

## Carbons 25 (Transcripts)

*Editor's Note: This file appears to be a "prequel" to AD BV 1 and AD BV 2, or at least a tributary of those larger files. All of the paras that we checked in this file are indeed 'carbons' of the originals found in those other files. However, these paras have been heavily edited by PB himself and nobody else, while the same paras in AD BV 1 & 2 have – for the most part – already incorporated these edits. A few of the paras we compared show different edits in each or a reversion to the unedited original found in this file. We have not yet had time to make a proper map of all the paras, hopefully, someday we will. The use of a calendar from 1975 as endpapers gives us a clue as to the date of the majority of this file, and while we cannot be certain that everything here was written in 1975 (and may even postdate that calendar), we can be quite sure that all the paras were written in the last decade of PB's life – making them samples of his most mature work.*

*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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[DUP. TYPED REVISED TRANSCRIPTS]<sup>2</sup>

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[1st draft, later revised in pencil of A's transcribed, and retyped]<sup>5</sup>

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<sup>1</sup> Manila folder front cover.

<sup>2</sup> PB himself inserted "DUP. TYPED REVISED TRANSCRIPTS" by hand.

<sup>3</sup> Manila folder front cover

<sup>4</sup> Manila folder back cover

<sup>5</sup> PB himself inserted "notes to be retyped" by hand and later inserted "1st draft, later revised in pencil of A's transcribed, and retyped" over the first note by hand.

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## PARAS FROM VARIOUS CATEGORIES

(8-1)<sup>10</sup> It is not fair to ask men to accept and believe in teachings which seem to be contradicted by all their experience and by all the experience of the society around them. How can [we demand that]<sup>11</sup> they violate their own thinking and their own feeling by doing so?

(8-2) Wherever possible let us not use a language remote from common understanding, but where this is not possible then the [student]<sup>12</sup> must make the effort [which is]<sup>13</sup> necessary to arrive at comprehension.

(8-3) Mental attitudes can be developed, thoughts can be trained in this direction and feelings can be stimulated in harmony with it, but all this should be done naturally and not artificially.

(8-4) They are imprisoned by their own illusory concepts and unless something or someone from outside comes to release them they will continue to [be captive, limited and unnecessarily]<sup>14</sup> lost in illusions.

(8-5) Reverence, if it is to be true, authentic and feelingful,<sup>15</sup> will also be humble, self-abasing and an act of the heart.

(8-6) If anything is perfect it cannot be improved. Whoever therefore demands perfection must understand that he is demanding finality. Could there be such a thing in this ever-changing<sup>16</sup> world?

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<sup>7</sup> Void page – Taken from a desk calendar for July 1975.

<sup>8</sup> Void page Taken from a desk calendar for July 1975.

<sup>9</sup> PB himself inserted “1” at the top of the page by hand.

<sup>10</sup> The paras in this document are all unnumbered. PB himself inserted “48” to the left of this para by hand.

<sup>11</sup> PB himself inserted “we demand that” by hand.

<sup>12</sup> PB himself changed “others must” to “student” and then reinserted “must” by marking it “stet”.

<sup>13</sup> PB himself typed “which is” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

<sup>14</sup> PB himself changed “so captive, so limited and so unnecessarily” to “captive, limited and unnecessarily” by hand.

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

<sup>16</sup> PB himself inserted a hyphen to “ever changing” by hand.

(8-7) He must stretch his aspirations to their highest pitch, must be prepared to let go of conservatively held attitudes in order to enter into this new one.

(8-8) In the course of his Quest he will be perplexed over intellectual understanding of certain concepts. He will fail to react in feeling and deed to certain events, but these [failures]<sup>17</sup> should not cause him to become discouraged, must less to despair.

(8-9) The notion of infinity implies that it cannot be extended and whoever understands this will not look in this world for anything which contradicts the implication.

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(10-1) A time may come when his own personality is distasteful to him, when he begins to dislike his own traits of instinctive [negative]<sup>20</sup> reaction and innate [negative]<sup>21</sup> character. This is understandable on the Long Path,<sup>22</sup> but it is to be rejected on the Short<sup>23</sup> one.

(10-2) Human models and examples are useful in showing us what we ought to think, feel and do on higher [levels; however]<sup>24</sup> we ought not to be enslaved by them, for in the end we must find and express our own individual experience of Truth.

(10-3) What anyone is in no position to appraise or evaluate he ought not to reject or condemn.

(10-4) Whoever looks for the negative aspects of others should also remember that there [are usually]<sup>25</sup> some positive ones also and [that in fairness he]<sup>26</sup> ought to recognise them too.

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<sup>17</sup> PB himself inserted "failures" by hand.

<sup>18</sup> Blank page

<sup>19</sup> PB himself inserted "2" at the top of the page by hand.

<sup>20</sup> PB himself inserted "negative" by hand.

<sup>21</sup> PB himself inserted "negative" by hand.

<sup>22</sup> PB himself capitalised "long path" by hand.

<sup>23</sup> PB himself capitalised "short" by hand.

<sup>24</sup> PB himself changed "levels, but" to "levels; however" by hand.

<sup>25</sup> PB himself changed "usually are" to "are usually" by hand.

<sup>26</sup> PB himself inserted "that in fairness he" by hand.

(10-5) [Most men]<sup>27</sup> who are confronted with this concept for the first time shudder at the thought of annihilation, are terrified at the possibility of vanishing from existence altogether,<sup>28</sup> and regard the quest<sup>29</sup> of such self-destruction as madness.

(10-6) I am not attempting to condemn or to criticise this idea, but only to define it so as to understand clearly what [it is]<sup>30</sup> we [are presented]<sup>31</sup> with.

(10-7) Religion carries with it certain commandments and injunctions of a moral nature. Whoever accepts a particular religion automatically accepts these obligations with it.

(10-8) Is it not strange that the highest experience of an inner nature open to man is a completely secret one, a fully hushed one and almost an indefinable one. Looking back upon it afterwards, knowing how profoundly beautiful and deeply moving it was [at the time,]<sup>32</sup> he will find it difficult to speak about it to others.

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12<sup>34</sup>

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(12-1)<sup>35</sup> By means of this exercise in mindfulness whatever he is doing [and]<sup>36</sup> whatever he is working at is no longer the mere work or action [itself. It]<sup>37</sup> is also a part of his spiritual training, his self-discipline,<sup>38</sup> his concentration practice and ultimately his separate awareness and responsibility for himself.

(12-2) The [images,]<sup>39</sup> rituals, parades, processions and chants of religion have their significance whether it be the merely surface one which those who participate in it lightly,<sup>40</sup> or the deeper one which those who understand it symbolically,<sup>41</sup> may possess.

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<sup>27</sup> PB himself changed "Men to "Most men" by hand.

<sup>28</sup> PB himself inserted a comma by hand.

<sup>29</sup> PB himself changed "Quest" to lowercase by hand.

<sup>30</sup> PB himself inserted "it is" by hand.

<sup>31</sup> PB himself changed "are dealing" to "presented" by hand. We have reinserted "are" for clarity.

<sup>32</sup> PB himself inserted "at the time," by hand.

<sup>33</sup> Blank page

<sup>34</sup> PB himself inserted "3" at the top of the page by hand.

<sup>35</sup> PB himself inserted "86" next to this para at the top left of the page by hand.

<sup>36</sup> PB himself changed a comma after "doing" to "and" by hand.

<sup>37</sup> PB himself changed "itself, but" to "itself. It" by hand.

<sup>38</sup> "selfdiscipline" in the original. We have inserted a hyphen for clarity.

<sup>39</sup> PB himself inserted "images," by hand.

<sup>40</sup> PB himself inserted a comma by hand.

<sup>41</sup> PB himself inserted a comma by hand.

(12-3) The writer must give [his topic]<sup>42</sup> an inward-turned concentration as if he [were]<sup>43</sup> listening to a mental voice speaking within himself. The concentration must be absolute, without distraction; [it]<sup>44</sup> must not even be shared with any background music.

(12-4) Keep on writing no matter what it is, put down whatever comes into your head, in this way you develop fluency. The criticism and crossings out of what has been done can follow [at a later time.]<sup>45</sup>

(12-5) If he is to be reproached for not having given out enough [to readers]<sup>46</sup> he must plead a necessary prudence.

(12-6) The work of the intellect in tracing causes to effects, in analysing situations and substances, in forming theories and making studies and even in synthesising the results of all these [operations,]<sup>47</sup> is still a limited one.

(12-7) The equilibrium of a written piece may be upset and [the meaning]<sup>48</sup> somewhat falsified by putting too much stress, [or]<sup>49</sup> according too little weight [in expressing any particular idea.]<sup>50</sup> A prudent balance is essential.

(12-8) The intellect being only a part of our being must be transcended if we seek a higher knowledge and for this the practice of philosophy, which includes meditation, is necessary.

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14<sup>52</sup>

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<sup>42</sup> PB himself inserted "his topic" by hand.

<sup>43</sup> PB himself changed "is" to "were" by hand.

<sup>44</sup> PB himself inserted "it" by hand.

<sup>45</sup> PB himself changed "afterwards." to "at a later time." by hand.

<sup>46</sup> PB himself inserted "to readers" by hand.

<sup>47</sup> PB himself changed "these" to "these operations," by hand.

<sup>48</sup> PB himself inserted "the meaning" by hand.

<sup>49</sup> PB himself inserted "or" by hand.

<sup>50</sup> PB himself changed "to one sentence or one paragraph or the other." to "in expressing any particular idea." by hand.

<sup>51</sup> Blank page

<sup>52</sup> PB himself inserted "4" at the top of the page by hand.

(14-1) If he practices this exercise in remembrance frequently throughout the day, then every act becomes not only a necessary or a useful one, but helps to carry him forward on his quest<sup>53</sup> of higher being.

(14-2) In his failure to recognise that he has a higher self [and lives under higher laws]<sup>54</sup> man prepares many of his troubles and sufferings for himself.

(14-3) Even where men are ignorant of the law of karma the higher self provides warnings to [them]<sup>55</sup> when they deviate from the right path, but alas they do not heed these delicate feelings which speak from within [and are often called the voice of conscience.]<sup>56</sup>

(14-4) Arrogance and pride not only prepare the way for a fall, as history so often tells us, but also make a man stick more stubbornly to his deviation from the correct way.

(14-5) Somewhere along this Quest humility and modesty become necessary acquisitions.

(14-6) Where misfortune seems to have visited a man through no contributory cause of his own, where he does not seem to have deserved in any way the poor cards which have been dealt out to him by destiny, he has no other alternative than to ascribe it to the deeds and thoughts of a former existence on earth, or to the necessary education of his inner nature [by his higher self.]<sup>57</sup>

(14-7) Buddha tried to get his followers to abandon the will to live, but he did not try to get them to commit suicide of the physical [body: rather]<sup>58</sup> to kill out the cravings and desires which tied them to reincarnation, [and led] to [their]<sup>59</sup> return to that body.

(14-8) Men are more eager to blame their misfortunes and sufferings on others rather than on themselves.

(14-9) It is too often the case that the average person is not impressed and does not react favourably if anyone tries to uplift [his]<sup>60</sup> ethical values or to guide [him]<sup>61</sup> to a more spiritual view than the one [already held.]<sup>62</sup>

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<sup>53</sup> PB himself changed "Quest" to lowercase by hand.

<sup>54</sup> PB himself inserted "and lives under higher laws" by hand.

<sup>55</sup> PB himself changed "men" to "them" by hand.

<sup>56</sup> PB himself inserted "and are often called the voice of conscience." by hand.

<sup>57</sup> PB himself inserted "by his higher self." by hand.

<sup>58</sup> PB himself changed "body, only" to "body: rather" by hand.

<sup>59</sup> PB himself changed "to" to "and led to their" by hand.

<sup>60</sup> PB himself changed "their" to "his" by hand.

<sup>61</sup> PB himself changed "them" to "him" by hand.

<sup>62</sup> PB himself changed "they already hold" to "already held" by hand.

(16-1) When<sup>65</sup> I investigated Subud many years ago it seemed that the weekly meeting called Latihan had much of the flavour, or rather the atmosphere, of a spiritualist [séance.] The believers would sit in a group waiting for something to happen to them, some psychic [experience. They] were told by their guides technically called Helpers, that the force at work would be God, whereas the spiritualists [were] told that it [would be] the spirit of a departed person. In both cases they were told to remain entirely passive and to yield themselves to whatever urge was felt. The results were certainly curious, sometimes [very] alarming.

(16-2) I<sup>66</sup> tried to make it quite clear in "The Hidden Teaching Beyond Yoga" that just as psychic experiences were not to be sought for their own sake, so even mystical experiences were not the [highest goal. It] was only when [their intermittent nature became obvious,] however remarkable and uplifting they may have seemed, that the man who experienced them was [ready to seek] for the higher [Truth. This] was not [only] a matter of personal feeling [but also] of impersonal intuitive knowledge; confirmed [if] reason and experience [are brought in.]

(16-3) This over-idealisation of the guru, so widespread in India and so much copied now by Western seekers, indicates an elementary stage.

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<sup>63</sup> Blank page

<sup>64</sup> PB himself inserted "5" at the top of the page by hand.

<sup>65</sup> PB himself heavily edited this para by hand. It originally read: "When I investigated Subud many years ago it seemed that the weekly meeting called Latihan had much of the flavour, or rather the atmosphere of a spiritualist meeting. The believers would sit in a group waiting for something to happen to them, some psychic experience, although they were told by their guides technically called helpers, that the force at work would be God, whereas the spiritualists are told that it is the spirit of a departed person. In both cases they were told to remain entirely passive and to yield themselves to whatever urge was felt. The results were certainly curious, sometimes alarming."

<sup>66</sup> PB himself heavily edited this para by hand. It originally read: "I tried to make it quite clear in the "The Hidden Teaching beyond Yoga" that just as psychic experiences were not to be sought for their own sake, so even mystical experiences were not the goal and that eventually it was only when they disappeared, however remarkable and uplifting they may have seemed, that the man who experienced them was becoming ready for the higher Truth, which was not so much a matter of personal feeling as of impersonal intuitive knowledge confirmed though it may be by reason and experience."

(16-4) Many<sup>67</sup> readers of “The Hidden Teaching Beyond Yoga” became both concerned and critical when I pointed out the limited nature of the mystical states. What they did not know is that this was part of the esoteric doctrine given to the few students of the higher philosophy both in India and in [several Asiatic] countries. [My] meeting with Professor A.J. Arberry<sup>68</sup> (of Cambridge), [who] translated some of the Islamic mystical works into English, was quite confirmatory. He quoted the 10<sup>th</sup>-century mystic [and philosopher] Junayd<sup>69</sup> of Iraq; “Truth comes after states and ecstasies and then takes its place.” [Swami] Siddheswarananda of the Ramakrishna Mission and a lecturer at the Sorbonne in [Paris] told me before he passed away that V. Subrahmanya Iyer,<sup>70</sup> [of Mysore,] who had been one of his teachers, had been initiated into the traditional esoteric doctrine of the first Sri Shankaracharya<sup>71</sup> and that [it] was not written in the books, but taught privately only. This is also what I myself [learnt] from Mr Iyer.<sup>72</sup>

17<sup>73</sup>

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18<sup>74</sup>

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(18-1) The<sup>75</sup> Way of Mindfulness in Buddhism, of deliberately being conscious of each physical action quite apart from the action itself, produces a different state from that of

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<sup>67</sup> PB himself heavily edited the rest of this para by hand. The original read: “What they did not know is that this was part of the esoteric doctrine given to the few students of the higher philosophy both in India and in the Islamic countries. As regards the latter my meeting with Professor A.G. Arbury (of Cambridge), who has translated some of the Islamic mystical works into English, was quite confirmatory. He quoted the 10th century mystic Gunaid of Iraq “Truth comes after states and ecstasies and then takes its place.” I will also quote my esteemed friend Swami Siddheswarananda of the Ramakrishna Mission and a lecture at the Sorbonne in Paris who told me before he passed away that V. Subrahmanya Ayer, who had been one of his teachers, had been initiated into the traditional esoteric doctrine of the first Shri Shankaracharya and that this was not written in the books, but taught privately only. This is also what I myself heard from Mr. Ayer.”

<sup>68</sup> “A.G. Arbury” in the original. PB himself changed “Arbury” to “Arberry” by hand. Referring to Arthur John Arberry.

<sup>69</sup> “Gunaid” in the original.

<sup>70</sup> “Aiyer” in the original. PB himself changed “Ayer” to “Aiyer” by hand. Referring to Rajasevasakta V. Subrahmanya Iyer.

<sup>71</sup> Referring to Adi Shankara.

<sup>72</sup> “Aiyer” in the original. PB himself changed “Ayer” to “Aiyer” by hand.

<sup>73</sup> Blank page

<sup>74</sup> PB himself inserted “6” at the top of the page by hand.

<sup>75</sup> PB himself heavily edited this para by hand. It originally read: “The way of mindfulness in Buddhism, of deliberately being conscious of each physical action quite apart from the action itself produces a different state from that of the ordinary person, who may outwardly perform the same action, for it produces the development of concentration and of an awareness which



the ordinary person who may outwardly perform the same [action. It develops] concentration and [an] awareness which ultimately leads to the awareness of the being himself who [practises] the exercise. The ordinary person is lost in the action itself, in the thought itself, in the speech itself, and has no separate awareness of them. [This] gives a conscious responsibility for what is being done, what is being thought and what is being [said] quite apart from [what is observed and heard.] It lights [him] up [from] within with intense concentration. This is a mental discipline [practised daily by] the Buddhist monks [useful to other seekers.]

(18-2) Not only are their attachments to worldly things to be overcome, but also attachments to rules, regulations, spiritual and ascetic disciplines which in time [have]<sup>76</sup> become an obstacle [when it is forgotten that]<sup>77</sup> they are means not ends.

(18-3) In the story of life there is misfortune and suffering, frustration and calamity, but it is not completed by them [alone. It]<sup>78</sup> usually [includes]<sup>79</sup> other chapters which bring out some of its positive, attractive and happier sides and even its potential glory.

(18-4) There are disagreeable elements in our experience of life as well as pleasurable ones, but if we are ever to find peace of mind we must learn to put a reserve behind these feelings, to stand aside and scrutinise them, even in the midst of the events which produce them.

(18-5) Young souls look for happiness, older ones for peace, calm and equilibrium.

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(20-1) Mind puts great powers within our reach, but we have to work for them if we are to obtain them. They are not given free, nor provided arbitrarily by a capricious Creator

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ultimately leads to the awareness of the being himself who is practising the exercise. The ordinary person is lost in the action itself, in the thought itself, in the speech itself and has no separate awareness of them. The separate mindfulness gives a conscious responsibility for what is being done, what is being thought and what is being felt quite apart from the outward appearance, sound and sight. It lights up the person from within with intense concentration. This is a mental discipline which must be practised daily as the Buddhist monks practise it."

<sup>76</sup> PB himself inserted "have" by hand.

<sup>77</sup> PB himself inserted "when it is forgotten that" by hand.

<sup>78</sup> PB himself changed "alone, for it" to "alone. It" by hand.

<sup>79</sup> PB himself deleted "some" from after "includes" by hand.

<sup>80</sup> Blank page

<sup>81</sup> PB himself inserted "7" at the top of the page by hand.

or supernaturally by a holy man. I have quoted Emerson<sup>82</sup> before and I will quote him again on this point "Take what thou wilt, but pay the price."

(20-2) It is important to remember the power of suggestion when we examine the effect of a theatrical play on the spectators. This power can be used to harm them morally or to elevate them emotionally.

(20-3) When in the end the ego gives up its struggle, because it sees that the better way is the higher way however much that may involve resignation [and]<sup>83</sup> renunciation, the reward comes quickly in the peace that falls upon the soul.

(20-4) Men are enthralled by the illusions of life, the game that it plays with them, the pleasures with which it baits them, but in the end sadness and suffering overtake them if they keep on refusing to look for the realities also.

(20-5) Why should the wish to live in physical comfort be opposed to the wish to live in mental calm? It is indeed a blind form of asceticism which does not see that the two can be kept in a harmonious equilibrium.

(20-6) All theories must be brought to the test of experience and not only of reason, authority, [and]<sup>84</sup> intuition before their value can be finally stated.

(20-7) What is the use of isolating a single factor in life and basing everything upon that one factor alone?<sup>85</sup> Life is many-sided and must be viewed more adequately.

(20-8) Throughout Nature, which includes the human being and his experience, yin and yang coexist, opposites confront one another. It is necessary to learn how to reconcile them, to find some kind of a balance between them.

21<sup>86</sup>

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22<sup>87</sup>

PARAS FROM VARIOUS CATEGORIES

(22-1) In all voice production inflexion is important if expression and emotion are to be correctly communicated.

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<sup>82</sup> Referring to Ralph Waldo Emerson.

<sup>83</sup> PB himself deleted "more" from after "and" by hand.

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

<sup>85</sup> PB himself changed a period to a question mark by hand.

<sup>86</sup> Blank page

<sup>87</sup> PB himself inserted "8" at the top of the page by hand.

(22-2) Keep an even balance, affirm what is positive in life even while you are criticising and protesting against what is negative.

(22-3)<sup>88</sup> The view which a man takes of an occurrence in his life is coloured by various factors and one of them is the bias of his temperament.

(22-4) For all of us, for the witless and for the wise, there are unanswerable questions in life and we must learn to live with them. None of us is a full and finalised encyclopaedia, for however far we may penetrate into the meaning of things we are always confronted in the end by the Unknowable Mystery. We do not know why the whole process of involution and evolution ever started at all, because we find that there is in the deepest metaphysical sense no [becoming and]<sup>89</sup> process at all, there is only the Real.

(22-5) Whether you ascribe the secrets of happenings in your life to karma, to fate, to other people, to blind processes of Nature or any other cause, leave some space for the x factor, the unknown and unknowable which does not belong to anything which you can measure or comprehend.

(22-6) No one finds that the pattern of his experience of life conforms to what he wished for in the past or wishes for now, so everyone in the end must learn acceptance.

(22-7) There are some inner experiences which seem too holy to be talked about in public, too intimate even to be talked about with intimate friends, too mysterious to be mentioned to anyone else except a student or a teacher who has passed through similar [experiences]<sup>90</sup> himself.

23<sup>91</sup>

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24<sup>92</sup>

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(24-1) He must allow others the same liberty of thought which he asks for himself, the same freedom of expression, the same right to a private opinion, but this is valid only so far as he seeks the common welfare along with his [own. If]<sup>93</sup> the others do not do so or do so under the form of dangerous illusions which are harmful to society then he has a right to ask for restraints [to]<sup>94</sup> be put upon them.

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<sup>88</sup> PB himself inserted "88" in the margin next to this para by hand.

<sup>89</sup> PB himself inserted "becoming and" by hand.

<sup>90</sup> PB himself changed "ones" to "experiences" by hand.

<sup>91</sup> Blank page

<sup>92</sup> PB himself inserted "9" at the top of the page by hand.

<sup>93</sup> PB himself changed "own and if" to "own. If" by hand.

<sup>94</sup> PB himself inserted "to" by hand.

(24-2) A man whose cultural rise has depended upon self-education alone deserves praise and admiration for his [effort. Nevertheless]<sup>95</sup> he would have done better to seek also a formal education. [This would]<sup>96</sup> complete and [elevate]<sup>97</sup> what he has learnt by himself by providing him with higher standards, [competent instruction]<sup>98</sup> and well tested knowledge or [by affording personal help with questions, uncertainties and problems.]<sup>99</sup>

(24-3) The ideas and words with which he shapes his thoughts themselves have some bearing upon the result.

(24-4) Even if he finds the [opinions,]<sup>100</sup> beliefs and actions of others repulsive and not to his taste he should experiment at times in the development of tolerance and in the knowledge of human [nature. This can be done]<sup>101</sup> by entering imaginatively into their history and into their experiences until he understands why they think and act as they do. [That]<sup>102</sup> need not result in the acceptance of their attitudes, but in the comprehension of them.

(24-5) He must have the courage to acknowledge his own follies and his own sins of the past in order to see them for what they really were.

(24-6) Some, like the poet Keats,<sup>103</sup> find Truth through beauty others, like the poet Dante, find it through suffering.

(24-7) During the ebb and flow of human development moving as it does in a spiral-like course there are necessarily periods when the human being utters his protest against the experiences to which he is being subjected.

(24-8) Religions decay and can find their way to an invigorating renewal only if an inspired prophet comes to their rescue.

25<sup>104</sup>

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<sup>95</sup> PB himself changed "effort, but nevertheless" to "effort. Nevertheless" by typing over the original words.

<sup>96</sup> PB himself inserted ". This would" by typing it over an erased illegible phrase.

<sup>97</sup> PB himself erased "to" before "elevate" by hand.

<sup>98</sup> PB himself erased "and" before "competent" by hand and typed "instruction" over an erased illegible word.

<sup>99</sup> PB himself inserted "by affording personal help with questions, uncertainties and problems." by typing it after "or".

<sup>100</sup> PB himself changed "opinions and" to "opinions," by hand.

<sup>101</sup> PB himself changed "nature by" to "nature. This can be done by" by hand.

<sup>102</sup> PB himself changed "This" to "That" by hand.

<sup>103</sup> Referring to John Keats.

<sup>104</sup> Blank page

## PARAS FROM VARIOUS CATEGORIES

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(26-1) He is [like] a man [of Plato's story]<sup>106</sup> who comes out of a darkness at the end of a cave into the sunshine of the open air, but who comes out with his face turned towards the open air not always looking at the cave's end.

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(28-1)<sup>109</sup> [There is no objection [to] elementary methods of learning to concentrate, that is, to mantra, affirmation,]<sup>110</sup> and breath control provided it is recognised that they are<sup>111</sup> elementary [and]<sup>112</sup> therefore have their limitations. But when, as is so often the case, this is not known, not understood or not thought [to be correct,]<sup>113</sup> then illusions and deceptions are fostered. One of the illusions is that enlightenment, Truth, reality,<sup>114</sup> has been attained. One of the deceptions is that this technique is all that needs to be done.

(28-2) Philosophy has no use for teachings which are impracticable, which cannot be sustained in ordinary life.

(28-3) Let him not be short-sighted and limit himself to one sect, one creed, one cult. Let him take the larger view and not exclude all other teachings except those which he has [personally]<sup>115</sup> embraced.

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<sup>105</sup> PB himself inserted "10" at the top of the page by hand.

<sup>106</sup> PB himself changed "a man" to "like a man of Plato's story" by hand.

<sup>107</sup> Blank page

<sup>108</sup> PB himself inserted "1" at the bottom left corner of the page by hand.

<sup>109</sup> PB himself marked this para "XXVIII" by hand. NB this classification applies only to this single para. — TJS, 2020 (referring to category xxviii OLD: Practices for the Quest ... NEW IV Elementary Meditation)

<sup>110</sup> This section originally read: "That is to tatak mantram affirmation". PB himself inserted "There is no objection to these elementary methods of learning to concentrate" by typing it above the line. PB himself deleted "these" from after "to" by hand and changed "that is tatak mantra affirmation" to ", that is, mantra, affirmation," by hand.

<sup>111</sup> PB himself underlined "are" by hand.

<sup>112</sup> PB himself deleted "that" from after "and" by hand.

<sup>113</sup> PB himself inserted "to be correct" by typing it after "thought" and moved a comma from after "thought" to after "correct" by hand.

<sup>114</sup> PB himself inserted a comma by hand.

<sup>115</sup> PB himself inserted "personally" by typing it after "has".

(28-4) The turmoil which goes on everywhere in the world and which is being daily recorded in newspapers throughout the world,<sup>116</sup> is not conducive to the inward search for truth [and]<sup>117</sup> for peace of mind. It gives too many personal shocks, creates too many vague apprehensions and [provides too many disturbing mental excitements.]<sup>118</sup>

(28-5) Just as the imagination can weave all kinds of phantasies and experiences in dream which are simply not true, so [can it]<sup>119</sup> do precisely the same [during]<sup>120</sup> drug usage.

(28-6) Society [(that is, other people)]<sup>121</sup> needs reform. Yes, certainly!<sup>122</sup> But [oneself]<sup>123</sup> needs [not less, possibly]<sup>124</sup> even more reform.

(28-7) The cure for loneliness is company, but if there is no affinity [in the company]<sup>125</sup> then it is only a quack cure. This prescription is true for everyone, even for the sage, for he [finds]<sup>126</sup> his company in the [Overself's self-presence.]<sup>127</sup>

(28-8) Thoughts come to a man without his trying to bring them on, without his willing them into existence.<sup>128</sup> That is to say they are there as a part of his human conditioning. The same applies to [feelings. Where then is]<sup>129</sup> his freedom of choice,<sup>130</sup> and what then

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<sup>116</sup> PB himself inserted comma by hand.

<sup>117</sup> PB himself inserted "and" by typing it after "truth" and deleted "much less" from after "and" by hand.

<sup>118</sup> This section originally read: "disturbs with too many mental excitements to permit that." PB himself inserted "provides" by typing it above the line and inserting it with a handwritten caret. PB himself changed "disturbs with" to "disturbing" and deleted "to permit that" from after "excitements" by hand.

<sup>119</sup> PB himself changed "it can" to "can it" by hand.

<sup>120</sup> PB himself changed "in" to "during" by deleting "in" by hand and inserting "during" by typing it above the line.

<sup>121</sup> PB himself inserted "(that is, other people)" by typing it above the line and inserting it with a handwritten caret.

<sup>122</sup> PB himself inserted an exclamation mark by hand.

<sup>123</sup> PB himself changed "self" to "oneself" by hand.

<sup>124</sup> PB himself inserted "not less, possibly" by typing it above the line and inserting it with a handwritten caret.

<sup>125</sup> PB himself inserted "in the company" by typing it above the line and inserting it with a handwritten caret.

<sup>126</sup> PB himself changed "has found" to "finds" by deleting "has found" by hand and inserting "finds" by typing it next to the deleted words.

<sup>127</sup> PB himself changed "Overself self presence" to "Overself's self-presence" by hand.

<sup>128</sup> PB himself deleted a blank space left between "into" and "existence" by hand.

<sup>129</sup> PB himself changed "feelings where then it will be off" to "feelings. Where then" by hand.

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

is the use of preaching to [him] that [he]<sup>131</sup> should be good or aspirational?<sup>132</sup> What is the use of teachings which [lull him into]<sup>133</sup> the belief that he is free to create his own mental states both good and evil, when moods, emotions and ideas happen of themselves or come to him by themselves?<sup>134</sup> Is it not better for him to understand his limitations and not deceive himself, to know what he can and cannot do and

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(continued from the previous page) thus not fall into illusions about his spiritual progress or spiritual failure? Moreover if all is happening by the will of the World-Mind<sup>137</sup> and all is comprised in the World-Idea<sup>138</sup> he himself is really doing nothing, thinking nothing [for]<sup>139</sup> all is being [accomplished]<sup>140</sup> irrespective of his ego. To understand this situation and to accept it and to free himself from the idea that he<sup>141</sup> is thinking, he is feeling and he is doing is to free himself from the illusions of [personal]<sup>142</sup> agency, doership and egohood [as being the ultimate truth about his own experiences.]<sup>143</sup>

(30-1) Man can come into the [personal]<sup>144</sup> knowledge that there is this unseen power out of which the whole universe is being derived,<sup>145</sup> including himself. But neither the

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<sup>131</sup> PB himself changed "them that they" to "him that he" by deleting "them" and "they" by hand and inserting "him" and "he" by typing them above the deleted words.

<sup>132</sup> PB himself changed a period to a questionmark by hand.

<sup>133</sup> PB himself inserted "lull him into" by typing it into the blank space left by the original typist (indicating that the typist couldn't read his writing). PB himself deleted "meant to" from after the blank space by hand.

<sup>134</sup> PB himself changed a period to a question mark by hand.

<sup>135</sup> Blank page

<sup>136</sup> PB himself inserted "2" at the bottom left corner of the page by hand.

<sup>137</sup> PB himself changed "World Mind" to "World-Mind" by hand.

<sup>138</sup> PB himself changed "World Idea" to "World-Idea" by hand.

<sup>139</sup> PB himself inserted "for" by hand.

<sup>140</sup> PB himself changed "done" to "accomplished" by deleting "done" by hand and inserting "accomplished" by typing it above the deleted word.

<sup>141</sup> PB underlined the three instances of "he" in this sentence by hand.

<sup>142</sup> PB himself inserted "personal" by typing it above the line and inserting it with a handwritten carat.

<sup>143</sup> PB himself deleted the period after "egohood" by erasing by hand and inserted "as being the ultimate truth about his own experiences." by typing it at the end of the line.

<sup>144</sup> PB himself inserted "personal" by typing it above the line and inserting it with a handwritten carat.

<sup>145</sup> PB himself inserted a comma by hand.

animal, nor the plant can come into this knowledge. Here we see what evolution means [and why it is necessary.]<sup>146</sup>

(30-2) Just as we have to look at the world in the twofold way of its immediate and ultimate understanding so we have to find enlightenment in a twofold way through [our]<sup>147</sup> own self-creative efforts and through the reception of Grace. [No guru can lead anyone to enlightenment if he himself is attached to the role of guru, nor can any disciple]<sup>148</sup> [ever]<sup>149</sup> receive enlightenment if [he]<sup>150</sup> wants to play the role of disciple forever. Both are suffering from attachments which prevents enlightenment. This is why the whole thing becomes a stage play,<sup>151</sup> whether serious or comical,<sup>152</sup> in which the actors are performing their personal parts. Even if they babble about the necessity of not getting attached to the world they are still attached to what they are supposed to [be, that is, questing.]<sup>153</sup> A truly enlightened man has no such attachment and unless he is invested by the Higher Power with a special apostleship, [or] with [a]<sup>154</sup> special mission,<sup>155</sup> he would not consider himself a guru, nor anyone else as a disciple.

(30-3) In<sup>156</sup> the Hindu Chakra system (of which you can see gaudy coloured lithographs in [the yogic circles of] India) the lowest and first [centre] deals with survival, the second with sex, the third with power. Thus the first three are [animalistic,] egoistic and materialistic, but when we come to the fourth there is a crossing over, [for] this has to do with spiritualisation. The fifth [is connected] with surrender of the ego, [and] the [sixth] with the discrimination between truth and falsity, between reality and appearance. The

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<sup>146</sup> PB himself deleted the period after "means" by erasing by hand and inserted "and why it is necessary" by typing it at the end of the line.

<sup>147</sup> PB himself changed "one's" to "our" by deleting "one's" by hand and inserting "our" by typing it above the deleted word.

<sup>148</sup> PB himself inserted "No guru can lead anyone to enlightenment if he himself is attached to the role of guru, nor can any disciple" by typing it into a space deliberately left by the original typist.

<sup>149</sup> PB himself changed "never" to "ever" by hand.

<sup>150</sup> PB himself deleted "is" after "he" by hand.

<sup>151</sup> PB himself inserted a comma by hand.

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

<sup>153</sup> PB himself changed the period after "be" to a comma by hand and inserted "that is, questing." by typing it above the line and inserting it with a handwritten caret.

<sup>154</sup> PB himself changed "with" to "or with a" by hand.

<sup>155</sup> PB himself inserted a comma by hand.

<sup>156</sup> PB himself heavily edited this para by hand and via typewritten insertions. It originally read: "In the Hindu chakra system of which you can see gaudy coloured lithographs in India, the lowest and first deals with survival, the second with sex, the third with power. Thus the first three are egoistic and materialistic, but when we come to the fourth there is a crossing over, this has to do with spiritualisation. This fifth has to do with surrender of the ego, the sixth has to do with the discrimination between truth and falsity, between reality and appearance. The seventh is the last and highest, it is the end, the Absolute, enlightenment, liberation, realisation, call it what you will. But all this applies to the particular yoga called kundalini yoga. Philosophy is not concerned with it, it is not concerned directly with the awakening of kundalini."



seventh is the last and highest, it is [linked with] enlightenment, liberation, realisation, call it [what]<sup>157</sup> you will. But all this applies to the particular yoga called kundalini yoga. Philosophy is not concerned with it, [because] it is not [directly concerned] with the awakening of kundalini.

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(32-1) If in your divinest being you are the Overself and if the rest of you is both path and goal, [the]<sup>160</sup> way and the truth, what do you need a guru for, why step outside yourself?<sup>161</sup> But people do not [care for such questions.] [They] [look for teachers locally or in] India and [thus look]<sup>162</sup> always outside themselves, outside the Overself.

(32-2) To be unattached is also to be unattached intellectually, to take up no intellectual position as against all the [others and to]<sup>163</sup> refuse partisanship, sectarianism, group joining, one-sidedness, exclusion of all other ideas and teachings. By refusing to join a sect [the candidate for philosophy refuses to put himself]<sup>164</sup> in the position which regards all those outside the sect as being the unchosen race.

(32-3) Each man has to work on himself and leave others alone. To criticise and to condemn them is easy, but it is to fail to mind one's own business. And what is one's own business? It<sup>165</sup> is to work on [oneself] until [one is aware of the divine part of oneself.] [Thirty three years ago] I wrote in The Hidden Teaching Beyond [Yoga,] that we [were] living in a period of accelerated change. The acceleration has been [plainly] visible [ever since and even] very largely [increased. It] is going on not merely in one particular department of existence, but in all departments and in all ways.

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<sup>157</sup> PB himself inserted "consciousness" after "what" and later deleted it by hand.

<sup>158</sup> Blank page

<sup>159</sup> PB himself inserted "3" at the bottom left corner of the page by hand.

<sup>160</sup> PB himself inserted "the" by typing it above the line and inserting it with a handwritten caret.

<sup>161</sup> PB himself changed a period to a question mark by hand.

<sup>162</sup> PB heavily edited this section by hand and via typed insertions. It originally read: "But people do not listen they run about or run to India and look for teachers looking".

<sup>163</sup> PB himself changed "others. To" to "others and to" by hand.

<sup>164</sup> PB himself changed "you refuse to put yourself" to "the candidate for philosophy refuses to put himself" by typing the changes above the line and inserting them with handwritten arrows.

<sup>165</sup> PB himself heavily edited the rest of this para by hand and via typed insertions. It originally read: "It is to work on yourself until you are yourself.

I wrote in The Hidden Teaching beyond Yoga, which after all was written forty years ago, that we are living in a period of accelerated change. The acceleration has been visible all this time, but by today it has very largely increased and it is necessary to observe that it is going on not merely in one particular department of existence, but in all departments and in all ways."

(32-4) A man is made up of several different factors. What he has inherited from his parents, what he has picked up from his surroundings, what he has brought over from previous reincarnations, what he thinks, feels and does, what his reactions are to other people -it<sup>166</sup> is [the]<sup>167</sup> combination of all these elements which make one man.

(32-5) Those who have committed sins, done [wrongs,]<sup>168</sup> suffered the consequences [and]<sup>169</sup> endured the penalties need not continue to punish themselves a second time. They will do better to learn the appropriate [lesson,]<sup>170</sup> forget the experience and find mental peace.

(32-6) In every situation which brings pleasure, gratification, satisfaction,<sup>171</sup> there is a built-in [opposite]<sup>172</sup> swing of the pendulum.

(32-7) Never in the world's history has there been so much available knowledge, so much teaching, so much information [and]<sup>173</sup> so much exchange of these things.

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(34-1) Do not get locked up in a particular sect and exclude all others from it in your mind. This too is a form of attachment and life today is teaching most people the [futility of such attachments. Look what is happening to the Roman Catholic and to other churches! See how the idea of ecumenism among them]<sup>176</sup> has taken on. See [what]<sup>177</sup> happened to the

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<sup>166</sup> PB himself changed a comma to a dash by hand.

<sup>167</sup> PB himself inserted "the" by typing it above the line and inserting it with a handwritten caret.

<sup>168</sup> PB himself changed "wrongs and" to "wrongs," by hand.

<sup>169</sup> PB himself changed a comma after "consequences" to "and" by hand.

<sup>170</sup> PB himself changed "lesson and" to "lesson," by hand.

<sup>171</sup> PB himself inserted a comma by hand.

<sup>172</sup> PB himself inserted "opposite" by typing it above the line and inserting it with a handwritten caret.

<sup>173</sup> PB himself deleted "also" from after "and" by hand.

<sup>174</sup> Blank page

<sup>175</sup> PB himself inserted "4" at the bottom left corner of the page by hand.

<sup>176</sup> PB himself inserted "futility of such attachments. Look what is happening to the Roman Catholic and to other churches. See how the idea of ecumenism among them" by typing it in the blank space left by the original typist between "people" and "has taken on." PB later changed the period after "churches" to an exclamation point by hand.

<sup>177</sup> PB himself deleted "has" from after "what" by hand.

Theosophical Society which started out to find the truth in all religions [by being]<sup>178</sup> unsectarian, but [has ended up by becoming another sect itself by establishing centres, lodges, branches, headquarters.]]<sup>179</sup>

(34-2) In the secret Mysteries of the ancient Egyptians and ancient Greeks the accepted candidates were put in the trance state. This was done in some cases by mesmerism, in other cases by the use of certain herbs such as the now well-known sacred mushroom. They did not have chemical drugs in those days and the knowledge was carefully controlled, so that there was no risk [in] the use [of] the mesmerism or [danger in] the herbs.<sup>180</sup>

(34-3) One of the bad effects of drugs, [in certain] cases, is to create [schizophrenia].<sup>181</sup>

(34-4) To become established in the Reality is to give up [seeking]<sup>182</sup> all [those]<sup>183</sup> transient and temporary \_\_\_\_\_<sup>184</sup> experiences which come by pursuing particular techniques, whether they be techniques of yoga or techniques of taking [drugs, and take to philosophy.]]<sup>185</sup>

(34-5) One<sup>186</sup> [may] admire [those] young people who refuse to fall into line with [those modern ways of earning a livelihood which they] [call "the rat race"] and [who] prefer to

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<sup>178</sup> PB himself changed "and to become" to "by being" by deleting "and to become" by hand and inserting "by being" by typing it above the line.

<sup>179</sup> PB himself changed "by establishing centres, lodges, branches, headquarters it has ended up by becoming another sect itself." to "has ended up by becoming another sect itself by establishing centres, lodges, branches, headquarters." by hand.

<sup>180</sup> PB himself heavily edited this section by hand and the typed insertion of "in" after "risk". It originally read: "so that there was no risk or danger in the use of either means, either mesmerism or the herbs."

<sup>181</sup> PB himself heavily edited this sentence by hand. It originally read: "One of the bad effects of drugs in a certain number of cases is to create schizophrenics."

<sup>182</sup> PB himself inserted "seeking" by typing it above the line and inserting it with a handwritten caret.

<sup>183</sup> PB himself changed "those" to "these" by typing an "o" above "these" and deleting the "e" by hand.

<sup>184</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>185</sup> PB himself changed the period after "drugs" to a comma by hand and inserted "and take to philosophy" by typing it at the end of the line.

<sup>186</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "One must admire the young people who refuse to fall into line with what is called the rat race and to prefer to drop out. But merely to drop out in a negative way and do nothing further and constructive about it is no advance on the situation of the conformist and can only lead to sloth, idleness, vegetation. Other have tried to organise the dropouts by groups, into what they call communes where they practice cooperative living. Most of these have a short life and are then

drop out [of it.] But merely to drop out in a negative way and do nothing further [or] constructive about [the situation] is no advance on [the] conformists and [leads] to sloth [or idleness.] Others have tried to organise the dropouts by groups, [into] communes where they practise cooperative living. Most of [them] have a short life and are then abandoned, but at least they represent an attempt to be constructive. [All this shows that a new kind of economy is needed but has still to be found.]

(34-6) Religion which wills to lead mankind into spiritual consciousness has failed to do so. Why? Because it has led him into organisations, groups, divisions, monasteries, ashrams [sectarianism] and [centres. These] have become the important things, not the spiritual [consciousness.]<sup>187</sup>

(34-7) Mind in its most unlimited sense is a reality. [A man]<sup>188</sup> can know it only by [the intuitive process of] being it, [in the same manner in which he] knows his name, [which is not an intellectual process but an immediate one.]

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(36-1) The sage includes the saint, but is not limited [by]<sup>191</sup> him. The sage possesses qualities and attributes which [may be]<sup>192</sup> missing in the saint.

(36-2) It<sup>193</sup> would be a poor thing [for the sage] if [he] had to sit down and squat in meditation in order to lift [himself] into peace. This is why [he] may or may not make a

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abandoned, but at least they represent an attempt to be constructive. But neither alternative is the right one."

<sup>187</sup> PB himself changed "and centres and these have become the important things, not the spiritual consciousness. These lead to sectarianism." to "sectarianism and centres. These have become the important things, not the spiritual consciousness." by hand.

<sup>188</sup> PB himself heavily edited the rest of this para by hand and via typed insertions. It originally read: "One can know it only by being it, which means that he has no longer to think about it, to think that he knows any more that he thinks that he knows his name."

<sup>189</sup> Blank page

<sup>190</sup> PB himself inserted "5" at the bottom left corner of the page by hand.

<sup>191</sup> PB himself changed "to" to "by" by deleting "to" by hand and inserting "by" by typing it above the line.

<sup>192</sup> PB himself changed "are" to "may be" by deleting "are" by hand and inserting "may be" by typing it above the line.

<sup>193</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "It would be a poor thing if one had to sit down and squat in meditation in order to lift oneself into peace. This is why the sage may or may not make a practice of meditation. Whether he meditates or not he always enjoys his inner peace."

practice of meditation. [For] whether he meditates or not he always enjoys his inner peace.

(36-3) All<sup>194</sup> the signs are here that the world is preparing [to enter, and] has in fact been prepared for some time [for] the Aquarian age. Not only have there been commotions in Nature and commotions among men, but [also there have been commotions in the intellectual world. Every] kind of opinion, good and bad, finds expression nowadays. [Spiritual,] materialistic, [religious, sceptical,] atheistical, mystic, philosophic, scientific, artistic – they are all [coming up today] in all their varieties.

(36-4) Men<sup>195</sup> are what they are. We have only to look around and see how the great Avatars have not [much saved the human species. It is] still more or less what [it was] thousands of years ago. If [those men of light and power] could not [change] the [masses] how can [others] do so? Is this a doctrine of hopelessness? No! Men will [have to] change despite themselves, but it will be under the inexorable pressure of the World-Idea, which will be their teacher, their guide and their enlightener, [because it is the expression of the World-Mind.]

(36-5) [There<sup>196</sup> were times in history when] religion had become empty and [hollow,] priests uninspired and [ignorant,] the populace [worshippers of superstition.] Those who [followed true religion] had become a small minority.

(36-6) It<sup>197</sup> will be a help to meditate more successfully if, at the beginning, the breathing [rhythm] is equalised, so that the [inbreath] and the [outbreath] are [roughly of] the same length; and if one draws [the air in] a little more deeply than normally and [lets it out] a little more slowly than normally.

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<sup>194</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "All the signs are here that the world is preparing, has in fact been prepared for some time to enter the Aquarian age. Not only have there been commotions in Nature and commotions among men, but every kind of opinion, good and bad, finds expression nowadays. Spiritual and materialistic, religious and sceptical and atheistical, mystic, philosophic, scientific, artistic they are all here in all their varieties."

<sup>195</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "Men are what they are. We have only to look around and see how the great Avatars have not saved men very much. They are still more or less what they were thousands of years ago. If they could not change mankind in the mass how can we do so. Is this a doctrine of hopelessness? No. Men will change despite themselves, but it will be under the inexorable pressure of the World Idea, which will be their teacher, their guide and their enlightener."

<sup>196</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "Its religion had become empty and hollow, its priests uninspired and ignorant and the populace worshipped superstitions. Those who knew the truth had become a small minority."

<sup>197</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "It will be a help to meditate more successfully if at the beginning the breathing process is equalised, so that the inbreathing and the outbreathing are of roughly the same length and if one draws a little more deeply than normally and a little more slowly than normally."

(36-7) The<sup>198</sup> desire to avoid the sufferings of pregnancy and childbirth may become so strong [in a woman] that [in] a further rebirth the [terror] of sexual intercourse with a person of the opposite sex may be channelled into desire for [the safety of] [intercourse] with a person of the same sex.

(36-8) It<sup>199</sup> is possible to direct the healing power of the white light, in imagination and [with] deep breathing, to any part of the body where pain is felt or to any organ which is not functioning properly. This does not [instantly remove the trouble,] but it does [make] a contribution towards [the healing process.]

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(38-1) It<sup>202</sup> was not considered by [several ancient peoples] nor by the Essenes [of Judea and] the Jain monks, of India, that suicide was a criminal act if it were performed for [valid reasons. These were] a hopelessly crippled condition, an advanced age [accompanied by] physical helplessness, [a grave,] chronic or incurable disease.

(38-2) Behind, within and around the physical body there is another and invisible body which we may call the vital body. This is a kind of archetype or [pattern]<sup>203</sup> for the physical [body. On]<sup>204</sup> several points they coincide, but not on others. This [subtler

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<sup>198</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "The desire to avoid the sufferings of pregnancy and childbirth may become so strong that with a further rebirth the \_\_\_\_\_ of sexual intercourse with a person of the opposite sex may be channelled into desire for intercourse only with a person of the same sex."

<sup>199</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "It is possible to direct the healing power of the white light in imagination and with the help of deep breathing to any part of the body where pain is felt or to any organ which is not functioning properly. This does not mean that the trouble will be instantly removed, but it does mean that a contribution towards this goal will be will be made."

<sup>200</sup> Blank page

<sup>201</sup> PB himself inserted "6" at the bottom left corner of the page by hand.

<sup>202</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "It was not considered by the ancients nor by the Essenes in bygone times nor by the Jains, I mean the Jain monks, of India, that suicide was a criminal act it were performed for sound reasons such as a hopelessly crippled condition, an advanced age involving physical helplessness, serious chronic or incurable disease."

<sup>203</sup> PB himself deleted "in a way" from after "pattern" by hand.

<sup>204</sup> PB himself changed "body, so that on" to "body. On" by hand.

etheric]<sup>205</sup> body comes into existence before actual birth and remains for a while after actual death. During incarnation it is closely connected with the physical body and especially with its vitality, its health and its sickness. That<sup>206</sup> part of it which surrounds the physical body and which we may call the vital aura should not be confused with the [other and larger] aura wherein emotions and thoughts are [reflected.] During experiments which I made with a group of London physicians before the war it was found that this vital aura extended for about [forty-five centimetres] beyond the physical [body. When] in a devitalised fatigued condition the [latter] had less resistance to sickness, but when it was energised [it had more.] [The] life force which we draw from the universal life force enters into [the vital] body. [Resistance] can be [increased] by deep breathing, by exercise, [and] by imagining the life force as [a] white light entering through the head and penetrating downwards into every cell of the physical body. This [also helps] healing [processes in] sickness. Not only [are the cells permeated] by these methods, but [they are also purified.]

(38-3) There are two faculties worth [developing. They] are the faculty of observation and the faculty of imagination [or visualisation. We] look, but [see little for] we do not notice [much of the detail. We] are unable to imagine clearly, sharply and [vividly. We] lack the ability to recreate a physical scene purely in the mind.

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#### PARAS FROM VARIOUS CATEGORIES

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<sup>205</sup> PB himself changed "vital" to "etheric body" by deleting "vital" by hand and inserting "subtler etheric" by typing it above the line.

<sup>206</sup> PB himself heavily edited the rest of this para and the following para by hand and via typed insertions. Paras 38-2 and 38-3 were initially one, PB himself marked 38-3 as a new paragraph by hand. The rest of the para originally read: "That part of it which surrounds the physical body and which we may call the vital aura should not be confused with the better known aura wherein emotions and thoughts are reflected and which is much larger in extent. During experiments which I made with a group of London Physicians before the war it was found that this vital aura extended for about 18 inches beyond the physical body and that when it was in a devitalised fatigued condition the body had less resistance to sickness, but when it was energised the body became more resistant. The prana or vital life force which we draw from the universal life force enters into this vital or etheric body. We can supplement it increase it by deep breathing, by exercise, by imagining the life force as the white light entering through the head and penetrating downwards into every cell of the physical body. This is a help for our own good condition or for our healing from sickness. Not only do we permeate the cells by these methods which also of course involve the use of imagination, but we help to purify them. There are two faculties worth developing, they are the faculty of observation and the faculty of imagination and the faculty of visualisation which makes three faculties. Two of them we look, but we see very little we do not notice detail, two of them we are unable to imagine clearly, sharply and vividly and two of them we lack the ability to recreate a physical scene purely in the mind."

<sup>207</sup> Blank page

(40-1) They do not write from an adequately informed position so their statements are [only]<sup>209</sup> of very limited use.

(40-2) When self-interested motives become dominant the ecclesiastical organisation wishes to achieve power, prestige and wealth [to the detriment of the higher purpose it is supposed to serve.]<sup>210</sup>

(40-3) Seventy years ago that versatile Irishman who used the pen name of A.E.<sup>211</sup> published his collected poems. He was a gifted painter as well as a poet, economist as well as a prose essayist, [clairvoyant,]<sup>212</sup> seer and, when I met him, [more]<sup>213</sup> of a sage. Looking through his verses I select a few lines which impress [me:]<sup>214</sup>

1. "The<sup>215</sup> power is ours to make or mar  
Our fate has on the earliest morn,  
The DARKNESS and the RADIANCE are  
Creatures within the spirit born.
2. The wisdom that within us grows  
Is<sup>216</sup> absolution for our sins.
3. He does not love the bended knees,  
The soul made wormlike in HIS sight,  
Within whose heaven are hierarchies  
And solar kings and lords of light.
4. He felt an inner secret joy –<sup>217</sup>  
A spirit of unfettered will  
Through light and darkness moving still

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<sup>208</sup> PB himself inserted "7" at the bottom left corner of the page by hand.

<sup>209</sup> PB himself inserted "only" by typing it above the line and inserting it with a handwritten caret.

<sup>210</sup> PB himself erased a period after "wealth" and inserted "to the detriment of the higher purpose it is supposed to serve." by typing it at the end of the line.

<sup>211</sup> Referring to George William Russell.

<sup>212</sup> PB himself changed "clairvoyant and" to "clairvoyant," by hand.

<sup>213</sup> PB himself changed "something" to "more" by deleting "something" by hand and inserting "more" by typing it above the deleted word.

<sup>214</sup> PB himself deleted "more than the others. I quote." from after "me" and added a colon after "me" by hand.

<sup>215</sup> PB himself inserted beginning quotation marks by hand.

<sup>216</sup> PB himself capitalised "is" by hand.

<sup>217</sup> PB himself inserted a dash after "joy" by hand.



Within the ALL to find its own,  
To be immortal and alone.

5. Dark churches where the blind  
Mislead the blind.<sup>218</sup>

6. Unto the deep the deep heart goes,  
It seeks a deeper silence still;  
It folds itself around with peace,  
With folds alike of good or ill  
In quietness unfostered cease."<sup>219</sup>

(40-4) There are no permanent solutions because there are no permanent problems.

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PARAS FROM VARIOUS CATEGORIES

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PARAS FROM VARIOUS CATEGORIES

(42-1) The discontent, rebelliousness, bitterness and violence on the part of workers in industry which we have seen rising like a tide through the past century and in several cases ending in open revolution,<sup>222</sup> is not altogether or rather only a matter of more wages and less working hours. It is also a matter of [the]<sup>223</sup> kind of work which they have to do. When men work with<sup>224</sup> machines they get worked upon by<sup>225</sup> the machines themselves, they being to lose their humanness and become more mechanical. And if the work is a mere repetition of a previous operation done at speed -as<sup>226</sup> we saw theatrically presented in [Charlie Chaplin's film]<sup>227</sup> Modern Times -the<sup>228</sup> worker's situation psychologically gets worse. [The]<sup>229</sup> dehumanisation of large masses of people creates negative emotions and materialistic thoughts within them. This is not to say that the

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<sup>218</sup> PB himself capitalised "mislead" and moved "Mislead the blind" to a new line by hand.

<sup>219</sup> PB himself inserted end quotation marks by hand.

<sup>220</sup> Blank page

<sup>221</sup> PB himself inserted "8" at the bottom left corner of the page by hand.

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

<sup>223</sup> PB himself changed "a" to "the" by deleting "a" by hand and inserting "the" by typing it above the deleted word.

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

<sup>225</sup> PB himself underlined "by" by hand.

<sup>226</sup> PB himself inserted a dash after "speed" by hand.

<sup>227</sup> PB himself changed "that film of Charles Chaplin" to "Charles Chaplin's film" by hand.

<sup>228</sup> PB himself underlined "Modern Times" and inserted a dash after "Times" by hand.

<sup>229</sup> PB himself changed "This" to "The" by hand.

machine is an evil thing. It has its place,<sup>230</sup> especially where it saves unpleasant, dirty or fatiguing labour. This is only to say that it should be kept in its place and not allowed to overwhelm the worker inwardly.

(42-2) [Too many unbalanced persons prematurely occupy themselves with occultism, hypnotism, spiritualism]<sup>231</sup> and even mysticism. It is better not to encourage them for [that]<sup>232</sup> will only make their present condition worse. Their first need is to get straightened out and for this they need outside help. The proper help is not easy to find. If it is professional and paid for such as that given by psychologists, psychoanalysts or psychiatrists it may have only a very limited [value].<sup>233</sup> The kind of help that [would be]<sup>234</sup> really efficient would be a combination of these professional equipments with philosophic, intuitive and psychic equipments.

(42-3) In some cases the practice of meditation may arouse the kundalini which leads to a marked heightening of body temperature through the [engendered sensations of heat].<sup>235</sup> In other cases it may lead to a fall in body temperature through sensations of cold.

(42-4) For those who have made sufficient progress with the Quest,<sup>236</sup> death is not a frightening experience. Once the exit from the body has been made the rest is pleasant and peaceful.

(42-5) The human being is played upon by various influences at various stages of his life in the body. We all know what climate and music will do to create different moods, but one factor [often]<sup>237</sup> not understood or neglected is the influence of colour. It is always there in our surroundings, in a room, apartment, [or]<sup>238</sup> house,

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#### PARAS FROM VARIOUS CATEGORIES

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<sup>230</sup> PB himself inserted a comma by hand.

<sup>231</sup> PB himself inserted "Too many unbalanced person occupy themselves with occultism, hypnotism, spiritualism" by typing it in the blank space left by the original typist before "and even mysticism." PB himself later inserted "prematurely" after "persons" by typing it above the line and inserting it with a handwritten caret.

<sup>232</sup> PB himself changed "this" to "that" by deleting the "is" in "this" and inserting "at" by typing it above the deleted letters.

<sup>233</sup> PB himself deleted "if at all." from after "value" by hand.

<sup>234</sup> PB himself changed "is" to "would be" by deleting "is" by hand and inserting "would be" by typing it above the deleted word.

<sup>235</sup> PB himself changed "sensation of heat engendered." to "engendered sensations of heat." by hand.

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

<sup>237</sup> PB himself deleted "either" from after "often" by hand.

<sup>238</sup> PB himself changed "a" to "or" by hand.

<sup>239</sup> Blank page

(continued from the previous page) in our clothing and in our furnishings. It can contribute towards health or take away from it, it can cheer or depress the emotions, it can invigorate or devitalise [the body],<sup>241</sup> it can give pleasure [to the eyes]<sup>242</sup> or irritate [them].<sup>243</sup> Red, for instance, colour of the planet Mars [and]<sup>244</sup> associated in astrology with war and anger,<sup>245</sup> can be stimulating and life-giving<sup>246</sup> if it is in its pure clear form. But in its undesirable darkish shades it simply stimulates the lower desires, the animal feelings. However it is a warm colour and for those who are old in years and in whom the circulation of [blood]<sup>247</sup> is poor the presence of [pure]<sup>248</sup> red in the decorations and [furnishings]<sup>249</sup> will help to keep them [warmer].<sup>250</sup> Orange will give the beneficial side of red and less of its negative side. Yellow is the colour of reason and helps to lift a man above his lower desires. In its pure golden [sun-coloured phase]<sup>251</sup> it is the colour of spiritual attainment, of the master who has achieved rulership over his emotions and body and passions. Green, which is Nature's<sup>252</sup> colour, is restful, soothing, cheerful and health giving. The pure [azure]<sup>253</sup> blue of Italian skies is associated by astrology with the planet Venus, the star of art, beauty,<sup>254</sup> and sympathy verging almost on love. In its purest form it denotes devotional love, spiritual aspiration. It is not enough to know the meaning of colours, one must also know two other things about them: first,<sup>255</sup> how to blend different colours and second,<sup>256</sup> how to contrast them.

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<sup>240</sup> PB himself inserted "9" at the bottom left corner of the page by hand.

<sup>241</sup> PB himself inserted "the body" by typing it above the line and inserting it with a handwritten caret.

<sup>242</sup> PB himself inserted "to the eyes" by typing it above the line and inserting it with a handwritten caret.

<sup>243</sup> PB himself inserted "them" by typing it above the line and inserting it with a handwritten caret.

<sup>244</sup> PB himself inserted "and" by typing it above the line and inserting it with a handwritten caret.

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

<sup>246</sup> PB himself changed "life giving" to "life-giving" by hand.

<sup>247</sup> PB himself deleted "whose colour is red" from after "blood" by hand.

<sup>248</sup> PB himself inserted "pure" by typing it above the line and inserting it with a handwritten caret.

<sup>249</sup> PB himself deleted "if clear" from after "furnishings" by hand.

<sup>250</sup> PB himself deleted "and will please their senses" from after "warmer" by hand.

<sup>251</sup> PB himself changed "phase sun-coloured" to "sun-coloured phase" by hand.

<sup>252</sup> PB himself capitalised "nature's" by hand.

<sup>253</sup> PB himself inserted "azure" by typing it in the blank space left by the original typist (indicating that the typist couldn't read his writing).

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

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

<sup>256</sup> PB himself inserted a comma by hand.

(44-1) It<sup>257</sup> is true that the [destruction,] violence and upheaval which [have] marked the last half century [are signs] of the liquidation of the old era. This may be painful but at the same time [heralds] and [overlaps] the rise of a new era, the Aquarian age.

(44-2) [He<sup>258</sup> who has dedicated his life to this kind of service will find before long that] others come to him [- perhaps a few at first, but later many more - to] pile on his sturdy shoulders the burdens and sufferings, the perplexities [and] gropings which they find so difficult to deal with themselves.

(44-3) SECRETARIAL:<sup>259</sup> What is he to do with these persons who penetrate his privacy by means of unsolicited and uninvited letters?<sup>260</sup> If he refuses to answer them [the writers]<sup>261</sup> will be hurt and he himself [may]<sup>262</sup> be accused of rudeness. If he answers them he will be disloyal to his own inner guidance [to maintain the flow of outer creativity and inner deepening.]<sup>263</sup>

(44-4) VOICE:<sup>264</sup> If you wish to speak distinctly you must speak slowly. This clear slow articulation is the only way whereby those with weak voice boxes can make themselves properly heard without having to repeat their words.

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PARAS FROM VARIOUS CATEGORIES

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PARAS FROM VARIOUS CATEGORIES

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<sup>257</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "It is true that the destruction and violence and upheaval which has marked the last half century is a sign of the liquidation of the old era. This may be painful but at the same time and overlapping it is the rise of a new era, the Aquarian age."

<sup>258</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "others come to him \_\_\_\_\_ a few at first perhaps, but many many more later. To pile on his sturdy shoulders the burdens and sufferings, the perplexities and the gropings which they find so difficult to deal with themselves."

<sup>259</sup> PB himself inserted "(SECRETARIAL)" at the end of the para by hand.

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

<sup>261</sup> PB himself changed "they themselves" to "the writers" by changing "they" to "the" by hand, deleting "themselves" by hand and inserting "writers" by typing it above the deleted word.

<sup>262</sup> PB himself changed "will" to "may" by deleting "will" by hand and inserting "may" by typing it above the deleted word.

<sup>263</sup> PB himself inserted "to maintain the flow of outer creativity and inner deepening." by typing it at the end of the line.

<sup>264</sup> PB himself inserted "(VOICE)" at the end of the para by hand.

<sup>265</sup> Blank page

<sup>266</sup> PB himself inserted "10" at the bottom left corner of the page by hand.

(46-1) The mind leaps from one thought to a new one without being bidden as a monkey leaps from one branch of a tree to [another.]<sup>267</sup>

(46-2) It is clear that his attention has been diverted, but the puzzle is in what direction and what [object; it is]<sup>268</sup> certainly not a physical one or a worldly one.

(46-3) It is better to make himself silent for some seconds at the beginning of the meeting –even<sup>269</sup> though the other person is disconcerted by the silence –for<sup>270</sup> then he the host will receive a truer impression about the other's mental and emotional condition and he [may]<sup>271</sup> also receive from a still higher source some guidance as to how he is to deal [with and what he is to say to,]<sup>272</sup> the guest, the questioner or the contact.

(46-4) These twilight periods become a veritable oasis in the desert of ordinary [living,]<sup>273</sup> a sacred sanctuary in the materialism of modern day existence.

(46-5) It is well not to be boastful about one's attainments on the Long<sup>274</sup> path, still less about one's achievements on the Short<sup>275</sup> path.

(46-6) Most<sup>276</sup> people submit to the conventions and obey the unwritten laws [which, in the] society or the community [prevail] at the time. The man who refuses to submit or to obey is either manifesting a disordered mind or an unbalanced temperament or, personal courage in being loyal to [a high idea or ideal] at whatever cost.

(46-7) All<sup>277</sup> these sufferers come to him in their need and expect so much from him, but he must expect [and ask] nothing from them, [he is to] be content with this one way

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<sup>267</sup> PB himself changed "another one." to "another." by hand.

<sup>268</sup> PB himself changed a comma after "object" to a semicolon by hand and inserted "it is" by typing it above the line and inserting it with a handwritten caret.

<sup>269</sup> PB himself inserted a dash by typing it above the line and inserting it with a handwritten caret.

<sup>270</sup> PB himself inserted a dash by typing it above the line and inserting it with a handwritten caret.

<sup>271</sup> PB himself changed "will" to "may" by deleting "will" by hand and inserting "may" by typing it above the deleted word.

<sup>272</sup> PB himself changed "and what he is to say with" to "with and what he is to say to," by moving "with" from after "say" to after "deal" by hand and inserting "to," by typing it above the line.

<sup>273</sup> PB himself changed "living or" to "living," by hand.

<sup>274</sup> PB himself capitalised "long" by hand.

<sup>275</sup> PB himself capitalised "short" by hand.

<sup>276</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "Most people submit to the conventions and obey the unwritten laws which society or the community prevails at the time. The man who refuses to submit or to obey is either manifesting a disordered mind or an unbalanced temperament or personal courage in being loyal to an ideal or an ideal at whatever cost."

<sup>277</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "All these sufferers come to him in their need and expect so much from him, but he must expect nothing from them, ask them for nothing, be content with this one way transaction. If he wishes

transaction. If he wishes anything in return – even an acknowledgment of service rendered much less a payment in [any] mental, emotional or physical [form –] the ego has reared its head [and the service is impure. If he helps them, it is out of natural goodwill to all men.]

(46-8) It comes to this that,<sup>278</sup> because of the tremendous [returns]<sup>279</sup> he is drawing from his solitude spiritually, mentally and emotionally,<sup>280</sup> he must be content to be an exile from his neighbours [and]<sup>281</sup> expatriated [even]<sup>282</sup> whilst living among them.

(46-9) [Whoever labours worthily at a worthy task which does not afflict his conscience is rendering]<sup>283</sup> service to humanity. It does not matter whether he is a peasant or a business man, [the]<sup>284</sup> bricklayer's apprentice or [his]<sup>285</sup> spiritual teacher.

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PARAS FROM VARIOUS CATEGORIES

(48-1) As villages, cities, countries and whole civilisations grow in size their problems grow with it. The more people, the more problems. Today a fuss is being made about the dangers of the population explosion. But the only kind of remedy which the world considers seriously is mechanical or chemical birth control, the use of some kind of contraceptive. It does not seem to occur to most people that the root of the matter lies in their enslavement to sexual passions and that only a voluntary sex control arrived at by

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anything in return, even an acknowledgment of service rendered much less a payment in any way mental, emotional or physical, the ego has reared its head."

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

<sup>279</sup> PB himself changed "things" to "returns" by deleting "things" by hand and inserting "returns" by typing it above the deleted word.

<sup>280</sup> PB himself inserted a comma by hand.

<sup>281</sup> PB himself inserted "and" by typing it above the line and inserting it with a handwritten caret.

<sup>282</sup> PB himself inserted "even" by typing it at after "expatriated".

<sup>283</sup> PB himself inserted "Whoever labours worthily at a worthy task which does not afflict his conscience is rendering" by typing it in the blank space left by the original typist (indicating that the typist couldn't read his writing).

<sup>284</sup> The original typist changed "a" to "the" by erasing "a" and inserting "the" by typing it below the line and inserting it with a caret.

<sup>285</sup> PB himself changed "a" to "his" by deleting "a" by hand and inserting "his" by typing it above the deleted word.

<sup>286</sup> Blank page

<sup>287</sup> PB himself inserted "11" at the bottom left corner of the page by hand.

their own inner growth can deal with this problem without creating adverse or harmful side [effects – whether personal or social –]as<sup>288</sup> the contraceptives are causing.

(48-2) The<sup>289</sup> [modern Western] arts movement such as cubism [and] non-objective [painting] have used geometrical forms in an ugly [way. If] anything attractive [has] ever [appeared] in their pictures it has come through the colours [used.] The Oriental Muhammadan<sup>290</sup> artists and architects have [likewise] used geometrical forms, because this was the restriction laid upon them by the prophet Muhammed, but they have used them in a beautiful way. A mosque is a thing which is a joy to see [whatever one's religion be]. What further comment need be made?

(48-3) Whether we take the industrialistic<sup>291</sup> machine-ridden civilisation of the [communists]<sup>292</sup> of Western Europe [or of]<sup>293</sup> the United states, in the end they [are]<sup>294</sup> setting up the same goals – the creation of a slavery to technology which can only end in nervous breakdown and physical illness.

(48-4) [There]<sup>295</sup> is a strange happening which [comes]<sup>296</sup> often to every man: first he is embraced by sleep, then during sleep he is embraced by imagination in the form of dream. All this is happening outside his ordinary awareness and independently of his personal control. [What]<sup>297</sup> happens when he is embraced by deep dreamless sleep?<sup>298</sup> The answer is that he has been taken<sup>299</sup> to the source of his being for renewal of his forces physical, emotional, mental and spiritual. [That which took him there is Grace.]<sup>300</sup>

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<sup>288</sup> PB himself changed “effects, whether personally or socially” to “effects – whether personal or social –” by hand and via inserted typed dashes.

<sup>289</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: “The Western modern arts movement such as cubism, non-objective painting etc. have used geometrical forms in an ugly way and if anything attractive ever appears in their pictures it has come through the colours. The Oriental Muhammedan artists and architects have also used geometrical forms, because this was the restriction laid upon them by the prophet Muhammed, but they have used them in a beautiful way. A mosque is a thing which is a joy to see. What further comment need be made.”

<sup>290</sup> “Muhammedan” in the original.

<sup>291</sup> PB himself changed “industrialist” to “industrialistic” by typing “ic” above the line and inserting it with a handwritten caret.

<sup>292</sup> PB himself deleted “or” from after “communists,” by hand.

<sup>293</sup> PB himself changed “and” to “or of” by deleting “and” by hand and inserting “or of” by typing it above the deleted word.

<sup>294</sup> PB himself deleted “both” from after “are” by hand.

<sup>295</sup> PB himself changed “This” to “There” by deleting the “is” in “This” and inserting “ere” by typing it above the deleted letters.

<sup>296</sup> PB himself deleted “so” from after “comes” by hand.

<sup>297</sup> PB himself changed “Next what” to “What” by hand.

<sup>298</sup> PB himself changed the period after “sleep” to a question mark by hand.

<sup>299</sup> PB himself underlined “taken” by hand.

<sup>300</sup> PB himself inserted “That which took him there is Grace.” by typing it at the end of the line.

(48-5) Too often man has to have his ego crushed, has to be pushed into sorrow and even despair before he is willing to turn his head upward [or]<sup>301</sup> to bend his knees in prayer to the unseen power.

(48-6) We<sup>302</sup> who find ourselves in old age with brittle bones and shrunken flesh, with wrinkled face and greyed hair may find this a depressing [experience. But]<sup>303</sup> like every other situation in life there is another way to look at it, perhaps in compensation for what we [suffer. And]<sup>304</sup> that is [to]<sup>305</sup> sum up the lessons of a lifetime<sup>306</sup> and prepare ourselves for the next incarnation so that we shall better perform the necessary work on ourselves when that [comes.]<sup>307</sup>

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PARAS FROM VARIOUS CATEGORIES

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PARAS FROM VARIOUS CATEGORIES

(50-1) In his presence we are willing to sit without words merely to enjoy the peace which emanates from him.

(50-2) [Iti<sup>310</sup>s] tendencies and [dislikes which among other things] stand in the way of perceiving [and receiving] truth. It [is] being bound to these things at the deepest level

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<sup>301</sup> PB himself changed "and" to "or" by deleting "and" by hand and inserting "or" by typing it above the deleted word.

<sup>302</sup> PB himself marked this as a new paragraph by hand.

<sup>303</sup> PB himself changed "experience, but" to "experience. But" by typing over the original text.

<sup>304</sup> PB himself changed "suffer and" to "suffer. And" by typing over the original text.

<sup>305</sup> PB himself changed "we can now" to "to" by deleting "we can now" by hand and inserting "to" by typing it over the deleted words and inserting it with a handwritten caret.

<sup>306</sup> "life time" in the original.

<sup>307</sup> PB himself changed "happens." to "comes." by deleting "happens." by hand and inserting "comes." by typing it at the end of the line.

<sup>308</sup> Blank page

<sup>309</sup> PB himself inserted "12" at the bottom left corner of the page by hand.

<sup>310</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "{illegible} tendencies and its dislikes and which therefore stand in the way of perceiving truth. It is a being bound to these things at the deepest level of thought and feeling which stand in the way. If instead of being held by them the aspirant would diverse the position and simply hold them quite loosely he would then be free in himself to receive the truth. He will hold them anyway or rather either way because he is a person, an individual, and possesses certain colourings peculiar to himself. He is an ego functioning in the body and in the world. He has various possessions because he has to live among and use the various objects needed for this life in the world. The change which enlightenment brings is not necessarily to throw all these things



of [personal] thought and feeling which [keep the aspirant ignorant.] If instead of being held by them [he] would [shift his] position and simply hold them quite loosely he would then be [freer] in himself [for] the truth. [Because] he is a person, an individual, [he] possesses certain colourings peculiar to himself. He is an ego functioning in the body and in the world. He has various possessions because he has to live among and use the various objects needed for this life in the world. The change which enlightenment brings is not necessarily to throw [them out. He] cannot throw his body out, he cannot throw the [personal] colouring out, but he can – and this is what enlightenment does – free himself from being bound to them. This is what non-attachment really signifies. Too [often an aspirant misunderstands this point. He lets himself] be deceived by books, however ancient and authoritative, or by gurus however knowledgeable, reputed or esteemed, into pursuing inner freedom in the wrong [way. He may] end either in disappointment and frustration or in self deception and deception of others. The conditions under which [he lives] have been dictated by karma in the largest possible meaning of the word. Those conditions can be modified and perhaps changed only up to [a limited] extent for there are limitations within [himself] and within the karma which prevent [him] going any farther. In understanding this and accepting the actualities of life and self [he] can claim and find the only true freedom that is findable, all else is glamour<sup>311</sup> or illusion.

(50-3) It is a serious error to believe that the monastic life or the ashramic life is the only way to express completely the aspiration for enlightenment which is so strong within [him].<sup>312</sup> Provided [he makes]<sup>313</sup> certain adjustments mentally and physically this aspiration is compatible with ordinary living. It<sup>314</sup> [is partly] a matter of tendency, of personal [characteristics leading to] choice, whether one takes this or that path and [partly] a matter of fate.

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out because he can not, he cannot throw his body out, he can not throw the colouring out, but he can, and this is what enlightenment does – free himself from being bound to them. This is what non-attachment really signifies. Too many aspirants \_\_\_\_\_ and do not be held by them. Do not be deceived by books, however ancient and authoritative or by gurus however knowledgeable, reputed or esteemed into pursuing inner freedom in the wrong way for you will end either in disappointment and frustration or in self deception and deception of others. The conditions under which you live have been dictated by karma in the largest possible meaning of the word. Those conditions can be modified and perhaps changed only up to certain extent for there are limitations within yourself and within the karma which prevent you going any farther. In understanding this and accepting the actualities of life and self you can claim and find the only true freedom that is findable all else is clamour or illusion.”

<sup>311</sup> “clamour” in the original but “glamour” as a synonym for illusion makes more sense here.

<sup>312</sup> PB himself changed “you” to “him” by deleting “you” by hand and inserting “him” by typing it above the deleted word.

<sup>313</sup> PB himself changed “you make” to “he makes” by deleting “you” by hand and inserting “he” by typing it above the deleted word and inserting an “s” after “make” by typing it after the word.

<sup>314</sup> PB himself heavily edited this sentence by hand and via typed insertions. It originally read: “It therefore becomes a matter of tendency, of personal choice whether one takes this or that path and also it is a matter of fate.”

(50-4) The beginner is too inexperienced to understand that all claims made for all paths, methods, yogas, schools, cults [or sects]<sup>315</sup> represent these things in actuality. He is not [ordinarily]<sup>316</sup> in a position to judge [quite accurately]<sup>317</sup> so he takes what appeals to him.

51<sup>318</sup>

PARAS FROM VARIOUS CATEGORIES

52<sup>319</sup>

PARAS FROM VARIOUS CATEGORIES

(52-1) The<sup>320</sup> practice of mantra yoga is well known throughout India [as a] method [of] suppressing the wandering tendencies of the mind. [A] mantra, usually given by a guru or adapted by oneself from a book, is a word or a phrase or even a whole sentence which [the practitioner] chants to himself or whispers or even mentally utters again and again and again. [Some] Sanskrit [mantras] are quite meaningless sounds whereas others are full of metaphysical or religious meaning. [Which one is used] does not matter from the point of view of [acquiring concentration], but it does matter from the point of view of developing any particular quality [of character or devotional homage] which the [mantra] symbolises. [This] mental or vocal repetition is [to be] done periodically [and faithfully.]

(52-2) [The<sup>321</sup> fascination which follows the taking of those drugs which seem to have given instant mystic experience is deceptive. A scrutiny of such experience shows that it

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<sup>315</sup> PB himself inserted "or sects" by typing it in the margin of the page.

<sup>316</sup> PB himself inserted "ordinarily" by typing it above the line and inserting it with a handwritten carat.

<sup>317</sup> PB himself inserted "quite accurately" by typing it above the line and inserting it with a handwritten carat.

<sup>318</sup> Blank page

<sup>319</sup> PB himself inserted "13" at the bottom left corner of the page by hand.

<sup>320</sup> PB himself heavily edited in this para by hand and via typed insertions. It originally read: "The practice of mantra yoga is well known throughout India and is one method for suppressing the wandering tendencies of the mind. In this method a mantra, usually given by a guru or adapted by oneself from a book, is a word or a phrase or even a whole sentence which he chants to himself or whispers or even mentally utters again and again and again. If he adopts a Sanskrit mantra he will find that some of them are quite meaningless sounds whereas others are full of metaphysical or religious meaning. It does not matter from the point of view of suppressing the wandering tendencies, but it does matter from the point of view of developing any particular quality or attribute which the mantra plainly deals with or else symbolises. Mental or vocal repetition is done periodically, faithfully and as often as possible."

<sup>321</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "{illegible} instant mystic experiences is offset not only by the fact that this enlightenment is illusory, but also by the fact that the taker has no control over the drug and its effects and also no means of judging how tolerant his body and mind are towards it, that is whether it will give him nausea, sickness, headaches, or nightmares instead of the alleged enlightenment."

must be] offset not only by the fact that [the seeming] enlightenment is illusory, but also by the fact that the taker has no control over the drug and its effects [- some of which can be quite bad. He has] no means of judging [in advance] how tolerant his body and mind are towards [it,] whether it will give him nausea, sickness, headaches, [nightmares or momentary insanity] instead of the alleged enlightenment.

(52-3) When the meditator tries to keep out all the other thoughts except the chosen one he puts himself up to a tension, a strain, because in most cases he simply can not do this and the failure which is finally admitted after repeated efforts then has a depressing and discouraging effect upon his Quest. Therefore other and easier methods have been devised for beginners as a preliminary [to]<sup>322</sup> the more difficult practices of concentration. Such<sup>323</sup> methods [include] the steady gazing at a physical point, object or place; [use of a] mantra, which is the constant repetition of a word or phrase [or formula;] Short Path affirmation which is [the] dwelling mentally and constructively on a metaphysical truth or ethical quality of character, and finally; the [practice of certain] breathing exercises.

(52-4) Whenever the meditator notices that he has lost his way and is no longer thinking of his chosen subject he has to start again and rethink the subject so that this process of refinding his way several times when he loses it [may]<sup>324</sup> be repeated during each session of meditation.

53<sup>325</sup>

PARAS FROM VARIOUS CATEGORIES

54<sup>326</sup>

PARAS FROM VARIOUS CATEGORIES

(54-1) [If possible a beginner should avoid any]<sup>327</sup> thing, any person, any contact, any event, any environment which he knows will upset his emotional balance or produce negative [thoughts.]<sup>328</sup> It is only at a later stage when he is more proficient in the art of

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<sup>322</sup> PB himself deleted "undertaking" from after "to" by hand.

<sup>323</sup> PB himself heavily edited the rest of this para by hand and via typed insertions. It originally read: "Such methods include tatak, which is the steady gazing at a physical point, object or place, mantra, which is the constant repetition of a word or phrase, short path affirmation which is the slow dwelling mentally and constructively on a metaphysical truth or ethical quality of character, and finally; the method of practicing breathing exercises."

<sup>324</sup> PB himself changed "will" to "may" by deleting "will" by hand and inserting "may" by typing it above the deleted word.

<sup>325</sup> Blank page

<sup>326</sup> PB himself inserted "14" at the bottom left corner of the page by hand.

<sup>327</sup> PB himself inserted "If possible a beginner should avoid" by typing it before "Any" and made "Any" lowercase.

<sup>328</sup> PB himself deleted "should for a beginner be avoided when possible" from after "thoughts" and added a period after "thoughts" by hand.

self-control and has more strength within himself that he should not be afraid of these challenges but should accept them and [try to]<sup>329</sup> win through.

(54-2) None<sup>330</sup> of the elementary methods of yoga such as breath control [and mantra,] lead to a permanent control of the mind, but they prepare the way, they make it easier to take up those practices which [do lead to such a result.]

(54-3) One<sup>331</sup> experience which the meditator may get and which many meditators have had is to [get] a lightness in the body, a feeling as if he is floating in air, in space or in infinity. [It is blissful and to be welcomed,] although there have been a few cases where beginners are frightened by it, frightened that it may be the beginning of annihilation, the annihilation of consciousness, and so they [stop and] withdraw.

(54-4) It is better [in most cases]<sup>332</sup> not to meditate for more than about sixty minutes at each session because one may develop a dreamy, languid temperament and find it more difficult to cope with the necessary activities of ordinary life. Monks however are in a different situation and this advice is not given to them.

(54-5) The [method]<sup>333</sup> of the Maharishi Mahesh Yogi cannot<sup>334</sup> lead to enlightenment by truth, but it can lead to very pleasurable [temporary quieting of the mind.]<sup>335</sup>

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<sup>329</sup> PB himself inserted "try to" by typing it above the line and inserting it with a handwritten caret.

<sup>330</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "None of the elementary methods of yoga such as breath control, mantra, tatak etc. lead to a permanent control of the mind, but they prepare the way, they make it easier to take up those practices which can do so."

<sup>331</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "One experience which the meditator may get and which many meditators have had is to experience a lightness in the body, a feeling as if he is floating in air, in space or in infinity. This is a blissful feeling and one he is likely to welcome, although there have been a few cases where beginners are frightened by it, frightened that it may be the beginning of annihilation, the annihilation of consciousness and so they withdraw."

<sup>332</sup> PB himself inserted "in most cases" by typing it above the line and inserting it with a handwritten caret.

<sup>333</sup> PB himself changed "methods" to "method" by hand.

<sup>334</sup> "can not" in the original; which we deem to be incorrect as "can not" technically means that the method of Mahesh Yogi can in fact lead to enlightenment under different circumstances – which PB clearly disagrees with. – TJS, 2020

<sup>335</sup> PB himself changed "quieting of the mind temporarily" to "temporary quieting of the mind" by hand.

(54-6) [He must not only learn to be alone and like it but, even more, to love it for in the great silence]<sup>336</sup> of being shut in with his higher self he [can find]<sup>337</sup> great satisfaction, serene fulfilment.

(54-7) He will be shown [some]<sup>338</sup> way of dealing with his problem whether it leads to overcoming or to submission, to amendment or to [sidestepping].<sup>339</sup>

(54-8) The higher self is there every time he sits down to meditation, but he should not let impatience pull him away from the possibility of realising its presence. [Success]<sup>340</sup> may need time, often plenty of time; and [he must learn to wait] in patience on the Lord.

(54-9) Lost in the ego's misery they do not hear the joyous voice which is calling out to them from a deeper level of their own being, do not know that there is [a grace]<sup>341</sup> to be hoped for.

55<sup>342</sup>

PARAS FROM VARIOUS CATEGORIES

56<sup>343</sup>

PARAS FROM VARIOUS CATEGORIES

(56-1)<sup>344</sup> Perhaps<sup>345</sup> it was 35 years ago that I went on a journey with V. Subrahmanya Iyer.<sup>346</sup> We travelled for about 10 days through jungles and mountain villages in the depths of Mysore State. On our trip a yogi who was unknown to us joined the party and stayed with us for a day or two. Later in the [first]<sup>347</sup> day the yogi darted to the ground

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<sup>336</sup> PB himself inserted "He must not only learn to live alone and like it but, even more, to love it for in the great silence" by typing it in the blank space before "of being". PB himself later changed "live" to "be" by deleting "live" by hand and inserting "be" by typing it above the deleted word.

<sup>337</sup> PB himself changed "finds" to "can find" by typing "can" above the line and inserting it with a handwritten caret and changing "finds" to "find" by hand.

<sup>338</sup> PB himself changed "a" to "some" by deleting "a" by hand and inserting "some" by typing it above the line and inserting it with a caret.

<sup>339</sup> PB himself deleted "some way" from after "sidestepping" by hand.

<sup>340</sup> PB himself heavily edited this sentence by hand and via typed insertions. It originally read: "It may need time, often plenty of time and this requires that he waits in patience on the Lord."

<sup>341</sup> PB himself changed "something" to "a grace" by deleting "something" by hand and inserting "grace" by typing it above the deleted word.

<sup>342</sup> Blank page

<sup>343</sup> PB himself inserted "15" at the bottom left corner of the page by hand.

<sup>344</sup> This para is a duplicate of a deleted para on page 58, which can be read in the comments. This version is slightly different from the deleted version.

<sup>345</sup> PB himself marked this as a new paragraph by hand.

<sup>346</sup> "Subramanya Aiyer" in the original.

<sup>347</sup> PB himself inserted "first" by typing it above the line and inserting it with a handwritten caret.

where some creepers were growing in a shady damp place. He pulled up part of [a]<sup>348</sup> plant and showed it to me and praised its medical merits. Iyer told me it was used by old people to become more youthful and to lengthen life and the yogi told me he used it to treat patients suffering from leprosy, to strengthen the heart and thus prevent [attacks,]<sup>349</sup> and to purify the blood. He added that it was [even]<sup>350</sup> useful in the kitchen where, mixed with curry and grated coconut, it improved the taste of food. I could not at the time identify the plant with anything I had seen in the [West.]<sup>351</sup> In Sanskrit it is Somavalli,<sup>352</sup> in Tamil it is Vallarai in Hindi it is Brahmi. Preparations from it are made by the Ayurvedic native herbalists and medical practitioners.

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PARAS FROM VARIOUS CATEGORIES

58<sup>354</sup>

PARAS FROM VARIOUS CATEGORIES

(58-1) I refuse to write letters under pressure of business [and hurry]<sup>355</sup> the words and sentences because of lack of time. I prefer to reduce the size of my letters,<sup>356</sup> perhaps to a single paragraph, perhaps to a single sentence,<sup>357</sup> maybe even a short phrase, but if these are pregnant with meaning they will suffice.

(58-2) If he has both inspiration and technique his message will carry authority, power, enlightenment and hope to those who [can]<sup>358</sup> receive it.<sup>359</sup>

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<sup>348</sup> PB himself changed "the" to "a" by deleting "the" by hand and inserting "a" by typing it above the deleted word.

<sup>349</sup> PB himself changed "heart attacks" to "attacks," by hand.

<sup>350</sup> PB himself changed "also" to "even" by deleting "also" by hand and inserting "even" by typing it above the deleted word.

<sup>351</sup> PB himself deleted "I carefully wrote down the names which they gave me." from after "West." by hand.

<sup>352</sup> "Soma valli" in the original.

<sup>353</sup> Blank page

<sup>354</sup> PB himself inserted "15a" at the bottom left corner of the page by hand.

<sup>355</sup> PB himself changed "hurrying" to "and hurry" by deleting the "ing" after "hurrying" by hand and inserting "and" by typing it in the left margin.

<sup>356</sup> PB himself inserted a comma by hand.

<sup>357</sup> PB himself inserted a comma by hand.

<sup>358</sup> PB himself inserted "can" by typing it in the right margin of the para.

<sup>359</sup> PB himself deleted the para after this one by hand. This is an inexact duplicate of para 56-1. It reads: "Many years ago perhaps 35 years ago I had gone on a journey with V. Subramanya Ayer. We travelled for about 10 days through jungles and mountain villages in the depths of Mysore State. One day he darted downwards to the ground where some creepers were growing in a shady damp place. He pulled up part of the plant and showed it to me and praised its medical merits.

(58-3)<sup>360</sup> He finds that he is perceptibly pulled away from fleshly lust to a deeper level where the calmness and the judgment enable him to realise that the lust belongs to his animal physical inheritance and not to his inmost character and that therefore it may be brought under control and discipline. If he acquires the power to achieve this it will come imperceptibly [for it will come mostly by]<sup>361</sup> grace.

59<sup>362</sup>

PARAS FROM VARIOUS CATEGORIES

60<sup>363</sup>

PARAS FROM VARIOUS CATEGORIES

(60-1) Many<sup>364</sup> aspirants are volatile in their loyalty and mercurial in their beliefs. They change gurus as they change clothes and denude themselves of [earlier] teachings when new ones appear. However there [may be] some good in this [as well as bad. If they change from an inferior to a more advanced guru,] or from an impostor to a knowledgeable person, [or] [again]<sup>365</sup> from a commonplace platitudinous belief to [a superior] and original [one obviously the change is for the better.] In this way they may

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With us there was travelling a yogi as part of our party I can not remember now whether it was the Yogi or Subramanya Ayer who plucked the plants. It was one of the two, but both agreed as to its merits. They told me it was used by the old to become more youthful, to treat leprosy, to strengthen the heart and thus prevent heart attacks, to purify the blood and to lengthen life. Strangely enough it also had a usefulness in the kitchen where it could be mixed with curry and grated coconut to improve the taste. I could not identify the plant from anything I had seen in the West and they did not know any other name for it than the Indian name or rather names as it has several different names which I carefully wrote down. In Sanskrit it is some valli, in Tamil the South Indian language it is vallarai, in Hindi it is brahmi. Preparations from it are made by the ayurvedic native herbalists and medical practitioners of the name." after this para by hand

<sup>360</sup> PB himself inserted a "1." in the left margin next to this para by hand.

<sup>361</sup> PB himself changed "for it is none other than" to "for it will come mostly by" by deleting "for it is none other than" by hand and inserting "for it will come mostly by" by typing it above the deleted words and inserting it with a handwritten carat.

<sup>362</sup> Blank page

<sup>363</sup> PB himself inserted "16" at the bottom left corner of the page by hand.

<sup>364</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "Many aspirants are volatile in their loyalty and mercurial in their beliefs. They change gurus as they change clothes and denude themselves of all teachings when new ones appear. However there is some good in this even if there is also some bad for if they are changing from a bad to a good guru obviously the change is for the better or from an impostor to a knowledgeable person again if they are changing from a commonplace platitudinous belief to one that is iconoclastic and original that too may be for the better. In this way they may in the end and after many years study several conceivable facets of the truth but unfortunately also of phantasy."

<sup>365</sup> "again" occurs before the "or" in the original, but this para was heavily edited; we have changed "again or" to "or again". (The "again" could also have been deleted, as it is in duplicate original para 15-1 in AD BV.)

in the end and [during] many years study [several] facets of the truth. [Others simply move from one phantasy to another.]

(60-2) There are phrases in the New Testament which must impress the mind of every sensitive person. These phrases embody truths but they embody them in language which carries [added]<sup>366</sup> authority derived from the [style.]<sup>367</sup> I refer to the King James [version,]<sup>368</sup> the translation into English made in the 17<sup>th</sup> century and today replaced by several modern versions in plain everyday 20<sup>th</sup>-century English. It is true that in this way the ordinary person gets a clearer notion of the meaning and therefore for him the modern translation is undoubtedly more [useful. But]<sup>369</sup> I [wrote]<sup>370</sup> of the sensitive [person. For]<sup>371</sup> him not only is the meaning clear enough in the old version<sup>372</sup> but the style,<sup>373</sup> with its beauty and authority,<sup>374</sup> makes the statements even weightier.

(60-3) The goal set up by this teaching may seem too foolish and perhaps even too fatuous for persons who pride themselves on their reasonability and practicality. This judgment may be the result of a slight [acquaintance]<sup>375</sup> with the subject;<sup>376</sup> it could not be the result of a full and satisfactory knowledge of it.

(60-4) Few know where really to look for the truth most go for it to other men,<sup>377</sup> to books,<sup>378</sup> or to churches. But the few who know the proper direction turn around and look in that place where the truth is not only a living dynamic thing but is their [own. And]<sup>379</sup> that is deep deep within themselves.

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<sup>366</sup> PB himself changed "an" to "added" by deleting "an" by hand and inserting "added" by typing it next to the deleted word.

<sup>367</sup> PB himself deleted "alone" from after "style" by hand.

<sup>368</sup> PB himself deleted "the authorised version of" from after "version" and inserted a comma after "version" by hand.

<sup>369</sup> PB himself changed "useful but" to "useful. But" by hand.

<sup>370</sup> PB himself changed "wrote" to "spoke" by deleting "woke" by hand and inserting "spoke" by typing it over the deleted word.

<sup>371</sup> PB himself changed "person such a person is not to be classed with the ordinary ones and for" to "person. For" by hand.

<sup>372</sup> PB himself deleted a comma after "version" by erasing it by hand.

<sup>373</sup> PB himself inserted a comma by hand.

<sup>374</sup> PB himself inserted a comma by hand.

<sup>375</sup> PB himself changed "knowledge" to "acquaintance" by deleting "knowledge" by hand and inserting "acquaintance" by typing it above the deleted word.

<sup>376</sup> PB himself inserted a comma by hand.

<sup>377</sup> PB himself inserted a comma by hand.

<sup>378</sup> PB himself inserted a comma by hand.

<sup>379</sup> PB himself changed "own and" to "own. And" by hand.



(60-5) There is a point where to be kind is to be cowardly:<sup>380</sup> usually it is that point where one needs to say decisively ["No!"]<sup>381</sup>

(60-6) I was told that [this area]<sup>382</sup> this canton of Vaud has a long winter and a short summer. Now I have verified the statement by my own experience. It is an aesthetically pleasing experience to look across Lac<sup>383</sup> Lemman and see those huge French Alps rising from the water and the land or to turn in the opposite direction and to see the Swiss Alps [jutting upward]<sup>384</sup> but it is not [an enjoyable]<sup>385</sup> feeling to have their cold icy winds blowing down and cutting into [one's body.]<sup>386</sup>

61<sup>387</sup>

PARAS FROM VARIOUS CATEGORIES

62<sup>388</sup>

PARAS FROM VARIOUS CATEGORIES

(62-1) Why<sup>389</sup> is it that there are such differences in the teachings of the seers and mystics? The answer is partly – and only partly – that in each case [the] human response to the superhuman visitation forms, shapes, or colours the communication or [the] interpretation of it.

(62-2) Yes,<sup>390</sup> it is unfortunately a frequent experience on the part of a philosopher [who is] thrown among the unphilosophical [to be stared] at blank faced [if he ventures to utter a philosophical remark.]

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

<sup>381</sup> PB himself changed "no." to "No!" by hand.

<sup>382</sup> "this area" was typed above the line and inserted with a handwritten caret by PB himself.

<sup>383</sup> "lake" in the original. Also known as Lake Geneva.

<sup>384</sup> PB himself inserted "jutting upward" by typing it above the line and inserting it with a handwritten caret.

<sup>385</sup> PB himself changed "a pleasant" to "an enjoyable" by deleting "pleasant" by hand and typing "enjoyable" above the deleted word and an "n" next to "a".

<sup>386</sup> PB himself changed "one." to "one's body." by hand.

<sup>387</sup> Blank page

<sup>388</sup> PB himself inserted "17" at the bottom left corner of the page by hand.

<sup>389</sup> PB himself heavily edited in this para by hand and via typed insertions. It originally read: "Why is it that there are such differences in the teachings of the seers and mystics. The answer is partly and only partly that in each case his human response to the superhuman visitation forms shapes or colours the communication or his interpretation of it."

<sup>390</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "Yes it is unfortunately a frequent experience on the part of a philosopher thrown among the unphilosophical that if he ventures to utter a philosophical remark they will stare at him blank faced"

(62-3) With the failing strength of old age comes [an oft repeated mood]<sup>391</sup> of sadness at the limitations of human [existence, limitations]<sup>392</sup> which were not thought of or felt during youth.

(62-4) The pains which sometimes come to the body or the distresses which sometimes come to the mind tend to confirm those moods of a man in which he may feel the truth of the pessimism which is so rife in the writings of a Schopenhauer<sup>393</sup> or so discernible in the teaching of a Buddha.

(62-5) He<sup>394</sup> may [still] believe as the Brahmins believe that caste is a fact in Nature but he will be without that pride in social rank which has too often ended with the Brahmins in some sort of [arrogance or even] cruelty to those of lower status.

(62-6) It is a period of struggle,<sup>395</sup> of strife with his lower nature,<sup>396</sup> and it is a period which may last for several years. Yet if he remains faithful to the Quest and does what he ought to do the time may come when he will [quite instinctively]<sup>397</sup> fling away the thoughts which arise from that nature.

(62-7) Strange things may happen to the consciousness in that half-world<sup>398</sup> when one is unsure whether it be the state of sleep or waking. Images may be seen that have a clairvoyant quality about them or [truths]<sup>399</sup> may be perceived which have an intuitive one.

(62-8) Long after the naiveté of the novice in these matters [has]<sup>400</sup> left him he may yet fall victim to teachings or teachers of an undesirable sort.

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<sup>391</sup> PB himself changed "a mood often repeated" to "an oft repeated mood" by deleting "often repeated" from after "mood" by hand and deleting "a" by hand and typing "an oft repeated" over the deleted "a".

<sup>392</sup> PB himself changed "existence. Limitations" to "existence, limitations" by hand.

<sup>393</sup> Referring to Arthur Schopenhauer.

<sup>394</sup> PB heavily edited this para by hand and via typed insertions. It originally read: "He may believe as the brahmins still believe that caste is a fact in nature but he will be without that pride in social rank which has too often ended with the brahmins in some sort of cruelty to those of lower status."

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

<sup>396</sup> PB himself inserted a comma by hand.

<sup>397</sup> PB himself moved "quite instinctively" from after "nature" to after "will" by hand.

<sup>398</sup> PB himself changed "half world" to "half-world" by hand.

<sup>399</sup> PB himself deleted "which" from after "truths" by hand.

<sup>400</sup> PB himself changed "have" to "has" by deleting "have" by hand and inserting "has" by typing it above the deleted word.

(62-9) It<sup>401</sup> is not pleasant to think of the decay which overtakes the faculties of so many [persons] who live into their seventies or eighties yet it is a necessary thought for [those] who are only half that age or less to [entertain. It] may act as a reminder or [even] as a spur to quicken their pace upon the Quest.

(62-10) [A<sup>402</sup> creative work of music, pictorial art or literature] which kindles an inspired mood in the audience, the beholder or the reader has justified itself. It has made a contribution to humanity [not less] valuable [on] its own different [plane] as that which is made by the engineer or the builder.

63<sup>403</sup>

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(64-1) Youth<sup>405</sup> today is unwilling to obey the conventions or at least [many] of them. It seeks to be itself, to live, to dress, to behave [or] to speak as it wishes and not as its parents or grandparents did.

(64-2) All<sup>406</sup> this unrest disturbance [and] violence which is going on in the world is a symptom [of] discontent with the kind of life into which materialism has precipitated so many [members] of the human race. It is also a symbol of the settling of karmic accounts which happens during the transition period in history from one zodiacal [sign] to the next.

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<sup>401</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "It is not pleasant to think of the decay which overtakes the faculties of so many who live into their seventies or eighties yet it is a necessary thought for both who are only half that age or less to entertain for the thought may act as a reminder or rather as a spur to quicken their pace upon the Quest."

<sup>402</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "An art work which kindles and inspired mood in the audience, the beholder or the reader has justified itself. It has made a contribution to humanity as valuable in its own different way as that which is made by the engineer or the builder."

<sup>403</sup> Blank page

<sup>404</sup> PB himself inserted "18" at the bottom left corner of the page by hand.

<sup>405</sup> PB himself heavily edited in this para by hand and via typed insertions. It originally read: "Youth today is unwilling to obey the conventions or at least most of them. It seeks to be itself to live to dress to behave to speak as it wishes and not as its parents or grandparents did."

<sup>406</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "All this unrest disturbance violence which is going on in the world is a symptom of the discontent with the kind of life into which materialism has precipitated so many of the human race. It is also a symbol of the settling of karmic accounts which happens during the transition period from one zodiacal sign of history to the next."

(64-3) [The<sup>407</sup> symptoms of neuroticism have been well analysed by psychiatrists but they all] sum up to a single [thing:- intensity] of egoistic [emotion. This] is disturbing to the mental balance of the [neurotic person] and tiring to those who have contact with [him.]

(64-4) It is possible to agree with the ends proposed while disagreeing with the means used to [arrive at them.]<sup>408</sup>

(64-5) The detachment which comes to the old through weariness and fatigue is in some ways similar to the detachment which comes to much younger people through the study of philosophy and the work upon themselves. However in their case it is a positive quality whereas in the case of the old it is merely [a passive one.]<sup>409</sup>

(64-6) [In]<sup>410</sup> changing thought for the better [one of the first activities] is to cleanse it of [undesirable attributes] to wash them [away] by positive energetic willed control [immediately reacting] to their appearance with a very definite mental exclamation of ["No!"] A mind filled with negative qualities cannot<sup>411</sup> possibly be a healthy mind and is certainly unsuitable for high spiritual flights.

(64-7) Let us welcome the existence of beauty [as we find it]<sup>412</sup> in nature and in art;<sup>413</sup> let it come in and help our spiritual quest -which<sup>414</sup> it can.

(64-8) The<sup>415</sup> evening light is a blessed [one. It] transfigures [a] landscape or [a seascape. The] evening pause of Nature is for many the favoured hour of meditation. When [I am

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<sup>407</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "\_\_\_\_\_ sum up to a single thing. Intensity of egoistic emotion this is disturbing to the mental balance of the patient and tiring to those who have contact with the patient."

<sup>408</sup> PB changed "carry it out." to "arrive at them." by deleting "carry it out." by hand and inserting "arrive at them." by typing it next to the deleted phrase.

<sup>409</sup> PB changed "passive." to "a passive one." by erasing the period after "passive" and inserting "a" and "one." by typing them before and after "passive".

<sup>410</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "One of the first activities in changing thought for the better is to cleanse it of negativities to wash them out of the mind by positive energetic willed control by the ability to react immediately to their appearance with a very definite mental exclamation of no. A mind filled with negative qualities can not possibly be a healthy mind and is certainly unsuitable for high spiritual flights."

<sup>411</sup> "can not" in the original, but "cannot" (meaning can never) is appropriate here. — TJS, 2020

<sup>412</sup> PB himself inserted "as we find it" by typing it above the line and inserting it with a handwritten caret.

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

<sup>414</sup> PB himself inserted a dash by hand.

<sup>415</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "The evening light is a blessed one it transfigures the landscape or the seascape and the evening pause of nature is for many the favoured hour of meditation. When alone I arrange matters work and meals so that I do not miss this hour the hour of sunset watching and sun worship."

able to be] alone I arrange matters, work and meals so that I do not miss this [hour] of sunset watching and sun worship.

(64-9) [What<sup>416</sup> man who is troubled in consciousness] has not felt the peace of a forest the [healing] uplift of mind which it gives?

(64-10) There are moments when a piece of music or a production of art causes<sup>417</sup> one to catch the breath and hold it,<sup>418</sup> to forget the world if only for a few moments and lose oneself in this nostalgic feeling for beauty.

65<sup>419</sup>

PARAS FROM VARIOUS CATEGORIES

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PARAS FROM VARIOUS CATEGORIES

(66-1) Sometimes<sup>421</sup> the experience got in deep meditation [verges] on trance [and] abolishes the normal awareness of time and space. The sense of time may cease altogether so that there is no succession from one moment to the next but an absolute [stillness.] The sense of space may be so enlarged that there is a feeling of being spread out to immense dimensions or [a] contrary feeling of being reduced to a single point. The whirling dervishes of the Near East by turning round and round and round for a long time also lose the sense of time and [space. But] we must remember that the experiences just described have a beginning and an ending, they are [only] mental conditions which change; they are not the authentic ultimate experience of enlightenment. This [latter] is called [sahaja. It is] the permanent awareness of the divine presence whether in the midst of activity [or] meditation.

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<sup>416</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "Who has not felt the peace of a forest the uplift of mind which it gives the healing of a troubled consciousness."

<sup>417</sup> PB himself changed "cause" to "causes" by typing the extra letter above the line.

<sup>418</sup> PB himself inserted a comma by hand.

<sup>419</sup> Blank page

<sup>420</sup> PB himself inserted "19" at the bottom left corner of the page by hand.

<sup>421</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "Sometimes the experience got in deep meditation verging on trance abolishes the normal awareness of time and space. The sense of time may cease altogether so that there is no succession from one moment to the next but an absolute stillness or it may be accelerated or slowed down. The sense of space may be so enlarged that there is a feeling of being spread out to immense dimensions or the contrary feeling of being reduced to a single point. The whirling dervishes of the near East by turning round and round and round for a long time also lose the sense of time and space but we must remember that the experiences just described have a beginning and an ending they are mental conditions which change they are not the authentic ultimate experience of enlightenment. This latter is what is called sahaja the permanent awareness of the divine presence whether in the midst of activity or whether in meditation."

(66-2) [Viewed<sup>422</sup> from the standpoint of the house in which we all have to live, that is, the body, Advaita Vedanta seems to deal only in ultimate abstractions however admirably and lofty in its outlook.] The body is there and its actuality and factuality must be noted and, more, accepted. This is why I do not give any other label to the ideas put into my later books [than] the generic name philosophy. I do not call [it] Indian philosophy since there are ideas in the books which do not belong to India at all. I do not identify it with any particular land, [race, religion,] or teacher [from] the ancient past or the modern present. Philosophy cannot<sup>423</sup> be [limited] only to [abstract ideas. It] includes those ideas but it also includes other [things. Its] original Greek meaning “love of wisdom” [concerns] the whole of man, [and] not [only] his abstract thoughts; [his intellect, his feelings, his body, and relation] to the world around him. It [concerns] his [entire] life, [his contacts] with other [people] the morality [which guides] him in [dealing with them and finally] his attitude towards [himself.] [Philosophy] must be universal in its [scope;] therefore it [may] embrace ideas which originate not only in India or in America or in Europe but in every other country and in every other period of civilisation not all those ideas but only those [if they] are true, useful, in harmony with the World-Idea [and]

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#### PARAS FROM VARIOUS CATEGORIES

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<sup>422</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: “\_\_\_\_\_ admirably \_\_\_\_\_ in its teaching nevertheless although it deals in ultimates the last word deals only in ultimate abstractions if viewed from the viewpoint of the house in which we all have to live that is the body. The body is there and its actuality and factuality must be noted and more accepted. This is why I do not give any other label to the ideas put into my later books than the name the generic name philosophy. I do not call it even Indian philosophy since there are ideas in the books which do not belong to India at all. I do not identify it with any particular land or race or religion or teacher whether he lived in the ancient past or the modern present. Philosophy can not be applied only to abstractions to abstract ideas as advaita does it includes those ideas but it also includes other things which exist on other planes of being therefore philosophy in its original Greek meaning love of wisdom must be applied to the whole of man not only to his abstract thoughts it must be applied to his intellect to his feelings and to his body to the world around him. It must be applied to his life, to his relations with other people to the fruit he eats to the morality or ethics with guide him in those human relations and in his attitude towards himself. It must be applied to his imagination in fact to his whole way of life all must be embraced by philosophy even including the prevention of sickness and the cure if sickness does come. It must be universal in its scope and therefore it must embrace ideas which originate not only in India or in America or in Europe but in every other country and in every other period of civilisation not all those ideas but only those which are true useful in harmony with the World Idea and which survive the test of practice and applicability.”

<sup>423</sup> “can not” in the original, but “cannot” (meaning can never) is appropriate here. — TJS, 2020

<sup>424</sup> Blank page

(continued from the previous page) [able to] survive the test of practice and applicability.

(68-1) Until about the turn of the previous century the truth about religion was never published frankly and plainly. This was because those who wrote about it were either one-sidedly biased in its favour and so refused to see the undesirable aspects or else they were hostile in their personal standpoint which stopped them [from]<sup>426</sup> mentioning the deeper [merits. Those] who really knew what religion was in theory and practice, what were its goods and bads, kept silent. This was because they did not wish to disturb the established faith of the simple masses or else because [the latter,] being uneducated, were unprepared to [receive] subtleties which required sufficient mental development to comprehend.

(68-2) He<sup>427</sup> does what he can [to introduce] here and there [into the consciousness of others] through whatever means he [possesses] the seeds of higher ideas. These seeds may not grow and certainly may not fructify for many years but that is not his affair. [He knows that]<sup>428</sup> the vitality in these seeds and depth of mental ground in which they have been sown will inevitably lead to some result.

(68-3) The means used is [important,]<sup>429</sup> the technique must be suited to the level of the practiser,<sup>430</sup> but in the end it is not so important as the direction to which he has turned,<sup>431</sup> the aspiration to which he has committed himself.

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<sup>425</sup> PB himself inserted "20" at the bottom left corner of the page by hand.

<sup>426</sup> PB himself heavily edited the rest of this para by hand and via typed insertions. It originally read: "mentioning the deeper merits of religion. Meanwhile those who really knew what religion was in theory and practice what were its goods and bads kept silent. This was because they did not wish to disturb the established faith of the simple masses or else because these masses being uneducated were unprepared to receive the subtleties which required sufficient mental development to comprehend."

<sup>427</sup> PB himself heavily edited this sentence by hand. It originally read: "He does what he can he introduces here and there through whatever means he is possessed of the seeds of higher ideas into the consciousness of others."

<sup>428</sup> PB himself changed "It is because" to "He knows that" by deleting "It is because" by hand and inserting "He knows that" by typing it above the deleted phrase.

<sup>429</sup> PB himself changed "of course important" to "important," by hand.

<sup>430</sup> PB himself inserted a comma by hand.

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

(68-4) Philosophy<sup>432</sup> must in the end begin to show its effect in his personal likes and dislikes, his wishes, his [thoughts,] his attitudes [and actions. Then] only does it come into [more fullness] and justification.

(68-5) The<sup>433</sup> point [which] appears [in space is a] point of [light. It] spreads and spreads and spreads and becomes [the] World-Mind. God has emerged out of [Godhead. And] out of the World-Mind the world itself [emerges] not all at once but in various stages. From that great light come all other and lesser lights, come the suns and the planets, the galaxies, the universes and all the mighty hosts of creatures small and great, of beings just beginning to sense and others [fully] conscious, aware, wise. [And with the world [appear] the opposites, the dual principle which can be detected everywhere in Nature, the yin and the yang of Chinese thought.]

(68-6) The energy which [appears to us]<sup>434</sup> as light is the basis of the universe,<sup>435</sup> the principle from which all things are made.

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(70-1) For<sup>438</sup> us [who are philosophic minded] the World-Mind truly exists, for us it is God, and for us there is relationship with it, the relationship of devotion and aspiration,

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<sup>432</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "Philosophy must in the end begin to show its effects in his personal likes and dislikes, his wishes, his thoughts and his attitudes.

Then only does it come into completion and justification."

<sup>433</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "The point appears the point of light the point spreads and spreads and spreads and becomes a World Mind. God has emerged out of Godhead and out of the World Mind emerges the world itself not all at once but in various stages and with the world we have the opposites the dual principle which can be detected everywhere in nature the yin and the yang of Chinese thought. From that great light come all other and lesser lights, come the suns and the planets, the galaxies, the universes and all the mighty hosts of creatures small and great of beings just beginning to sense and others conscious, aware, wise."

<sup>434</sup> PB himself changed "to us appears" to "appears to us" by hand.

<sup>435</sup> PB himself inserted a comma by hand.

<sup>436</sup> Blank page

<sup>437</sup> PB himself inserted "21" at the bottom left corner of the page by hand.

<sup>438</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "For us the World Mind truly exists for us it is God and for us there is a relationship with it, the relationship of devotion and aspiration, of communion and meditation. All the talk about non duality may go on but in the end you must humble yourself before the infinite Being until you are as nothing and until you are lost in the stillness, its stillness."



of communion and meditation. All the [abstract] talk about non-duality may go on but in the end [the talkers] must humble [themselves] before the infinite Being until [they] are as nothing and until [they] are lost in the stillness – Its stillness.

(70-2) The universes come forth from the World-Mind,<sup>439</sup> from its own being and its own [substance. Therefore]<sup>440</sup> it is divine,<sup>441</sup> therefore God is present in every atom and likewise in every one<sup>442</sup> of us. Whoever denies the existence of God denies the very essence of his own self.

(70-3) The<sup>443</sup> power which operates the World-Idea is the same power which operates the processes of what the [Asiatics] call karma. The law of karma, [or] come-back, of consequences, of causes and effects, is inseparable from the World-Idea. Behind the World-Idea is the World-Mind. Behind karma is God.

(70-4) Once<sup>444</sup> across the threshold of puberty the girl or boy begins the unfolding of the emotional [nature. Each will then] develop [her or his] own individual feelings and passions as a process of growth towards [womanhood or manhood.] How can this be done unless the young begin at the same time to develop away [from] utter dependence upon the [mother? They] must begin in however small a [degree] to claim their freedom [and] move away emotionally from their physical source. All this is to be accomplished by stages [and] not all at once until maturity is [reached. Then] just as the fledgling bird has to emerge from the nest and learn to fly even at the risk of falling so the young must learn to stand on their own [feet in order to] reach maturity.

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<sup>439</sup> PB himself changed "World Mind" to "World-Mind," by hand.

<sup>440</sup> PB himself changed "substance therefore" to "substance. Therefore" by hand.

<sup>441</sup> PB himself inserted a comma by hand.

<sup>442</sup> "everyone" in the original meaning all individuals taken as a group; we believe that PB himself means "every one" – meaning every individual in their own right. – TJS, 2020

<sup>443</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "The power which operates the World Idea is the same power which operates the processes of what the Hindus call karma. The law of karma, of come back, of consequences, of causes and effects is inseparable from the World Idea. Behind the World Idea is the World Mind. Behind karma is God."

<sup>444</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "Once across the threshold of puberty the girl or boy begins the unfolding of the emotional nature each must develop his or her own individual feelings and passions as a process of growth towards manhood or womanhood. How can this be done unless the young begin at the same time to develop away from dependence utter dependence upon the mother. From this moment they must begin in however small a way to claim their freedom, to move away emotionally from their physical source. All this is to be accomplished by stages, not all at once until maturity is reached and then just as the fledging bird has to emerge from the nest and learn to fly even at the risk of falling so the young must learn to stand on their own two feet as they reach maturity."

(70-5) He<sup>445</sup> imagines a point upon the wall and concentrates all his being upon [it] until he is aware of nothing else but the [point. All] other thoughts have [to be] emptied out of his mind, all experience of the physical senses [other than this sight of the point] has [to vanish.]

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<sup>445</sup> PB himself heavily edited this para by hand and via typed insertions. It originally read: "He imagines a point upon the wall and concentrates all his being upon it and upon nothing else until he is aware of nothing else but the point, all other thoughts have been emptied out of his mind, all experience of the physical senses has vanished other than this sight of the point."

<sup>446</sup> Blank page