

Oversized Paras

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*Editor's Note: This short file is a compilation of paras typed from original handwritten notes, or from PB's dictation discs. Specifically, the first five pages of the pdf were typed from handwritten notes; the rest was typed from discs. Each disc was stamped with a number by the manufacturer and therefore their number gives us no clue about the chronology of their contents. Furthermore, with the exception of Disk 84 all the discs were typed originally by Lorraine Stevens. The first version of Disk 84, found on pages 27-32 of the pdf, was also typed by her; the later version, found on pages 7-10, was probably typed by Elaine Mansfield. Lorraine was a loyal and long-time PB follower, and he generously allowed her to type his dictated statements – but she was pretty bad at hearing everything and very bad at grammar, often misplacing commas and overusing them to a point of ludicrousness. We **strongly** recommend searching the database for later versions of these paras (some exist in the RVLS files); and in any case they should be taken as rough drafts rather than definitive statements by PB.*

Elaine later edited these same pages and did what she could to fix them; at some point PB himself also made edits. It appears that Elaine may have typed these while at PB's in Switzerland, since there are some corrections made by typewriter which could only have been by PB. This work was done around 1977 when the Mansfields visited PB and took home work from him – and when Lorraine Stevens was living in a nearby town, simplifying (somewhat) the communications between the two women and PB. Elaine was a member of Wisdom's Goldenrod at the time, as was her husband Dr. Vic Mansfield. Lorraine was not a member, but was an acquaintance of its founder, Anthony Damiani.

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

PB's Special Rough Draft Typing Work

1¹

PB'S SPECIAL ROUGH DRAFT TYPING WORK

(1-1)² The time is not far off when further observation of his environment will force him (to) pause, and try to know the observer and clear up his real relation to the world

(1-2) There are not only the Long and Short Paths in philosophy: there are also the outward and inward Paths. [- What³ is the World? - and Who Am I? Both ought to be followed until they terminate in unity. Cosmic Power can reveal itself within the seeker as Essence and outside him as Existence.]

(1-3) He who, confronted by the facts of the outside world, seeks to study it in a certain way, like the metaphysician is in philosophic eyes acting correctly but incompletely by setting up unnecessary and unfair limitation to his investigation. On the other hand, he who turns away from the confrontation towards his own inner self, like the mystic, is also acting correctly but incompletely by rejecting the world. He cannot remove it from existence even though he can remove it in meditation, from his physical senses and hence from his consciousness.

(1-4) The cosmos is not his personal creation but the World-Mind's, which includes the hierarchy of invisible beings through whom it works; all three are an unbreakable relationship - God,⁴ man and the universe. Mentalism harmonises the three.

(1-5) So far as science seeks to explore the world of physical Nature and to solve the mystery of the physical world, it is acting rightly. We who study philosophy admire its effort. But we feel that it is acting wrongly - not from its own standpoint, of course, for it has set up certain standards. It leaves out certain facts and puts in certain limitations upon its own work.

2⁵

PB'S SPECIAL ROUGH DRAFT TYPING WORK

3

¹ "P1." in the original.

² The paras in the file are unnumbered.

³ PB himself combined this para with the previous para by hand.

⁴ "Gods" in the original; although PB himself refers to a hierarchy of invisible beings, the triad must either be: World-Mind/Gods/man or World-Mind/man/universe - the latter is identical to Vedantic teaching, so we have opted for that triad. - TJS, 2020

⁵ Blank page

(3-1) It refuses to investigate certain phenomena and holds a biased hostile attitude toward them.

(3-2) While he is still young in the inner life and excited by the panorama of its possibilities, he may overdo optimism.

(3-3) Students of philosophy have learnt that there is a path of preparation called the Long Path, and its advanced⁶ sequence, the Short Path. The formula⁷ "Who Am I?" aptly summarises it because it explores the inner self.

(3-4) They have also learnt that there is another path which explores man's relationship to, and knowledge of, the physical phenomena which surrounds man. This is summarised by the formula "What is the world?"

(3-5) In (the) "Who Am I?" way it is necessary to descend into the deepest point of meditation to come into complete communion with Spirit: The world is then blotted out, the ego vanished, there is complete impersonality

(3-6) What is the world? What he finds within his own being by carrying on mediation as far as it will bear him, is not other than what the scientist will one day find when he completes his work by pushing on through physics into metaphysics and into parapsychology, through into the higher processes and levels of the mind

(3-7) If you _____⁸ (mystic)⁹ start with "Who am I?" you arrive at Mind: If you _____¹⁰ (scientist)¹¹ start with "What is the Universe" you arrive at Mind. So both

⁶ "advan(ced)" in the original – which must be meant to indicate a problem hearing PB himself on the dictation disk; we have removed it for clarity. – TJS, 2020

⁷ Lorraine Stevens inserted a check mark in the left margin of this sentence by hand. It corresponds to her note on the back of this page which reads "Both?" Apparently she is asking if the "Who Am I?" exercise applies to both the Long and Short Path—a legitimate question given the grammar of the para. – TJS, 2020

⁸ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

⁹ Lorraine Stevens inserted parenthesis around "mystic" by hand. This corresponds to her note on the back of this page which reads "(as a)".

¹⁰ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

¹¹ Lorraine Stevens inserted parenthesis around "scientist" by hand. This corresponds to her note on the back of this page which reads "(as a)".

searches end in the same source. Philosophy being balanced, uses both _____¹² Is not such a reconciliation the better result? Why not the best?

(3-8) Whether he chooses one [path]¹³ or the other is not a crucial matter since both are necessary to a full philosophic inquiry, and penetration into the truth. In this way equilibrium is achieved in himself and completeness in his knowledge.

4¹⁴

PB'S SPECIAL ROUGH DRAFT TYPING WORK

5¹⁵

PB'S SPECIAL ROUGH DRAFT TYPING WORK

(5-1) Although outwardly and seemingly different, the two paths are not really so; there is no quarrel or rivalry between them: both are constituents of Mentalism. It honours unhesitatingly the sages who teach either way.

(5-2) It would seem that there is a wide difference between the two paths. This is so for they pursue opposite directions. But it is so only in the beginning, when the intellect, as a scientist or a metaphysician goes as far as it can, it is forced to stop, wait and wonder – the light may then reveal itself the essence of the [atom]¹⁶ is the essence of the observer.

(5-3) “That Thou Art!” exclaims the old Sanskrit text. Behind all the facts collected by the most advanced scientific research and metaphysical exploration; behind the deepest penetration of consciousness by the meditator: there is one and the same thing only, God, Man and the Universe hold and share this secret

6¹⁷

PB'S SPECIAL ROUGH DRAFT TYPING WORK

¹² A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

¹³ Lorraine Stevens deleted “right” from after “path” by hand and inserted a check mark confirming this change.

¹⁴ Blank page

¹⁵ “Pg. 3” in the original.

¹⁶ PB himself inserted “atom” in the blank space left by the original typist (indicating that the typist couldn't read his writing).

Lorraine Stevens inserted a corresponding note on the back of the page which reads: “atom? (See p14).”

¹⁷ Blank page

Disk 84

7¹⁸

DISK 84¹⁹

PB's Original Work

(7-1) If after meditation period the body is too stiff and the muscles of the limbs too inactive it will be easier to get up if the trunk is moved from side-to-side for a little while.

(7-2) The fear of annihilation which comes to a number of persons who meditate deeply enough and which forces them to withdraw themselves from the practise for that sessions is justifiable. [There²⁰ is an experience which seems to be equivalent to self-obliteration. Nevertheless, it is not the end of existence for it is followed by an entry into the beautiful white light bringing an immense feeling of space and goodwill of harmony and liberation from all that is low; of peace and compassion. The whole experience is so vivid, so real, so convincing – all through from beginning to end – that whether or not it recurs will remain forever in his memory. It has also a strange power when recalled years afterwards in moments of trouble and distress to provide inner help and support.]

(7-3) Jung's²¹ archetypes – as far as I know of his thought and I am not a student of much of it – apply to the unconscious of the human being. The archetypes of the World-Idea, if you wish to call them that, apply universally and are not concerned with the human species alone.

8²²

DISK 84

PB's Original Work

9²³

DISK 84

PB's Original Work

(9-1) The smallest one-celled creature is alive with an energy which comes from the universal energy which is the expression of the World-Mind.

¹⁸ "DISK #84 Pg. 1" in the original.

¹⁹ This section (7-10) is duplicated on pages 27-32. It is likely that this is the "retype" mentioned at the top of page 27. – TJS, 2020

²⁰ PB himself combined this para with the previous para by hand.

²¹ Referring to Carl Jung.

²² Blank page

²³ "(Con't. DISK 84)" and "Pg. 2." in the original.

(9-2) There is a feeling of sacredness of holy peace at such moments and they should be cherished for the precious moments that they are. They contain hints of the communion with the Higher Self, elements of something beyond the ordinary self and possibilities of transcending the past with its debris of memories and mistakes.

(9-3) If these entities are allowed to enter one's body or to take over one's consciousness one will only have one's self to thank for having played the dangerous game of spiritualistic mediumship.

(9-4) There is protection there is guidance for the sincere earnest and sensible quester but it is not always apparent. Or, if perceived, it is so only long after the event. Both these statements are true of some questers but not true of those others who recognise the warning for what it is and who heed it in their subsequent actions.

(9-5) The psychically sensitive man will note in many cases that as another person comes closer to him he feels increasing awareness of the alien aura until finally it interpenetrates his own fully.

10²⁴

DISK 84

PB's Original Work

Disk 79

11²⁵

DISK 79²⁶

(11-1) The eyes automatically set themselves in a kind of distant mysterious [look, far-off,]²⁷ engaged in some strange [thoughts or, perhaps,]²⁸ thoughtlessness.

(11-2) With fanaticism there comes rigidity, unbending, and, in fact, unwilling, even to look at the evidence, which it finds of no interest.²⁹

²⁴ Blank page

²⁵ "PB" and "pg. 1." in the original.

²⁶ PB himself inserted "Copy" at the top of the page by hand.

Elaine Mansfield inserted "4/23/77" and "#79" at the top of the page by hand.

²⁷ PB himself changed "look - far off -" to "look, far-off," by hand.

²⁸ PB himself changed "thought, or" to "thoughts or" by hand and Elaine Mansfield inserted a comma after "or" and after "perhaps" by hand.

²⁹ PB himself inserted commas after "bending" "and" "unwilling" and "evidence" by hand. Elaine Mansfield later deleted the last two of these commas. However, we have typed it using PB's changes only.

(11-3) Desire³⁰ ought to go with death. There should be peace in the man, not clingings, for he is then merely tormenting himself.

(11-4) The presence of pain, cruelty, evil, even, seems clear enough, on this planet at any rate, and³¹ men must be forgiven if they doubt and question

12³²
DISK 79

13³³
DISK 79³⁴

(continued from the previous page) God's goodness, or break it out in open rebellion against God's wisdom. We may tell them that nothing can be created without creating the opposites also, but that, like all [the]³⁵ other explanations,³⁶ will not satisfy the deep, deep probing intellect – even though that same intellect would be unable to find how a one-sided planet could exist.

(13-1) The honourable man who lives by a decent code of ethics, has to be surpassed by the seeker,³⁷ since he believes in a life and goal which is still more honourable.

14³⁸
DISK 79

15³⁹
DISK 79⁴⁰

(15-1) The philosopher who takes to writing down his conclusions,⁴¹ and who sticks firmly to those conclusions, will then try to impart some of that firmness of faith to others.

³⁰ Elaine Mansfield deleted a comma from after "Desire" by hand.

³¹ PB himself changed "pain cruelty evil even, seems clear enough – on this planet at any rate – and" to "pain, cruelty, evil, even, seems clear enough, on this planet at any rate, and" by hand.

³² Blank Page

³³ "(PB con't.)" and "pg. 2." in the original.

³⁴ Elaine Mansfield inserted "#79" at the top of the page by hand.

³⁵ PB himself inserted "the" by hand.

³⁶ Elaine Mansfield inserted a comma by hand.

³⁷ PB himself changed a dash to a comma by hand.

³⁸ Blank page

³⁹ "(PB con't.)" and "pg. 3." in the original.

⁴⁰ Elaine Mansfield inserted "#79" at the top of the page by hand.

(15-2) A worthwhile piece of art,⁴² whether it be music or composition or painted picture, if it is inspired, will be able to shift a man's attention from other and personal things, to itself, and hold that attention, however briefly. In short, it helps him to forget the self, and to become the other. Now, if he could make that same

16⁴³
DISK 79

17⁴⁴
DISK 79⁴⁵

(continued from the previous page) transition from the self,⁴⁶ to a higher level of consciousness, where the highest part of his being resides, but is seldom brought within the circle of consciousness, he will achieve the greatest blessing he could give himself.

(17-1) Must he live with the time in which he is born,⁴⁷ and be married to the thought which prevails then, or should he go back, far back, to the wisdom of antiquity.

(17-2) Is it not for us,⁴⁸ who are called, to the philosophic work, to meddle directly in the turmoils

18⁴⁹
DISK 79

19⁵⁰
DISK 79⁵¹

⁴¹ PB himself inserted a comma by hand.

⁴² PB himself changed the dashes after "art" and "picture" to commas. He also deleted the commas after "music" and "composition" and inserted commas after "personal things" and "forget the self" by hand.

⁴³ Blank Page

⁴⁴ "(PB con't.)" and "pg. 4." in the original.

⁴⁵ Elaine Mansfield inserted "#79" at the top of the page by hand.

⁴⁶ PB himself inserted commas after "self", "level of consciousness", "resides" and "circle of consciousness" by hand.

⁴⁷ PB himself inserted commas after "born" and "prevails then" by hand.

⁴⁸ PB himself inserted commas after "us", "called" and "work" by hand.

⁴⁹ Blank Page

⁵⁰ "(PB con't.)" and "pg. 5." in the original.

⁵¹ Elaine Mansfield inserted "#79" at the top of the page by hand.

(continued from the previous page) of politics;⁵² for usually, such effort leads to nothing,⁵³ and brings the philosopher criticism or persecution. If, however, he has some useful ideas to contribute, it is better to do so indirectly, through other persons, and not himself,⁵⁴ directly get into the action.

(19-1) Even if we do borrow as much wisdom as we can find from antiquity, we should not, when bringing it forward, forget,⁵⁵ or mistake the time in which we live, and⁵⁶ if possible, bring the old to cohere with the [new; if]⁵⁷ not possible, accept the best wisdom.

20⁵⁸

DISK 79

Disk 48

21

DISK 48

(21-1)⁵⁹ It is of the highest importance to anyone who wants to learn meditation to learn first, how to sit still;⁶⁰ to keep the body in one place⁶¹ and,⁶² if possible, in one attitude for lengthening periods of time with each day's or, perhaps,⁶³ each week's [practise. This]⁶⁴ is the beginning⁶⁵ as it is also the end. For, as he learns to keep the body quiet nature⁶⁶ begins to ease his thought into the quietness too, until at length, one day, there

⁵² PB himself changed a dash to a semicolon by hand.

⁵³ PB himself changed a dash to a comma by hand.

⁵⁴ Elaine Mansfield inserted a comma by hand.

⁵⁵ PB himself inserted a comma by hand.

⁵⁶ PB himself changed "live; and" to "live, and" by hand.

⁵⁷ PB himself changed "new. If" to "new; if" by hand.

⁵⁸ Blank page

⁵⁹ Lorraine Stevens inserted check marks next to "Disk 48" and at the start of each para on this page by hand.

⁶⁰ Elaine Mansfield deleted this semi-colon and then later restored it.

⁶¹ Elaine Mansfield deleted a comma by hand.

⁶² Elaine Mansfield deleted this comma and then later restored it.

⁶³ Elaine Mansfield inserted a comma by hand.

⁶⁴ Elaine Mansfield changed "practise, this" to "practise. This," by hand. We have deleted the comma after "This" as bad grammar. —TJS, 2020

⁶⁵ Elaine Mansfield deleted a comma by hand.

⁶⁶ Elaine Mansfield changed "Nature" to lowercase by hand.

is a perfect harmony of mental and physical quiet;⁶⁷ and then, nature⁶⁸ can speak to him and tell him the great truth⁶⁹ about herself and about himself.

(21-2) If there is anything worth studying by human beings⁷⁰ after the necessary preliminary studies of how to exist and survive in this world healthily and wisely it is the study of man's own consciousness. Not a cataloguing of the numerous thoughts that play within it but a deep investigation of its nature in itself, its own unadulterated pure self.⁷¹

(21-3) Just as a flat surfaced mirror will correctly give back an image of whatever is presented before it, so⁷² a properly quieted mind will register objects⁷³ creatures and persons just as they are and will not disturb them by distortions prejudices or exceptions. The man whose inner being is purified controlled and concentrated is able to live in the world and yet not be of the world. Is able to go through worldly experiences and happenings and yet not be pulled out of his tranquil centre by them.

(21-4) He who can stay in the world and keep his calmness in all conditions whether they be attractive or repulsive, who can move in society without falling victim to the desires, attachments or greeds which afflict it;⁷⁴ who never lets go of the still, divine centre within himself,⁷⁵ whether alone and quiet,⁷⁶ or whether with others and active, he is the real yogi and is experiencing the true samadhi.

22⁷⁷

DISK 48

23

DISK 48

⁶⁷ Elaine Mansfield inserted a semicolon by hand.

⁶⁸ Elaine Mansfield changed "Nature" to lowercase by hand.

⁶⁹ "Great Truth" was typed in the line and "great truth" typed above it—suggesting that the original typist wasn't sure which PB intended, so left him a choice of which to cross out. Since neither were marked, we have picked the lower case version as that is consistent with the other terms in the sentence. — TJS, 2020

⁷⁰ "being" changed to "beings" for grammar's sake. — TJS, 2020

⁷¹ Elaine Mansfield inserted a question mark after this para by hand.

⁷² Elaine Mansfield inserted a comma after "it" and deleted a comma from after "so" by hand.

⁷³ Elaine Mansfield deleted a comma from after "objects" by hand.

⁷⁴ Elaine Mansfield changed a comma to a semicolon by hand.

⁷⁵ Elaine Mansfield inserted a comma by hand.

⁷⁶ Elaine Mansfield inserted a comma by hand.

⁷⁷ Blank page

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

24 ⁷⁸
DISK 48

25
DISK 48

(25-1)⁷⁹ There is peace and there is sacredness in those moments when we worship the rising or the setting sun⁸⁰ carried away by its beauty and its glory.

(25-2) We must look for eternity in the present moment, now,⁸¹ and not in some far-off after life. We must seek for infinity here,⁸² in this place, and not in a psychic world beyond the physical body.

(25-3) A point may be reached when the meditator becomes alarmed [by the]⁸³ apparent [onset of an]⁸⁴ annihilating experience which will blot out his very ego.

(25-4) Professor Radhakamal⁸⁵ Mukerjee, initiated me into a useful procedure which he had learnt from his teacher who had also been the teacher of the celebrated Swami Yogananda. This was at⁸⁶ the beginning of meditation practise⁸⁷ to move the body a little,⁸⁸ from one side to [the other,]⁸⁹ until it gets into an easy comfortable posture.

26⁹⁰
DISK 48

Disk 84

27

⁷⁸ Blank page

⁷⁹ Lorraine Stevens inserted check marks at the start of each para on this page by hand.

⁸⁰ Elaine Mansfield deleted a semicolon from after "sun" by hand.

⁸¹ Elaine Mansfield changed "NOW" to lowercase by hand.

⁸² Elaine Mansfield changed "HERE" to lowercase by hand.

⁸³ "by the" was typed above the line and inserted with a caret.

⁸⁴ "onset of an" was typed above the line and inserted with a caret.

⁸⁵ "Radhakamud" in the original.

⁸⁶ PB himself capitalised "at" but then changed it back to lowercase.

⁸⁷ Elaine Mansfield deleted a comma from after "practise" by hand.

⁸⁸ Elaine Mansfield inserted a comma after "little" by hand.

⁸⁹ Elaine Mansfield changed "another" to "the other" by hand.

⁹⁰ Blank page

(27-1)⁹³ If after [meditation period the body]⁹⁴ is too stiff and the muscles of the limbs [too]⁹⁵ inactive, it will be easier to get up if the trunk is moved from side-to-side for a little while.

(27-2) The fear of annihilation which comes to a number of persons who meditate deeply enough and which forces them to withdraw themselves from the practise for that session is justifiable. There is an experience which seems to be equivalent to self-obliteration. Nevertheless, it is not the end of existence for it is followed by an entry into the beautiful white light bringing an immense feeling of space and good will, of harmony and liberation from all that is low; of peace and compassion. The whole experience is so vivid, so real, so convincing all through from the beginning to end that whether or not it recurs it will remain forever in his memory. It has also a strange power when recalled years afterwards in moments of trouble and distress to provide inner help and support.

(27-3) Jung's archetypes, as far as I know of his thought – and I am not a student of much of it – apply to the unconscious of the human being. The archetypes of the World-Idea, if you wish to call them that, apply universally and are not concerned with the human species alone.⁹⁶

(27-4) The smallest one-celled creature is alive with an energy which⁹⁷ comes from the universal energy which is the expression of the World-Mind.

(27-5) There is a feeling of sacredness of holy peace at such moments and they should be cherished for the precious moments that they are. They contain hints of the communion with the Higher Self; elements of something beyond the ordinary self, and possibilities of transcending the past with its debris of memories and mistakes.

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⁹¹ Lorraine Stevens inserted "OK @ retype: blacker ribbon" at the top of the page by hand.

⁹² This section is duplicated on pages 7-10.

⁹³ Lorraine Stevens inserted check marks at the start of each para on this page by hand.

⁹⁴ PB himself, using the typewriter, changed "meditation. The body" to "meditation period the muscles" and then to "meditation period the body" by typing over the original words with /'s and x's.

⁹⁵ Elaine Mansfield deleted "are" from before "too" by hand.

⁹⁶ Elaine Mansfield heavily edited the punctuation in this para by hand. It originally read: "Jung's archetypes – as far as I know – of his thought, and I am not a student of much of it – apply to the unconscious of the human being. The archetypes of the World-Idea – if you wish to call them that – apply universally and are not concerned with the human species alone."

⁹⁷ The original typist changed "that" to "which" by typing over the original word with x's.

DISK 84

29

DISK 84

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

30⁹⁹

DISK 84

31

DISK 84

(31-1)¹⁰⁰ If these entities are allowed to enter one's body or to take over one's consciousness, one will only have oneself to thank for having played the dangerous game of spiritualistic mediumship.

(31-2) There is protection, there is guidance for the sincere¹⁰¹ earnest and sensible quester¹⁰² but it is not always apparent; or, if perceived,¹⁰³ it is so only long after the event. Both these statements are true of some questers but not true of those others who recognise the warning for what it is and who heed it in their subsequent actions.

(31-3) The¹⁰⁴ psychically sensitive man will note in many cases that as another person comes closer to him he feels increasing awareness of the alien aura until finally, it interpenetrates his own fully.

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Disk 7

33¹⁰⁶

⁹⁸ Blank page

⁹⁹ Blank page

¹⁰⁰ Lorraine Stevens inserted check marks at the start of each para on this page by hand.

¹⁰¹ Elaine Mansfield deleted a comma from after "sincere" by hand.

¹⁰² Elaine Mansfield deleted a comma from after "quester" by hand.

¹⁰³ Elaine Mansfield inserted a comma after "perceived" by hand.

¹⁰⁴ Elaine Mansfield deleted a comma from after "note," "cases," "until," and "own" throughout this para by hand.

¹⁰⁵ Blank page

(33-1)¹⁰⁷ Seek the centre of inner gravity and try to stay in it. Try to avoid being pulled out of it by emotions and passions whether your own or other people's; by anxieties and troubles, in short, by the ego.

(33-2) There is some truth in the claim of both Japanese Buddhists and Western materialists that human beings created the idea of God and later believed in their creation to the point that they found it necessary to worship God. But this is not the whole truth and left by itself, it may become misleading. It must be properly inserted in its place within the whole truth whose first and basic tenet is that there is¹⁰⁸ something real behind the idea of God although the idea itself may be a product of imagination.

34¹⁰⁹

DISK 7

Disk 6

35

DISK 6¹¹⁰

(35-1)¹¹¹ The author needs to sustain a concentration upon [work.]¹¹² Too many visitors and involvements take him away from his work and thus injure it to some extent.

(35-2) Sustaining the effort to make a consistent single whole¹¹³ which is a book, is not in my temperament, not one of my skills; yet,¹¹⁴ I have written several books;¹¹⁵ but they are really, a number of ideas linked together, ideas which emerged at different times and at varying intervals.

(35-3) The researcher and writer into such topics as I deal with must reject the social obligations of convention. His time is too valuable to be wasted and his personal contacts must be carefully limited if he is to do his work properly. Therefore he guards

¹⁰⁶ "Con't. Disk 7" in the original.

¹⁰⁷ Lorraine Stevens inserted check marks at the start of each para on this page by hand.

¹⁰⁸ Elaine Mansfield changed "IS" to lowercase by hand.

¹⁰⁹ Blank page

¹¹⁰ Lorraine Stevens inserted "OK @: 7th para on Jr.'s scale" at the top of the page by hand.

¹¹¹ Lorraine Stevens inserted check marks at the start of each para on this page by hand.

¹¹² The original typist deleted "his" from before "work" by typing over the original word with x's.

¹¹³ Elaine Mansfield deleted a comma from after "whole" by hand.

¹¹⁴ Elaine Mansfield inserted a comma by hand.

¹¹⁵ Elaine Mansfield inserted a semicolon after "books" by hand.

both freedom and independence despite the disapproval of those who would rob him of one or the other.

(35-4) To see this truth for the first time is to experience something which will be long remembered. To find some higher meaning in his personal existence is to fortify his will and to buttress his ideals;¹¹⁶ to ascertain the fact that there is a link between this universe and time and space and a Mind which is above both is to experience an indefinable satisfaction.

(35-5) The mixture of thoughts and feelings along with the body¹¹⁷ which a man considers as himself, which is the identity that he accepts,¹¹⁸ is hard to banish willingly ["and imaginatively"]¹¹⁹ into a condition of oblivion and unconsciousness. It would be harder still, to take out of the picture all attachment to his own person and to put into it the attributes of consciousness.

36¹²⁰
DISK 6

37
DISK 6

(37-1)¹²¹ For qualified persons, and not many are, there is a form of meditational exercise which leads to a certain power over one's dreams and enables the practiser to get into and get out of those dreams. With further knowledge and practice he can even bring a dream under his own control. But not only are certain [qualifications of a moral and mental character]¹²² required of him;¹²³ he has also to take certain risks which attend this enterprise.

(37-2) [Visualised]¹²⁴ figures can be concentrated on with such intensity as to make them seem like real ones. Such an experience which is sought in certain meditation

¹¹⁶ Elaine Mansfield changed a period to a semicolon by hand.

¹¹⁷ Elaine Mansfield deleted a comma from after "body" by hand.

¹¹⁸ Elaine Mansfield inserted a comma after "accepts" by hand.

¹¹⁹ "'and imaginatively'" was typed above the line and inserted with a caret.

¹²⁰ Blank page

¹²¹ Lorraine Stevens inserted check marks at the start of each para on this page by hand.

¹²² PB himself changed "mental qualifications of a certain character" to "qualifications of a moral and mental character" by hand.

¹²³ Elaine Mansfield changed a colon to a semicolon by hand.

¹²⁴ PB himself changed "...idolised" to "Visualised" by hand.

disciplines is used as an illustration of the tenet and that everything known is in the end a mental¹²⁵ experience.

(37-3) The philosopher is a practical man. He understands quite well, as much as any materialist, that he has to live out this physical life to which he was born in the physical world of which he is a part. And that therefore, although it is metaphysically graded as being like a dream it must be dealt with properly, adequately, efficiently and attentively.

(37-4) Many of the Gods worshipped in ancient cultures Western or Eastern,¹²⁶ are simply states of being. (did you say [para?])¹²⁷

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(39-1)¹³⁰ They are not to be regarded as living personages but as symbols of that higher state of being. For the masses, their picture and form may represent [a useful]¹³¹ object of worship since it is difficult for the masses to form abstract conceptions of such states. For us who study philosophy they represent conditions superior to our present one and¹³² to whose attainment we should aspire.

(39-2) It is not easy to always know what to do in certain situations and this creates anxious states of mind and may lead to vacillating decisions. In that case, it is better to make the experiment of waiting a little and praying to the Higher Self for guidance before falling asleep. Then, immediately after awakening, or rather, in¹³³ that brief state

¹²⁵ Elaine Mansfield changed "known, is, in the end, : mental" to "known is in the end a mental" by hand.

¹²⁶ Elaine Mansfield changed "cultures - Western or Eastern -" to "cultures Western or Eastern," by hand.

¹²⁷ Elaine Mansfield inserted "con't disk #7" at the bottom of the page by hand.

¹²⁸ Blank page

¹²⁹ Typed note at the top of the page reads: "(Con't from #6 - DISK #7".

Lorraine Stevens inserted "OK" and a checkmark at the top of the page by hand.

¹³⁰ Lorraine Stevens inserted check marks at the start of each para on this page by hand.

¹³¹ Elaine Mansfield deleted "a" from before "useful" by hand. However, she reinstated it in typing para 337-1 in RVLS II, so we have done the same here. — TJS, 2020

¹³² Elaine Mansfield deleted a comma from after "and" by hand.

¹³³ The original typist changed "between" to "in" by typing over the original word with x's.

between sleep and¹³⁴ waking to remain passive to whatever thought, message or picture presents itself. This may require repetition day after day until the result is successful.

(39-3) It is better to practise meditation neither with eyes fully closed nor fully opened but to direct their gaze towards the floor or towards a spot on the floor which is neither too near nor too distant but which seems most suitable to you. What is all this work, this inner work of meditation other than, as a Japanese master once asserted,¹³⁵ than keeping the physical body as still as [possible in]¹³⁶ one sitting and then¹³⁷ with¹³⁸ the establishment of this physical stillness seeking mentally¹³⁹ for the peaceful centre in the mind's own core?

(39-4) The materialists claim that our fortunes are determined by external circumstances; that we are manipulated by heredity and environment, and there is much truth in their claim. But when they limit the results to these causes alone, they are mistaken;¹⁴⁰ for they omit what is of not less importance the kind of character and capacity the tendencies with which each of us is born into this world and which each of us has brought over from a previous earthly experience.

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

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¹³⁴ The original typist changed "asleep or" to "sleep and" by typing over the original words with x's.

¹³⁵ Elaine Mansfield inserted a comma by hand.

¹³⁶ Elaine Mansfield deleted "in" from after "possible" by hand. However, we have restored it for grammar's sake. —TJS, 2020

¹³⁷ Elaine Mansfield deleted a comma from after "then" by hand.

¹³⁸ The original typist changed "when" to "with" by typing over the original word with x's.

¹³⁹ Elaine Mansfield deleted a comma from after "mentally" by hand.

¹⁴⁰ Elaine Mansfield inserted a semicolon by hand.

¹⁴¹ Blank page

¹⁴² Blank page