

Carbons 23 (Unknown)

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Editor's Note: This file is entirely typed from dictation by Lorraine Stevens. Although the paras are not identified as having to do with PB's 28 categories, their subject-matter makes them part of that material, though they were never given a category by PB. The dictations were made on a machine that used discs of the same sort of magnetic film later used in cassettes; they came pre-stamped with a number and that is the number referred to in the Table of Contents. PB did not go through these in a consecutive order, nor were they necessarily typed in the order they were received – so we can only use these disc identifiers to create subdivisions within this file. It should also be noted that, while extremely devoted to PB, Lorraine was not always the best transcriber and often added excessive punctuation which PB patiently removed when he had time. This file was handled by Paul Cash and Susan Meeder in 1984; these notes pertain to the development of the volumes published as "The Notebooks of Paul Brunton;" which was an entirely post-mortem project.

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

Envelope Information

1¹

ENVELOPE INFORMATION

(1-1)² [Asiatic Ideas

¹ Manila envelope front cover. Postmark on this envelope reads "HECTOR, NY MAR 21 AM 1984"

13]³

(1-2) [Some identified as Dups
Some book notes
June may help as to identify if truly a dup] ⁴

(1-3) Postmarked March 21, 1984⁵

2⁶

ENVELOPE INFORMATION

3⁷

ENVELOPE INFORMATION

(3-1)⁸ Form 1538 (Revised)

Date [9/28/51], 19____ Receipt No. [196]

M [Paul Brunton]

Has paid for rent of Box No. [34]

For quarter ending [DEC 31 1951], 19____ \$[4-]

Received payment [ALBERT GOLDMAN]

[Cooper Station, 93 Fourth Avenue, New York 3, N.Y.] Postmaster. [illegible]⁹
(Post office)

16-15837-2 (See Regulations on other side)

4¹⁰

ENVELOPE INFORMATION

² The paras in this file are unnumbered.

³ Lorraine Stevens inserted "Asiatic Ideas" and "13" by hand.

⁴ Susan Lee Meeder inserted "Some identified as Dups / Some book notes / June may help as to identify if truly a dup" by hand on a sticky note in 1984, after PB's death.

Lorraine Stevens deleted several handwritten notes on this page. They originally read: "Vol 27 (for corr 4/6," "NSN ES 3/20," and "27(" and "for corr" (for correction).

⁵ This tells us that this envelope was reused by Paul Cash of Larson Publications to house these carbons, but this is not their original housing, as PB died in 1980.

⁶ Manila folder back cover

⁷ Certificate of receipt

⁸ This page and the following page are a PO Box rental form, which was filled out by PB himself.

⁹ Illegible initials in the original. Looks like "Mi-".

¹⁰ Void page (contains "Regulations Regarding Collection of Box Rent")

Disk #4

5¹¹
DISK #4

(5-1) Letter: ([from]¹² Brother Mandus):

"I felt such an outpouring of God's compassion towards your child and I am sure something wonderful is being set into motion. I do understand the nature of this searing problem. The only real answer, in the end, is total dedication to the Father and an opening of God's healing love to bless the wounds of soul and body. I just know, deep inside, that it is a yearning for a total clearance and it is this inward readiness that we must speak to. We call for the Living Christ in him, we reach into the depths of his soul and behold it awakening in the immaculate spirit of God; we enfold him in the love for which his soul yearn until he truly awakens to the highest and noblest and best! This letter comes forth on the wings of love and prayer to help him... I was a real disciple of Dr Paul Brunton when I was a young man and devoured all his wonderful books."

(5-2) In Sanskrit, magic and mysticism, not only are complete words and phrases and even sentences used as mantras, but also certain single letters and syllables are used. Such a mantra is called a seed, and it can be used either in written form on paper or in pronunciation as a sound. The letters also stand as symbols representing certain angelic or other higher beings who are invoked.

(5-3) Excessive surrender to the physical senses instincts desires and appetites, has created the need in most religions of codes, systems, and schools of the opposite, that is, asceticism. This is why more stress has been laid

6¹³
DISK #4

7
DISK #4

(continued from the previous page) upon asceticism in a system like yoga, than is really required, and why fanaticism so often accompanies it when it is excessive.

¹¹ Lorraine Stevens inserted "DUP." and deleted "PB," "Formerly disc (004)," "Copy Edited by PB," "Retyped," and "Carbon Copies" at the top of the page by hand.

¹² The original editor deleted "probably" from before "from".

¹³ Blank page

Lorraine Stevens inserted "PB pg. 1 Former disc (004)" at the top of the page by hand.

(7-1) A large number of my unpublished writings consists of disconnected paragraphs standing by themselves, isolated from each other. I call them my seed thoughts. They are ideas which come to me at odd moments, almost every day, and I have not the time, when they arise, to develop them; but I do not want to lose them, and hence, jot them down. Since they are incomplete, and also not in literary form, but require being thought out and written out I save them for some future time when the work needed on them will be possible.

(7-2) Just as art when applied in one's own personal life, environment, and work, is an expression of the person himself, so can art also be used as a kind of therapy to refine taste, harmonise character, and uplift moods. So too can even a useful craft like handwriting and penmanship be used for [the]¹⁴ same higher purpose. To turn a clumsy, ugly, half-illegible script into a symmetrical, graceful easily-read one needs good observation, self-discipline and careful training.

8¹⁵

DISK #4

Disk #1

9¹⁶

DISK #1

(9-1)¹⁷ _____¹⁸ to this higher self the humbler he becomes and the less likely is he to boast about this uncommon condition.

(9-2)¹⁹ 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.

¹⁴ "the" was typed above the line and inserted with a caret.

¹⁵ Blank page

Lorraine Stevens inserted "PB pg. 2 Former disc (004)" at the top of the page by hand.

¹⁶ "DISK I pg. 1." in the original. Lorraine Stevens inserted "S = Sentence, ¶ = Para" at the top of the page and "X = opening missing" at the bottom of the page by hand.

This page is a duplicate of page 46 in Carbons 19. There are different edits marked on the two pages.

¹⁷ Lorraine Stevens marked this para "XS" by hand. (See guide at the top of the page.)

¹⁸ A blank space was left in the original because the original typist couldn't hear PB clearly, or because PB himself left a blank in the para.

¹⁹ Lorraine Stevens marked this para "¶" by hand.

(9-3)²⁰ The galaxies in the sky sets a pattern for the universe – a spiral pattern.

(9-4)²¹ _____²² 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.

(9-5)²³ Whatever the mind knows, it knows more clearly and hence, truly, the more still it becomes.

(9-6)²⁴ Our thoughts cannot be separated from our world. The two come into being together

10²⁵
DISK #1

11²⁶
DISK #1

(11-1) 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.

(11-2) The danger inherent in all organisations and institutions is,²⁷ that they tend to become self-serving. And this is true, whether the organisation be religious or governmental.

(11-3) It is almost impossible to put into thoughts that which is above thoughts. But hints, suggestions, and symbols²⁸ may render some service. Only intuition, which comes up by itself,²⁹ can come closer³⁰ still, to the truth,³¹ and deliver what is more like it.

²⁰ Lorraine Stevens marked this para "S" by hand.

²¹ Lorraine Stevens marked this para "X¶" by hand.

²² A blank space was left in the original because the original typist couldn't hear PB clearly, or because PB himself left a blank in the para.

²³ Lorraine Stevens marked this para "S" by hand.

²⁴ Lorraine Stevens marked this para "S" by hand.

²⁵ Blank page

²⁶ "Disk (I) pg. 2" in the original.

This page is a duplicate of page 48 in Carbons 19. There are different edits marked on the two pages.

²⁷ PB himself deleted the comma from after "institutions" and inserted a comma after "is" by hand.

²⁸ PB himself deleted comma from after "symbols" by hand.

²⁹ PB himself inserted a comma by hand.

(11-4) For those of us who have passed the mid-century of life, or at least, the sixties, the days seem to move more quickly.

(11-5) To wish to get rid of desires, is itself a desire!³² 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.

12³³
DISK #1

13³⁴
DISK #1

(13-1) 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.

(13-2) 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."

(13-3) Chuang-Tzu, also said, that the pure men of old, drew breath from their uppermost 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.³⁵

(13-4) U Thant,³⁶ 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.

³⁰ PB himself deleted a comma from after "closer" by hand.

³¹ PB himself inserted a comma by hand.

³² PB himself changed a period to an exclamation point by hand.

³³ Blank page

³⁴ "Disk (I) pg. 3" in the original.

This page is a duplicate of page 50 in Carbons 19. There are different edits marked on the two pages.

³⁵ PB himself inserted a period by hand.

³⁶ "U-thant" in the original.

14³⁷
DISK #1

15³⁸
DISK #1

(15-1) 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.

16³⁹
DISK #1

Disk #63

17
DISK #63

(17-1)⁴⁰ [As the human]⁴¹ mind develops 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 normal living, it does not need to seek further. I do not refer here, to the experience which several mystics have had called the glimpse, but something which is for a once-for-all nature, and which does not, in its essence ever leave him.

(17-2)⁴² If 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.

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³⁸ "Disk (I) pg. 4" in the original.

This page is a duplicate of page 52 in Carbons 19.

³⁹ Blank page

Susan Meeder inserted "OK (doesn't need to be copied)" on a sticky note by hand. (This refers to making a copy of this for Wisdom's Goldenrod.)

⁴⁰ This para is a duplicate of para 41-1 in Carbons 19.

⁴¹ A blank space was left in the original because the original typist couldn't hear PB clearly, or because PB himself left a blank in the para. "As the human" was typed into the space at a later point.

⁴² This para is a duplicate of para 41-2 in Carbons 19.

(17-3)⁴³ 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.

18⁴⁴
DISK #63

19
DISK #63

(19-1)⁴⁵ Mentalism makes it possible for each man to understand why there must be a god. And what is more, it also makes it possible for each man to transcend his intellectual discovery by the mystical experience of the presence of God within himself.

(19-2)⁴⁶ 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.

(19-3)⁴⁷ The Hunza tribe in Northwest India, used green gram 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 from 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 gram is preferred, for the larger one is hard, so that sometimes, the gram and the sprouts have to be quickly boiled in order to soften them, and thus part of the freshness is lost.

20⁴⁸
DISK #63

21
DISK #63

(21-1)⁴⁹ 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

⁴³ This para is a duplicate of para 41-3 in Carbons 19.

⁴⁴ Blank page

Lorraine Stevens inserted "Disk 63 pg. 1" at the top of the page by hand.

⁴⁵ This para is a duplicate of para 41-4 in Carbons 19.

⁴⁶ This para is a duplicate of para 43-1 in Carbons 19.

⁴⁷ This para is a duplicate of para 43-2 in Carbons 19.

⁴⁸ Blank page

Lorraine Stevens inserted "Disk #6 pg. 2" at the top of the page by hand.

they use, is more a matter of stewing or steaming the vegetables in their own juice. However, as some vegetables use 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 potatoes. And on enquiry one discovers that they knew nothing about them till the last decade of last century. And it has always remained something, which is more or less an alien to their regular diet. What they do eat, are foods which are more vital, cleaner, and so forth.

22⁵⁰

DISK #63

Disk #64

23

DISK #64

(23-1) When writing of writers and their productions, Thomas de Quincy set forward an interesting theory: he divided books into two kinds. The first, belonged to what he called, "The Literature of Knowledge," and they were intended to give instruction, or to present information. But such books, would from time to time, would become obsolete and have to be brought up to date, or need revision for some other reason or rearrangement. But anyway, they do not have permanency, generally. Whereas the second kind, which he called, "The Literature of Power," did have permanency because it moved; it had the power to move the heart, the feelings of people. And being what they were, written from the author's living experience, or what he had himself seen, gave the writing a power, which [instructed]⁵¹ works of information do not possess. In other words, "The Literature of Power," survives, whereas, the "Literature of Knowledge," gets superseded.

24⁵²

DISK #64

25

DISK #64

⁴⁹ This para is a duplicate of para 43-3 in Carbons 19.

I believe the commas in this para reflect the typist's impressions of where to put them from the dictation tape rather than PB's grammatical choices. -TJS '16

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Lorraine Stevens inserted "Disc #63, pg. 3" at the top of the page by hand.

⁵¹ PB himself deleted "in" from before "instructed" by hand.

⁵² Blank page

Lorraine Stevens inserted "Disc #64 pg. 1" at the top of the page by hand.

(25-1) How charming are some of the poems written by Wordsworth, with his life and love of Nature. Take a few lines here and there –

“But now the sun is rising calm and bright
The birds are singing in the distant wood...
All things that love the sun are out-of-doors
The sky rejoices in the morning’s birth.”⁵³

He, himself, wrote in a letter, “I describe myself as having been exalted to the highest pitch of delight by the joyousness and beauty of Nature.” But a little later, he goes on to confess a change of mood, he becomes depressed by the miserable fate which sensitive and emotional persons like poets so often suffer. In a verse he says,

“We poets in our youth begin in⁵⁴ gladness
But thereof⁵⁵ come in the end despondency and madness.”

How valuable is that quality of balance and calmness which philosophy teaches us! The reconciliation of the difference opposing elements of feeling. For then only, can peace be obtained. Here is one of the finer lines of a friendlier mood, this is what he writes: “I would walk alone under the quiet stars and at that time have felt what’er there is of power.”⁵⁶ Finally, his own adoration of the sun extends also to its dying phase as well as its beginning one. Here are his words: “And I have felt a presence that disturbs me with a joy of elevated thoughts, a sense sublime, of something far more deeply interfused, whose dwelling is the light of setting suns.”⁵⁷

26⁵⁸

DISK #64

27

DISK #64

(27-1) Mind is Real, and if men would explore it, it’s a _____⁵⁹ in themselves. Going as high and as deep as is possible, they would discover this reality. But they believe too much in a non-existent matter, and this blocks out the realisation of true faith.

⁵³ These lines are extracted from “Resolution and Independence”.

⁵⁴ We have changed “beginning” to “begin in” per the original source.

⁵⁵ We have changed “there off” to “thereof” per the original source.

⁵⁶ These lines are extracted from “The Prelude, Book 2: School-Time”.

⁵⁷ These lines are extracted from “Lines Composed a Few Miles above Tintern Abbey, on Revisiting the Banks of the Wye during a Tour”.

“sun’s suns” in the original; we have corrected it per the original source.

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Lorraine Stevens inserted “Disc #64 pg. 2.” at the top of the page by hand.

⁵⁹ A blank space was left in the original because the original typist couldn't hear PB clearly, or because PB himself left a blank in the para.

(27-2) It is somewhat sad, to observe in the study of history, that the very purpose of creating an organisation to preserve, to guard and to keep pure a new religion, becomes with time the very cause, too often, of the opposite condition. Additions are made to texts, truths are cut out from them, while the organisation regards its own preservation and power as more important than anything else.

(27-3) The higher purpose for which we use prayer - that is - to cease to beg, and instead to worship _____⁶⁰ to its finest use.

28⁶¹
DISK #64

29
DISK #64

(29-1) The more we use our thoughts to get the deep understanding of ourselves, of God and the world - and the more we still the thoughts, to get them out of the way, when the divine is ready to speak to us - the more successful will our search become, and we awaken from the dream of an unreal materiality.

(29-2) The more speech and thought are kept free from negative statements about other faiths other teachings other persons and other organisations, the more we practise courtesy and silence in matters where we do not agree with them, the better,⁶² will it be for our true development.

(29-3) We gain more, by learning to depend upon the silent mind within, rather than the noisy rituals without.

(29-4) All ceremonies and rituals have their place for the simple people, or the theatrically minded. Such people are impressed by them, for there, the thing can be seen, it becomes tangible, even though it is only a symbol. Nevertheless, there is far more to be got from a stilling of the mind in meditation or in private worship.

Disk #65

30⁶³

⁶⁰ A blank space was left in the original because the original typist couldn't hear PB clearly, or because PB himself left a blank in the para.

⁶¹ Blank page

Lorraine Stevens inserted "Disc #64 pg. 3" at the top of the page by hand.

⁶² Lorraine Stevens inserted a comma by hand.

⁶³ Blank page

(31-1) There is too much encouragement in conventional religion with its constant repetition of statements babbled aloud in public, for this easily breeds hypocrisy.

(31-2) The highest attainment in philosophy, that of the sage, comes from a union of the sharpest, subtlest thinking and of [the]⁶⁴ capacity to enter the thought-free state; a combination of real knowledge and felt peace – balanced, united yielding truth. This is what makes the sage, whose understanding and peace are his own, – and do not depend upon any outside person. Yet it is not the little ego's emotion, nor its intellectuality which has brought him to this truth. It is the highest human mind, the finest human feeling, the total man, cannot lose what he has attained. It is the higher power working inside the human being.

(31-3) The truth of paradox is possibly too deep for most persons to accept. Apparently, too self-contradictory. This is why the balanced mind is needed to understand that the contradiction is joined with complementary roles.

(33-1) Yes, it may be they find it too hard to make the crossing from the older way of thinking to what is demanded of them by the new knowledge: a willingness to accept paradox. For otherwise, they get only a half-truth.

(33-2) It can be called, reason. But it is reason raised to the highest degree, based not on mere logic alone, nor on speculation. But on actuality, factuality and experience _____⁶⁶ thing contradictable. Coming not from the little ego, but from the Higher Power Itself.

Lorraine Stevens inserted "#65 pg. 1" at the top of the page by hand.

⁶⁴ "the" was typed above the line and inserted with a caret.

⁶⁵ Blank page

Lorraine Stevens inserted "#65 pg 2" at the top of the page by hand.

⁶⁶ A blank space was left in the original because the original typist couldn't hear PB clearly, or because PB himself left a blank in the para.

(33-3) If the Long Path is occupied with getting rid of unwanted thoughts and feelings, the Short Path is the very opposite. For it occupies itself only with those wanted thoughts and feelings. Thus, the move is a transition from negativity to positivity.

34⁶⁷

DISK #65

35

DISK #65

(35-1) When thinking comes naturally to its rest, either because he has felt his way through intense reverence to the higher power, or because he {has}⁶⁸ apprehended the truth, by the subtlest and sharpest perception, then stillness is born – it would be an error to continue beyond this time – either the feeling or the thinking – the utter stillness must take their place, and he must humbly yield to it. At such a moment, the ego is withdrawn, the knowing intuition, the great Peace alone remains.

(35-2) The Short Path frees him from all gnawing regrets about the past, its sins of commission and of omission, its errors and follies, its mistakes and deficiencies. Instead, it puts his mind to work upon the contraries – what is beautiful and worthy, what is truthful, and serene; what is pure and noble. This is the inner work to which a man is called, this transition from long detours, painful struggles, and entrapment in self-centeredness, which all form the Long Path. Let them go, turn around – turn to the Short Path and find peace – a peace, which is not only felt but also understood.

(35-3) Do not complain that the working of karma is the old follies and blunders and sins, come back in retribution. Remember, that it is an evidence that they were brought into existence. Nevertheless, the ego which brought them, can be dealt with, can be silenced. What then will happen to karma and its working – think it over. You, were the maker, you can undo them.

Disk #66

36⁶⁹

DISK #66

37

⁶⁷ Blank page

Lorraine Stevens inserted “#65 pg. 3” at the top of the page by hand.

⁶⁸ We have changed “is” to “has” per context.

⁶⁹ Blank page

Lorraine Stevens inserted “#66 pg. 1” at the top of the page by hand.

(37-1) What is all this vast and multifarious universe but a congregation of thought-forms in the World-Mind, images which show themselves and then pass away; a coming and going, with pauses, before and after.

(37-2) BOOKNOTES: Sri Aurobindo on himself.

Removed to 6 x 9" paper single spaced.

[Disks 67, 68 part of 69

Letters of Sri Aurobindo removed to 6 x 9]⁷⁰

38⁷¹

DISK #66

⁷⁰ PB himself inserted "Disks 67, 68 part of 69 Letters of Sri Aurobindo removed to 6 x 9" by hand.

⁷¹ Blank page

Lorraine Stevens inserted "#66 pg. 2" at the top of the page by hand.

Susan Meeder inserted "OK (don't need to copy)" on a sticky note by hand.