not of it" is "khalwat dar anjuman."³⁵⁶ ["(PB remember the 3rd word in this phrase – get it in memory of a certain incident, an initiation."]³⁵⁷

PB himself inserted "Con't on pg. 2." at the bottom of the page by hand.

³⁵³ Blank page

³⁵⁴ PB himself inserted "Disk #70 pg. 2" at the top of the page by hand.

³⁵⁵ The paras on this page are unnumbered.

³⁵⁶ "halvat dar unjumen" in the original.

(86-6) Mindfulness is a Buddhist exercise, but practising the Witness attitude is a Hindu one. Pythagoras too, gave an exercise which is in some ways [similar.]³⁵⁸

87
Uncategorised PB Paras
Disk #70

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

88
Uncategorised PB Paras³⁵⁹
Disk #70

89
Uncategorised PB Paras
Disk #70

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

90
Uncategorised PB Paras³⁶⁰
Disk #71

(90-1)³⁶¹ Just as the introduction of poisons into the human body harm it, so the introduction of unsuitable materials and forces into the earth's body will harm it, too. Nature brings its own retribution to its dwellers for what they do to the planet. This applies just as much to the introduction of mental and psychical pollutions into the invisible atmosphere or aura.

³⁵⁷ PB himself inserted "PB remember the 3rd word in this phase - get it in memory of a certain incident, an initiation." by hand. PB himself also inserted this sentence on the back of the page with a check mark.

³⁵⁸ PB himself inserted "END of Disk #70" at the bottom of the page by hand.

³⁵⁹ PB inserted "Con't Disk 70, ALSO END of (#70)." "PB Pg. 2" and "#70" at the top of the page by hand.

³⁶⁰ Lorraine Stevens inserted "Start Disk #71 PB pg 1." at the top of the page by hand.

³⁶¹ The paras on this page are unnumbered.

(90-2) The Illusionist-religions which reject all values and virtues to the world in which we humans have to live, gives them little to hope for or live for. It is not surprising that most of the masses have lived a half-animal existence.

(90-3) As knowledge of the true facts about the world in which we live becomes available, and I mean by knowledge, not only scientific knowledge but also spiritual knowledge and psychical knowledge, more and more the human race will discover that it has obligations to the cosmos and that they cannot be ignored without retribution.

(90-4) The full and true significance of reason will be found to exist on a higher level than most people believe. It will be found, I say, as humanity develops.

(90-5) It is not my duty, responsibility, work or wish to teach individual seekers; others exist for that.

91

Uncategorised PB Paras
Disk #71

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

92³⁶²

Uncategorised PB Paras
Disk #71

93

Uncategorised PB Paras³⁶³
Disk #71

(93-1)³⁶⁴ The faculty of memory is valuable only to the extent that it enables us to remember the Higher Power.

(93-2) These mantras are brought into rhythmic harmony with the breathing of the lungs or the boating of the heart or the chanting of the phrase.

(93-3) A mantra need not necessarily be uttered aloud, it may also be whispered softly or remain completely silent and repeated mentally only.

³⁶² Blank page

³⁶³ Lorraine Stevens inserted "Con't disk #71 PB Pg 2" at the top of the page by hand.

³⁶⁴ The paras on this page are unnumbered.

(93-4) The³⁶⁵ dances used in connection with the ancient religions and particularly those of the Near, and Middle East, were not intended to offer pleasure or provide entertainment – as most of our modern or Western dancing is – _____³⁶⁶ because they had a sacred or symbolic meaning at some stages they might bring the audience into chorus chanting or even certain movements along with the original dances.

(93-5) Too many people hold, whether consciously or unconsciously, the materialistic belief that they are here on earth to satisfy their material desires only, and that they have no higher responsibility.

94³⁶⁷

Uncategorised PB Paras
Disk #71

95

Uncategorised PB Paras³⁶⁸
Disk #71

(95-1)³⁶⁹ Because of their unwillingness either to look within or think more deeply for any higher purpose or obligation that they might have, people live largely in delusion and deception, especially self-deception. “Why am I here on earth?” is a question for which they can only find one answer: to satisfy their own material desires.

(95-2) Most people are either willingly or unwillingly forced to depend upon organisations which mostly lead to more conflict in the quest for more power [for]³⁷⁰ the organisation itself.

(95-3) There are among the young, a section which, if it could be convinced, that there is a higher purpose in life would respond to the call. There is also another section which

³⁶⁵ Lorraine Stevens inserted a check mark in the left margin of this para by hand.

³⁶⁶ A blank space was left in the original because the original typist couldn't hear PB clearly. Lorraine Stevens inserted a check mark in the left margin and a corresponding note reading “You said, “para” then continued. It needs a connection?” on the back of the page by hand.

³⁶⁷ Blank page

³⁶⁸ Lorraine Stevens inserted “Con't disk 70 PB Pg. 3.” at the top of the page by hand.

(This note originally read “Con't disk 72,” was corrected to read “Con't disk 70,” and should actually read “Con't disk 71.”

³⁶⁹ The paras on this page are unnumbered.

³⁷⁰ “for” was typed above the line and inserted with a caret.

would not respond because it is stupefied by life, passions and especially, negative [feelings.]³⁷¹

96³⁷²

Uncategorised PB Paras³⁷³

Disk #71

97

Uncategorised PB Paras³⁷⁴

Disk #72

(97-1)³⁷⁵ But unless the point is surrendered and silenced it will not be possible to go beyond the intellectual stage of understanding. And it is only a minority who can achieve this silence and yield capacity for _____³⁷⁶ to what amounts to a realisation of the truth. The silence has another name³⁷⁷ either meditation or contemplation.

(97-2) Sirius,³⁷⁸ called the Dog Star in antiquity, has a symbolic meaning: it stands for the hidden knowledge of hidden truth.

(97-3) There are positive and negative forces in the world and therefore in human beings. If a person cannot eliminate his negative qualities, (and most people find it almost impossible), he can, however, bring them into a neutral point and thus establish a state of equilibrium or balance between them.

(97-4) The U.S. government have³⁷⁹ for some time³⁸⁰ made efforts to reduce the use of tobacco in order to improve public health. These efforts have not succeeded at all, why? For the same reason why women took to smoking and why men still smoke even though they know it is harmful. They will tell you, or you will see,³⁸¹

³⁷¹ Lorraine Stevens inserted "END Disk #71" at the bottom of the page by hand.

³⁷² Blank page

³⁷³ Lorraine Stevens inserted "# 71" by hand.

³⁷⁴ Lorraine Stevens inserted "hushed voice entire disk" and "Disk # 72 PB pg. 1" at the top of the page by hand.

³⁷⁵ The paras on this page are unnumbered.

³⁷⁶ A blank space was left in the original because the original typist couldn't hear PB clearly. Lorraine Stevens inserted a check mark and "lost" in the left margin by hand.

³⁷⁷ Lorraine Stevens deleted a colon from after "name" by hand.

³⁷⁸ Lorraine Stevens inserted "echo in disk? Very low opening" in the left margin of this para by hand.

³⁷⁹ Lorraine Stevens deleted a comma from after "have" by hand.

³⁸⁰ Lorraine Stevens deleted a comma from after "time" by hand.

³⁸¹ This para is continued in para 37-1.

98³⁸²
Uncategorised PB Paras
Disk #72