

Categorized Paras from Small Clips

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Editor's Note: This file is a compilation of the original versions of PB's paras – which is to say, a sentence or two handwritten on a scrap of paper, often with layers of editing done with the same pen or with another pen at a later time. Their relative legibility depends in part upon his writing surface and whether or not he was riding something (donkey, train, taxicab) at the time. His age gave his hand a recognizable spikiness, and the age of the felt pen or ballpoint pen also adds to the relative legibility of these notes. His usual practice was to write down a thought whenever and wherever it occurred; he used the margins of magazines or newspapers as ready-to-hand scrap paper, and seemed always to have a sheaf of little scraps in an envelope in one

pocket or another. It is useful to recall that for the first 50 years of his life PB was often in one remote region or another – the deserts of Egypt, the Himalayas, the jungles of Thailand &c. – consequently he developed very frugal habits, particularly in the use of pen, paper, and other stationary supplies. Sometimes, as when he was in Tehri Garwhal, his access to such items was non-existent for a year or more. As a result he learned to draw the last faint smear from any pen in his hand, and to squeeze the last bit of unused space from any paper in his possession. This practice extended to his typed notes: he removed the gears from the platen on his typewriter so that he could type one line nearly on top of the previous one!

Another practice of PB was to give these scraps off to a secretary trained in his ways. That individual would type them up, creating a carbon copy when possible, and then send the three forms of the same note back to PB, each by separate post. These days such care seems paranoid, but at the time, particularly in third world countries, such caution was well warranted: sometimes he only got back one of the three versions; more often than not he seems to have received the handwritten notes and either the original or its carbon. PB then set about thoroughly destroying his handwriting by soaking the notes in a basin, baking the resultant mess, and dropping that papier-mâché object in some public waste bin. He – like other spiritually powerful individuals, such as His Holiness Shankaracharya and His Holiness the Dalai Lama – did not care to have his image, handwriting, or personal possessions made available to others for their use or misuse. Consequently, we have a very fragmentary knowledge of PB's life and times – and only a few images of him, and only these few pages of handwriting have been left to posterity.

As to their content, all the Old Categories are present, with six exceptions: categories ii – vi, and xxvi. There's a bit of disorder near the end, with category xxiv interrupting the xxii paras, and preceding the xxiii material. These appear to be gathered over a large period of time; some are certainly from PB's last five years of life when his handwriting got even worse, and a few are from the earliest years, when he tended to correct himself in block capital letters. Historical forensics aside, the material is insightful, and worth reading through.

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

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

(1-1)¹ He is a philosopher first, an artist second. This is the order [the hierarchy]² by which he lives yet this does not render him any less appreciative of a poem; does not stop him enjoying music to its fullest³

(3-1) It is hard to translate the moments of uplift into music but, aside from and quite different in nature from Beethoven's Bach's and Handel's most religious compositions, [the]⁴ music got by Chinese from pigeons by tying tiny pipes to their pinion-feathers and then letting a flock of these birds take flights [is]⁵ most spiritually suggestive.

(5-1) No hour of the day provides a stronger [hint]⁶ of life's tragically passing character than sunset. [What reflection tells us through thought, but this period – so lovely yet so doomed to perish soon – tells us through ecstatic sight.]⁷

(7-1) What the Romans took or copied from the Greeks, was altered or adapted to suit the Roman taste and mentality. Hence it was in certain aspects, diminished or even [corrupted]⁸

(9-1) To revel in the sky's twilight colouring, its translucent gold and purple, to wait further and revel again the after-glow – [this is poetic feeling, artistic development and semi-mystical experience.]⁹

(11-1) The way a thought is expressed, the style in which a teaching is conveyed, possesses a value which is highly exaggerated by the intellectualist or the artistic, but highly under-valued by the mystic and ascetic

(13-1)¹⁰ The joy of watching the sun pass away in a glow of colour is not entirely unmingled. At some point in the period, towards the end, the remembrance that all this beauty, so intense at that moment, is doomed to vanish very soon, touches the mind with melancholy.

¹ This file is entirely handwritten by PB himself.

² PB himself inserted "the hierarchy" by hand.

³ PB himself inserted and then crossed out "9:30 am (D)" on the back of this page by hand.

⁴ PB himself deleted some words from after "the" by hand but they are illegible; looks like "rest m".

⁵ PB himself deleted "as" from after "is" by hand.

⁶ PB himself changed "hit" to "hint" by hand.

⁷ PB himself heavily edited this sentence by hand. It originally read: "What reflection tells us in thoughts, this lovely DEAD doomed period – so lovely yet to doomed to perish soon – tells us through sight."

⁸ PB himself moved "corrupted" from after "aspects," by hand.

⁹ PB himself inserted "– this is poetic feeling, artistic development and semi-mystical experience." by hand.

¹⁰ This para spans pages 13 through 14.

(15-1) The sun, which is to be seen, is a reminder [to blind faithless man]¹¹ of That which is not to be seen (unless the inner [sight and the inner life are active]¹²), glorious hidden royal Sun of the World-Mind

(17-1) If imagination is permitted to wander unbalanced, unchecked, totally free, it may lead to genius, inspiration, or to lunacy, disorder.

(19-1) However hard-pressed, troubled or fatigued his day has been, this is the hour which relieves – even saves – it, this pause harmonised with Nature’s [own]¹³ pause.

(21-1)¹⁴ The poet’s appeal to feeling, the architect’s graceful forms [and]¹⁵ the composer’s melodious music can be elevated from a merely technical level, dependent on talent alone, to one of jewelled inspiration if he lets himself surrender to this ethereal stillness.

(23-1) It is no waste of time to let activity melt into vacuity when the evening pageant of the sun’s departure sets in.

(25-1)¹⁶ In this matter of communication he must be contemporary, producing work of, and for his own time, current and therefore resultful, alive and therefore able to reach the living more closely and more personally than a dead man could reach them.

(27-1) What is all this reverence for holiness and appreciation of beauty which come of themselves at sunset but an effect of light upon Nature’s land – or seascapes?

(29-1) If he falls into a kind of loving admiration of the landscape stretched out before him, and stays in it as long as he can, dropping all other thoughts, it will be a meditation as holy as [if]¹⁷ done in a church

(31-1) Whether in the presentation of Nature’s scenes or the productions of man’s art, the beauty which attracts the best instincts is a faint reverberating echo [coming down from]¹⁸ the highest divine world.

(33-1)¹⁹ It was one of those lovely summer evenings when I sat far into the night; first, enjoying the sunset then, the [darkening]²⁰ landscape, lastly, the lights alone. The

¹¹ PB himself inserted “to blind faithless man” by hand.

¹² PB himself changed “sight are of active” to “sight and the inner life are active” by hand.

¹³ PB himself inserted “own” by hand.

¹⁴ This para spans pages 21 through 22.

¹⁵ PB himself inserted “and” by hand.

¹⁶ This para spans pages 25 through 26.

¹⁷ PB himself changed “any” to “if” by hand.

¹⁸ PB himself inserted “coming down from” by hand.

curtains remained undrawn; I could not bring myself to attend to waiting work, and shut out this fascinating scene. For it drew me away, held me, melted me. The 'I' was going.

I love these long lingering summer sunfalls. Then I can put duties aside, turn from the activities which life [amongst men]²¹ imposes and go with all this beauty into mystery ITSELF.

(37-1) [He is]²² thankful for the crocuses' blue or mauve colours, for thrush's song, for the inspired powers and the uplifting books: [He appreciates]²³ them all the more because [he is]²⁴ well aware of the evils and shadows, the horrors and uglinesses.

(39-1) In the sexual obsessions of the theatre and the novel, these arts – and those for whom they cater – pronounce judgment upon themselves

(41-1)²⁵ There are moods when the aesthetic feeling in some men rises to the surface and expresses itself as the beauty [of]²⁶ lofty aspiration, or the beatitude of nurturing reverence.

(43-1)²⁷ The contributions of inspired men in whatever form render the world, with its follies and evils, more endurable and life in [it]²⁸ somewhat pleasanter.

(45-1)²⁹ If his affections are engaged and he feels the effect of beauty – whether in Nature or art – so deeply that admiration verges on worship, he would do well to take the next step and search for beauty's [source.]³⁰

(47-1)³¹ What he gets from these delectable inner meetings he tries to give the world in whatever way his situation allows, in an artistic creation or a simple smile or otherwise.

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

¹⁹ This para spans pages 33 through 36. PB himself labelled these pages 1 through 4 to indicate their order.

²⁰ PB himself inserted "darkening" by hand.

²¹ PB himself inserted "amongst men" by hand.

²² PB himself changed "I am" to "He is" by hand.

²³ PB himself changed "I appreciate" to "He appreciates" by hand.

²⁴ PB himself changed "I am" to "he is" by hand.

²⁵ This para spans pages 41 through 42.

²⁶ PB himself deleted "holiness" from after "of" by hand.

²⁷ This para spans pages 43 through 44.

²⁸ PB himself deleted "more" from after "it" by hand.

²⁹ This para spans pages 45 through 46.

³⁰ PB himself inserted "source." by hand.

³¹ This para spans pages 47 through 48.

(49-1)³² Sometimes a man's words are wiser than he knows. Sometimes he speaks a truth above his ordinary knowledge. But these times are rare.

(51-1) There³³ is nothing wrong in seeking to make Nature's [ENERGIES]³⁴ and materials serve the needs of mankind. [Technology]³⁵ is not all evil, as beginning escapees from a materialistic society so often believe. Even Oriental peasants have a simple technology.

(53-1)³⁶ The value of a systematic course in philosophy is that it gives a solid [foundation. A]³⁷ casual self-education lacks this, has no teacher to question, or to organise its reading; it picks up knowledge in bits and pieces: too fragmentary [and scattered]³⁸ to be complete.

(55-1) Something of this knowledge, and even this practice should be put in the curriculum of every school, certainly every college.

(57-1)³⁹ The discomfort of being confronted by the fundamental questions which we must, at some time, early or late, ask of life can be evaded, as all-too-many persons do evade it by [deliberately]⁴⁰ turning to more activity, only reinforced egoism

(59-1) Suggestion [from outside]⁴¹ enters largely into the opinions and beliefs, the views and outlook, of [masses]⁴² of people. It is just as true, possibly truer of the mystically-minded, be they seekers or gurus, [be they Orientals or Westerners.]⁴³ What is really known – rather than echoed back – [dwindles]⁴⁴ down to a residue.

(61-1)⁴⁵ The mass mind, with its ignorance of higher laws, its confused state resulting from this ignorance and from the varied pressures, suggestions, traditions [or]⁴⁶

³² This para spans pages 49 through 50.

³³ This para spans pages 51 through 52.

³⁴ PB himself changed "forces" to "ENERGIES" by hand.

³⁵ PB himself deleted "But" from before "Technology" by hand.

³⁶ This para spans pages 53 through 54.

³⁷ PB himself changed "foundation such as a" to "foundation. A" by hand.

³⁸ PB himself moved "and scattered" from after "complete" by hand.

³⁹ This para spans pages 57 through 58.

⁴⁰ PB himself inserted "deliberately" by hand.

⁴¹ PB himself inserted "from outside" by hand.

⁴² PB himself changed "many" to "masses" by hand.

⁴³ PB himself inserted "be they Orientals or Westerners." by hand.

⁴⁴ PB himself deleted "is small" from before "dwindles" by hand.

⁴⁵ This para spans pages 61 through 62.

⁴⁶ PB himself deleted "opinions" from after "or" by hand.

authorities imposed on it from outside opposed by resistances or desires from inside, is at first thrown into greater confusion if challenged by a messenger of truth

(63-1) No simile or metaphor, used to help explain an idea, should be pressed [too far]⁴⁷ for meaning, wrung-out too much for consequences or implications. [Take what you can from it and then let it go.]⁴⁸ It is only a starting point and not a finishing post.

(65-1)⁴⁹ Through the many changes of experience in the many lifetimes on earth – and later elsewhere – the mind grows. It wants to move upward from mere curiosity to actual knowledge. It inquires if there be any purpose in life [to be fulfilled]⁵⁰ – if there be a purpose. It demands to know if there is a [God]⁵¹ yet doubts the possibility of finding a sure answer.

(67-1)⁵² [Atomic]⁵³ science needed mathematical formulae and equations to carry on its work. They are, after all, symbols and abstractions, that is, pure concept. So too physical [science,]⁵⁴ generally [now]⁵⁵ needs metaphysical concepts to carry its work further. The refusal to do so on the objection that metaphysics is not physics, leaves [the]⁵⁶ scientist powerless to answer his own ultimate questions.

(69-1)⁵⁷ Education ought to be a threefold affair. The acquisition of information and knowledge; the skills and training for a livelihood; the improvement and refinement of quality of the human being. Under the last head I put spirituality

(71-1) Encyclopaedia⁵⁸ Britannica.

“Heisenberg’s work on the quantum theory profoundly influenced the development of atomic and nuclear physics... He was awarded the 1950 Nobel prize for [physics for]⁵⁹ the creation of quantum mechanics”

⁴⁷ PB himself inserted “too far” by hand.

⁴⁸ PB himself inserted “Take what you can from it and then let it go.” by hand.

⁴⁹ This para spans pages 65 through 66.

⁵⁰ PB himself inserted “to be fulfilled” by hand.

⁵¹ PB himself deleted “and” from after “God” by hand.

⁵² This para spans pages 67 through 68.

⁵³ PB himself deleted “Just as” from before “Atomic” by hand.

⁵⁴ PB himself deleted “as” from after “science” by hand.

⁵⁵ PB himself inserted “now” by hand.

⁵⁶ PB himself inserted “the” by hand.

⁵⁷ This para spans pages 69 through 70.

⁵⁸ “Encyc.” in the original.

⁵⁹ PB himself inserted “physics for” by hand.

(73-1) A slow measured delivery of these unfamiliar metaphysical and mystical explanations helps the hearer understand better and accords with the dignity of the subject.

(75-1)⁶⁰ It may be hard, a rough stony obstructed path, for the common man to find his way into philosophy, but the tension is well worthwhile. He has to stretch his mind, but there are moments of relief, of joyful discovery, of encouraging perception

(77-1)⁶¹ What a pity that Kant did not put his meanings more directly clearly and compactly for then his greatness as a transition thinker would have emerged with less difficulty for most readers.

(79-1) The intellect can be used to enrich our knowledge of philosophy and to confirm our faith in its basic [mystical]⁶² teaching

(81-1) It is not a secret knowledge which has been kept away from others - unlike science which is shared with them and confirmed by them.

(83-1) When a book has come to mean so much to a man that its reading and rereading are considered among his best hours, his more fortunate destiny, its ideas may have some value for some other men, too.

(85-1) Something which is not [the calculating logical]⁶³ intellect as we ordinarily know it, not "brains," gets into the picture here and takes our understanding to a higher level.

(87-1) If some of its teaching can be validated by nuclear physics, the rest is too far out for the scientist to touch [- let alone grasp -]⁶⁴ without becoming something else, something more than a scientist.

(89-1) The demand for knowledge of what matters most, what is weightiest in preparation for coming adult life is simply not met in the higher cultural institutions. What is the meaning of all this coming-to-birth and going-on-into-death? What are the purposes which flow out of this meaning and require fulfilment?

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

⁶⁰ This para spans pages 75 through 76.

⁶¹ This para spans pages 77 through 78.

⁶² PB himself inserted "mystical" by hand.

⁶³ PB himself inserted "the calculating logical" by hand.

⁶⁴ PB himself inserted "- let alone grasp -" by hand.

(91-1)⁶⁵ In experiments made by a group of [London]⁶⁶ physicians with whom I worked many years ago, it was found that by passing an electric current through argon gas contained in a sealed glass tube in which two [electric]⁶⁷ wires were fixed, [certain astonishing results were]⁶⁸ obtained. The tube glowed with light when brought within an area about eighteen inches wide and extending all around the human body in ovoid form. This indeed was the otherwise invisible [etheric]⁶⁹ aura of man. But it was not his astral aura

(93-1) Frankly, and without shame, he will acknowledge the animal within him. He knows its place in the long growth which he underwent through many an earth-birth. It served its purpose. But a higher purpose has now shown itself and must in its turn be fulfilled. The half-human must next become the fully human. For this, the control of self must be learnt, hard though it be.

(95-1)⁷⁰ The travelling Goethe wrote his [friends]⁷¹ in Germany about a Princess he met in Naples – she was young, gay and superficial – who advised him to go to her large country estate in Sorrento [where,]⁷² “the mountain air and lovely view would soon cure me of all philosophy!” Some of us, however, would only be more incited by them to philosophy

(97-1)⁷³ Meditation on one side of his being, and to cultivate will and rule the passions on the other. The unwise way is to drive the body into fanatic asceticisms and foolish extremes. It should become a useful ally.

(99-1)⁷⁴ There is a wise use of the body and an unwise one. The philosopher increases its value as a servant by improving its health and increasing its [vital]⁷⁵ force. These energies will be used to strengthen concentration and sustain

(101-1)⁷⁶ It is not easy to live on a diet which is socially unacceptable. But then I have no social desires, let alone ambitions.

⁶⁵ This para spans pages 91 through 92.

⁶⁶ PB himself inserted “London” by hand.

⁶⁷ PB himself inserted “electric” by hand.

⁶⁸ PB himself changed “strange results were” to “certain astonishing results were” by hand.

⁶⁹ PB himself inserted “etheric” by hand.

⁷⁰ This para spans pages 95 through 96.

⁷¹ PB himself deleted “home” from after “friend” by hand.

⁷² PB himself deleted “she added,” from after “where,” by hand.

⁷³ This para spans pages 97 through 98.

⁷⁴ This para spans pages 99 through 100.

⁷⁵ PB himself changed “vitality” to “vital” by hand.

⁷⁶ This para spans pages 101 through 102.

(103-1) His animal nature, [the lesser part of his being,]⁷⁷ must be governed if he is to fulfil the way laid out for him by the World-Mind

(105-1) London Sunday Times wrote in 1968:

“Young people are taking up vegetarianism in the last couple of years increasingly. They are [not]⁷⁸ moving away from meat [but]⁷⁹ just towards whole, unrefined foods. Apart from the Beatles vegetarians include Samantha Egger, Lord Londonderry, Mark Palmer; Malcolm Muggeridge said “I love animals. It is out of respect for them. Also... I remember that drink is associated with sexuality: I gave it up too.”

(107-1) The surgical operations to transfer certain glands from animal bodies to human ones may be successful in its vitalising results or sexual stimulations, but its karmical results are deplorable. The man who so abuses Nature as to permit a lower grade creature’s glands to be engrafted [into his higher grade body]⁸⁰ is himself punished later by Nature. He risks causing himself to be reborn with a deformed or even crippled body.

(109-1) That [inferior]⁸¹ Tantrik sects have eagerly used the teaching to make their sexual desires appear as holy aspirations is quite true. This is part of the danger in such methods and why they are held in ill-repute by [many]⁸² Indian authorities

(111-1)⁸³ The foolish illusion which besets [many of]⁸⁴ the New Young that unrestrained sexual indulgence [is]⁸⁵ a path to happiness [is]⁸⁶ supported for a time by modern scientific devices. But in the end the illusion will pass: mind and health, peace and nerves will have to suffer

(113-1) The animal cravings and appetites must be submitted to the censorship of reason, the light [of]⁸⁷ knowledge and the claims of the higher self

(115-1) Manu, India’s Moses, told his followers that the body was “infested with decay, harrowed by pain, wracked with passion and altogether perishable.”

⁷⁷ PB himself inserted “the lesser part of his being,” by hand.

⁷⁸ PB himself deleted “only” from after “not” by hand.

⁷⁹ PB himself deleted “also” from after “but” by hand.

⁸⁰ PB himself inserted “into his higher grade body” by hand.

⁸¹ PB himself inserted “inferior” by hand.

⁸² PB himself deleted “Asia” from after “many” by hand.

⁸³ This para spans pages 111 through 112.

⁸⁴ PB himself inserted “many of” by hand.

⁸⁵ PB himself changed “will be” to “is” by hand.

⁸⁶ PB himself changed “belongs to” to “is” by hand.

⁸⁷ PB himself deleted “higher” from after “of” by hand.

(117-1)⁸⁸ The nuns are taught not to rush across a room nor to run along a corridor. A paced, slowed, walk is the proper way. This helps recollection, remembrance, self-control and the growth of inner calm.

(119-1)⁸⁹ The wisdom of the World-Mind has put guidelines into the animal mind –⁹⁰ which you may call instincts if you wish – and which show it how to keep alive by picking out [the]⁹¹ food needed. Man being the possessor of an animal body shares a proportion of these instincts; for the rest he must use his judgment

(121-1) So⁹² much may depend on so little! The condition of a single organ or of a half-centimetre of gland may curse a man's whole life more than any sorcerer can. The shape of his nose may be so disliked by others that his ambitions are thwarted or his desire for love defeated.

(123-1) There is an ability of the physical body to prescribe correctly for its own disorders. But it is not easy for many persons to receive the message – so much have they blocked its way by [the past]⁹³ wrong living

(125-1) If he lets himself be gaoled by the physical sensualities or limited to the animal appetites new intentions will be withered at birth or despised by those who are offered them

(127-1)⁹⁴ After all that the saints and metaphysicians have said, the fact is still there that man is incarnate, [very much the flesh,]⁹⁵ not a disembodied spirit in an invisible world.

Old ix: The Negatives ... NEW XI: The Negatives⁹⁶

(129-1)⁹⁷ It is pathetic to hear men reason in so shallow a way that they find nothing more than mere chance in the coming together of nuclear forces to make a world. It is

⁸⁸ This para spans pages 117 through 118.

⁸⁹ This para spans pages 119 through 120.

⁹⁰ PB himself inserted a dash by hand.

⁹¹ PB himself changed "its" to "the" by hand.

⁹² This para spans pages 121 through 122.

⁹³ PB himself inserted "the past" by hand.

⁹⁴ This para spans pages 127 through 128.

⁹⁵ PB himself inserted "very much in the flesh" by hand.

⁹⁶ Note that some of this material would have been relocated to New XIII: Human Experience rather than IX which PB later used primarily for negative elements of the ego. – TJS '20

⁹⁷ This para spans pages 129 through 130.

[saddening]⁹⁸ to observe [them slip]⁹⁹ into so great a mistake with so little resistance and so large an insensitivity. For it shows that in this matter they think and feel in a one-sided and ill-balanced way. But just as materialism came as an opposition to superstition masquerading as religion, as a corrective gone too far, so there are [little]¹⁰⁰ signs of beginnings of new dawns.

(131-1) Many of humanity's troubles today are due to the mis-use of [science, its]¹⁰¹ blind applications of technology, the personal failure to curb population growth through ignorant mis-use of sexual desire and finally, the lack of foresight into consequences in general.

(133-1)¹⁰² [When I read Heisenberg's reflections in a small book I noticed that he used the word "poetry" almost interchangeable with "mysticism" (obviously to protect himself among fellow scientists against the accusation of becoming woolly-minded it)¹⁰³ prompted the remembrance of two things. First, Carl Jung's statement in a conversation we had at his home in Kusnacht¹⁰⁴ that he kept his mystical belief and experience secret in order to preserve his scientific reputation. Second, Matthew Arnold's prediction more than a hundred years ago that religion would be displaced by poetry and William Butler Yeats's statement in a conversation at his London club that the poet and the artist, were taking over the work of the priest.

(135-1)¹⁰⁵ The [masses]¹⁰⁶ fill their leisure with inane entertainment and trivial pleasures: their intellectual and spiritual interests are either non-existent or puerile

(137-1) These are ideas which, sparsely at first but insistently, have invaded the writings of our time.

(139-1)¹⁰⁷ [We have]¹⁰⁸ to take the truth about God out of the monastery and relate it to the world of today, the nuclear physical knowledge of today, and the altered ways, and views of today

⁹⁸ PB himself changed "sadly insensitive" to "saddening" by hand.

⁹⁹ PB himself deleted "feel nothing more" from after "them" and changed "fall" to "slip" by hand.

¹⁰⁰ PB himself inserted "little" by hand.

¹⁰¹ PB himself changed "science. Its" to "science, its" by hand.

¹⁰² This para spans pages 133 through 134.

¹⁰³ PB heavily edited this section by hand. It originally read: "When I heard that Heisenberg used the word "poetry" in a small book he wrote, almost interchangeably with what "mysticism" (obviously to protect his repute as among fellow scientists against the accusation of becoming woolly-minded I smiled, reminded of it"

¹⁰⁴ "Küsnacht" in the original.

¹⁰⁵ This para spans pages 135 through 136.

¹⁰⁶ PB himself deleted "was" from after masses by hand.

(141-1)¹⁰⁹ We live in a word-culture, where meaning does not sink deep enough to give inner experience but remains shallow and fugitive.

(143-1)¹¹⁰ The culture, the education, the arts and styles yes, it must be said, even the religion, inherited from the past belongs to the past. The young need a new world, a better one, a new way of life and thought, even a new diet in food and drink.

(145-1)¹¹¹ In the past only a small number of persons had the interest, the equipment or the time for such a quest. In the future there will be many more. But in the present, though the interest grows, [and]¹¹² the information swells, the limits remain.

(147-1)¹¹³ Those of the young who fiercely reject all restrictions which hamper their freedom because they want to be themselves, to keep their individuality are right in a blind unseeing uninformed way. They are free to be their best selves. Until they recognise this truth they need control, from within and from without.

(149-1) The neophyte who comes from the study of philosophy with uplifted mind and ennobled character, soon find that the world reduces [or tries to reduce him]¹¹⁴ to his ordinary level.

(151-1) If they are without virtue, faith, moral principle, and God, its cause can be summed up as simple lack of interest in such matters.

(153-1)¹¹⁵ Their elders do not move quickly enough to alter society for youth's satisfactions. Hence its violence. But it is the elders who have the experience, judgment, knowledge and power even if they lack the will. Change will come but the two classes must get together if it is not to come through catastrophe

(155-1)¹¹⁶ The romance of industrial and commercial success, so applauded in the Victoria era, is less appealing today. So many, especially the young, want to know, and

¹⁰⁷ This para spans pages 139 through 140.

¹⁰⁸ PB himself inserted "We have" by hand.

¹⁰⁹ This para spans pages 141 through 142.

¹¹⁰ This para spans pages 143 through 144.

¹¹¹ This para spans pages 145 through 146.

¹¹² PB himself inserted "and" by hand.

¹¹³ This para spans pages 147 through 148.

¹¹⁴ PB himself inserted "or tries to reduce him" by hand.

¹¹⁵ This para spans pages 153 through 154.

¹¹⁶ This para spans pages 155 through 156.

to deplore, the human cost involved, the price in bad labour conditions, [in]¹¹⁷ the desertion of field for factory.

(157-1)¹¹⁸ The coarse and obscene humour which delights many audiences of the lower class shows up their closeness to their animal origins. In the same [way]¹¹⁹ journals, books, [and]¹²⁰ films, of a violent and vulgar [character show]¹²¹ up their materialism.

(159-1)¹²² Out of their sufferings during wartime years, and in larger or lesser degree, men and women, soldiers and civilians are forced into an awakening that could have been learnt alas! more painlessly from their prophets and sages. They come to see where untruth and illusion have governed them but too often their selfishness and materialism mislead them into accepting [merely]¹²³ different forms of the same errors.

(161-1)¹²⁴ In ordinary times the less evolved masses were not pressed to accept a faith far beyond their mental reach or to submit to [an ascetic]¹²⁵ discipline which they could not bear. But these are extraordinary times. The young post-war generation has an intelligence quotient nearly one-third higher than the earlier ones. The desire for knowledge is world-wide

(163-1) Whether they like it or not, they are being driven by events and circumstances to think about this topic.

(165-1) How dreadful the times must have been that many people, despairing of conditions prevailing in the world, left it altogether and entered religious establishments.

(167-1)¹²⁶ How right was Russian writer Maxim Gorki: "It is necessary to lift oneself above politics. Politics has always a repugnant character because it is inevitably founded on the lie, the calumny and violence." To which one could add [cynicism and hypocrisy.]¹²⁷

¹¹⁷ PB himself inserted "in" by hand.

¹¹⁸ This para spans pages 157 through 158.

¹¹⁹ PB himself deleted "the" from after "way" by hand.

¹²⁰ PB himself inserted "and" by hand.

¹²¹ PB himself changed "tendenc" to "character" and "shows" to "show" by hand.

¹²² This para spans pages 159 through 160.

¹²³ PB himself inserted "merely" by hand.

¹²⁴ This para spans pages 161 through 162.

¹²⁵ PB himself inserted "an ascetic" by hand.

¹²⁶ This para spans pages 167 through 168.

¹²⁷ PB himself changed "cynicism, hypocrisy and destructiveness" to "cynicism and hypocrisy" by hand.

(169-1) The truths which find embodiment in [some statements]¹²⁸ by Marcus Aurelius did not come to him because he was an Emperor.

(171-1) Those of us who have lived through the two world wars, also feel the atmosphere of catastrophe which still permeates our era, may possibly see that philosophy's quest of inner peace is not so foolish after all.¹²⁹

(173-1) The ministers of religion who claimed to be doing God's will and the advocates of godless communism who claimed to be doing the work of historical necessity were both merely uttering personal opinion. What did God [or history really]¹³⁰ have to do with it?¹³¹

(175-1) We complain about the disorderly conditions prevailing today. We do not realise that they would be considerably worse if the wise, the saintly, [the inspired]¹³² and the prophetic, had not lived among us. In this context, we [may]¹³³ remember the words of a Chinese, Mo Tzu: "To give peace to the world is a function of the sages."

(177-1)¹³⁴ Caste is certainly a fact in nature, but it is not an eternal unchangeable fact. Individual members can rise to a higher or sink to a lower caste, and do. To maintain the standards of any caste is proper but to do so by preventing all new entries behind rigidly-built, unscaleable walls is tyrannical.

(179-1)¹³⁵ Vegetative masses, whose minds asked no questions about the general meaning of life and could offer no answers even if they did, have stirred into agitated life throughout [the world.]¹³⁶

(181-1)¹³⁷ The miserable mental confusion of so many young rebels is pathetic, but is also perilous to society. Apart from a minority of intelligent idealists, who sooner or later separate themselves individually from their mixed-up contemporaries, the others are neurotic and irresponsible drifters, dirty in clothes and bodies, compulsive and

¹²⁸ PB himself changed "this statement" to "some statement" by hand.

¹²⁹ PB himself deleted some handwritten notes from the back of this page by hand; they are illegible.

¹³⁰ PB himself inserted "or history really" by hand.

¹³¹ PB himself deleted some handwritten notes from the back of this page by hand; they are illegible.

¹³² PB himself inserted "the inspired" by hand.

¹³³ PB himself changed "should" to "may" by hand.

¹³⁴ This para spans pages 177 through 178.

¹³⁵ This para spans pages 179 through 180.

¹³⁶ PB himself changed "Asia" to "the world" by hand.

¹³⁷ This para spans pages 181 through 182.

impulsive, victims of false teachings or hallucinatory ideas. If this is truer of the nineteen-sixties in America it is still true in other countries elsewhere

(183-1) Wrapped in [the]¹³⁸ narrow confines of his little self, [rarely]¹³⁹ seeking to expand beyond it, without interest or aspiration outside a half-animal existence, he perishes forgotten

Old x: Mentalism ... NEW XXI: Mentalism

(185-1) However much a Mentalist I may be by conviction and experience I do not let it blot out the kind of world in which my body is living and active. The need for practicality, the keeping of both feet on the ground is still there.

(187-1)¹⁴⁰ If in earlier eras a [select]¹⁴¹ tiny minority alone could take hold of the basic truths of mentalism, because they alone had the educational preparation, the intellectual development and emotional [refinement,]¹⁴² the personal leisure and the will to do so, in this era the ordinary man may, at least in part, do so. Teachings and revelations formerly regarded as inaccessible in his case, [can]¹⁴³ now have [more interest and some]¹⁴⁴ meaning for him

(189-1)¹⁴⁵ When Sir Humphrey Davy [experimentally]¹⁴⁶ inhaled 'laughing gas' as it was called in those days, the scientist was transfixed, the world lost its solidity, and became a purely mental thing.

(191-1) A teaching [like mentalism]¹⁴⁷ which does not agree with commonly accepted ideas must be carefully presented for its very surprise may cause it to be deemed beyond, or not worth, discussion.

(193-1)¹⁴⁸ We see with our eyes forms and colours, we feel with our hands soft or hard things, wet liquids, large or small objects. All these observations are true ones, the body

¹³⁸ PB himself changed "their" to "the" by hand.

¹³⁹ PB himself changed "never" to "rarely" by hand.

¹⁴⁰ This para spans pages 187 through 188.

¹⁴¹ PB himself inserted "select" by hand.

¹⁴² PB himself inserted "refinement" by hand.

¹⁴³ PB himself inserted "can" by hand.

¹⁴⁴ PB himself inserted "more interest and some" by hand.

¹⁴⁵ This para spans pages 189 through 190.

¹⁴⁶ PB himself inserted "experimentally" by hand.

¹⁴⁷ PB himself inserted "like mentalism" by hand.

¹⁴⁸ This para spans pages 193 through 194.

is not deceiving us but in certain circumstances appearances are doing so. That is the [use]¹⁴⁹ the mind is making of body [is an interpretational one]¹⁵⁰

(195-1) Whatever the five senses tell us about things and people, scenes and events, in our experience are certainly there and not [denied]¹⁵¹ at all: such denial is emphatically outside the claim of mentalism

(197-1)¹⁵² Those who have [better]¹⁵³ concept of consciousness than the usual one, regard any other as a curiosity, as unnatural, and not as something which might be worth the trouble of investigating, much less of acquiring.

(199-1)¹⁵⁴ To Albert Camus, reflecting the decision of the ordinary, simple yet [articulate]¹⁵⁵ man, it is enough [merely]¹⁵⁶ to say that he can touch the world to conclude that it exists.

(201-1) Two things which are totally different from one another, quite unrelated, cannot work together or affect each other. This is mentalism's case.

(203-1)¹⁵⁷ Before he can benefit by the Presence he must put himself in a receptive state, must be prepared mentally and emotionally and even physically. Rested and relaxed, self-cleansed and God-turned, humbled and involved, he is ready for the "touch."

(205-1)¹⁵⁸ [They]¹⁵⁹ accept only the physical presence of the world and [of]¹⁶⁰ the beings in it. Thus they become their own prisoners, held in from their higher possibilities

(207-1) Is mentalism a mere fantasy, a product of disordered minds, or a species of mystic insubstantiality [about]¹⁶¹ which no one need trouble his own head

¹⁴⁹ PB himself deleted "which" from after "use" by hand.

¹⁵⁰ PB himself changed "are its interpretations" to "is an interpretational one" by hand.

¹⁵¹ PB himself deleted "in" from after "denied" by hand.

¹⁵² This para spans pages 197 through 198.

¹⁵³ PB himself changed "other" to "better" by hand.

¹⁵⁴ This para spans pages 199 through 200.

Several words in this para are illegible, due to a bad scan. We have filled in these missing words per the duplicate paras: 75-7 in Carbons 01 (1979), and 173-7 in Middle Ideas 07-13.

¹⁵⁵ PB himself changed "itell" to "articulate" by hand.

¹⁵⁶ PB himself inserted "merely" by hand.

¹⁵⁷ This para spans pages 203 through 204.

¹⁵⁸ This para spans pages 205 through 206.

¹⁵⁹ PB himself deleted "will" from after "They" by hand.

¹⁶⁰ PB himself inserted "of" by hand.

¹⁶¹ PB himself inserted "about" by hand.

(209-1) The wonder of consciousness and the phenomenon of memory still baffle the materialistic biologist, who [can]¹⁶² find physical explanations for most other mysteries of life

(211-1)¹⁶³ What the experience tells us is [not complete.]¹⁶⁴ For without analysis it does not find the entire experience is [a]¹⁶⁵ mental [one.]¹⁶⁶ It is inside consciousness

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

(213-1)¹⁶⁷ Millions live in the unbeing of maya and are satisfied to stay thus. They have no glimpse of their own being; its reality, its glory and its stillness are inconceivable to them.

(215-1) (Henry Fonda) "I have no self-consciousness when acting [since]¹⁶⁸ it's like putting a mask on; [I feel that]¹⁶⁹ it's not me, but someone else."

(217-1) "Man ought to know himself and... see what he is... And it is this very thing which we cannot seek out and investigate without inquiry into the universe since things are so coherent, so linked and associated together." – the [2nd century]¹⁷⁰ Latin writer Minucius Felix in "Octavius"¹⁷¹

(219-1) "None is poor, O Bhikha
Everyone has rubies in his bundle;
But how to open the knot
He does not know,
And [thus]¹⁷² remains a pauper"
– Bhikha Sahib 16th century North India holy man

¹⁶² PB himself deleted a word from after "can" by hand; it is illegible.

¹⁶³ This para spans pages 211 through 212.

¹⁶⁴ PB himself changed "incomplete" to "not complete" by hand.

¹⁶⁵ PB himself inserted "a" by hand.

¹⁶⁶ PB himself changed "experience" to "one" by hand.

¹⁶⁷ This para spans pages 213 through 214.

¹⁶⁸ PB himself inserted "since" by hand.

¹⁶⁹ PB himself inserted "I feel that" by hand.

¹⁷⁰ PB himself inserted "2nd cent." by hand.

¹⁷¹ PB himself deleted some handwritten notes from the back of this page by hand (they are partial duplicates of this para).

¹⁷² PB himself changed "this" to "thus" by hand.

(221-1) When all thoughts vanish into the Stillness, the ego-personality vanishes too. This is Buddha's meaning that there is no self, also Maharshi's meaning that ego is only a collection of thoughts

(223-1)¹⁷³ The whole structure of ego-and-its-body tyranny must be overturned – a feat beyond his direct capacity but achievable if philosophic insight is the goal.

(225-1) Ordinarily the ego is the agent of action. This is apparent. But if an enquiry is set going and its source and nature penetrated successfully, a surprising discovery about the 'I' will be made. Its true energy is derived from non-I, pure being

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

(227-1) ["But first a hush of peace, a soundless calm descends;]¹⁷⁴

The struggle of distress and fierce impatience ends;
Mute music soothes my breast – unuttered harmony
That I could never dream till earth was lost to me.
Then dawns the invisible, the Unseen its truth reveals;
My outward sense is gone, my inward essence feels –
Its wings are almost free, its home its harbour found;
Measuring the gulf it stoops and dares the final bound!"
– Emily Bronte

(229-1) Whether in the sage or the simpleton the thought of the world, as well as of [all]¹⁷⁵ that the man has to do in the world, is inescapable if he is to remain in it. The difference between them is that the ignorant one is held captive by what appears to him whereas the enlightened one knows also its inner reality. Whoever believes that he is the body alone cannot escape the name materialist. The other man reverses this belief, regards himself as distinct from, and possessor of, the body. His is not just a belief, however, but a piece of knowledge. It has the certitude [which follows being]¹⁷⁶ freed from all doubt. Why then should he be afraid of acknowledging his personal impersonal existence in and awareness of, the world?

(231-1) "Of the strangest strangeness is the bliss
That from their limbs all movement takes,
Yet the increasing rapture brings

¹⁷³ This para spans pages 223 through 224.

¹⁷⁴ PB himself inserted "'But first a hush of peace, a soundless calm descends;'" by hand.

¹⁷⁵ PB himself changed "whatever all that" to "all" by hand.

¹⁷⁶ PB himself inserted "which follows being" by hand.

So great a wonder...
These neither speak nor movement make,
But stare into their deepening trance
As if their gaze would never break."
– Edwin Muir

(233-1)¹⁷⁷ It is only as he frees himself from all inward and outward pressures all suggestions and impositions that he becomes relaxed enough to receive what the Overself can present him with – ego-freed truth.

(235-1) If the glimpse slips away from the great calm, where does it go? Into the ever-active outward-turned THINKING movement

(237-1)¹⁷⁸ Whoever has felt in his own experience the awakening of mind, hope, perception and faith may be ready to learn a little more about philosophy.

(239-1)¹⁷⁹ It is because the World-Mind supports man, gives him consciousness and energy, that he is a sharer in divine existence.

(241-1)¹⁸⁰ It is his own greater self, his Overself, that he thus experiences, although he may be so overwhelmed by its mysterious Power, so awed by its ethereality, that he usually believes – and names – it God. And in one mode of meaning, his belief is not without justification. For at the core of the experience, he, the atom within the World-Mind, receives the revelation that it is ever there and, more, ever supporting him.

(243-1)¹⁸¹ A glimpse is only a beginning and those who are willing to follow it up may be ready to study philosophy and learn why this world is only a husk. It must be penetrated, the husk removed and the kernel revealed, for a truer understanding, both of the world and oneself, to be gained.

(245-1) appeals to the man thinking about God!

(247-1)¹⁸² The Divine Power is without shape, [is]¹⁸³ pure Spirit; [so]¹⁸⁴ the worshipper who accepts or creates any concept of it, or who sees it in a spectral celestial vision, himself furnishes a vehicle for it. In the case of the concept it arises from association of

¹⁷⁷ This para spans pages 233 through 234.

¹⁷⁸ This para spans pages 237 through 238.

¹⁷⁹ This para spans pages 239 through 240.

¹⁸⁰ This para spans pages 241 through 242.

¹⁸¹ This para spans pages 243 through 244.

¹⁸² This para spans pages 247 through 248.

¹⁸³ PB himself deleted "but" from before "is" by hand.

¹⁸⁴ PB himself changed "but" to "so" by hand.

ideas: in the case of the vision, by acceptancy or familiarity. In both cases, mind [speaks whatever language]¹⁸⁵ assumes whatever aspect

(249-1)¹⁸⁶ Without going deep enough learn to expect commensurate results, not more. This is as true of what the hands make as of what the brain thinks. It is immeasurably true of the inner life of soul and holiness.

(251-1) There is a zone of utter calm within man. It is not only there but always there. Those who suffer, fret or are confused may doubt or deny this – understandably and pardonably

(253-1) To work faithfully day after day to attract a glimpse is not only worth while for the sake of its [resulting]¹⁸⁷ joy and strength but also because it provides an image upon which to mould oneself and by which to correct oneself

(255-1) In our best moments we discover that we are not really alone for with them comes our best self. It is our guide and comforter

(257-1)¹⁸⁸ If some have had a mystical glimpse before the age of ten, more have done so during adolescence, still more during their thirties or forties. If thereafter the experience is less known it can still happen even in the seventies.

(259-1)¹⁸⁹ It is the beginning of what he really wants to happen, this feeling of an inward-drawing presence. This awareness is a new experience so it flickers on and off unadjusted.

(261) Is it possible for a man to perform a whole series of actions without being aware that it is he who is doing them?

(263-1) These glimpses are rarely sustained and should be accepted without surprise or disappointment for the short events they usually are.

(265-1) In becoming conscious of the not-thinking [hinterground of my]¹⁹⁰ personality I attain true being

¹⁸⁵ PB himself inserted “speaks whatever language” by hand.

¹⁸⁶ This para spans pages 249 through 250.

¹⁸⁷ PB himself inserted “resulting” by hand.

¹⁸⁸ This para spans pages 257 through 258.

¹⁸⁹ This para spans pages 259 through 260.

¹⁹⁰ PB himself inserted “hinterground of my” by hand.

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

(267-1) The World-Idea works itself out in time, which is the form wherein the thoughts appear, and in history, which is the record of time.

(269-1)¹⁹¹ Though it seems [entirely]¹⁹² our own [faculty,]¹⁹³ this thought-making power is derived from a hidden one, the Universal Mind, in which all other men's minds lie embedded. What he does with this power is a man's own concern, for better or worse, yielding him more knowledge or more ignorance.

(271-1) Both forces [- the static and dynamic -]¹⁹⁴ are present in existence, in Nature and human life.

(273-1)¹⁹⁵ He has come to the inner sight of the World-Idea's meaning for him: that he is to use the human self, to lift his [nature]¹⁹⁶ up from the animal one, and that he is to put himself at the service of his angelic, [his best,]¹⁹⁷ self to lift his nature up from the [ordinary]¹⁹⁸ human. In this way he co-operates with the World-Idea. This is the use he is to make of his life on earth: his personal life, his family relations, his professional career - all must become subject to the higher purpose. The resolve made, the matter of success or failure is no longer urgent, for every subsequent embodiment will point in this direction. Philosophy has instructed him in the unreality of time, and [revealed]¹⁹⁹ to his indissoluble connection with the Overself. All this was seen by the sages long ago, and symbolised by them in the sphinx and the pyramid.

(275-1)²⁰⁰ The World-Idea must subsist through all the spectacles of history, must remain the beginning, the middle and the end of it all, must operate and dominate inside and outside men's will.

¹⁹¹ This para spans pages 269 through 270.

¹⁹² PB himself inserted "entirely" by hand.

¹⁹³ PB himself changed "creative making" to "faculty" by hand.

¹⁹⁴ PB himself inserted "- the static and dynamic -" by hand.

¹⁹⁵ This para spans pages 273 through 274.

¹⁹⁶ PB himself inserted "nature" by hand.

¹⁹⁷ PB himself inserted "his best" by hand.

¹⁹⁸ PB himself inserted "ordinary" by hand.

¹⁹⁹ PB himself changed "in the revelation" to "revealed" by hand.

²⁰⁰ This para spans pages 275 through 276.

(277-1)²⁰¹ This energy which is within the cosmos, [from which is drawn by]²⁰² man this Life-Force, may be called 'Bioelectric' for it shows itself on one level as light, on another as the whole spectrum of colours.

(279-1)²⁰³ There are beings not subject to the same laws as those governing mankind's physical existence. They are [normally]²⁰⁴ not visible to men. They are gods.

(281-1)²⁰⁵ No animal, insect, fish or bird has ever produced metaphysical work or written a mystical poem, [or]²⁰⁶ wondered about its own consciousness. Yet each possesses intelligence within its grade, and each from a bird [like the crane]²⁰⁷ to [a creature like the]²⁰⁸ chimpanzee, turns instinctively to the sun at certain times, showing [its]²⁰⁹ reverence, again within its grade. All of us acknowledge the [physical]²¹⁰ sun as the [original]²¹¹ source of our physical life. If we humans are so much more advanced than our animal cohabitants of this planet that we alone can produce the three aforementioned things, we cannot all recognise that we owe our spiritual life - what there is of it - to the spiritual Sun, the ever-glorious Sun behind the sun, to [our relationship with]²¹² God.

(285-1) The opposites come into being because they are needed. Without them the great Work [of the universe]²¹³ could not be accomplished. Hence, Lao-Tzu: "Being and non-being create each other".

(287-1) The world [which]²¹⁴ humans know is an image, seen in a self-reflecting mirror, of the basic World-Idea.

(289-1)²¹⁵ Human beings have made too much fuss about themselves, their own importance in the cosmic scale. Why should there not be other forms of life superior to

²⁰¹ This para spans pages 277 through 278.

²⁰² PB himself changed "and also within" to "from which it is drawn by" by hand.

²⁰³ This para spans pages 279 through 280.

²⁰⁴ PB himself moved "normally" from after "men" by hand.

²⁰⁵ This para spans pages 281 through 284. PB himself labelled these pages 1 through 4 to indicate their order.

²⁰⁶ PB himself inserted "or" by hand.

²⁰⁷ PB himself inserted "like the crane" by hand.

²⁰⁸ PB himself inserted "a creature like the" by hand.

²⁰⁹ PB himself inserted "its" by hand.

²¹⁰ PB himself inserted "physical" by hand.

²¹¹ PB himself inserted "original" by hand.

²¹² PB himself inserted "our relationship with" by hand.

²¹³ PB himself inserted "of the universe" by hand.

²¹⁴ PB himself changed "of our" to "which" by hand.

them, conscious intelligent [beings]²¹⁶ higher in [mentality, character,]²¹⁷ and spiritual knowledge, better equipped with power and techniques?

(293-1) As mental experience the world certainly exists but it is not the highest kind of existence. We can hope and look for another which transcends the present one. Nor is it necessary to wait for death to find it

(295-1)²¹⁸ What is this mysterious [single]²¹⁹ thing from which, according to both ancient sages of the Far East or modern physicists of [our]²²⁰ own West, all the other things composing the universe have been constructed?

(297-1) The One Mind appears as [both]²²¹ the millions of little minds and the [mental]²²² images of those creatures or events which they come to know see or experience

(299-1)²²³ It is in here and out there, the fundament upon which all universes are structured, the substance of which they are composed, yet it is nowhere to be seen microscopically or measured geometrically. When all else is extinct it remains, indestructible and unique.

(301-1) This is a universe of unceasing change, both within its atoms and within itself; hence of unceasing movement [in]²²⁴ the same two [categories.]²²⁵ It is an active universe. Yet at [the]²²⁶ heart of each atom there is quiescence, that mysterious stillness of the unseen Power which must be, and is, the Power of God.

(303-1) In the larger workings of the World-Idea we may see the rise and fall of entire cultures, civilisations, religions and even whole continental areas with their inhabitants and [races]²²⁷

²¹⁵ This para spans pages 289 through 291. PB himself labelled these pages 1 through 3 to indicate their order.

²¹⁶ PB himself inserted "beings" by hand.

²¹⁷ PB himself inserted "mentality, character," and deleted "techniques" by hand.

²¹⁸ This para spans pages 295 through 296.

²¹⁹ PB himself inserted "single" by hand.

²²⁰ PB himself changed "the" to "our" by hand.

²²¹ PB himself changed "if it were" to "both" by hand.

²²² PB himself deleted "millions" from before "mental images" by hand.

²²³ This para spans pages 299 through 300.

²²⁴ PB himself changed "of" to "in" by hand.

²²⁵ PB himself changed "kinds" to "categories" by hand.

²²⁶ PB himself changed "it" to "the" by hand.

²²⁷ PB himself moved "races" from after "and even" by hand.

(305-1)²²⁸ What thy may expect to find [with intellect at most]²²⁹ is the slow uncovering of little fragments of the World-Idea: But with intuition the subtler meanings and larger patterns are possible. These include but also transcend the physical plane. A few fated persons, whose mission is revelation, are granted once in lifetime [the Cosmic Vision.]²³⁰

(307-1) All personal fates are fulfilled within the larger pre-determination of the World-Idea. And only within that larger meaning can men find any real meaning in their own lives

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

(309-1) So long as men love [only]²³¹ the ephemeral and lose themselves in it, so long will they continue to suffer from that portion of their troubles which is avoidable. This was a chief element in the Buddha's message twenty-five hundred years ago and it is still as true today

(311-1)²³² Why do the sensitive find the freedom of an [open]²³³ uninterrupted view across landscape or seascape so appealing? The largeness and freedom of space echo back from [outside]²³⁴ the [body]²³⁵ the same attributes of the Spirit within

(313-1)²³⁶ Drowning [persons]²³⁷ who were saved and survived have [told of]²³⁸ the feeling of time slipping backward and their whole lifetime being replayed. This is an experience which is not theirs alone; it happens to all who pass through the portal of death.

²²⁸ This para spans pages 305 through 306.

²²⁹ PB himself inserted "with intellect at most" by hand.

²³⁰ PB himself inserted "the Cosmic Vision." by hand.

²³¹ PB himself inserted "only" by hand.

²³² This para spans pages 311 through 312.

²³³ PB himself inserted "open" by hand.

²³⁴ PB deleted "through" from after "outside" by hand.

²³⁵ PB himself changed "body's" to "body" by hand.

²³⁶ This para spans pages 313 through 314.

²³⁷ PB himself changed "persons" to "men" by hand.

²³⁸ PB himself changed "had" to "told of" by hand.

(315-1)²³⁹ Why should the silly or the sinful have their existence prolonged beyond the present incarnation. Would it not be better for themselves and for other if it were discontinued? There is no answer to these questions to appease everyone.

(317-1) Fate hands him the opportunities and difficulties; what he does with them is his choice, for which he is responsible

(319-1)²⁴⁰ If the remembrance of previous existences were restricted to its pleasanter phases, it would be a failure on the part of nature not to provide this evidence to incarnate persons. But it would be a deception to do so in such a selective way. The miseries and horrors are part of their history

(321-1) Which of us is really free²⁴¹ and not imprisoned, either by some physical circumstances [or]²⁴² environment, or [mental state?]²⁴³

(323-1)²⁴⁴ To carry the burdens of existence in one body after another [through]²⁴⁵ a long series may seem an unpleasant prospect to some minds, as it did to Gautama in India and Schopenhauer in Germany.

(325-1)²⁴⁶ He who constructs negative thoughts about others, will himself suffer from them. It is one of the great discoveries of Gautama the Buddha. Such thoughts if steadily maintained, fortified and coloured with personal emotion shadow the mind and disturb the health.

(327-1)²⁴⁷ Is there any animal which tries to understand the meaning of its life, much more the meaning of life in the whole cosmos? Only when its consciousness has advanced to some extent into the human kingdom does [the]²⁴⁸ beginning of such an attempt become noticeable.

(329-1) When he was dying Heisenberg said to von Weisacker "It is very easy; I did not know this before." At another moment he said "I see now that physics is of no importance, that the world is illusion." He passed away in peace.

²³⁹ This para spans pages 315 through 316.

²⁴⁰ This para spans pages 319 through 320.

²⁴¹ PB himself deleted a comma from after "free" by hand.

²⁴² PB himself inserted "or" by hand.

²⁴³ PB himself changed "by mental states" to "mental state" by hand.

²⁴⁴ This para spans pages 323 through 324.

²⁴⁵ PB himself changed "in" to "through" by hand.

²⁴⁶ This para spans pages 325 through 326.

²⁴⁷ This para spans pages 327 through 328.

²⁴⁸ PB himself deleted "first" from after "the" by hand.

(331-1)²⁴⁹ Of what is it to quote the need for following tradition and obeying authority or for joining in protest and rebellion. Men move into action of the one or the other kind as their tendencies dictate, in accordance with the pressures from their previous births. This is what Buddha saw when he [penetrated and]²⁵⁰ analysed human nature and why he insisted [on]²⁵¹ the emancipation of oneself from oneself.

(333-1)²⁵² If life is the last [personal]²⁵³ hope, death is the last [social]²⁵⁴ blessing. Without it the animal and human worlds would become horrors. If with its presence we complain of over-population, where could we [all]²⁵⁵ live together [in its]²⁵⁶ absence? The [World-Idea]²⁵⁷ does not include such [a]²⁵⁸ fault, fortunately.

(335-1) He tries to transcend both future and past, to live the immediacy of the present. But it will not be the 'ever-moving present.' It will be the still Eternal Now.

(337-1)²⁵⁹ What he does to other or to himself [leaves an effect which]²⁶⁰ returns like a boomerang to the sender.

(339-1)²⁶¹ Men are accountable to the higher [laws and]²⁶² powers, especially to karma for what they do, and to themselves for what they persistently think and feel, for these are large sources of their actions.

(341-1)²⁶³ Just as in the playing of golf the impact of [a]²⁶⁴ ball hitting a second [one]²⁶⁵ gives the latter an impetus and a direction, so the karma of one birth is brought over to the next birth. This is not the same as particular entity, a thing called ego, being carried over.

²⁴⁹ This para spans pages 331 through 332.

²⁵⁰ PB himself inserted "penetrated and" by hand.

²⁵¹ PB himself deleted "each person" from after "on" by hand.

²⁵² This para spans pages 333 through 334.

²⁵³ PB himself inserted "personal" by hand.

²⁵⁴ PB himself inserted "social" by hand.

²⁵⁵ PB himself inserted "all" by hand.

²⁵⁶ PB himself changed "if it were" it "in its" by hand.

²⁵⁷ PB himself changed "World-Mind" to "World-Idea" by hand.

²⁵⁸ PB himself deleted "possib" from after "a" by hand.

²⁵⁹ This para spans pages 337 through 338.

²⁶⁰ PB himself inserted "leaves an effect which" by hand.

²⁶¹ This para spans pages 339 through 340

²⁶² PB himself inserted "laws and" by hand.

²⁶³ This para spans pages 341 through 342.

²⁶⁴ PB himself inserted "a" by hand.

²⁶⁵ PB himself moved "one" from after "impact of" by hand.

(343-1) Every man is really on trial. Life itself is his judge [with the working]²⁶⁶ of karma, the ignorance or wisdom of his [fellows,]²⁶⁷ the voice of his conscience, and the capacities or incapacities of his personality.

(345-1) It is often not easy but the sooner he does so, the sooner his mind will become less resentful and more tranquil, to recognise that this happening, [this position,]²⁶⁸ this person is part of his fate; that his only [freedom]²⁶⁹ in such a case is a moral one. He can select his mental attitude

(347-1) Whatever has happened in the past and whatever may happen in the future, the self carries itself into both and will deal with them according to its conditioning, its knowledge, its quality.

(349-1) Are some faults of conduct, weaknesses of character, quite incorrigible? Give the man enough time, [that is to say,]²⁷⁰ enough lifetimes, and he will be unable to resist change and reform, that is to say, unable to resist the World-Idea, God's will in religious parlance.

(351-1) Men who are otherwise capable [of correct judgment]²⁷¹ and sane [conduct]²⁷² as in their business activity, will reveal a paranoid imagination [or pernicious delusion]²⁷³ when racial, class, religious or aesthetic prejudice gets into their head or eyes.

(353-1)²⁷⁴ His moral response to a happening, as also his mental attitude to it and emotional bearing under it, are largely free. It is in this realm, moreover, that important possibilities [of]²⁷⁵ further spiritual growth or [else]²⁷⁶ materialistic hardening are available. He may renew inner strength or fallback into sensual weakness.

(355-1) Each period of a life has its own evaluation and opinions differ about that. Some say the early years are best, others the middle years and so on. But the truth is that it depends on a person's karma more than on his age as to which shall prove best for him and from which he shall extract the most satisfaction.

²⁶⁶ PB himself changed "through the law" to "with the working" by hand.

²⁶⁷ PB himself deleted "and through" from after "fellows," by hand.

²⁶⁸ PB himself inserted "this position," by hand.

²⁶⁹ PB himself deleted "then" from after "freedom" by hand.

²⁷⁰ PB himself inserted "that is to say," by hand.

²⁷¹ PB himself inserted "of correct judgment" by hand.

²⁷² PB himself inserted "conduct" by hand.

²⁷³ PB himself inserted "or pernicious delusion" by hand.

²⁷⁴ This para spans pages 353 through 354.

²⁷⁵ PB himself changed "to" to "of" by hand.

²⁷⁶ PB himself inserted "else" by hand.

(357-1)²⁷⁷ Several Indian mystics, [such as Tukaram and Ram Tirtha,]²⁷⁸ have drowned themselves by walking into river or sea, and not always for the common reason that they were too old or too infirm, but willingly starving to death was regarded as a higher way of bringing one's life to an end. However all this has nothing to do with barbarous murderous custom of suttee, which is [forced]²⁷⁹ suicide

(359-1) Death can open out higher possibilities to the man who leaves this existence in faith, [who]²⁸⁰ trusts the Overself and commits himself to its leading without clinging to the body which is being left.

(361-1) Those who overdo their understanding of the idea of reincarnation by postponing the karmic effects to realisation in some distant return to earth should take a hint from Emerson: "[He speaks of]²⁸¹ the fallacy that the bad are successful, that justice is not done now"

(363-1)²⁸² From our study of the law of karma we may deduce that a man must grow up, become adult, and learn to be responsible for his actions, decisions, [emotions]²⁸³ and [even]²⁸⁴ thoughts. It is he who is accountable for which ideas [especially which impulses]²⁸⁵ he accepts and which he lets pass or pushes away.

(365-1) Some find it fascinating to speculate [about]²⁸⁶ whom they are the reincarnation but they ought to keep clear in mind that this is imagination given free play. But [in]²⁸⁷ other cases there is genuine remembrance, which may appear in either waking or dream states

(367-1)²⁸⁸ Some events in the future are inevitable, either because they follow from the actions of men who fail to amend character or improve capacity or deepen knowledge, or they follow from the basic pattern of the World-Idea and the laws it sets to govern physical life.

²⁷⁷ This para spans pages 357 through 358.

²⁷⁸ PB himself inserted "such as Tukaram and Ram Tirtha," by hand.

²⁷⁹ PB himself changed "forcible" to "forced" by hand.

²⁸⁰ PB himself changed "and" to "who" by hand.

²⁸¹ PB himself inserted "He speaks of" by hand.

²⁸² This para spans pages 363 through 364.

²⁸³ PB himself inserted "emotions" by hand.

²⁸⁴ PB himself inserted "even" by hand.

²⁸⁵ PB himself inserted "especially which impulses" by hand.

²⁸⁶ PB himself changed "on" to "about" by hand.

²⁸⁷ PB himself deleted "a few" from after "in" by hand.

²⁸⁸ This para spans pages 367 through 368.

(369-1)²⁸⁹ It is better to pass out of the physical body in possession of consciousness rather than in a state of drugged anaesthesia. But this applies more particularly to spiritual aspirants. But where there is great pain, local anaesthesia may be unobjectionable

(371-1) This little bit of existence which is mine will not last. The consciousness will be removed [from this world,]²⁹⁰ the body will be destroyed, the relationships will be slowly or abruptly severed.

(373-1) Fatalists assert that the stern necessities of the cosmos predetermine what happens in each successive [event].²⁹¹

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

(375-1) That which is called the [Void,]²⁹² Emptiness, is not the total annihilation of all things but of the [total lack of that]²⁹³ matter of which they were supposed to be composed.

(377-1)²⁹⁴ [What]²⁹⁵ happened in all those earlier years is now veiled history to the enlightened man; what happens now, in the Eternal Now, is the important significant matter. Thus his mind is free of old burdens [and errors].²⁹⁶ Yet, if needed, dead events can be resuscitated by intense concentration.

(379-1)²⁹⁷ He resisted the temptation to introduce himself (to the woman who later became his wife); he felt it was not the right moment either for him or for me - But now, six months later, he knew that the right time had come "quite" (It proved so.) Thus the importance of timing in relation to events is once again illustrated by this short story, and constantly illustrated daily by the work of astrologers.

²⁸⁹ This para spans pages 369 through 370.

²⁹⁰ PB himself left a blank space in the original, and inserted "from this world" into the space at a later point by hand.

²⁹¹ PB himself deleted "he what each man does" from after "event" by hand.

²⁹² PB himself deleted "the" from after "Void," by hand.

²⁹³ PB himself inserted "total lack of that" by hand.

²⁹⁴ This para spans pages 377 through 378.

²⁹⁵ PB himself deleted "had" from after "What" by hand.

²⁹⁶ PB himself changed "errors and" to "and errors" by hand.

²⁹⁷ This para spans pages 379 through 380.

(381-1)²⁹⁸ You can begin this quest by trying to get rid of your idea of time. This will be your honourable diploma, this will be your certified matriculation, when you succeed in turning time's illusion into the reality hidden behind it, into the Ever-Presence.

(383-1) We live in the imitations of relativity but pursue the freedoms of divinity. Only later do we discover both are counterpart ideas – to be transcended.

(385-1)²⁹⁹ Sri Atmananda told me that he was taught the higher philosophy [and got enlightened by it]³⁰⁰ in a single session. But it ought to be explained that this session lasted from sunset to sunrise the next day.

(387-1)³⁰¹ The Hindu doctrine of world illusion is itself an illusion because it denies its own experience instead of [admitting]³⁰² but reinterpreting (that is understanding) it

(389-1) Do not look for it among familiar things for it is beyond all that the mind can take hold of. Where then is search to be made?

(391-1)³⁰³ Time concepts, be they of the past or the future, seem vague and hazy as they recoil into this Eternal Now. Is there then no sense of time left at all? In the practical mood, there is.

(393-1) [To]³⁰⁴ some who begin to suspect that all this may be like a dream – which is a hazy [but imprecise]³⁰⁵ glimpse of mentalism – it comes as a shock

(395-1)³⁰⁶ Time passes, change alone endures. This is what we find and lament [here.]³⁰⁷ How then can we trace any significance, any worth-whileness above the triviality of our short lives?

(397-1) They are the most important, the most inspired and the most creative years of his life.

It is easy to look at the past with detachment and to judge it with calm, but to do both during the flow of current events is very much harder.

²⁹⁸ This para spans pages 381 through 382.

²⁹⁹ This para spans pages 385 through 386.

³⁰⁰ PB himself changed "of India" to "and got enlightened by it" by hand.

³⁰¹ This para spans pages 387 through 388.

³⁰² PB himself changed "accep" to "admitting" by hand.

³⁰³ This para spans pages 391 through 392.

³⁰⁴ PB himself changed "If he" to "To" by hand.

³⁰⁵ PB himself inserted "but imprecise" by hand.

³⁰⁶ This para spans pages 395 through 396.

³⁰⁷ PB himself moved "here" from after "find" by hand.

(399-1) This basic Consciousness was never really in 'before' or in 'after.' It was [even]³⁰⁸ then where it is [now]³⁰⁹

(401-1)³¹⁰ The feeling until now was one of living in time. Imperceptibly or suddenly this goes and he finds himself in [a]³¹¹ timeless condition, with the tick-tock of thought following one another absolutely stilled. It is temporary but it is also glorious.

(403-1) Knowledge of, and deep meditation upon [understanding]³¹² the Void, leads in the end and more quickly than by wearisome yoga methods, to the dissolution of [the thinking-process.]³¹³

(405-1) The Witness is both [an abstract metaphysical]³¹⁴ concept and a concrete mystical experience. It is not an ultimate one, [yielding]³¹⁵ pure Being, the unsplit Consciousness, but a provisional one.

(407-1)³¹⁶ Allama Prabhu, jnani³¹⁷ [probably]³¹⁸ 14th century, of Northern Mysore State, author of book Sunyasampadane ("Attaining of the Void") only half of which has (lately in the 1960's) been translated into English and published in Dharwar, thus describes the loftiest condition reached in [mystical]³¹⁹ meditation:

"The motion of the will is still! All words are dedicate to Him. Nay language has no trace of sound; nor is there in all space a bound -" ³²⁰

(409-1)³²¹ When a man falls totally asleep, when no thoughts and no dreams are active, he has withdrawn (or more accurately been withdrawn) into the centre of his being. He can go no farther inwards. He is really alone with the Overself but, being unable to harmonise with it, the principle of consciousness is not active

³⁰⁸ PB himself inserted "even" by hand.

³⁰⁹ PB himself deleted "still" from after "now" by hand.

³¹⁰ This para spans pages 401 through 402).

³¹¹ PB himself inserted "a" by hand.

³¹² PB himself inserted "understanding" by hand.

³¹³ PB himself changed "all thoughts" to "the thinking-process" by hand.

³¹⁴ PB himself changed "a metaphysical" to "an abstract metaphysical" by hand.

³¹⁵ PB himself changed "yield" to "yielding" by hand.

³¹⁶ This para spans pages 407 through 408.

³¹⁷ "Gnani" in the original.

³¹⁸ PB himself inserted "probably" by hand.

³¹⁹ PB himself moved "mystical" from after "loftiest" by hand.

³²⁰ Archaic, meaning "boundary". — TJS '20

³²¹ This para spans pages 409 through 410.

(411-1) Consciousness is a continuum but, at deeper levels, changes its form until [its projection]³²² the little ego is shut out as in deep sleep.

(413-1) They wrongly ([by]³²³ semantic standards) denounce the illusion which makes the world be accepted [by humanity]³²⁴ as [a]³²⁵ real existence without [elucidating the situation by]³²⁶ attempting to qualify their statement. [It should]³²⁷ be confined to an inferior [and purely relative]³²⁸ level of existence when contrasted with the Absolute.³²⁹

(415-1) Theses Unfinished

- 1) Waking states viewed in comparison with dream state.
- 2) [Is]³³⁰ Advaita right to equalise them?

(417-1) He lives, as I once wrote, on the pinpoint of a moment. He has no clear idea of his next move forward, and less of his probable position in the future generally.

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

(419-1)³³¹ Not all minds are fitted to comprehend the tremendous truth of the Void, which science has discovered and philosophy proclaims. It [would]³³² be in vain to ask the untutored to accept No-thing as the cause of things, to believe that there can be effects without [causes,]³³³ and that all is in the Mind. They would need education in the most advanced nuclear physics, capacity to cope with the most difficult mathematical formulae. And even more than education, the tutors themselves would need inspiration. For though the facts are there, only a genius like Heisenberg, or a mind like his disciple von [Weisacker,]³³⁴ can quickly see their sublime meaning - God is.

³²² PB himself inserted "its projection" by hand.

³²³ PB himself inserted "by" by hand.

³²⁴ PB himself inserted "by humanity" by hand.

³²⁵ PB himself changed "the" to "a" by hand.

³²⁶ PB himself inserted "elucidating the situation by" by hand.

³²⁷ PB himself inserted "it should" by hand.

³²⁸ PB himself inserted "and purely relative" by hand.

³²⁹ PB inserted and deleted "OVERTIKON" on the back of this page by hand.

³³⁰ PB himself inserted "Is" by hand.

³³¹ This para spans pages 419 through 422. PB himself labelled these pages 1 through 4 to indicate their order.

³³² PB himself deleted a word from after "would" by hand; it is illegible.

³³³ PB himself deleted a word from after "causes," by hand; it is illegible.

³³⁴ PB himself deleted "could" from after "Weisacker," by hand.

(423-1)³³⁵ He will discover that renouncing the world is only a stage on the way; that renouncing oneself is an even long and more austere [stage]³³⁶

(425-1)³³⁷ Of what use or help is it to tell the enquiring Westerner that “the Hindu sage does not see the world; he sees only Brahman!” If he does not see the world, then he does not see [food]³³⁸ in front of him, nor even his own body – both being parts of the physical world. Such statements merely create confusion for others. The Greek philosopher saw the world but understood it for what it really was. He did not need to deny its existence

(427-1) For us – human beings – the Void is not so much a factual thing as a state of contemplation. Its deepest level is where the contemplator himself is [so]³³⁹ completely immersed, [so utterly absorbed,]³⁴⁰ as to vanish entirely – and the whole world with him.

Selfhood has gone – where and into what?

These things [that were here,]³⁴¹ this world [to which they belonged]³⁴² suspended in space and know in time _____³⁴³ were they hallucinations of consciousness and is this void [a non-experience]³⁴⁴ too?

(429-1)³⁴⁵ There are mystics who have developed a considerable depth of meditation. They come back from their session of practice feeling the peace they have touched, but at the same time they come back smugly satisfied with the experience, and especially with the attainment it seems to point towards. This is not enough. Even if they go apparently to the apex of the stillness the ego has travelled with them. They may be aware of where they have been but they were aware that they were aware. Thus there was duality in what they thought was unity. Do not praise the ego for having found God. It was Grace which brought about the discovery. It was not the ego. It is true that the beginner needs humility but is even more true that the advanced man needs even more humility.

³³⁵ This para spans pages 423 through 424.

³³⁶ PB himself moved “stage” from after “longer” by hand.

³³⁷ This para spans pages 425 through 426.

³³⁸ PB himself deleted “on his” from after “food” by hand.

³³⁹ PB himself inserted “so” by hand.

³⁴⁰ PB himself inserted “so utterly absorbed” by hand.

³⁴¹ PB himself inserted “that were here” by hand.

³⁴² PB himself inserted “to which they belonged” by hand.

³⁴³ PB himself left a blank space in the para.

³⁴⁴ PB himself changed “experienced” to “a non-experience” by hand.

³⁴⁵ This para spans pages 429 through 430.

(431-1) All [evaluative]³⁴⁶ theories, [opinions, judgments, interpretations,]³⁴⁷ are assemblages of thoughts. In so far as religious theories depart from [direct]³⁴⁸ insight into the Real, into what is, or lack it, they are mere thoughts. Where these thoughts [enter]³⁴⁹ into the recording, or communication, of the result of such insight they colour it [add to it, adulterate it.]³⁵⁰ It is no longer pure. When the person attempts to report the Impersonal, this danger exists.

(433-1) All teachings which try to inform us what the Real is like can only honestly do so if they use negative terms: they can only say what it is not like. For where is the individual who can [continue to]³⁵¹ exist in its discovery and note its nature or attributes? His limited consciousness has dissolved in the larger one. Only afterwards, when looking back at the experience, dare he say that the experience itself was ineffable but what it concerned was incomprehensible; [it was]³⁵² luminous but that which shone was an unseen power.

(435-1)³⁵³ The Great Mind – invisible and untouchable; the host of little minds visible and pseudo-conscious; the words incessantly poured out until the [Silence]³⁵⁴ descends. The Great Mind again! Yet it was always there but men looked elsewhere.

(437-1)³⁵⁵ The notion propounded by certain celebrated theologians and mystics that ‘God has need of me just as I have need of [him’]³⁵⁶ is just a fantasy, a self-constructed opinion based upon an egoism which is unwilling and unable to let go of its own importance

(439-1) Whoever tries to put into words that which belongs to a totally different sphere should blame himself if he is misunderstood or, worse, reviled

(441-1)³⁵⁷ The truth becomes self-evident on this highest level and needs no endorsement from anything or anyone outside. It puts the searching intellect and aspiring emotions back in their place as mere channels for its use.

³⁴⁶ PB himself inserted “evaluative” by hand.

³⁴⁷ PB himself inserted “opinions, judgments, interpretations,” by hand.

³⁴⁸ PB himself inserted “direct” by hand.

³⁴⁹ PB himself changed “have entered” to “enter” by hand.

³⁵⁰ PB himself inserted “add to it, adulterate it” by hand.

³⁵¹ PB himself inserted “continue to” by hand.

³⁵² PB himself inserted “it was” by hand.

³⁵³ This para spans pages 435 through 436.

³⁵⁴ PB himself deleted “fal” from after “Silence” by hand.

³⁵⁵ This para spans pages 437 through 438.

³⁵⁶ PB himself changed “man” to “him” by hand.

³⁵⁷ This para spans pages 441 through 442.

(443-1)³⁵⁸ There those among the ancient Greek sages who taught with reverence about "THAT WHICH REALLY IS."

(445-1) "All of my work has been directed towards myself," said Jung, "all of the books are but by-products of an intimate process of individuation."

(447-1)³⁵⁹ Unless a man is blind deaf dumb and skinless, or anesthetised by a chemical drug, his body will certainly register the impressions made upon it by the world outside. That is to say he will become aware of that world's existence, be he philosopher or not. [To a mentalist,]³⁶⁰ the nature of this awareness is a different matter: the fact is still there.

(449-1)³⁶¹ There are a certain number of enquiries which the man needs to make. They are: What is the meaning of the self, the world, God, life, truth, sanity and health. These are essential if he is to function satisfactorily as [human.]³⁶²

(451-1)³⁶³ He still remains, both in [heard]³⁶⁴ memory and ever-clear, visualised pictures, if he has passed from the physical scene, he has not and cannot pass from heart's deepest feeling

(453-1) [Philosophy]³⁶⁵ raises the question of Reality and pursues it until an answer can be found. That answer asserts there is something unique, which alone can be the Real, which ever was, is, and shall be.

(455-1) To keep up this remembrance all the [time,]³⁶⁶ in all circumstances, requires practice and perseverance [to an extent]³⁶⁷ that seems beyond the ordinary. But they are actually within everyone's untapped resources and untouched reserves.

(457-1)³⁶⁸ It is in a sense, one [experience]³⁶⁹ of becoming impervious to desires, ambitions and last of all [even]³⁷⁰ to aspirations [for growth.]³⁷¹ It is a dying to the lesser, personal [self]³⁷² as one awakens [and surrenders]³⁷³ to the greater Overself.

³⁵⁸ This para spans pages 443 through 444.

³⁵⁹ This para spans pages 447 through 448.

³⁶⁰ PB himself inserted "To a mentalist," by hand.

³⁶¹ This para spans pages 449 through 450.

³⁶² PB himself changed "man" to "human" by hand.

³⁶³ This para spans pages 451 through 452.

³⁶⁴ PB himself inserted "heard" by hand.

³⁶⁵ PB himself changed "Advaita" to "Philosophy" by hand.

³⁶⁶ PB himself deleted "and" from after "time," by hand.

³⁶⁷ PB himself inserted "to an extent" by hand.

³⁶⁸ This para spans pages 457 through 458.

³⁶⁹ PB himself changed "process" to "experience" by hand.

(459-1) The huge paradox of life becomes plainer as he becomes older. Nothing stands alone, all things come in couples. But stay! – there is [one]³⁷⁴ which is exempt from this law. No law can hold it for it holds them all itself.

(461-1)³⁷⁵ In the beginning was Being – Mind: the principle of being, living, was inseparable from the principle of Knowing, Consciousness. It was transcendental [and eternal. It]³⁷⁶ is only we humans who dwell in time who are compelled to talk of beginnings, although there was no such thing. This is why [the]³⁷⁷ Absolute is unapproachable, ineffable

(463-1)³⁷⁸ The Void is called so only as it is empty of all forms, of all things shaped or patterned, of all creatures drawn in any image whatsoever. It is their annihilation, but only to be followed at a later period by their self-unfolding again.

(465-1)³⁷⁹ The way out of [the]³⁸⁰ to-and-fro wanderings of his moods, to spirit and then away from it, is to accept the double nature of his being and double polarity of Nature, the double viewpoint of truth and the double aspects of God. Then, struggle ceases and harmony prevails. There is then no warlike confrontation within himself but peaceful reconciliation

(467-1)³⁸¹ He divides into two persons: the onlooker and the player, a feat beyond ordinary capacity and possibly only when the philosophic quest has trained mind and re-educated feeling

(469-1)³⁸² What Lao-Tzu calls “the great Emptiness” is the Ultimate Being, without Form, Matterless and Motionless, ineffable, and indescribable except by statements of what it is not.

³⁷⁰ PB himself inserted “even” by hand.

³⁷¹ PB himself inserted “for growth” by hand.

³⁷² PB himself deleted “in order” from after “self” by hand.

³⁷³ PB himself inserted “and surrenders” by hand.

³⁷⁴ PB himself deleted “thing” from after “one” by hand.

³⁷⁵ This para spans pages 461 through 462.

³⁷⁶ PB himself changed “eternal and therefore it” to “and eternal. It” by hand.

³⁷⁷ PB himself changed a word to “the” by hand; the original word is illegible. It might be “God”.

³⁷⁸ This para spans pages 463 through 464.

³⁷⁹ This para spans pages 465 through 466.

³⁸⁰ PB himself deleted some word from after “the” by hand; it is illegible.

³⁸¹ This para spans pages 467 through 468.

³⁸² This para spans pages 469 through 470.

Those whose study can lead them to this high level must then let go of [words,]³⁸³ abandon images, representation, symbols, numberings, divisions and dualities; must be ready to enter the stillness.³⁸⁴

(471-1) It was a period of absolute clarity, when the thought of a problem was welded into one with [its]³⁸⁵ solution, when there was no gap of time between question and answer.

(473-1)³⁸⁶ Concepts, [thoughts and words]³⁸⁷ would bring him down from the plane of Being to that of thinking, which would not only be a descent but also a falsification at worst, or a deformation at best.

(475-1)³⁸⁸ When body is still and ego-mind is at rest, there is peace, sometimes even ecstasy. But when both are active but I am not, when there is neither questing nor non-questing, there is unchanging stability. That is realisation.

(477-1) Among all numbers, it is the lowest one - 1 - which is the foundation [as well as constituent]³⁸⁹ of the entire series. But the empty number - nought - is even more important and significant because it symbolises the inexpressible ineffable and inconceivable Power behind all powers.

(479-1)³⁹⁰ Consciousness-in-itself, its own pure formless being, is incorruptible and indivisible; [but viewed from our side, our relation to it,]³⁹¹ universal and collective we, individual entities, emerge from it and eventually fall back into it. This applies to all who take on an [existence]³⁹² however tiny it be in dimension [or]³⁹³ however feeble in power or however majestic in rulership

(481-1)³⁹⁴ The ordinary person is quite incapable of penetrating the absolute, the extraordinary person - the genius - may get flashes of intuition which reflect some truths that lift him above the little self. But no one really attains [absoluteness]³⁹⁵

³⁸³ PB himself deleted "world" from before "words," by hand.

³⁸⁴ PB deleted "and" from before "symbols," "divisions," and "must" in this sentence by hand.

³⁸⁵ PB himself changed "the" to "its" by hand.

³⁸⁶ This para spans pages 473 through 474.

³⁸⁷ PB himself inserted "thoughts and words" by hand.

³⁸⁸ This para spans pages 475 through 476.

³⁸⁹ PB himself inserted "as well as constituent" by hand.

³⁹⁰ This para spans pages 479 through 480.

³⁹¹ PB himself inserted "but viewed from our side, our relation to it," by hand.

³⁹² PB himself changed "existence, a form" to "existence" by hand.

³⁹³ PB himself inserted "or" by hand.

³⁹⁴ This para spans pages 481 through 482.

³⁹⁵ PB himself changed "highes" to "absoluteness" by hand.

without getting dissolved in it; without knowing and remembering nothing of it. Those who claim these “Unions with God” are really [describing]³⁹⁶ something quite different. Too often they are overwhelmed by their experience and quite naturally take it to be outside relativity when it is in fact a higher degree of it.

(483-1)³⁹⁷ When this knowledge becomes a fusion of thought and feeling, intuition and meditation, it bursts out as insight. This is extremely clear, finally established and certainly balanced. When adjusted to everyday living it is naturalised. There is [then]³⁹⁸ no higher satisfaction for the self, no nobler ethic which stays inside wisdom and no more religious way to worship God. In profiting himself he profits humanity also. For what has happened in his mind will and must affect other minds too

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

(485-1) The self and the world are linked closely together: to understand the resulting combination both must be studied, and side by side. Otherwise the end of the road [is]³⁹⁹ a half-truth, not [the]⁴⁰⁰ full truth

(487-1)⁴⁰¹ It is foolish for a man to become so unbalanced that he looks all the time for an ego that he is told hunt down until it becomes an obsession. Rather should he [wake]⁴⁰² himself up and look for his [diviner]⁴⁰³ being instead

(489-1)⁴⁰⁴ Bringing his mid back again and again to this remembrance and practice should become, not a task [or a burden]⁴⁰⁵ but a welcome joy.

(491-1) SHEN TSAN [ZEN SCHOOL:]⁴⁰⁶ “...radiant is the wondrous Light; Free [it]⁴⁰⁷ is from bondage of matter and senses... Never defiled is Mind-nature... By merely casting away your delusions the Suchness of Buddhahood is realised!

³⁹⁶ PB himself changed “taki” to “describing” by hand.

³⁹⁷ This para spans pages 483 through 484.

³⁹⁸ PB himself inserted “then” by hand.

³⁹⁹ PB himself deleted “either” from after “is” by hand.

⁴⁰⁰ PB himself deleted some word from after “the” by hand; it is illegible.

⁴⁰¹ This para spans pages 487 through 488

⁴⁰² PB himself changed “look awake” to “wake” by hand.

⁴⁰³ PB himself deleted “book” from after “diviner” by hand.

⁴⁰⁴ This para spans pages 489 through 490.

⁴⁰⁵ PB himself inserted “or a burden” by hand.

⁴⁰⁶ PB himself inserted “ZEN SCHOOL” by hand.

⁴⁰⁷ PB himself deleted “if” from after “it” by hand.

(493-1) Bodhidharma was asked, "How can one get into Tao?" The answer was: "Outwardly all activities cease, Inwardly the mind stops its panting."

(495-1)⁴⁰⁸ More than any other author, Lao-Tzu has put in the tersest and simplest way the importance, the meaning and the result of the sitting-still practice, the patient waiting for inner being to reveal itself, the submissive allowing intuition to be felt and accepted.

(497-1) Those mesmeric announcements of inner grandeur awaiting human beings – [breath-taking]⁴⁰⁹ – in the way they sweep aside those negativities [and]⁴¹⁰ pessimisms which beset us – belong to the Short Path.

(499-1) The seeker after stillness should be told that the stillness is always there. Indeed it is in every man. But he has to learn first, to let it in and second, how to do so. The first beginning of this is to remember. The second is to recognise the inward path. For the rest, the stillness itself will guide and lead him to itself.

(501-1) It is a transcendental idea that the mind gets hold of and knows. It is a gathering of clear supra-mental perceptions. It is the higher reason, the discriminating understanding. It penetrates the whole being and remains. Thus it becomes naturalised and continues the natural consciousness of the man.

(503-1)⁴¹¹ There is so much truth in Krishnamurti's teaching, so much excellent advice, that it is [easy for]⁴¹² his followers to get carried away, swept up emotionally by his sharp biting criticisms of orthodox and traditional ways. If this happens the end result is confusion. For the overlooked fact is that his teaching cannot stand all alone, by itself – it is too negative for that – it takes [naïve]⁴¹³ people out into the wilderness and leaves them there. But – if K's counsel is put in its proper place, if it becomes part of a whole, of philosophy, then it is valuable.

(505-1)⁴¹⁴ His own mind acts as a medium which interprets each experience, event, object. Hence it unnecessarily if unwittingly [colours]⁴¹⁵ or even reshapes what is received by consciousness. And in the case of the Real, the end result for him is a

⁴⁰⁸ This para spans pages 495 through 496.

⁴⁰⁹ PB himself moved "breath-taking" from after "mesmeric" by hand.

⁴¹⁰ PB himself deleted "destructive activities" from after "and" by hand.

⁴¹¹ This para spans pages 503 through 504.

⁴¹² PB himself deleted "to g" from after "easy" and deleted "the" from after "for" by hand.

⁴¹³ PB himself inserted "naïve" by hand.

⁴¹⁴ This para spans pages 505 through 506.

⁴¹⁵ PB himself moved "colours" from after "interprets" by hand.

paradox. He cannot know It without transcending himself. He cannot transcend himself without rising above [the]⁴¹⁶ knower and known duality

(507-1)⁴¹⁷ personal involvement with the world is complete. I use the term 'materialistic' here as referring to one who has not awakened to the truth or once experienced a glimpse. The situation is plainly to be seen in most theatrical actors. They become the part they play during the time but they do not wholly forget who they really are.

(509-1)⁴¹⁸ Garma C.C. Chang. "What the Zen Masters have done is to point out our delusions in thinking of the non-existent as existent and the existent as non-existent. (PB comment: He means non-existent as matter, but existent as Mind)

(511-1) The practice of this remembrance exercise may be pushed so far that it comes to haunt the man in a surprising degree

(513-1) Without knowing the true nature of consciousness, he mixes up effect with cause

(515-1)⁴¹⁹ They complain about the noise outside their meditation room but the noise of their ego inside it is louder. Their techniques are useful and preparatory but unless accompanied or followed by discrimination, knowledge, understanding, fail to root out ego, only lulling it and tying them to the espoused system, dogma or credo.

(517-1) This kind of truth depends on the physical senses entirely. The higher kind, metaphysical, depends on [pure]⁴²⁰ real thinking, it is abstract. Such a faculty needs practiced cultivation

(519-1)⁴²¹ When he shifts the centre of his interest [from the ego]⁴²² to the Stillness his life begins to manage itself. Happenings pertaining to it come about without his doing anything at all.

(521-1)⁴²³ There was one question which Jesus left unanswered. It was Pontius Pilate's "What is truth?" There was one question which Buddha heard several times but always

⁴¹⁶ PB himself inserted "the" by hand.

⁴¹⁷ This para is a continuation of para 523-1. This para spans pages 507 through 508. PB himself labelled these pages 3 and 4 to indicate their order.

⁴¹⁸ This para spans pages 509 through 510. Sequence inverted.

⁴¹⁹ This para spans pages 515 through 516.

⁴²⁰ PB himself inserted "pure" by hand.

⁴²¹ This para spans pages 519 through 520.

⁴²² PB himself inserted "from the ego" by hand.

⁴²³ This para spans pages 521 through 522.

refused to answer. It was What is Reality? Since truth is the knowledge of reality, both amount to the same.

(523-1)⁴²⁴ To say that he becomes a detached spectator of the world is not wholly true, for a part remains there but he keeps a certain distance from it. This is not possible to the materialistic man for his⁴²⁵

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

(525-1) Whoever seeks this intimate awareness of the Overself's presence does not need to seek anywhere outside his own heart and mind, does not [really]⁴²⁶ need to [go]⁴²⁷ to any distant land nor try to find some other person to become his "Master." Yet such is the power of suggestion that because he hears or reads that the one or the other is an essential pre-requisite, he fills [himself]⁴²⁸ with unnecessary anxieties, frustrated yearning or futile speculations as a result.

(527-1)⁴²⁹ Whoever will take the trouble to search for them, as I once did, may find that several records have been left behind for posterity by men who [successfully]⁴³⁰ penetrated to the inside of Truth and made themselves at home there. The lands in which they lived were wide apart and include England France Germany Denmark Greece Palestine Iraq Persia India China Japan Vietnam and even Australia. For such men Truth was not a theory but a living experience

(529-1)⁴³¹ You may find God; you may feel his presence at the very core of yourself; but if you lack reputation, the world will pass you by, the discovery [remains]⁴³² an unshared secret,

(531-1) A complete surrender of will and reason to any teacher is risky - for both persons. Only a truly great can soul can afford the risk. In any case the final⁴³³ submission should be made to God alone, or rather to the god within, the Overself.⁴³⁴

⁴²⁴ This para spans pages 523 through 524. PB himself labelled these pages 1 and 2 to indicate their order.

⁴²⁵ This para is continued in para 507-1.

⁴²⁶ PB himself inserted "really" by hand.

⁴²⁷ PB himself deleted "far" from after "go" by hand.

⁴²⁸ PB himself changed "his hear" to "himself" by hand.

⁴²⁹ This para spans pages 527 through 528.

⁴³⁰ PB himself changed "had" to "successfully" by hand.

⁴³¹ This para spans pages 529 through 530.

⁴³² PB himself inserted "remains" by hand.

(533-1)⁴³⁵ [Though]⁴³⁶ the transcendental [power]⁴³⁷ may be using him as a channel, he himself [is]⁴³⁸ still a very human human being. Only [youthful]⁴³⁹ inexperienced, untraveled or fanatical naivete can so deceive itself as to think otherwise.

The commonest error made by the guru seekers or [guru-greeters]⁴⁴⁰ is to believe him to be [perfect.]⁴⁴¹ The haze which [surrounds]⁴⁴² their eyes prevents them from [noting]⁴⁴³ the flaws.

(535-1) With all his reclusive habits, the sage is compassionate in temperament, benevolent in personality. Even when he avoids men, he does not hate them.

(537-1)⁴⁴⁴ It is sometimes needful to remind those who [emotionally]⁴⁴⁵ exaggerate the office and service, the power and knowledge of their master and display this trait in their relationship with him of Jesus' words: "It is good for you that I go away," and also of Ramana Maharshi's words to Swami Dandapani when he was expelled by the ashram. "This is the best thing [to have happened]⁴⁴⁶ for you now."

(539-1)⁴⁴⁷ "I have learned what I have learned only after my teachers had freed me of the habit of attaching myself to what I regarded as teachers and teachings!" –Sufi Master Zikiria ibn el Yusofi.

(541-1)⁴⁴⁸ Once man has found his way to truth he can speak of it simply directly and naturally, without personal pretentiousness [or ostentation.]⁴⁴⁹ Yet those who underestimate the worth of what he has to say would be in error. The insensitive and

⁴³³ PB himself changed "Final" to "final" by hand.

⁴³⁴ The last word of each line of the final sentence of this para was folded over; however they are clearly visible through the back of the paper so we were able to render them accurately. – TJS '20

⁴³⁵ This para spans pages 533 through 534.

⁴³⁶ PB himself inserted "Though" by hand.

⁴³⁷ PB himself deleted "which" from after "power" by hand.

⁴³⁸ PB himself deleted "and remains" from after "is" by hand.

⁴³⁹ PB himself inserted "youthful" by hand.

⁴⁴⁰ PB himself changed "greeters" to "guru-greeters" by hand.

⁴⁴¹ PB himself changed "perfection being" to "perfect" by hand.

⁴⁴² PB himself changed "covers" to "surrounds" by hand.

⁴⁴³ PB himself deleted some text from after "noting"; it is illegible. It could have read "that however much he is called by the Higher Power to be a channel". – TJS '20

⁴⁴⁴ This para spans pages 537 through 538.

⁴⁴⁵ PB himself inserted "emotionally" by hand.

⁴⁴⁶ PB himself inserted "to have happened" by hand.

⁴⁴⁷ This para spans pages 539 through 540.

⁴⁴⁸ This para spans pages 541 through 542.

⁴⁴⁹ PB himself inserted "or ostentation" by hand.

coarse may not feel it but the others will not need much dealing with him to [find]⁴⁵⁰ an air of distinction not easily explicable.

(543-1) It is not an isolation due to arrogance, to too high a notion of his own status. It is the others who are really apart, by their animalism or egotism

(545-1)⁴⁵¹ In the end a man must come to himself, his diviner self, his essential being. And where shall he look for it if not there where Jesus pointed, within? Not outside, not to some other man, however high his repute as guru, nor to some book, however sacrosanct its scriptural authority. Both man and book must, if they are loyal to their highest, also [direct]⁴⁵² toward

(547-1) In the [personal]⁴⁵³ aura of such an adept, the sensitive person gets a feeling first, of peace, second, of security and safety

(549-1)⁴⁵⁴ But [be warned]⁴⁵⁵ that the same power which, on your side, brings you into [a]⁴⁵⁶ goodwill relationship with all people also isolates you from them. For it withdraws you from the herd's narrow outlook and petty interests to seek [higher]⁴⁵⁷ aspirations.

(551-1)⁴⁵⁸ Although there is no need to follow the [herd]⁴⁵⁹ into fanatical guru adulation there is a need to regard him properly for what he is – a channel for higher forces, an instrument for the higher Power – and so deserves homage and reverence

(553-1)⁴⁶⁰ Do not believe that [every]⁴⁶¹ first meeting with a philosopher will necessarily enlighten you or even please you. The approach may be made with bated breath – such is the picture an aspirant and especially a young one, [often]⁴⁶² creates for himself – but the exit may [be darkened with]⁴⁶³ disappointment.

⁴⁵⁰ PB himself changed “sense” to “find” by hand.

⁴⁵¹ This para spans pages 545 through 546.

⁴⁵² PB himself changed “point” to “direct” by hand.

⁴⁵³ PB himself inserted “personal” by hand.

⁴⁵⁴ This para spans pages 549 through 550.

⁴⁵⁵ PB himself changed “rememb” to “be warned” by hand.

⁴⁵⁶ PB himself inserted “a” by hand.

⁴⁵⁷ PB himself changed “high” to “higher” by hand.

⁴⁵⁸ This para spans pages 551 through 552.

⁴⁵⁹ PB himself changed “mob” to “herd” by hand.

⁴⁶⁰ This para spans pages 553 through 554.

⁴⁶¹ PB himself deleted “me” from after “every” by hand.

⁴⁶² PB himself inserted “often” by hand.

⁴⁶³ PB himself changed “feel like a” to “be darkened with” by hand.

(555-1)⁴⁶⁴ That a man who lives so near me as to be almost a neighbour [- that such a man]⁴⁶⁵ should become the recipient of a divine revelation seem highly improbable. The far-off scene carries a suggestion of mystery. There are greater possibilities in the unknown. The prophet who finds honour will get a better hearing if he travels forthwith.

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

(557-1)⁴⁶⁶ He will [carefully]⁴⁶⁷ avoid disturbing the faith of others but, except in special circumstances or for special motives - persecution, position, children or mission - he will not go out of his way to encourage them. It is not his business to encourage superstition.

(559-1) Let us go to the great minds, the sources of our best values, our truest insights, be they far or near in time and space, Oriental, Occidental, antique, modern, their writings and their sayings, their lives and teachings.

(561-1)⁴⁶⁸ If anyone wants the processions and banners, the lights and incense, the [priest]⁴⁶⁹ robes and litanies of ritualism as essential to [his feeling for]⁴⁷⁰ religion, let him have it. But if he insists on imposing these things on others who do not share the same feeling, he acts wrongly.

(563-1)⁴⁷¹ Religion without reason [was]⁴⁷² for the dumb masses. Now, slowly awakening they seek improvement but blindly and replace old error with new plus some knowledge. [Religion]⁴⁷³ with genuine glimpses and, later with [the pure]⁴⁷⁴ Truth, will be the answer.

(565-1)⁴⁷⁵ So long as men are more preoccupied with materialist conditions than with immaterialist ones, so long do they show how little religion has meant to them. It shows that inner values need refinding.

⁴⁶⁴ This para spans pages 555 through 556.

⁴⁶⁵ PB himself inserted “- that such a man” by hand.

⁴⁶⁶ This para spans pages 557 through 558.

⁴⁶⁷ PB himself inserted “carefully” by hand.

⁴⁶⁸ This para spans pages 561 through 562.

⁴⁶⁹ PB himself inserted “priest” by hand.

⁴⁷⁰ PB himself changed “this” to “his feeling for” by hand.

⁴⁷¹ This para spans pages 563 through 564.

⁴⁷² PB himself changed “to” to “was” by hand.

⁴⁷³ PB himself moved “Religion” from after “new” by hand.

⁴⁷⁴ PB himself inserted “the pure” by hand.

⁴⁷⁵ This para spans pages 565 through 566.

(567-1)⁴⁷⁶ A religion might possibly gain universal support one day but unless its devotees have touched and kept the philosophic level, sects would eventually appear within it to break the uniformity and disturb the harmony.

(569-1)⁴⁷⁷ Tradition is the accompaniment of caste. When it is completely out of touch with the times it is likely to fray, [become threadbare,]⁴⁷⁸ wear out and fall to pieces. And then the caste falls with it.

(571-1)⁴⁷⁹ Those who get this worshipful feeling more easily in a congregation [assembled for the purpose]⁴⁸⁰ than in seclusion should follow their inclination

(573-1)⁴⁸¹ The men of ancient times who were the law-givers to their race or tribe – like Moses to the Israelites, Muhammad to the Arabs, and Manu to the Indians – were inspired.

(575-1) All the kind of God man can think about is an imaginary one. It is a figure which can take different forms in different heads.

(577-1)⁴⁸² To put the masses in a lower category of development may find supporting reasons – at least in past centuries – but to try to keep them there permanently is unjust. To feed them on myth, symbol, allegory, keeping back the higher truths and not telling them the facts about their existence, is also unjust.

(579-1)⁴⁸³ It is [because the]⁴⁸⁴ concepts of God held by their elders actually belittle God that a proportion of the young [are prompted]⁴⁸⁵ to discard the old established religions and seek elsewhere – particularly in [Asia.]⁴⁸⁶

(581-1)⁴⁸⁷ Not only Buddhism but [also]⁴⁸⁸ Islam and Judaism originally banned the artistic representation of man's form in religious symbolism. Why? Because it

⁴⁷⁶ This para spans pages 567 through 568.

⁴⁷⁷ This para spans pages 569 through 570.

⁴⁷⁸ PB himself inserted "become threadbare," by hand.

⁴⁷⁹ This para spans pages 571 through 572.

⁴⁸⁰ PB himself inserted "assembled for the purpose" by hand.

⁴⁸¹ This para spans pages 573 through 574.

⁴⁸² This para spans pages 577 through 578.

⁴⁸³ This para spans pages 579 through 580.

⁴⁸⁴ PB himself inserted "because" before "the" and deleted "littleness of" from after "the" by hand.

⁴⁸⁵ PB himself moved "are prompted" from after "to" by hand.

⁴⁸⁶ PB himself deleted "and" from after "Asia" by hand.

⁴⁸⁷ This para spans pages 581 through 582.

commonly led to worship of idols, of the form of the human formulator of that particular religion

(583-1)⁴⁸⁹ Let the past make its contribution without however overwhelming us, for then some traditions may turn to debris. Let the present bring forward what is new and needed to counter the past, that the ever-creative divine power in us may speak again.

(585-1)⁴⁹⁰ Even if there is nothing new in the basic doctrine, its venerable and stately truths will serve some people to find their way through the obscurities surrounding the religious life

(587-1) Men and women can be persuaded, or can persuade themselves to believe in anything [- however illusory, -]⁴⁹¹ to worship stones or deify other men with infallibility and omnipotence.

(589-1) Dean Swift: "We are the precious few,
let all the rest be damned;
There's only room for one or two - we can't have Heaven crammed"

(591-1)⁴⁹² Whether a man goes to Church or Mosque, Temple or pagoda is mostly a matter of family inheritance. He still has to seek within if he wants to advance

(593-1)⁴⁹³ It is right and proper to continue a good tradition, to keep a spiritual inheritance from the past which has intrinsic worth, but it is not right to demand enslavement to such tradition and inheritance so that nothing new may enter or be said.

(595-1)⁴⁹⁴ Is philosophic knowledge of any immediate use to us, who [live]⁴⁹⁵ on a plane of work and turmoil, sin and suffering? Its religious side is said to be connected with the Deity but does God care?

(597-1)⁴⁹⁶ Transcendental concepts which are too abstract or too vague for the ordinary [half-educated]⁴⁹⁷ person today were farther for the simple less educated masses of

⁴⁸⁸ PB himself deleted "Muhammad" from after "also" by hand.

⁴⁸⁹ This para spans pages 583 through 584.

⁴⁹⁰ This para spans pages 585 through 586.

⁴⁹¹ PB himself inserted "- however illusory, -" by hand.

⁴⁹² This para spans pages 591 through 592.

⁴⁹³ This para spans pages 593 through 594.

⁴⁹⁴ This para spans pages 595 through 596.

⁴⁹⁵ PB himself deleted "in a world" from after "live" by hand.

⁴⁹⁶ This para spans pages 597 through 598.

⁴⁹⁷ PB himself inserted "half-educated" by hand.

earlier days. Picturised symbols, figures of speech, allegorical tales were easier to give and understand.

(599-1) Those who prefer to benefit by a Church's ministrations may properly do so, but there are others who are repelled by its past insincerities and persecutions

(601-1)⁴⁹⁸ [It might be too much to ask for an angelic or other transcendental contact, but]⁴⁹⁹ something visible in space and present in time, [some human being,]⁵⁰⁰ who is aware of this link with divinity [would]⁵⁰¹ – if he were to make himself known, or to be discovered – be one of the rarest of persons.

(603-1)⁵⁰² “Thou shalt have no other God before Me!” warns the [Biblical]⁵⁰³ Commandment. Yet the ignorant still give to the Limited – an organisation or a man – the worship which they ought to reserve for the Unlimited – God – alone.

(605-1)⁵⁰⁴ Records can be left for the enlightenment of seeking men. Caliphs and inquisitions may destroy them. But new times will bring fresh records, for the creative spirit in man cannot be destroyed

(607-1)⁵⁰⁵ Sri Krishna: “Oh Uddhava! discard both the scriptures and the commentaries and prohibitions, and turn to Me as your only refuge.”

(609-1) He who has seen the truth cannot forsake it by joining himself to narrow fanaticisms, still less to ill-informed falsities

(611-1) When it comes to this, we must exclaim, with Goethe: “Spare me, and take your absurdities elsewhere.”

(613-1)⁵⁰⁶ The masses are not sensitive to the mystical, nor comprehensive of the philosophical. [They must be reached through the physical senses. Hence]⁵⁰⁷ religion is their path

⁴⁹⁸ This para spans pages 601 through 602.

⁴⁹⁹ PB himself moved “It might be too much to ask for an angelic or other transcendental contact, but” from after “divinity” by hand.

⁵⁰⁰ PB himself inserted “some human being” by hand.

⁵⁰¹ PB himself moved “would” from after “discovered” by hand.

⁵⁰² This para spans pages 603 through 604.

⁵⁰³ PB himself inserted “Biblical” by hand.

⁵⁰⁴ This para spans pages 605 through 606.

⁵⁰⁵ This para spans pages 607 through 608.

⁵⁰⁶ This para spans pages 613 through 614.

⁵⁰⁷ PB himself inserted “They must be reached through the physical senses. Hence” by hand.

(615-1) It is not the person that is being criticised; on the contrary he is a likeable and [capable]⁵⁰⁸ gentleman: it is the institution that is faulted

(617-1) All those who have tendencies toward religio-mysticism are beset with the [peril of being distracted from [its]⁵⁰⁹ higher purpose.]⁵¹⁰ Some among them may need a healthy corrective.

(619-1) When the emphasis in religious practice is [excessively]⁵¹¹ on externals and their details, reformers [rise]⁵¹² up who try, often excessively, to bring it back to essentials.

(621-1)⁵¹³ Why should we believe that God communicated with men only through the prophets of Biblical times and not today? The "I am that which was, is, and shall Be!" recorded in ancient Egypt was earlier than the "I am that which I Am!" recorded in the Holy Land.

(623-1) The colonnades of the Greek temple are admirable but still, men no longer worship before or behind them: their Gods and oracles are silent. We [too]⁵¹⁴ need new inspirations today and are not too comfortable among the debris of the past

(625-1)⁵¹⁵ He has freed himself from the biased credal trap, from the fanatic sectarian exclusiveness, from the tight limits [caused by non-existent or]⁵¹⁶ insufficient comparative knowledge. He has yet to free himself from himself, to become detached from the egoistic way of viewing ideas, to become detached and impartial and equilibrated

(627-1)⁵¹⁷ Buddha found the masses were being led into superstition in the name of religion. He denied the utility of the ceremonies which were supposed to placate the gods, remove troubles and attract fortune. He deplored the slaughter of animals in temple sacrifices. He denied that caste was a rigid congealed institution, open only to those born into it. Instead, he asserted that anyone, by developing the capacities, could enter it.

⁵⁰⁸ PB himself changed "able" to "capable" by hand.

⁵⁰⁹ PB himself changed "the" to "its" by hand.

⁵¹⁰ PB himself changed "perils" to "peril of being distracted from its higher purpose" by hand.

⁵¹¹ PB himself inserted "excessively" by hand.

⁵¹² PB himself changed "Arise" to "rise" by hand.

⁵¹³ This para spans pages 621 through 622.

⁵¹⁴ PB himself inserted "too" by hand.

⁵¹⁵ This para spans pages 625 through 626.

⁵¹⁶ PB himself changed "of" to "caused by non-existent or" by hand.

⁵¹⁷ This para spans pages 627 through 628.

(629-1)⁵¹⁸ The need and demand today is for explicit statements, not [for]⁵¹⁹ enigmatic ones. They are a survival from medieval periods when religious persecution was rife and intolerant. Or they are like unhealthy symptoms of mental disorder

(631-1) Those who fail to find enough support from rituals or [enough]⁵²⁰ satisfaction from dogmas and neither one nor the other from agnosticism or atheism, are increasingly turning to other traditions or [studying]⁵²¹ innovative metaphysics

(633-1) This was what had been believed, followed and practised for generations. This was the tradition. The possibility of questioning its truth, of [burrowing deep beneath its origins in the human mind and history]⁵²² never arose.

(635-1)⁵²³ All the outer forms of religion, all the outer rites affect their sincere devotees emotionally, but within the higher part of the ego only. But all the samadhis of yoga, and certainly the insights of philosophy escape this limitation by drilling completely through emotion into its deep calm core – the real being

(637-1) The vehicle which carried him through one entire stage towards truth becomes an obstacle [to entry into]⁵²⁴ the next stage if he fails to get out of it.

(639-1) Their texts are often packed with [empty]⁵²⁵ quibbling and [entangled with useless]⁵²⁶ hair-splitting, quite irrelevant to our everyday life

(641-1)⁵²⁷ Wisdom did not stop [appearing among men]⁵²⁸ with any particular century for the simple reason that men did not stop appearing. Nor was it confined to any particular land. Despite that it is correct to say there were certain great periods when it flourished most and widest. These can be found in history across the world and across time.

(643-1) For him it will remain an aspiration rather than an achievement, a preservation of faith rather than a fulfilment of it.

⁵¹⁸ This para spans pages 629 through 630.

⁵¹⁹ PB himself deleted “the” from after “for” by hand.

⁵²⁰ PB himself inserted “enough” by hand.

⁵²¹ PB himself inserted “studying” by hand.

⁵²² PB himself inserted “burrowing deep beneath its origins in the human mind and history” by hand.

⁵²³ This para spans pages 635 through 636.

⁵²⁴ PB himself changed “to” to “to entry into” by hand.

⁵²⁵ PB himself inserted “empty” by hand.

⁵²⁶ PB himself inserted “entangled with useless” by hand.

⁵²⁷ This para spans pages 641 through 642.

⁵²⁸ PB himself inserted “appearing among men” by hand.

(645-1)⁵²⁹ Whatever evidence in disproof of God's existence is provided by thought can refer [only]⁵³⁰ to a personal God of [popular]⁵³¹ religions rather than to an impersonal God of an intellectual elite.

(647-1)⁵³² If one dares to look forward, a new religion will arise with the decay of the old; a new prophet will bring the fresh wind of divine inspiration to a dulled humanity. But both religion and its prophet must new, fresh, [vital.]⁵³³

(649-1)⁵³⁴ They come to religion seeking consolation; he comes to philosophy seeking truth; the two aims are quite different. But in the end the philosopher experiences consolation and the religionists take a step towards truth.

(651-1) His large vision leads him to transcend religious [institutional]⁵³⁵ frontiers.

(653-1) The organisations which gathers around such a prophet, especially after he has left his body and cannot control them, may become obstacles and to some extent even traitors to his real value and true message.

(655-1) There is a wide difference in the styles [of]⁵³⁶ two men who meant so much to aspirants. Consider the style of Jesus' sayings and contrast it with Gautama's. The first moves directly to the [idea]⁵³⁷ in a pithy, [if poetic,]⁵³⁸ announcement, and then leaves it almost immediately. The second seeks to [persuade,]⁵³⁹ circles round and round it, and leaves only after its meaning is abundantly clear, only after its [logic]⁵⁴⁰ is sufficiently acceptable. That each man puts a value upon style cannot be gainsaid

(657-1)⁵⁴¹ Whatever men may say or write about the divine will always fall short of the actuality. This for three reasons. First, the Real transcends thoughts and their clothes, words. Without personal [experience]⁵⁴² of it, [and]⁵⁴³ achieved insight into it, the

⁵²⁹ This para spans pages 645 through 646.

⁵³⁰ PB himself inserted "only" by hand.

⁵³¹ PB himself changed "the" to "popular" by hand.

⁵³² This para spans pages 647 through 648.

⁵³³ PB himself deleted "- not" from after "vital" by hand.

⁵³⁴ This para spans pages 649 through 650.

⁵³⁵ PB himself inserted "institutional" by hand.

⁵³⁶ PB himself deleted "these" from after "of" by hand.

⁵³⁷ PB himself changed "point" to "idea" by hand.

⁵³⁸ PB himself inserted "if poetic" by hand.

⁵³⁹ PB himself deleted "and" from after "persuade" by hand.

⁵⁴⁰ PB himself changed "acceptance" to "logic" by hand.

⁵⁴¹ This para spans pages 657 through 658.

⁵⁴² PB himself deleted "and" from after "experience" by hand.

intellect yields opinion [only. Second,]⁵⁴⁴ each man sees and says from his own standpoint, gives his own reaction to the divine. This is always an individual one. [Third,]⁵⁴⁵ there are many aspects of the divine. Muhammad listed no less than one hundred, without exhausting them. So far their totality has eluded description.

Let no one insist on his own [picture]⁵⁴⁶ of the divine as being the whole one. Let no one set up his [favoured]⁵⁴⁷ symbol of it and exclude all the others from the right of worship

(659-1)⁵⁴⁸ When, along with the Jews, the Arabs were expelled from Spain in the 1490's, Europe lost a great source of culture and civilisation and mysticism. The Sufi tradition, knowledge, art, and meditational practice which was thus thrown [out of Spain]⁵⁴⁹ was a [most]⁵⁵⁰ valuable asset, part of this asset was religious tolerance

(661-1) A quester necessarily becomes a pilgrim seeking his destination in [a]⁵⁵¹ Holy City. He may be a metaphysician or mystic, a profound thinker or connoisseur of Orientalism, but he may not leave out the simple humble reverences of religious feeling

(663-1) The reality in religion is true, but what too often passes for religion may be quite untrue. Doubt of what is false [in it may be]⁵⁵² faith in, and consequent upon worship of, the real Deity.

(665-1) Where is the religion or spiritual movement which has not degenerated from the purity and intent of its founder?

(667-1) John Locke [unwittingly provides an excellent argument for the comparative study of religion in his statements:]⁵⁵³ "We are all short-sighted and very often see but one side of a matter... it is no wonder that we conclude not right from our partial views. This might instruct the proudest esteemer of his own parts how useful it is to talk and consult with others."

⁵⁴³ PB himself deleted "impersonal" from after "and" by hand.

⁵⁴⁴ PB himself moved "only" from after "yields" and "Second," from after "without" by hand.

⁵⁴⁵ PB himself deleted "No man has" from after "Third," by hand.

⁵⁴⁶ PB himself changed "image" to "picture" by hand.

⁵⁴⁷ PB himself inserted "favoured" by hand.

⁵⁴⁸ This para spans pages 659 through 660.

⁵⁴⁹ PB himself changed "back into Muhammadan Africa and Asia" to "out of Spain" by hand.

⁵⁵⁰ PB himself inserted "most" by hand.

⁵⁵¹ PB himself changed "the" to "a" by hand.

⁵⁵² PB himself inserted "in it may be" by hand.

⁵⁵³ PB himself inserted "unwittingly provides an excellent argument for the comparative study of religion in his statements:" by hand.

(669-1)⁵⁵⁴ There was a time when the truth was diligently kept from being known: today such safeguards are largely, but not wholly, irrelevant. The harm that the laity could bring upon themselves, the miscomprehension that the truth could suffer, the perils that [could]⁵⁵⁵ be introduced to society [by its unworthy or unready recipients,]⁵⁵⁶ the misuse of power which [could follow]⁵⁵⁷ the [promiscuous]⁵⁵⁸ communication of knowledge – all these are not to be overlooked. But they ought not [be]⁵⁵⁹ used as an excuse for the everlasting [close]⁵⁶⁰ concealment of truth. Even Buddha did not disdain to preach to the masses: he even told them that he held nothing back!

(671-1)⁵⁶¹ The dualism of the Persian religions – Zoroastrianism and its kindred Mithraism – is ethical but the dualism of Indian religions is metaphysical. These are two quite different definitions. But in the case of the Christian Manichaeans, whose doctrine St Augustine followed for a time and later renounced as a heresy, there is a strange mixture of the ethical [along]⁵⁶² with the metaphysical

(673-1)⁵⁶³ In [religious]⁵⁶⁴ history we find that the same gods who were worshipped earlier were deposed by time and [scorned]⁵⁶⁵ as false [or]⁵⁶⁶ feared as devils. Whether this happened by the appearance of new revelations or by the [coming]⁵⁶⁷ of fanatical [alien]⁵⁶⁸ invaders using force, [the lesson]⁵⁶⁹ may be [learnt,]⁵⁷⁰ that its influence will one day wane and perhaps even perish.

(675-1)⁵⁷¹ The language used, the fables told as if they were history, may not be acceptable to an honest [well-educated]⁵⁷² mind. But it could still, if it wished,

⁵⁵⁴ This para spans pages 669 through 670.

⁵⁵⁵ PB himself inserted “could” by hand.

⁵⁵⁶ PB himself inserted “by its unworthy or unready recipients,” by hand.

⁵⁵⁷ PB himself inserted “could follow” by hand.

⁵⁵⁸ PB himself inserted “promiscuous” by hand.

⁵⁵⁹ PB himself deleted “all” from after “be” by hand.

⁵⁶⁰ PB himself changed “closing off” to “close” by hand.

⁵⁶¹ This para spans pages 671 through 672.

⁵⁶² PB himself inserted “along” by hand.

⁵⁶³ This para spans pages 673 through 674.

⁵⁶⁴ PB himself inserted “religious” by hand.

⁵⁶⁵ PB himself changed “regarded” to “scorned” by hand.

⁵⁶⁶ PB himself changed “and” to “or” by hand.

⁵⁶⁷ PB himself moved “coming” from after “by the” by hand.

⁵⁶⁸ PB himself inserted “alien” by hand.

⁵⁶⁹ PB himself changed “two lessons” to “the lesson” by hand.

⁵⁷⁰ PB himself deleted “the one is” from after “learnt,” by hand.

⁵⁷¹ This para spans pages 675 through 676.

⁵⁷² PB himself inserted “well-educated” by hand.

accommodate them and remain within the fold of its traditional religion by taking them [allegorically]⁵⁷³ not literally.

(677-1) He is the best of worshippers who comes to Me in secret, who prays in silence, and who tells no one.

(679-1) Incense may be used for religious purposes in ceremonies and worship but less devout persons use it to help smoke out mosquitos, while more aesthetic ones find its fragrance and colour attractive.

(681-1) It [was]⁵⁷⁴ a prudent idea to install – at least for the masses – ceremonies, observances and services to recall people to their hygienic and spiritual duties once a year in connection with bright and dark memories

(683-1) Is it only well-robed prelates who are entitled to spiritual authority over others and final credibility about doctrines?

(685-1)⁵⁷⁵ If he is sufficiently developed as a human being, he finds himself wondering at this existence of his and of his world. And if he becomes serious enough to look around for the answers which others have given [to his questions]⁵⁷⁶ he can easily become bewildered by the contradictory results.

(687-1)⁵⁷⁷ Sceptics find one religion as untrustworthy as another because all religions are founded on belief in the existence of an unknown and – to them – unknowable entity.

(689-1)⁵⁷⁸ The more the studies of comparative religion mysticism [and]⁵⁷⁹ philosophy go through the full range of human revelation and research, concept and practices, in different parts of the world and in different centuries, the more material they will have to work upon to evaluate, and to draw conclusions from

(691-1)⁵⁸⁰ Tibetan texts admit frankly what other religious documents fail to admit, that the crowds of gods whose forms fills temple altars and wayside shrines are virtually “the play of one’s mind,” that all the pageantry of worship, chants, music and prayers is directed to symbolic figures.

⁵⁷³ PB himself inserted “allegorically” by hand.

⁵⁷⁴ PB himself changed “is” to “was” by hand.

⁵⁷⁵ This para spans pages 685 through 686.

⁵⁷⁶ PB himself inserted “to his questions” by hand.

⁵⁷⁷ This para spans pages 687 through 688.

⁵⁷⁸ This para spans pages 689 through 690.

⁵⁷⁹ PB himself moved “and” from after “religion” by hand.

⁵⁸⁰ This para spans pages 691 through 692.

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

(693-1)⁵⁸¹ Marijuana is a mild drug of [plant origin]⁵⁸² harming the user only. But in most cases its use [leads]⁵⁸³ him to go on later to strong drugs of chemical origin which make the user dangerous to other persons.

(695-1) [A drug]⁵⁸⁴ like LSD [is]⁵⁸⁵ favoured by the young on the claim that it opens the mind up to truth and love. That may be, but at the same time it opens the mind up to illusions and self-deceptions. These could be dangerously harmful.

(697-1) Do not mistake imaginations or speculation for knowledge of truth: too often they show [up]⁵⁸⁶ personal attachments and wishes, expectations and inclinations.

(699-1)⁵⁸⁷ First he empties his mind of all things, then he empties it of himself. The first part of this work he may accomplish by his own training but the second part can only be completed by a higher power – grace. It begins by unknowing and ends by knowing.

(701-1) People throughout history have been able to think themselves into any belief or conclusion; have been able to deceive themselves into acceptance of whatever is offered them; have been susceptible to the most opposite, contradictory and varied suggestions which the human mind can formulate.

(703-1) A sane mysticism is needed [if aspirants are to keep their balance in such rarefied atmosphere,]⁵⁸⁸ as also a metaphysics which does not get lost on its way to [philosophy]⁵⁸⁹

(705-1)⁵⁹⁰ Whatever weakens or takes away good judgment is to be avoided; whatever enhances it is to be welcomed. Drugs [alcohol, useful sometimes as a medicine, and rage]⁵⁹¹ come into the first category.⁵⁹²

⁵⁸¹ This para spans pages 693 through 694.

⁵⁸² PB himself changed "causing little" to "plant origin" by hand.

⁵⁸³ PB himself deleted "the" from after "leads" by hand.

⁵⁸⁴ PB himself changed "Drugs" to "A drug" by hand.

⁵⁸⁵ PB himself changed "are" to "is" by hand.

⁵⁸⁶ PB himself deleted "the" from after "up" by hand.

⁵⁸⁷ This para spans pages 699 through 700.

⁵⁸⁸ PB himself inserted "if aspirants are to keep their balance in such rarefied atmosphere," by hand.

⁵⁸⁹ PB himself moved "philosophy" from after "also a" by hand.

⁵⁹⁰ This para spans pages 705 through 706.

(707-1)⁵⁹³ He may enter the state of meditation achieved after a certain amount of practice and may accept the ideas and images it gives him as corresponding to fact and truth. Yet this may be a deception which his unpurified mind has created for itself

(709-1)⁵⁹⁴ When men claim to be God's mouthpiece they claim non-sense. If they rise to their best level they see more clearly and sharply than their fellows in the dazzling Light of that level. But they still see as human beings and in the moment that they try to formulate in thoughts for themselves or in speech for others what they now understand, they are subject to human [colouring or]⁵⁹⁵ error.

(711-1)⁵⁹⁶ To bring [on]⁵⁹⁷ such experiences by chemical means, as so many try to do nowadays, is not to be recommended. There are perils in playing with one's consciousness by artificial [stimulants].⁵⁹⁸

(713-1) The drug-takers are looking for experiences, and more especially, ecstatic experiences. The mystics who [regard]⁵⁹⁹ the latter as their goal are inferior to those who [regard]⁶⁰⁰ it as the prelude to their goals.

(715-1) He is being affected by suggestion all the time. If he could catch it at the point of entry, he might be able to protect himself. But this presupposes the ability to recognise the influences for what they are, or to detect their real source.

(717-1)⁶⁰¹ Freaks, lunatics, neurotics and psychotics write me letters, send them express, demand immediate replies or interviews. I have to try to keep them at a distance - not an easy feat

(719-1)⁶⁰² I would not minimize the importance of a mystical experience but [in those cases only]⁶⁰³ which exaggerate [that]⁶⁰⁴ importance [only]⁶⁰⁵ where it is adulterated,

⁵⁹¹ PB himself moved "alcohol, useful sometimes as a medicine, and rage" from after "category" by hand.

⁵⁹² PB himself originally put a colon after "category" but then he moved the phrase following said colon ("alcohol, useful sometimes as a medicine, and rage") to after "Drugs", so we have changed the colon to a period. - TJS '20

⁵⁹³ This para spans pages 707 through 708.

⁵⁹⁴ This para spans pages 709 through 710.

⁵⁹⁵ PB himself inserted "colouring or" by hand.

⁵⁹⁶ This para spans pages 711 through 712.

⁵⁹⁷ PB himself changed "in" to "on" by hand.

⁵⁹⁸ PB himself changed "means" to "stimulants" by hand.

⁵⁹⁹ PB himself changed "take" to "regard" by hand.

⁶⁰⁰ PB himself changed "know" to "regard" by hand.

⁶⁰¹ This para spans pages 717 through 718.

distorted or interpreted without discrimination, only where ignorance and bias meet the encounter and diminish its value.

(721-1) The drugged trance of these young adventurers [who seek to shift the level of their perceptions]⁶⁰⁶ yield no truth, only hallucination – even the [hallucination]⁶⁰⁷ of finding truth.

(723-1) In the case of mentally disturbed or emotionally unbalanced persons, trust in their own ego [may easily]⁶⁰⁸ be misread as trust in the Overself – with [correspondingly lamentable]⁶⁰⁹ results.

(725-1) Padre Pio was [self-lifted]⁶¹⁰ above other priests. By continuous concentration and the belief that he was sharing Jesus' sufferings, he created the stigmata.

(727-1) It is not surprising that in the past history of India drug-addiction among occult sects [and yogic groups]⁶¹¹ was [not]⁶¹² uncommonly associated [with]⁶¹³ such activities as sex-[perversion,]⁶¹⁴ drunkenness, sorcery [and]⁶¹⁵ witchcraft

(729-1) The self-indulgence which characterises some of these modern groups is [in some cases,]⁶¹⁶ a miscomprehension and in others a perversion, of the authentic earlier movements and traditions.

(731-1)⁶¹⁷ The real fact is that they are not the same, that [many]⁶¹⁸ drug-induced experiences only look the same if they are uplifting and belong to the nether astral world if degrading, frightening or fantastically absurd.

⁶⁰² This para spans pages 719 through 720.

⁶⁰³ PB himself inserted "in those cases" and deleted "the elements" from after "only" by hand.

⁶⁰⁴ PB himself changed "it" to "that" by hand.

⁶⁰⁵ PB himself inserted "only" by hand.

⁶⁰⁶ PB himself changed "may" to "who seek to shift the level of their perceptions" by hand.

⁶⁰⁷ PB himself deleted "that" from after "hallucination" by hand.

⁶⁰⁸ PB himself changed "will" to "may easily" by hand.

⁶⁰⁹ PB himself changed "correspond" to "correspondingly lamentable" by hand.

⁶¹⁰ PB himself changed "lifted" to "self-lifted" by hand.

⁶¹¹ PB himself inserted "and yogic groups" by hand.

⁶¹² PB himself deleted "inf" from after "not" by hand.

⁶¹³ PB himself deleted "the left" from after "with" by hand. (Apparently thinking to write "the left-hand path" but changing his mind. – TJS '20)

⁶¹⁴ PB himself deleted a word or partial word from after "sex-perversion," by hand; it is illegible. It could be "abject".

⁶¹⁵ PB himself inserted "and" by hand.

⁶¹⁶ PB himself inserted "in some cases," by hand.

⁶¹⁷ This para spans pages 731 through 732.

⁶¹⁸ PB himself inserted "many" by hand.

(733-1)⁶¹⁹ There is no need to let go of all rational control of oneself in order to seek mystic experience but there is also no need to become tyrannised by it through fear of results

(735-1) That his mind may fall into a contemplation so deep there are no [emotional]⁶²⁰ ecstasies, is [a]⁶²¹ point not easily understood or granted by those who are not so well advanced as he but who have had [fervent and rapturous]⁶²² mystical experiences.

(737-1)⁶²³ The emotionally and mentally disturbed persons who take to [occultism,]⁶²⁴ psychism, spiritualism and [similar]⁶²⁵ cults do so at their own risk: For they may aggravate their condition. Instead, they need treatment, purification, preparation or rectification.

(739-1) Something does exist there and is experienced, even though the interpretation of it is wrong and illusory. And it is essential to note that the latter is not separate and affixed to the thing but is an actual part of it.

(741-1)⁶²⁶ These drugs - the bhang of India, the hasheesh of the Near East, LSD of America - make it more difficult to find truth, not easier as addicts claim

(743-1)⁶²⁷ Although the mystic experience got [through]⁶²⁸ drugs is only a copy, and not the genuine thing, it has been useful to some persons because it is [both]⁶²⁹ suggestive of new concepts and confirmation of old [ones. In]⁶³⁰ the first category [is]⁶³¹ the possibility of higher realms; in the second is the factuality of religious belief

(745-1)⁶³² At some mysterious moment a higher power takes possession of him, dictates his thoughts, words and acts. Sometimes he is amazed by them, by their difference from what he would normally have thought, spoken or done.

⁶¹⁹ This para spans pages 733 through 734.

⁶²⁰ PB himself deleted "rapt" from after "emotional" by hand.

⁶²¹ PB himself changed "an" to "a" by hand.

⁶²² PB himself inserted "fervent and rapturous" by hand.

⁶²³ This para spans pages 737 through 734.

⁶²⁴ PB himself delete "yoga," from after "occultism," by hand.

⁶²⁵ PB himself inserted "similar" by hand.

⁶²⁶ This para spans pages 741 through 742.

⁶²⁷ This para spans pages 743 through 744.

⁶²⁸ PB himself changed "by" to "through" by hand.

⁶²⁹ PB himself inserted "both" by hand.

⁶³⁰ PB himself changed "ones for In" to "ones. In" by hand.

⁶³¹ PB himself changed "are" to "is" by hand.

⁶³² This para spans pages 745 through 746.

(747-1)⁶³³ Is he fully open to intuitive feelings that originate in his deeper being, his sacred self? Or does his ego get in the way by its rigidities habits and tendencies? The importance of these feelings is that they are thread-like clues which need following up, for they can lead him to a [blessed]⁶³⁴ renewal or revelation.

(749-1) The space that lies between two persons is filled with their two auras, with the vibrations from the [electromagnetic,]⁶³⁵ if invisible, extensions of their physical bodies, and with the mental-emotional atmospheres surrounding the in that narrow space

(751-1)⁶³⁶ (Poggensee) [Frau Poggensee, long time personal disciple of Professor Jung, told PB,]⁶³⁷ "My friend and teacher Jung was not opposed to yoga: it was only that most of the people who came to see him were patients who suffered from psychoses. He thought this should be cured first, [or]⁶³⁸ yoga could be perilous."

(753-1)⁶³⁹ [The tiny]⁶⁴⁰ figure of a [Buddha]⁶⁴¹ appears in some Tibetan paintings or statuettes. [It is a perfect replica of midget size placed in the heart or head. It]⁶⁴² is put in by the artist to show the unseen, the real Buddha within the [outer form]⁶⁴³ that [is all]⁶⁴⁴ most people see

(755-1) Those of us who know from personal observation of many cases that the harmfulness of taking drugs is a real possibility cannot be misled by those cases which seem to have escaped it

(757-1) The tendency to exaggerate the personal virtues, qualities and powers of the guru is usually there – sometimes to the point of falsification

⁶³³ This para spans pages 747 through 748.

⁶³⁴ PB himself inserted "blessed" by hand.

⁶³⁵ PB himself deleted "but" from after "electromagnetic," by hand.

⁶³⁶ This para spans pages 751 through 752.

⁶³⁷ PB himself inserted "Frau Poggensee, long time personal disciple of Professor Jung, told PB," with the note "insert overleaf" by hand.

⁶³⁸ PB himself changed "other" to "or" by hand.

⁶³⁹ This para spans pages 753 through 754.

⁶⁴⁰ PB himself deleted "I like that phrase" from before "The" and changed "little" to "tiny" by hand.

⁶⁴¹ PB himself deleted "which" from after "Buddha" by hand.

⁶⁴² PB himself inserted "It is a perfect replica of midget size placed in the heart or head. It" with the notes "Insert this over at (A)" and "Insert see over" by hand.

⁶⁴³ PB himself inserted "outer" and deleted "which" from after "form" by hand.

⁶⁴⁴ PB himself inserted "is all" by hand.

(759-1)⁶⁴⁵ The illusions and aberrations of historical mysticism [or religion]⁶⁴⁶ need not make anyone reject its values, beauties, [intuitions,]⁶⁴⁷ facts and experiences. They remain unassailable and are entitled to exercise their influence.

(761-1) Between extremists on the one side and exploiters on the other, yoga, mysticism, and the like became somewhat dubious if not quite disreputable, in public attitude. Today this has largely changed

(763-1)⁶⁴⁸ The exhilaration induced by Advaita can be as heady as champagne. The belief that there is only the real and that nothing else exists or is to [be]⁶⁴⁹ concerned with, can be quite unsettling to intense [or neurotic]⁶⁵⁰ temperaments. The votary can [become]⁶⁵¹ mildly mentally disturbed

(765-1)⁶⁵² His encounters with other persons may affect him emotionally or interfere with him mentally, so sensitive does he become. This is why it is better to limit his contacts and if possible avoid those who leave undesirable effects until such time as his development brings them under control. He learns [by experience how]⁶⁵³ to guard the mental purity and inner peace.

(767-1)⁶⁵⁴ The abnormal enlargement of the pupils [seen]⁶⁵⁵ in the [eyes]⁶⁵⁶ after using particular drugs [and]⁶⁵⁷ in particular mental, psychical or yogic states, makes them interesting and attractive.

(769-1) The younger generation not only insists on understanding but also feeling. Hence their interest in psychedelic drugs.

(771-1) The feeling of oneness with others will [not last]⁶⁵⁸ if he is carried farther by this indrawing force. They seem removed from him, receding and then vanishing

⁶⁴⁵ This para spans pages 759 through 760.

⁶⁴⁶ PB himself inserted "of religion" by hand.

⁶⁴⁷ PB himself inserted "intuitions" by hand.

⁶⁴⁸ This para spans pages 763 through 764.

⁶⁴⁹ PB himself deleted "troubled about" from after "be" by hand.

⁶⁵⁰ PB himself inserted "or neurotic" by hand.

⁶⁵¹ PB himself deleted "unbalanced enough" from after "become" by hand.

⁶⁵² This para spans pages 765 through 766.

⁶⁵³ PB himself inserted "by experience how" by hand.

⁶⁵⁴ This para spans pages 767 through 768.

⁶⁵⁵ PB himself inserted "seen" by hand.

⁶⁵⁶ PB himself deleted "of" from after "eyes" by hand.

⁶⁵⁷ PB himself changed "of" to "and" by hand.

⁶⁵⁸ PB himself changed "vanish" to "not last" by hand.

(773-1) Hashish, bhang, ganja and charas – to name the four principal [drugs]⁶⁵⁹ – have been used in India since the early historic days, but those who used them belonged to the lower, less cultured yogis.

(775-1)⁶⁶⁰ All such mystic experiences may be accepted as valid [and sacrosanct]⁶⁶¹ in part – that part which has not been supplied by personal background, [opinion]⁶⁶² imagination or expectation – and valid if taken as possibly [incomplete,]⁶⁶³ a particular aspect of the divine only and not the whole.

(777-1) It is not the same as, and not to be confused with, the method of meditating upon affirmations, pithy condensed truth-statements (called Mahavakyas in India) since these openly possess a meaning whereas koans are often illogical and always [puzzling]⁶⁶⁴

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

(779-1) I feel falsely placed when anyone tries to put [a guru's robe]⁶⁶⁵ on my [reluctant]⁶⁶⁶ shoulders. Who should not know better than myself that the measures are different, that my status is overvalued?

(781-1) It was partly out of deference to his noble character, his exalted mind, and [partly because of]⁶⁶⁷ my unbroken if unknown link [with]⁶⁶⁸ Ramana Maharshi⁶⁶⁹ that I kept such a silence for such a long time. Except by a very few friends, [it]⁶⁷⁰ will not be understood.

(783-1)⁶⁷¹ The books have for intention the awakening to certain ideas of minds that are at a point of readiness for them. The author of the books is not able to go farther than

⁶⁵⁹ PB himself changed "ones" to "drugs" by hand.

⁶⁶⁰ This para spans pages 775 through 776.

⁶⁶¹ PB himself inserted "and sacrosanct" by hand.

⁶⁶² PB himself deleted "or" from after "opinion" by hand.

⁶⁶³ PB himself deleted "or possibly" from after "incomplete," by hand.

⁶⁶⁴ PB himself moved "puzzling" from after "koans are" by hand.

⁶⁶⁵ PB himself changed "the garb of a guru" to "a guru's garb" and finally to "a guru's robe" by hand.

⁶⁶⁶ PB himself changed "shrinking" to "reluctant" by hand.

⁶⁶⁷ PB himself inserted "partly because of" by hand.

⁶⁶⁸ PB himself deleted "the" from after "with" by hand.

⁶⁶⁹ "Maharishee" in the original.

⁶⁷⁰ PB himself changed "this" to "it" by hand.

⁶⁷¹ This para spans pages 783 through 784.

that; [he is]⁶⁷² not a guru to guide the reader [personally]⁶⁷³ through [all the]⁶⁷⁴ successive stages.

(785-1)⁶⁷⁵ [I]⁶⁷⁶ feel happy when writing some lines of higher interest, something [touching the]⁶⁷⁷ philosophical plane, but happier still if the pen falls to rest leaving me transfixed, as it were, by a sacred power which commands both stillness of body and silence of thoughts

(787-1)⁶⁷⁸ My published words showed this veneration I always felt, and feel, for the Maharshi.⁶⁷⁹ If later the technical difference between mystic and philosopher was completely withdrawn from print where the reference was to the Maharshi⁶⁸⁰ – thus finally getting done what had been sought for so many years against real [frustrating]⁶⁸¹ difficulties in other quarters – I am happy it was done during my lifetime. But final [humbling]⁶⁸² and full amendment [will]⁶⁸³ come later still at the hour dictated by fate.

(789-1)⁶⁸⁴ I am happier when I attract no attention at all. I enjoy being quite anonymous. That was one, but only one, of the reasons why I published nothing for the twelve years between “The Wisdom of the Overself” and “The Spiritual Crisis of Man” and nothing during the [more than a quarter century]⁶⁸⁵ since then

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

(791-1) Devotion must be dovetailed in with knowledge, reverence must be locked together with understanding if this inner work is not to be one-sided, unbalanced and even, in some cases, unreliable.

⁶⁷² PB himself inserted “he is” by hand.

⁶⁷³ PB himself inserted “personally” by hand.

⁶⁷⁴ PB himself inserted “all the” by hand.

⁶⁷⁵ This para spans pages 785 through 786.

⁶⁷⁶ PB himself deleted “If” from before “I” by hand.

⁶⁷⁷ PB himself changed “of” to “touching the” by hand.

⁶⁷⁸ This para spans pages 787 through 788.

⁶⁷⁹ “Maharishee” in the original.

⁶⁸⁰ “Maharishee” in the original.

⁶⁸¹ PB himself inserted “frustrating” by hand.

⁶⁸² PB himself inserted “humbling” by hand.

⁶⁸³ PB himself changed “can” to “will” by hand.

⁶⁸⁴ This para spans pages 789 through 790.

⁶⁸⁵ PB himself changed “several years” to “more than a quarter century” by hand.

(793-1) Many have failed to disidentify themselves from their thoughts, despite all attempts. This shows [its]⁶⁸⁶ difficulty, not its impossibility. In such cases, grace alone will liberate them from their thought-chains.

(795-1) Too often the quester, after a certain number of years, wants to be admired for his magnificent spirituality. [But]⁶⁸⁷ too often, in another mood, he enters the confessional to be humiliated for his great egoism.

(797-1) It is not only by [the experience of]⁶⁸⁸ feeling [at times]⁶⁸⁹ the presence of God that an aspirant may develop inwardly: it may also happen by the [equivalent]⁶⁹⁰ non-experience, by feeling quite deserted by God, quite [left]⁶⁹¹ alone! This – the dark night of the soul – is just as essential

(799-1)⁶⁹² The rise to a higher level from a hollow, merely formal and outward religious life to a [simple]⁶⁹³ childlike trust in, [and devotion to,]⁶⁹⁴ God, is excellent. But those who are unable to put aside their intellects so easily, may ask for something more

(801-1)⁶⁹⁵ What the Hindus call detachment, what the Muhammedans call submission to God's will, are really one and the same

(803-1)⁶⁹⁶ When will the Christian saint the Muhammedan Sufi, [and]⁶⁹⁷ the Hindu yogi,⁶⁹⁸ comprehend that if and when they reach a height of inspiration, what comes through is not different in any of the three [experiences].⁶⁹⁹ Difference begins with their own [personal]⁷⁰⁰ interpretation or interference

⁶⁸⁶ PB himself changed "the" to "its" by hand.

⁶⁸⁷ PB himself inserted "But" by hand.

⁶⁸⁸ PB himself inserted "the experience of" by hand.

⁶⁸⁹ PB himself inserted "at times" by hand.

⁶⁹⁰ PB himself inserted "equivalent" by hand.

⁶⁹¹ PB himself inserted "left" by hand.

⁶⁹² This para spans pages 799 through 800.

⁶⁹³ PB himself inserted "simple" by hand.

⁶⁹⁴ PB himself inserted "and devotion to," by hand.

⁶⁹⁵ This para spans pages 801 through 802.

⁶⁹⁶ This para spans pages 803 through 804.

⁶⁹⁷ PB himself inserted "and" by hand.

⁶⁹⁸ "yogee" in the original.

⁶⁹⁹ PB himself inserted "experiences" by hand.

⁷⁰⁰ PB himself inserted "personal" by hand.

(805-1)⁷⁰¹ The wonderful effect of profound sleep is not only the recovery of the physical body's energy [but]⁷⁰² much more the man's return to himself, his spiritual self, the pure universal consciousness.

(807-1) Even if a man does not respond to it, the divine presence [in the world]⁷⁰³ is itself a grace. Even if he is quite unaware of its being in his heart, his centre, its guidance and [the]⁷⁰⁴ intuitive thoughts which may arise are manifestations of [grace.]⁷⁰⁵

(809-1) Release your problems. Work in the Silence – until the Silence rules. The Infinite Intelligence will then take over your problems – to the extent that you release them to it.

(811-1) He begins with turning his problems over to the higher unseen Power: he ends by turning himself over to it. This is what is also called “surrendering to God” and “taking refuge in Him alone.”

Old xxiv: General ... NEW XII: Reflections

(813-1) No scientific technological advance, no political gain, no economic improvement will ever be enough in and of themselves to provide a proper goal for human endeavour. It is easy to forget this [in]⁷⁰⁶ certain favourable periods, and if we do we come close to disaster in the end.

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

(815-1) If he remains faithful to the practice of these periods of daily reflection upon the Divine Affirmations, or the inspired texts or the quest itself; or the kind of non-discursive meditation which is really contemplation he can say with truth that he

⁷⁰¹ This para spans pages 805 through 806.

⁷⁰² PB himself changed “and” to “but” by hand.

⁷⁰³ PB himself inserted “in the world” by hand.

⁷⁰⁴ PB himself inserted “the” by hand.

⁷⁰⁵ PB himself deleted some notes from the back of this page by hand; they are largely illegible. They may have read “Mix tahin with mult as exper for tea / Transfusion from”. (I know that PB enjoyed tahini diluted with water as a spread on crackers. – TJS '20)

⁷⁰⁶ PB himself deleted “times of” from after “in” by hand.

continually receives his daily bread. Thus the Lord's Prayer has been answered, the Biblical "cup which runneth over" has been filled anew and anew.⁷⁰⁷

(817-1) There is a sacred quality about one side of philosophy which ought not be underrated by those [who]⁷⁰⁸ are unattracted by anything religious.

(819-1)⁷⁰⁹ All these methods and procedures are simply devices to draw attention inward away from the outer world, and then to focus feeling upon the way of aspiration

(821-1) With the dark night there is a [wish to]⁷¹⁰ withdraw from active life, from social responsibilities and from personal duties. A feeling of their futility accompanies the wish, a vaguely pessimistic outlook surrounds it.

(823-1)⁷¹¹ Learn to penetrate within yourself, your deeper almost unknown self. It will [need]⁷¹² patience to return day after [day,]⁷¹³ not stopping until the truth is reached, the peace is felt, the blessing descends. It will need perseverance until the source of strength is found. Thereafter it will take you over: this is Grace. But remember - with each return from the day's efforts you will be confronted by the world again, by its harsh [reality]⁷¹⁴ yet glorious beauty, its stark conflicts yet benign interludes. So - know this world in which you have to live, its petty minds⁷¹⁵

(825-1)⁷¹⁶ A profound feeling of reverence for the Sun should be a part of the worship, the visible orb being regarded as the vesture worn by the Great Being behind it.

(827-1)⁷¹⁷ His 'I,' hemmed in by its ignorance and limitations, is a small affair compared with the 'I' which is drawing him onward and upward through the quest and which he

⁷⁰⁷ PB himself heavily edited this para by hand. It originally read:

"If I remain faithful to these practice of these periods of daily reflection upon the truth, or the texts or the quest itself; or when the meditation which is really contemplation I can say with truth that I have continually receive my daily bread. Thus the Lord's Prayer has been answered, the Biblical "cup which runneth all over" has been filled anew and anew.

⁷⁰⁸ PB himself inserted "who" by hand.

⁷⁰⁹ This para spans pages 819 through 820.

⁷¹⁰ PB himself inserted "wish to" by hand.

⁷¹¹ This para spans pages 823, 824, and 829. PB himself labelled these pages 1 through 3 to indicate their order.

⁷¹² PB himself deleted "the" from after "need" by hand.

⁷¹³ PB himself deleted "to refuse" from after "day," by hand.

⁷¹⁴ PB himself deleted "and" from after "reality" by hand.

⁷¹⁵ This para is continued in para 829-1.

⁷¹⁶ This para spans pages 825 through 826.

⁷¹⁷ This para spans pages 827 through 828.

must one day become. His personal self, controlled and purified, kept in its place, humbly prostrating itself before the Overself, [can]⁷¹⁸ gratefully receive even now glimpses of that day, momentary revelations that bless the mind and put intense peace in the heart.

Whoever does not feel that these affirmations apply to him but who is yet able to believe in their truth, will be befriended by grace at the time [of]⁷¹⁹ death.

(829-1)⁷²⁰ and noble souls. Learn from both. And when you have seen enough of [the world's]⁷²¹ surface ask for its tremendous secret.

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

(831-1)⁷²² When the 10 fingers are folded together, they form [symbolically]⁷²³ the two aspects (active and passive) of the One Reality. When outspread they symbolise ten aspects of its human expression thus: Left hand: - little finger = benevolence, next = virtue, middle finger = submission, resignation, calmness, Index = strength, thumb = meditation. Right hand: - little finger = comprehension, understanding, next = [practical]⁷²⁴ method used, middle finger = ideals, index finger = power and thumb = higher knowledge. This plan is drawn up by Chinese Mahayana.

(833-1)⁷²⁵ The High Priest's Buddha saw much Siamese history [in the making]⁷²⁶ in his time, heard many important conversations and confessions in that far land. Now he hears little talk for I am mostly alone, but he does sit in on all my meditations

(835-1)⁷²⁷ Youngsters who take [to the]⁷²⁸ Indian religions with all the enthusiasm of converts, too often get a hazy understanding of the philosophy associated with them if, intellectually, there is any interest beyond the religious one itself. Nor is this surprising when the swamis who collect Western disciples confuse religion with philosophy in a kind of mixed-up Irish stew.

⁷¹⁸ PB himself deleted "become" from after "can" by hand.

⁷¹⁹ PB himself deleted "being" from after "of" by hand.

⁷²⁰ This para is a continuation of para 823-1.

⁷²¹ PB himself changed "it" to "the world's" by hand.

⁷²² This para spans pages 831 through 832.

⁷²³ PB himself inserted "symbolically" by hand.

⁷²⁴ PB himself moved "practical" from after "used" by hand.

⁷²⁵ This para spans pages 833 through 834.

⁷²⁶ PB himself inserted "in the making" by hand.

⁷²⁷ This para spans pages 835 through 836.

⁷²⁸ PB himself changed "up these" to "to the" by hand.

(837-1)⁷²⁹ Alexandria, in Roman Imperial days, became the great centre of commerce and crime, learning and sects, magnificent building and lowly slums, the noble Neo-Platonic Philosophy and the [vile]⁷³⁰ poisoner's art.

(839-1)⁷³¹ In ancient India the broths were [drunk]⁷³² with [much satisfaction:]⁷³³ there was even a cook book on the subject called "Supa-sastra" (Soup-scripture), although it has now been [lost;]⁷³⁴ while the very title of cook was "supa-krit" (soup-maker)! Today the Southern part of India still preserves a few remnants of the ancient tradition, among which is Mulligatawny (pepper-water) a curried soup.

(841-1) There are areas of the Himalayan Valleys which is strange country for, apart from the [few]⁷³⁵ villagers the only other [inhabitants]⁷³⁶ one is likely to meet with are either holy recluses or unholy bandits.

(843-1) Philosophy would not be what it is were it to restrict the beginnings of culture to ancient Greece (Egypt China and India were doing grander things and contemplating [deeper]⁷³⁷ ideas before Europe did).

(845-1) Here in Europe the summer days die slowly into longer less colourful evening than those of the tropics.

(847-1) Under the upcurled eaves of a Chinese building and behind its red-painted pillars art may be born or wisdom conceived

(849-1)⁷³⁸ We have only to look in any [Japanese]⁷³⁹ drawing or [Chinese]⁷⁴⁰ painting at the dark fierce face [and glaring eyes]⁷⁴¹ of Bodhidharma to feel that any teaching coming from this man must be abrupt, terse, direct, likely to shock and certain to surprise.

⁷²⁹ This para spans pages 837 through 838.

⁷³⁰ PB himself inserted "vile" by hand.

⁷³¹ This para spans pages 839 through 840.

⁷³² PB himself changed "taken" to "drunk" by hand.

⁷³³ PB himself changed "delight" to "much satisfaction:" by hand.

⁷³⁴ PB himself deleted "as well" from after "lost;" by hand.

⁷³⁵ PB himself changed "small straggling" to "few" by hand.

⁷³⁶ PB himself changed "dwellers are" to "inhabitants" by hand.

⁷³⁷ PB himself changed "larger" to "deeper" by hand.

⁷³⁸ This para spans pages 849 through 850.

⁷³⁹ PB himself inserted "Japanese" by hand.

⁷⁴⁰ PB himself inserted "Chinese" by hand.

⁷⁴¹ PB himself inserted "and glaring eyes" with the note "Insert Over" by hand.

(851-1)⁷⁴² These pundits, successor-gurus and such like are only copyists. They are rigid and frigid, congealed in the forms of others who lived before their own time. They are only imitators, neither original nor creative, and above all sunk in the letter and insensitive to the spirit

(853-1)⁷⁴³ Confronted by statements and records of this experience which are being collected in a truly scientific manner, it becomes more and more necessary for the West to find its way through the human mind to clarity. It will then revise its views.

(855-1)⁷⁴⁴ It was not only the cultured Chinese who thought it unpleasant and demeaning to shake hands but also the orthodox Brahmin. For him the touch or shadow of a non-Brahmin would pollute his own aura.

(857-1) Our grey [and wet]⁷⁴⁵ northern skies do not favour the open arcaded courtyards, [with]⁷⁴⁶ the trickling fountains in the centre and little tubs of palm-trees around, which I find so friendly in the Near East.

(859-1)⁷⁴⁷ Traditions left over from parts of the globe quite distant from each other tell us of teachers and teachings, religious revealers [and]⁷⁴⁸ ancient revelations which should not be entirely cast aside as worthless. Knowledge is not wholly confined to our own eras alone. There are still [other]⁷⁴⁹ forces in existence which are undiscovered but used elsewhere.

(861-1)^{750/751} Those who care for koans will wander about in circles and in the end come back with empty hands. They will have to start afresh on a new road having learnt that wisdom is not hidden in lunacy except for minds already confused or distorted

(863-1)⁷⁵² In China conservatism was carried to the extreme, so that people could only converse in platitudes and clichés in conventional and expected phrases. No departure from this rigid formulation was permitted. After a thousand years this bred its own evils. The Empire, and [its]⁷⁵³ civilisation fell apart. Changes came in quickening

⁷⁴² This para spans pages 851 through 852.

⁷⁴³ This para spans pages 853 through 854.

⁷⁴⁴ This para spans pages 855 through 856.

⁷⁴⁵ PB himself inserted "and wet" by hand.

⁷⁴⁶ PB himself inserted "with" by hand.

⁷⁴⁷ This para spans pages 859 through 860.

⁷⁴⁸ PB himself deleted "their" from after "and" by hand.

⁷⁴⁹ PB himself changed "many" to "other" by hand.

⁷⁵⁰ This para spans pages 861 through 862

⁷⁵¹ This para spans pages 861 through 862.

⁷⁵² This para spans pages 863 through 864.

⁷⁵³ PB himself changed "the" to "its" by hand.

succession. Then came the climax – Mao Tse Tung’s brand of Communism, with its own special kind of changes.

(865-1)⁷⁵⁴ I went to India several times in order to get finished with the predispositions picked up in the past [lives]⁷⁵⁵ in that area, although I did not know this at that time. At last I got cured and got into the new rhythm which is the coming wave. What India is fast losing, the West is acquiring. But our approach will be more scientific and less religious; it will become as neat and precise as the [Buddha’s]⁷⁵⁶ statements. Moreover, it will bring the ordinary life of the world into the quest and not part from it as an unholy thing. All this will be apparent in the future but it has begun

(867-1)⁷⁵⁷ When the vivid colours of the [Egyptian]⁷⁵⁸ sunset went out of the sky I took up my station by the Nile bank and mentally went with them. The [little]⁷⁵⁹ self was left far behind as I passed into Nature’s stillness.

(869-1)⁷⁶⁰ The Oriental use of the term ‘wisdom’ not only includes our Occidental notion of Solomonic judgment in dealing with a situation but ranges far enough to include the capacity to understand the universe as it is, [in depth,]⁷⁶¹ and not merely in terms of sensory experience.

(871-1) The Unseen Power, Al (without beginning) lah (without end) is One. [Every]⁷⁶² other kind of power derives from It. And thus holds true even of the little power which a little ant shows. Hence the energies of a human being are linked with It. From this we may deduce that he is unaware of, and not always using, all his potential resources.

(873-1) Sanskrit is considered, rightly, to be the finest language for expressing metaphysical, mystical, and philosophic thoughts generally. But Greek was not much inferior to it for this purpose.

(875-1)⁷⁶³ [Why]⁷⁶⁴ did Buddha not wait even a week [after his enlightenment near Benares]⁷⁶⁵ before going out to [preach]⁷⁶⁶ among the people? Why did he keep up this

⁷⁵⁴ This para spans pages 865 through 866.

⁷⁵⁵ PB himself deleted “which” from after “lives” by hand.

⁷⁵⁶ PB himself deleted “explana” from after “Buddha’s” by hand.

⁷⁵⁷ This para spans pages 867 through 868.

⁷⁵⁸ PB himself inserted “Egyptian” by hand.

⁷⁵⁹ PB himself inserted “little” by hand.

⁷⁶⁰ This para spans pages 869 through 870.

⁷⁶¹ PB himself inserted “in depth” by hand.

⁷⁶² PB himself changed “All” to “Every” by hand.

⁷⁶³ This para spans pages 875 through 876.

⁷⁶⁴ PB himself deleted “If I” from before “Why” by hand.

⁷⁶⁵ PB himself inserted “after his enlightenment near Benares” by hand.

spreading of his message incessantly for the remaining forty-five years of his life? Contrast this with the [many]⁷⁶⁷ Hindu sages and mystics, from his own time till this day, who sit and wait for would-be disciples to approach them? The answer [lies]⁷⁶⁸ only partly in the special mission and power with which he was invested by the World-Mind

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

(877-1)⁷⁶⁹ Inspired texts, portions of scriptures, great men's writings and sayings offer guidance on the course of action to be followed, the ethical considerations to be heeded, the decisions to be made under certain pressures, crises or confrontations, decisions whose consequences are often quite grave. Who can price the value of such readings at such times?

(879-1) Any penman with experience can write of high matters divine matters sometimes, but he is then called upon to live them. His words come back later, to praise or accuse, according to the result.

(881-1)⁷⁷⁰ The quality of consciousness is affected by the way we live. Food, hygiene, surroundings, personal habits, speech, manners and [auric]⁷⁷¹ atmospheres should be in harmony only with the spiritual ideal; that is, satvik.

(883-1) I have written at times that life was meant to be lived, that philosophy was not a hide-out for vague shiftless dreamers or an escape [for]⁷⁷² timid into futility. But some who applauded the words of my protest narrowed their significance. I did not anywhere say that the implied action [referred]⁷⁷³ solely to physical living. [For]⁷⁷⁴ the life of man must include adequate attention to his inner mental emotional [and]⁷⁷⁵ intuitive self or it [will]⁷⁷⁶ remain incomplete

⁷⁶⁶ PB himself deleted "his first sermon" from after "preach" by hand.

⁷⁶⁷ PB himself changed "numerous" to "many" by hand.

⁷⁶⁸ PB himself deleted "of cou" from after "lies" by hand.

⁷⁶⁹ This para spans pages 877 through 878.

⁷⁷⁰ This para spans pages 881 through 882.

⁷⁷¹ PB himself inserted "auric" by hand.

⁷⁷² PB himself deleted "the" from after "for" by hand.

⁷⁷³ PB himself changed "was" to "referred" by hand.

⁷⁷⁴ PB himself deleted "On the contrary" from before "For" by hand.

⁷⁷⁵ PB himself moved "and" from after "mental" by hand.

⁷⁷⁶ PB himself inserted "will" by hand.

(885-1) We may learn this truth from books or bibles, from reason's product or inspired revelation, but we can also learn it without either: that is, from the experiences of life itself

(887-1) He has freed himself from the world's domination over his life, more inwardly than outwardly to a large extent. He has done this by freeing himself from attachments, passions and ambitions. He has no wish to impress anyone else, no craving for attention from the public.

(889-1) I offer no proofs, no documentation, no arguments, when IT is there; it is enough to silence me. But when I do offer them and speak, you [will do better to]⁷⁷⁷ depart

(891-1)⁷⁷⁸ Selflessness of purpose is said to follow attainment of this high spiritual status. On this point there is [some]⁷⁷⁹ misrepresentation so that beginners get half-fake, half-true notions. It does not mean that, as against other men, an enlightened person must surrender his possessions, his position or his services to them. He has his own rights still and does not automatically have to abandon them all.

(893-1) The truth is practical for it [leaves]⁷⁸⁰ worldly [experience behind with higher]⁷⁸¹ understanding. Life is then seen as leading to [compensation]⁷⁸² – but only so far as we are willing to learn.

(895-1) [Mental]⁷⁸³ attitude is all-important. He may respond to [either]⁷⁸⁴ suggestion – that he is the feeble ego or he is the divine Overself; it is a matter of where he puts his faith.

(897-1) The circumstances of his outer life must affect the condition of his inner one. But this is true only to the extent that he admits or counters them by his [mute]⁷⁸⁵ acceptance or [dynamic]⁷⁸⁶ resistance

⁷⁷⁷ PB himself changed "should" to "will do better to" by hand.

⁷⁷⁸ This para spans pages 891 through 892.

⁷⁷⁹ PB himself inserted "some" by hand.

⁷⁸⁰ PB himself changed "changes" to "leaves" by hand.

⁷⁸¹ PB himself changed "experience into behind with the compensation of" to "experience behind with higher" by hand.

⁷⁸² PB himself moved "compensation" from after "with" by hand.

⁷⁸³ PB himself inserted "Mental" by hand.

⁷⁸⁴ PB himself changed "the" to "either" by hand.

⁷⁸⁵ PB himself inserted "mute" by hand.

⁷⁸⁶ PB himself inserted "dynamic" by hand.

(899-1) We look to lost years, pleasant times gone by, successes, but we see also grim events and frustrating failures. We can certainly learn something from the past but that done, let it go. It is better to get hold of something more lasting.

(901-1)⁷⁸⁷ The younger generation, whose influence is felt everywhere today, does not have enough experience to avoid falling into self-deception, superficiality and extremism. And because experience comes slowly, the young would do better to temper their rebelliousness with consultation, with dialogue, thus keeping the whole picture in view instead of only one side of it.

(903-1)⁷⁸⁸ We must look more closely for the greater purposes and higher laws which control our lives. They are there, amid the small events and the big ones. Men may grumble when they feel the effects of some of them but [these]⁷⁸⁹ work in the end to shape them into better persons aspiring for purer lives and seeking clearer vision of truth.

(905-1) If you take the widest possible view, all [the different]⁷⁹⁰ sections of [his]⁷⁹¹ action and thought are inseparable from the amount of spirituality there is in a man

(907-1)⁷⁹² Most people react mechanically [not creatively]⁷⁹³ to surroundings and situations, events and persons. In this they are like children and animals, not like [truly and]⁷⁹⁴ fully human beings, acting from knowledge and power.

(909-1)⁷⁹⁵ There are certain ideas which a man thinks he can never bring himself to believe. And yet time may compel the change.

(911-1)⁷⁹⁶ Those Christians who were closest to Jesus' time did not set up two categories – those in the world and those living withdrawn from it outwardly, with second as superior. It is monks who later made this division.

(913-1)⁷⁹⁷ We do not make mistakes through ill-chance but through the bent of our personality and through the extent of our ignorance.

⁷⁸⁷ This para spans pages 901 through 902.

⁷⁸⁸ This para spans pages 903 through 904.

⁷⁸⁹ PB himself changed "they" to "these" by hand.

⁷⁹⁰ PB himself inserted "the different" by hand.

⁷⁹¹ PB himself inserted "his" by hand.

⁷⁹² This para spans pages 907 through 908.

⁷⁹³ PB himself inserted "not creatively" by hand.

⁷⁹⁴ PB himself changed "the" to "truly and" by hand.

⁷⁹⁵ This para spans pages 909 through 910.

⁷⁹⁶ This para spans pages 911 through 912.

⁷⁹⁷ This para spans pages 913 through 914.

(915-1) If, in order to live among other humans, he finds it advisable to accept [hard]⁷⁹⁸ compromises, conscience questions him how far to go in this direction?

(917-1) The world confronts him and its events or situations demand action from him to meet them

(919-1)⁷⁹⁹ The beginner needs knowledge, needs to attend lectures, study books, discuss ideas and even debate the criticism of them. But the man who has done all that needs to move on, to get into the testing ground where [teachings and]⁸⁰⁰ values must prove themselves; that is, into life itself.

(921-1)⁸⁰¹ So many want the security [- physical and mental -]⁸⁰² which comes with wealth, so may believe it would [bring]⁸⁰³ the end of anxiety inwardly and the comfort of having enough or more materially

(923-1) "When Gustave Meyrink was in great danger he would concentrate on his heart and maintain an alterable calm," said Herman Hesse

(925-1)⁸⁰⁴ Life itself puts a man to the test, so that he may find out for himself what sort of stuff he is really made of.

(927-1) The years of varied experience give a man advice - if he will but take it correctly and not distort it - no less than other, more knowledgeable, men

(929-1)⁸⁰⁵ The most important questions which a man can ask himself - "What he is? and What he is here for?" - must be answered before his life finds its proper course. Otherwise, in the higher sense, he remains a mere animal.

(931-1) He knows truth, has penetrated to Reality feels the Unseen Presence⁸⁰⁶ but, because he is in the world and not in meditation, plays a scene. He acts as if he were a worldling.

⁷⁹⁸ PB himself inserted "hard" by hand.

⁷⁹⁹ This para spans pages 919 through 920.

⁸⁰⁰ PB himself inserted "teachings and" by hand.

⁸⁰¹ This para spans pages 921 through 922.

⁸⁰² PB himself inserted "-physical and mental-" by hand.

⁸⁰³ PB himself deleted "also" from after "bring" by hand.

⁸⁰⁴ This para spans pages 925 through 926.

⁸⁰⁵ This para spans pages 929 through 930.

⁸⁰⁶ PB himself deleted a comma from after "Presence" by hand.

(933-1)⁸⁰⁷ The need to make a rapid decision may create panic in an uncertain mind. Here again the best counsel is to go into the calm Silence, push aside the insistent thoughts of pressure, and wait in patience for [mental]⁸⁰⁸ quiet to manifest itself. Then only can intuitive guidance emerge.

(935-1) It is easy to create an idealistic figure in imagination and declare that he would [always]⁸⁰⁹ act in such-and-such [a]⁸¹⁰ way, but in actuality his actions are unpredictable and what they are can really be known only when they happen

(937-1)⁸¹¹ The desire to reform others will be seen for the vain activity that it is. The need to reform oneself will be understood for the more urgent activity that self-respect demands

(939-1) Experience is an important school, provided we include other peoples' also and do not limit it to one man's alone.

(941-1) It is not easy but it is possible to live in the world and yet support the inner quest at the same time

(943-1)⁸¹² If, with the years, he uses them to grow, improve and correct himself, gain balance and peace, he can spare himself reproaches for the failures... the lapses... the stupidities.

(945-1)⁸¹³ A large measure of secretiveness about his inner life is advisable if he is to protect it from the world. If this forces him to pretend to be of lower spiritual status than he really is, the blame is on the world.

(947-1) It is when a man is patient enough to let his thoughts and [feelings]⁸¹⁴ quieten down, and especially so his passions, that his intuitions can come through and correct judgments be made

(949-1)⁸¹⁵ Whatever his detractors may say about the man [and however much they may misjudge him,]⁸¹⁶ his work will always [remain]⁸¹⁷ as a monument to service rendered

⁸⁰⁷ This para spans pages 933 through 934.

⁸⁰⁸ PB himself deleted "give" from after "mental" by hand.

⁸⁰⁹ PB himself inserted "always" by hand.

⁸¹⁰ PB himself deleted "noble" from after "a" by hand.

⁸¹¹ This para spans pages 937 through 938.

⁸¹² This para spans pages 943 through 944.

⁸¹³ This para spans pages 945 through 946.

⁸¹⁴ PB himself inserted "feelings" by hand.

⁸¹⁵ This para spans pages 949 through 950.

(951-1) To [ask]⁸¹⁸ a man to act with complete disinterestedness, [think with]⁸¹⁹ utter impersonality and [feel with]⁸²⁰ perfect selflessness is to ask what is close to the impossible. But to ask him to polarise himself towards these goals so that he has direction, is to ask what is both reasonable and desirable.

(953-1)⁸²¹ The belief [supported by Rousseau]⁸²² that living simply and on a low income [improves character or]⁸²³ promotes [spirituality]⁸²⁴ is correct only in the case of those who have renounced the world, that is, of monks and nuns. In the case of others, who constitute the mass of mankind, it is correct only for exceptional persons who know how to live in the world and yet not be of it. But most people are in the grade of life's school where they need to [develop]⁸²⁵ experience and faculties, human individuality. The spurs to that are first, responsibility, and second, ambition. These [and the need to discharge family obligation]⁸²⁶ must in the end force them to improve themselves, [and]⁸²⁷ to improve their position.

(955-1) Every circumstance or situation may be looked at [from]⁸²⁸ a higher plane than the merely animal or narrowly selfish one so that a higher benefit may be got from it. But this attitude calls for a willingness and detachment and courage which most people lack.

(957-1) The aspirant lives a kind of double life. He sees all his experiences as personal events just like other men do. But he also sees them [again]⁸²⁹ as material for study; what is and what ought to be his reaction to them?

(959-1) Experience is not always pleasurable—it can be bitter and depressing, perhaps even tragic

⁸¹⁶ PB himself inserted "and however much they may misjudge him" with the note "Insert Over" by hand.

⁸¹⁷ PB himself changed "be" to "remain" by hand.

⁸¹⁸ PB himself inserted "ask" by hand.

⁸¹⁹ PB himself inserted "think with" by hand.

⁸²⁰ PB himself inserted "feel with" by hand.

⁸²¹ This para spans pages 953 through 954.

⁸²² PB himself inserted "supported by Rousseau" by hand.

⁸²³ PB himself inserted "improves character or" by hand.

⁸²⁴ PB himself deleted "which" from after "spirituality" by hand.

⁸²⁵ PB himself changed "development" to "develop" and moved it from after "grade of" by hand.

⁸²⁶ PB himself inserted "and the need to discharge family obligation" by hand.

⁸²⁷ PB himself inserted "and" by hand.

⁸²⁸ PB himself changed "on" to "from" by hand.

⁸²⁹ PB himself inserted "again" by hand.

Sir Thomas Browne, "Adversity stretcheth our days." (LIGHT) The blind Milton could write "Hail, holy Light,"

(961-1) It [is]⁸³⁰ an illustration of the yin-yang coupling that, in general, great men are not without their [smallnesses,]⁸³¹ virtuous men not without their blemishes and successful men not without their failures

(963-1) Multitudes believe they can live without religion, which is possible, and without God, which is not. The very mind which makes this assertion [and thinks it has turned its back on such a superstition as God]⁸³² is itself a projection from God

(965-1) Problems and troubles come to all alike at different periods of their incarnation, to thee wise and the foolish, the passionate and the controlled, so that it would be futile to try to find one person who has never had them. But wisdom or foolishness will be revealed by the attitude, mental and moral, brought to deal with them, and by the dependence on self alone, or on self and [Overself]⁸³³ together.

(967-1)⁸³⁴ Miguel Serrano referred to what he called "the de-humanising path of the Orient" and asserted that modern Western Christian man does not want it. He would find his solution by combining the two - contemplative life and active life - in a single mode.

(969-1)⁸³⁵ The trivial tasks which, in their totality, drain off energy; the abrasive cares and problems which, with the course of time diminish hopes and wear down idealism - these may be there but inner resources are also there.

(971-1) He must solve the problem by accepting the fact that he lives on two utterly different levels - the immediate and the ultimate - simultaneously

(973-1) Those who are unready for the higher truth will also be ungrateful to anyone who foolishly brings it to them.

(975-1) We exist on ore levels than one, from the grossly [physical]⁸³⁶ to the finely ethereal. We have to take care of our body, of our [vital force,]⁸³⁷ our emotions and thoughts because we have to live with them and use them.

⁸³⁰ PB himself changed "would" to "is" by hand.

⁸³¹ PB himself deleted "and" from after "smallnesses," by hand.

⁸³² PB himself inserted "and thinks it has turned its back on such a superstition as God" by hand.

⁸³³ PB himself deleted "shown" from after "Overself" by hand.

⁸³⁴ This para spans pages 967 through 968.

⁸³⁵ This para spans pages 969 through 970.

⁸³⁶ PB himself changed "material" to "physical" by hand.

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

(977-1) Whether freed from the demands of sex by the coming of old age or by fulfilment of spiritual aspiration, he who enjoys this freedom can turn his mind [more easily]⁸³⁸ to the Peace within.

(979-1)⁸³⁹ This calmness comes partly from this self-imposed training of thoughts and feeling during the day's activity; partly from practice of meditation; and partly from knowledge of the World-Idea and profound trust in the World-Mind which it engenders.

(981-1) Because he is seeking the ultimate source of true joy, he is more likely to find it if he searches for it with a cheerful heart than with a miserable one

(983-1)⁸⁴⁰ These moments when negatives are non-existent and peace within is vivid can only be called delicious, exquisite, and he will do well to linger over them and stretch out this time.

(985-1) To enter into the presence of a high inspiration, feel its ennoblement and understand its message, brings a deeply satisfying joy.

(987-1) This evenness of temperament comes gradually of itself as he lives more with the deeper part of his being.

(989-1)⁸⁴¹ Why [does]⁸⁴² a smile on anyone's face render that face more attractive in a woman and more welcome in a man? Is it not because we believe the person to be in a happy mood or a friendly attitude?

(991-1) Hung Chou often said, "Since I received enlightenment [in the infinite wonders of truth]⁸⁴³ I have always been cheerful and laughing

ZEN

⁸³⁷ PB himself changed "health" to "vital force" by hand.

⁸³⁸ PB himself inserted "more easily" by hand.

⁸³⁹ This para spans pages 979 through 980.

⁸⁴⁰ This para spans pages 983 through 984.

⁸⁴¹ This para spans pages 989 through 990.

⁸⁴² PB himself changed "is" to "does" by hand.

⁸⁴³ PB himself inserted "in the infinite wonders of truth" by hand.

(993-1) Life [bears]⁸⁴⁴ some beautiful moments to us, but also some sad ones. This is its inherent nature, the way things are.

(995-1) There is no other remedy for human suffering of the emotional kind than this acceptance of truth: all else is [merely]⁸⁴⁵ alleviation

(997-1) The more he gathers in this peace, the less he feels the need of artificial stimulants like drugs or tobacco or alcohol.

(999-1) It is true that a number of men find peace of mind in abundance of wealth, but it is also true that they do not find the greatest peace of mind. This comes from, and can only come from, the abiding tranquillity of the Overself.

(1001-1)⁸⁴⁶ The satisfaction, even happiness, got from any thing [situation]⁸⁴⁷ or person is certainly there. But it is only there for a limited time and in a limited way and to a limited extent. For by relaxing from the desire when it is first gained, the tension is dropped and there is inner peace. This may last a short or long time but other situations will arise which oppose, reduce or even destroy [and remove]⁸⁴⁸ it. Whatever satisfies him now may bore him later on.

(1003-1)⁸⁴⁹ The ordinary man, living his simple existence uncomplicated by questions about the abstract meaning of that existence, not troubling his head about yoga, religion, God, and such matters, enjoys his own kind of [limited]⁸⁵⁰ peace, one which the quester has forfeited.

(1005-1) The first way of finding peace [when harassed by a hard problem or situation]⁸⁵¹ is to turn away from the tumult of thoughts and look for the still centre within. When it is found and just when it leaves, or must be left, ask it for the guidance needed. Let it correct those thoughts.

(1007-1) The suffering which is attached to life may vary in extent and kind but it is missed by no one

(1009-1) The frequent practice of meditation slows down emotional responses and thus makes the practiser more relaxed, calmer.

⁸⁴⁴ PB himself changed "carries" to "bears" by hand.

⁸⁴⁵ PB himself inserted "merely" by hand.

⁸⁴⁶ This para spans pages 1001 through 1002.

⁸⁴⁷ PB himself inserted "situation" by hand.

⁸⁴⁸ PB himself inserted "and remove" by hand.

⁸⁴⁹ This para spans pages 1003 through 1004.

⁸⁵⁰ PB himself inserted "limited" by hand.

⁸⁵¹ PB himself inserted "when harassed by a hard problem or situation" by hand.

(1011-1)⁸⁵² When people seek excessive entertainment [or]⁸⁵³ amusement what are they doing but confessing their lack of happiness and their need to forget this fact?

(1013-1) However adverse or difficult a situation may be it is not only in conformity with the Quest to keep one's equanimity but in the end to one's advantage

(1015-1) That mind is truly free which has emerged from the common state of being conditioned, distorted, unbalanced and [physically]⁸⁵⁴ sense-bound

(1017-1) Did [Gautama]⁸⁵⁵ magnify the sorrows he came across during his first free explorations of the world outside his palace? Was it fair to concentrate on them alone?

(1019-1)⁸⁵⁶ Suzuki always kept imperturbable, always calm, whenever and wherever we met or, as Herman Hesse said of him, "he does not himself to be touched." This was when Arthur Koestler's criticism of him appeared in "The Lotus and the Robot."

(1021-1)⁸⁵⁷ Most men do not learn the practical wisdom of life the easier way. They do not heed the true seers [the far-seeing]⁸⁵⁸ sages, the inspired prophets. There is a harder way, which they choose because it appeals both to their animal instincts and selfish purposes. This is why they [must]⁸⁵⁹ be tutored by necessity, that is to say by harsh circumstances of their own making, by karma.

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

(1023-1) Whatever one is doing, to stop suddenly at an unarranged moment and in an unforeseen position becomes a useful exercise when repeated several times [every]⁸⁶⁰ day. It is necessary to hold the whole body rigidly fixed in exactly the posture which had been reached at the very moment of command. Even the expression on the face

⁸⁵² This para spans pages 1011 through 1012.

⁸⁵³ PB himself inserted "or" by hand.

⁸⁵⁴ PB himself inserted "physically" by hand.

⁸⁵⁵ PB himself changed "Buddha" to "Gautama" by hand.

⁸⁵⁶ This para spans pages 1019 through 1020.

⁸⁵⁷ This para spans pages 1021 through 1022.

⁸⁵⁸ PB himself inserted "the far-seeing" by hand.

⁸⁵⁹ PB himself deleted "needs" from after "must" by hand.

⁸⁶⁰ PB himself changed "a few times each" to "every" by hand.

and the thought in the mind must be included. This is one of the 'Awareness' exercises, [they]⁸⁶¹ are performed [when]⁸⁶² sitting walking working eating or moving.

(1025-1)⁸⁶³ The use of short statement [often strangely worded,]⁸⁶⁴ made by a master to a disciple as a means of getting the flash of enlightenment flourished in China during the Tang dynasty. It was taken up later by the Japanese, among whom the method's original name - "kong-an" changed slightly to "ko-an." Despite extravagant claims made for it the successful practiser got a glimpse only, not a permanent and full result.

(1027-1)⁸⁶⁵ The cross is a symbol given to man by the creative imagination of [his]⁸⁶⁶ race's early seers. [Its]⁸⁶⁷ flat cross-bar is his ordinary everyday life which he shares with all other men. Its upright bar is his higher spiritual life which he shares with God. The entire figure tells him that crucifixion of his ego is resurrection of his spirit - normally and daily dead in the material life.

(1029-1)⁸⁶⁸ The sign made by joining the [thumb to tip of forefinger]⁸⁶⁹ of the right hand so as to form a circle shows that the persons know the highest truth. It appears in both Hindu [(atman is one with Brahman),]⁸⁷⁰ and Greek Orthodox sacred pictures.

(1031-1)⁸⁷¹ Note that all this happens without any effort on his part, without any use of the personal will. It is all done to him. Grace acts in the same way

⁸⁶¹ PB himself deleted "others" from after "they" by hand.

⁸⁶² PB himself inserted "when" by hand.

⁸⁶³ This para spans pages 1025 through 1026.

⁸⁶⁴ PB himself inserted "often strangely worded" by hand.

⁸⁶⁵ This para spans pages 1027 through 1028.

⁸⁶⁶ PB himself changed "the" to "his" by hand.

⁸⁶⁷ PB himself changed "The" to "Its" by hand.

⁸⁶⁸ This para spans pages 1029 through 1030.

⁸⁶⁹ PB himself changed "finger" to "thumb to tip of forefinger" by hand.

⁸⁷⁰ PB himself inserted "(atman is one with Brahman)," by hand.

⁸⁷¹ Incomplete - the beginning of this para is missing. PB himself labelled this page "3."