

Paras Typed by Elaine Mansfield (1979)

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Editor’s Note: This file is largely comprised of PB’s handwritten paras typed by Elaine Mansfield, a member of the Wisdom’s Goldenrod community. She and her husband Dr Vic Mansfield visited PB several times in the 1970s and he eventually accepted Elaine’s offer to type his handwritten notes. (He had Vic edit a couple of files around the same time.) The majority of this file was generated during 1979, first when Ed McKeown was with PB, and then when Bob Geyer was his assistant: both men were from the Wisdom’s Goldenrod community in upstate New York – and sadly both died within a few years of their time with PB. Some of the correspondence between Elaine, Ed and Bob is included in this file; it gives us some sense of the meticulous – and yet somehow chaotic – manner of PB’s approach to writing. However, the disorder of the categories in this file only reflects the chronology of Elaine’s work, and has nothing to do with PB’s process. Since several categories occur more than once, we have made an abbreviated Index of the categories at the end of this document. Some of the Uncategorised Paras appear in other documents with a classification; time restrictions didn’t permit us to match them, but it is probable that they are buried somewhere in the Vinyl series.

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

1

(1-1)¹ Envoyeur:

P. Brunton
 Chemin de la Maraiche
 1802 Corseaux
 Switzerland

Mrs Elaine Mansfield
 Picnic Area Road
 Burdett, New York
 Les Etats-Unis

¹ This page is handwritten by Bob Geyer.

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

3

I³

(3-1)⁴ Artistic composition and production, aesthetic style and method involve the artist's freedom if he is do really worthwhile creative work originating in his own deepest inner life, that of his secret spiritual identity. He must be determined to keep uncommitted.

(3-2) The man who has discovered the mentalistic source of beauty does not need to disdain the physical expressions. He can accept them because he has adjusted his life to the practice of inner freedom in the outer world.

(3-3) That which is most evident and attractive and inspiring in what the best artists and composers give us is not far from that which is given in thought and feeling to others who have felt the Presence.

(3-4) All who work in art or literature are not even artists, let alone inspired. This is much more so in our times than it was in earlier centuries.

(3-5) The call of higher feelings and finer sensitivities may come through varied channels. Among them is of Beauty in its nobler expressions. The word beauty is often used with reference to mere wallowing in sensuality.

(3-6) In these days when so much of art is nothing of the kind at all, when true aesthetic and poetic inspiration becomes rarer and rarer, it is more needful not to desert the best of the past while welcoming or seeking fresh living creativity in the new.

(3-7) It is not enough to seek originality and independence without using the sieve of discrimination. These objects can be got but along with madness or caprice or chaos as part of them.

4⁵

I

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⁴ The paras on this page are numbered 1 through 7.

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(5-1)⁶ Work on such themes inspires a writer, a thinker or a teacher, as work on the higher levels of art must inspire the creative artist.

(5-2) Even the finest compositions in literature, art or music must fail him at this point, for they may cause him to look outside. And he must look for the strength to continue, the support during tragedy, inside himself.

(5-3) If an artistic style renders great ideas seem greater still let us honour it for the enrichment given us.

(5-4) This feeling will come up at times. He should respect it by patiently allowing it the largest freedom to grow.

(5-5) In the choired singing of a Russian church, in the Sanskrit chanting of a Hindu ashram, the soul of bhakti finds a magnificent outlet.

(5-6) No nation can call itself truly civilised which does not value and encourage the teaching,⁷

Old ii: Relax and Retreat ... NEW III: Relax and Retreat

(7-1)⁹ When the last count is made of the experiences which the society of others has given us and of those which solitude has made us undergo, we shall find ourselves indebted to both.

⁶ The paras on this page are numbered 57 through 62; they are not consecutive with the previous page.

⁷ Elaine Mansfield inserted "retyped" in the lower margin by hand.

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⁹ The paras on this page are numbered 15 through 19; they are not consecutive with the previous page.

(7-2) To renounce the world is merely to exchange one kind of residence and one form of activity for another. We live in the consciousness, experience all happenings in it, and cannot renounce it whatever form or appearance it takes. There is in fact a hierarchy of worlds to be passed through.

(7-3) Not all persons leave the world because they cannot cope with it: some do so for the very opposite reason. They can handle its affairs only too well, they know its human weaknesses and deformities from personal experience and can counter them. But enough is enough: their scale of values is now on a new higher level.

(7-4) The conventional life, though usually providing only for the bare necessities of nuns, was sometimes managed with more humane consideration and shrewder understanding. In the new 17th Century convent of Anacapri the recruits came from well-born families so they were thoughtfully provided with suites of rooms, each with its own servant.

(7-5) To sit on a fine day on a park-bench or cafe-table watching the late afternoon or early evening sky's light change [and]¹⁰ colours of objects {darken}¹¹

8¹²

II

9

II¹³

(9-1)¹⁴ The search after tranquillity today drags us outside our physical selves as well as inside our mental selves. The world is so noisy, so full of machines and people that escape is a real need.

(9-2) On the positive side a monastery will not only shelter him against the materialistic world but also support him in his endeavours. This is the theory. What happens in practice is another matter sometimes.

(9-3) It is time well used and not lost if, in the presence of Nature's masterpiece – the solar beauty at its dawn or declination – he turns his back on personal activity to pause

¹⁰ Elaine Mansfield changed a comma to "and" by hand.

¹¹ We have inserted "darken" for clarity; "dar" in the original.

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¹³ Elaine Mansfield inserted "retyped" in the upper margin by hand.

¹⁴ The paras on this page are numbered 34 through 40; they are not consecutive with the previous page.

for a few moments or minutes, admiring quietly, even humbly reverent. Such attention is, for the atheist, religion discovered: for the toiler, art appreciated.

(9-4) The awakening of dawn, when every little bird bursts into song or recites a threnody, should bring new hope to a man. But it can do so only if he lets it. And for this he must put his own person aside, open his mind, make passive his heart and slow his breathing.

(9-5) That time is not wasted which a man spends amid the silence of a great forest to ponder on his duty and reflect on his destiny.

(9-6) I need leisure in my daily life, space outside my windows, quiet from my neighbours and privacy, obscurity even, as defence against invading crackpots – yet how little I have these conditions.

(9-7) Vineyards slope down the hillsides from beneath my window and far along these hills bordering the lake. They were covered by bare wooden stakes when I came to live here. Now the season is advanced enough for green growths to clothe the stakes. In October the grapes will be harvested.

10¹⁵

II

Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation

11

III

(11-1)¹⁶ To¹⁷ get up and move too soon after the glimpse has come to an end is to lose some of its heavenly after-glow. To refrain from any movement, keeping still and being patient, is to enjoy that glow till its last flickering moments as one may enjoy the last moments of sunset.

(11-2) A mood of deep abstraction when, although the eyes are open, he appears to be looking beyond the immediate surrounding with no precise focus but with apparent wonder.

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¹⁶ The paras on this page are numbered 73 through 75; they are not consecutive with the previous page.

¹⁷ This para is a partial duplicate of paras 131-2 and 141-2.

(11-3) At this stage thoughts are removed by a¹⁸

12¹⁹

III

13

III

(13-1)²⁰ It is always helpful and sometimes necessary to let the eyes close for a while if concentration is to become more intense. But the mind too needs to turn just as decisively away from all other matters to gain its freedom for metaphysical thought, aspirational uplift or even for the utter delicacy of mystical thoughtlessness.

14²¹

III

Old iv: The Path ... NEW I: Overview of the Quest

15

IV

(15-1)²² The mere act of overthrowing conventional forms has no merit in itself, and may be evil. The value of it depends on the circumstances.

(15-2) Even if he offered them the whole truth would they, could they respond? History is not encouraging on this point.

16²³

IV

17

IV

(17-1)²⁴ They see only themselves and only the particular spiritual path they have chosen. Are they sectarians?

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²² The paras on this page are numbered 127 through 128; they are not consecutive with the previous page.

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(17-2) This knowledge that life in this world can never be fully satisfying makes him commit himself one day to the quest.

(17-3) A death of someone loved or respected may come as a shock but time dwindles its force, resignation lessens its sadness.

(17-4) The belief that a guru will do for him once and for all what in the end he has to do for himself belongs to the untutored masses and the sectarian mystic circles.

(17-5) There is an ever-growing following for these movements. Reincarnation, yoga theory, altered consciousness have become believable.

(17-6) Their behaviour betrays a juvenile adolescent emotionalism but some of their protests are in worthy causes even though others are stupid and ignorant.

(17-7) He may not share the enthusiasm of the young but he will understand them. He may not become querulous and censorious when old but he will understand those who do.

(17-8) It is so intimate a relationship that he ought not rush into it without some pause.

(17-9) Their petty uninteresting minds are matched by their petty unimportant lives.

18²⁵
IV

Old v: What is Philosophy ... NEW XX: What is Philosophy?

19
V

(19-1)²⁶ Inspiration has manifested itself in many lands and in different forms, through widely spaced centuries and various kinds of channels. Why limit culture to one contribution, one land, one form, one century and one channel alone? This applies not only to intellectual and artistic culture, but also to its religious aspect. We may go even farther in this matter and apply the same idea to personal gurus. Must we always be

²⁴ The paras on this page are numbered 137 through 145; they are not consecutive with the previous page.

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²⁶ The para on this page is numbered 68; it is not consecutive with the previous page.

moored to a single guru? Cannot we respect, appreciate, honour, venerate and receive light from other ones in addition?²⁷

20²⁸

V

21

V

(21-1)²⁹ He will collect his ideas not from books alone, but also from various other sources, orthodox and unorthodox, conventional and off-beat.

(21-2) Song from "South Pacific," the musical opera.

Who can explain it?

Who can tell you why?

Fools may give you reasons,

Wise men never try.

22³⁰

V

Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics

23

VI

(23-1)³¹ Is it really pretentious to give importance to politeness in behaviour in an age when the decay of manners is plainly visible? To those old enough to have seen better the difference points up moral value of consideration for others in human society.

(23-2) "Manners - you can't go into society without them," wrote Ann Bridge in a novel in 1932. Now, forty years after, how much they - or society - have deteriorated.

²⁷ Elaine Mansfield inserted "Retype" in the lower margin by hand.

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²⁹ The paras on this page are numbered 75 through 76; they are not consecutive with the previous page.

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³¹ The paras on this page are numbered 77 through 78; making them consecutive with the previous page.

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

(25-1)³³ How often is reasoned judgment pushed aside by mere physical appeal which obscures what is below the surface.

(25-2) It is good to find his own way, if he can, but if he cannot there are serviceable books which can help guide him.

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

(27-1)³⁵ If a man let his animality and carnality overwhelm him, if he abandons himself to them without any inner restraint, there will be little mental equilibrium for him.

(27-2) There is an etheric light-body, electro-magnetic in some ways, which is a replica of the physical one. Under certain conditions it may become visible, wholly or in part. It relates with the organic functioning, the health and strength of the flesh-bone structure.

(27-3) I do not know if they were themselves vegetarians but both Diderot and Voltaire made strong pleas for the cessation of slaughter of animals for food.

(27-4) If the goals of life are not redefined on a higher plane, the status of life remains, hovers between that of the animal and the human and does not become fully human.

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³³ The paras on this page are numbered 84 through 85; they are not consecutive with the previous page.

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³⁵ The paras on this page are numbered 46 through 51; they are not consecutive with the previous page.

(27-5) Other than support of the body's life and satisfaction of the body's senses, their existence is meaningless, their relationship shallow.

(27-6) We have a body and body's world. We live in both and must acknowledge their demands as we must acknowledge their existence. We use the body to get experience in the world.³⁶

28³⁷

VIII

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

29

IX³⁸

(29-1)³⁹ The ministers of religion who claimed to be doing God's will and 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 have to do with it?

(29-2) The neophyte who comes from the study of philosophy with uplifted mind and ennobled character, soon finds that the world reduces or tries to reduce him to his ordinary level.

(29-3) Caste is certainly a fact of 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, unscalable walls is tyrannical.

(29-4) How dreadful the times must have been that many people, despairing of conditions prevailing in the world, left it altogether and entered religious establishments.

(29-5) 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.

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³⁹ The paras on this page are numbered 11, unnumbered, and 13 through 17; they are not consecutive with the previous page.

(29-6) Wrapped in the narrow confines of his little self, rarely seeking to expand beyond it, without interest or aspiration outside a half-animal existence, he perishes forgotten.

(29-7) How right was Russian writer Maxim Gorki: "It is necessary to life 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.

30⁴⁰

IX

31

IX

(31-1)⁴¹ No war erupts among men without thousands of prayers coming from them or their kinsfolk for victory for the nation, defeat to the enemy, help, protection, healing and even life itself.

(31-2) When the Mongol hordes of China threatened a second attempt at invading and conquering Japan the priests of all the religious sects prayed feverishly to avert the calamity, but the regent Tokimune, who was a practicing Zen adherent, remained calm, firm and imperturbable, merely waiting on events. The invasion came but failed, defeated by a providential typhoon.

(31-3) We see what appears to be evil rampant in the world, especially in this century, but it is not absolute evil. It is destined to disintegrate and vanish. How can you be so sure? Because if man grows he comes to the truth. If he does not then he loses his manhood for a time. His evil goes with him. The man who lives in the truth lives in ethereal light, beautiful peace, even if the shadows are there. He sees on deeper levels where evil cannot penetrate and where the senses of unevolved men cannot extend. If you are not able to know the great truths for yourself then believe in them.

(31-4) The best solutions which politics have given the world in the past 150 years have not gone beyond unstable ones, valid only for the time being. Nor could it be otherwise in a society where friction and selfishness, and in a world where time and change, dominate the scene.

(31-5) The vengeful hate-filled hysteria with which black leaders, leftist revolutionaries and political fanatics try to arouse their young followers can only destroy them spiritually.

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⁴¹ The paras on this page were numbered 25 through 29, and the original editor renumbered them to 29 through 30, 32, 31, and 33. They are not consecutive with the previous page.

(33-1)⁴³ The world is full of ill-will. Men are so ignorant that they injure themselves unwittingly by their multiplied and prolonged bad thoughts concerning other persons.

(33-2) Is it only for a group of specialists living in, and only communicating with, their shut-in little circles? That was certainly the situation in former times but is not, and ought not to be, in our own all-changing times.

(33-3) They are not evil in the fundamental sense of the word, all these men who commit crimes to further what they believe to be a righteous cause: they are mistaken.

(33-4) To revive this ancient knowledge, to reactivate its study, and to bring it into a modern adaptation and application – this has been the aim of several scattered pioneers during the past hundred years.

(33-5) Why is evil as rife among men? We may understand why the Manichean answer, that the world was made by Satan, had much appeal for men like Augustine.

(33-6) Long-revealed truths that have only a feeble influence must be reaffirmed by inspired men or proven by scientific men. Poets must celebrate them anew and religionists fit them into their credos.

(33-7) It is not surprising that a number of persons, whether young or aged, seek a safe refuge from the world's stress, a kind of cloister wherein to find inner peace.

(33-8) Perhaps a considerable contributor to youth's protest is the feeling that they – and they blame their elders for it – are doomed to general nuclear extinction in unavoidable war.

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⁴³ The paras on this page were numbered 30 through 37, and the original editor renumbered them to 34 through 41; making them consecutive with the previous page.

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(35-1)⁴⁵ What may be true on the ultimate level - the non-existence of evil, the reality of the Good, the True, the Beautiful - becomes false on the level of duality. Here the twofold powers, the opposites, do exist, do hold the world in their sway. To deny relative evil here is to confuse different planes of being.

(35-2) Coarse feelings, unrefined tastes, poisoned minds and foods, gross passions and insensitive minds find their own level in everyday living.

(35-3) Sir Thomas Browne, shrewdly wrote in the 17th century "when the unknown was the means of their continuation, and obscurity their protection."

(35-4) Put plainly, the question confronts human intelligence at some point in its individual history: Is there a divine intention behind the universe?

(35-5) Much has been written and spoken about the technological pollution. But what about the mental and moral pollution, the emotional and hysterical pollution of the inner world?

(37-1)⁴⁷ The beautiful is allied to the good. If we cultivate beautiful feelings evil ones begin to get dissolved.

(37-2) Spiritual teachings of doubtful quality are well mingled with the others of much higher value. The confusion of both has always been present but hardly ever has it been so great as it is at present.

(37-3) It is not only their actual violence which is such an ugly feature of these mobs but also their ferocity.

⁴⁵ The paras on this page were numbered 38 through 42, and the original editor renumbered them to 42 through 46; making them consecutive with the previous page.

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⁴⁷ The paras on this page are numbered 59 through 63; they are not consecutive with the previous page.

(37-4) What is the opposing quality to the violence of today? Not merely non-violence – a negative one – but gentleness – a positive one.

(37-5) They make these violent gestures which are so unconstructive, which do little to set things right. Society desperately needs mending but theirs is not the way.⁴⁸

38⁴⁹

IX

Old x: Mentalism ... NEW XXI: Mentalism

39

X⁵⁰

(39-1)⁵¹ Time obliterates memories, cancels hates, annuls loves, diminishes or destroys both passions and illusions. Yet the most singular change is what it does to the sense of reality. More and more, material life seems like the stuff of dreams.

(39-2) Dr Samuel Johnson displayed his learning in the great “Dictionary” he created, overloaded with Latinisms though it was. He had his limitations and was insensitive to mystical feeling. But what else can one expect from a man who stamped feet on the ground to disprove mentalism?

(39-3) It would be a total misunderstanding of mentalism to believe that it regards the universe in a dreary, unreal and unscientific way.

(39-4) What we are is what are conscious of. The mind makes its own reality. Consciousness is king.

40⁵²

X

41

X

⁴⁸ Elaine Mansfield inserted “retyped” in the lower margin by hand.

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⁵⁰ Elaine Mansfield inserted “retyped” in the upper margin by hand.

⁵¹ The paras on this page are numbered 15 through 18; they are not consecutive with the previous page.

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(41-1)⁵³ Neo-Platonism, with its mentalistic-mystical doctrine, is coming more and more to be seen as St Thomas Aquinas's metaphysical outlook [than]⁵⁴ Aristotelianism as so many have believed for so long.

(41-2) If the ego-mind is that which knows the objective world, it is itself that which is known by a transcendental Mind.

(41-3) The moulds of time and place, ego and its extensions, which shape human mentalism, the forms of thought, belong this maya, this alchemically transforming power of mind.⁵⁵

42⁵⁶

X

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

43

XI⁵⁷

(43-1)⁵⁸ We begin by understanding the ego - a work which requires patience because much of the ego is hidden, masked or disguised. We end by getting free from it.

(43-2) Everybody is devoted to his own "I" quite naturally and inevitably. But the meaning of the term "egoist" must be narrowed down to one who habitually tries to use others for his own advantage or tries always to get his own way irrespective of the needs of others.

(43-3) In all situation and at all times, he helps this victory over himself by the transference to an impersonal point of view.

(43-4) What is this being, this ego, in whose service he spends the years, for whom he runs hither and thither, toils to satisfy its desires and suffers to curb them?

⁵³ The paras on this page are numbered 34 through 36; they are not consecutive with the previous page.

⁵⁴ Elaine Mansfield inserted "? rather than" in the left margin by hand.

⁵⁵ Elaine Mansfield inserted "retyped" in the lower margin by hand.

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⁵⁷ Elaine Mansfield inserted "retype" in the upper margin by hand.

⁵⁸ The paras on this page are numbered 40 through 47; they are not consecutive with the previous page.

(43-5) The ego's consciousness is a vastly reduced, immeasurably weakened echo of the Overself-Consciousness. It is always changing and dissipates in the end whereas the Other is ever the same and undying. But the ego is drawn out of the Other and must return to it, so the link is there. What is more, the possibility of returning voluntarily and deliberately is also there.

(43-6) Human beings in general do not care to be reminded of their end, their mortality. How much more would they dislike this concept of their non-selfhood!

(43-7) The ego-shadow produces its part of the inner experience or intuitive statement cunningly and unobtrusively intermingled with the real higher part.

(43-8) This⁵⁹ does not mean destroy the ego - as if anyone could! - but destroy its tyranny, harmonise its personal will with that of the World-Idea.

44⁶⁰
XI

45
XI

(45-1)⁶¹ This⁶² does not mean destroy the ego - as if anyone could! - but destroy its tyranny, harmonise its personal will with that of the World-Idea.

(45-2) So⁶³ long as the ego's rule is preserved, so long will the karmic tendencies which come with it be preserved. But when its rule is weakened they too will automatically be starved and weakened. To start this process start trying to take an impersonal detached view.⁶⁴

46⁶⁵
XI

47
XI⁶⁶

⁵⁹ This para is a duplicate of para 45-1.

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⁶¹ The paras on this page are numbered 47 through 48; they are consecutive with the previous page.

⁶² This para is a duplicate of para 43-8.

⁶³ This para is a duplicate of para 47-1.

⁶⁴ Elaine Mansfield inserted "retyped" in the lower margin by hand.

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⁶⁶ Elaine Mansfield inserted "retype" in the upper margin by hand.

(47-1)⁶⁷ So⁶⁸ long as the ego's rule is preserved, so long will the karmic tendencies which come with it be preserved. But when its rule is weakened they too will automatically be starved and weakened. To start this process start trying to take an impersonal detached view.

(47-2) He pushes one problem out of his way only to find that another replaces it sooner or later. This is the personal history of every man.

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

49
XII

(49-1)⁷⁰ Knowledge of law, language or history can be collected and becomes a possession but knowledge of the Overself is not at all the same. It is something one must be: it owns us, we do not have it.

(49-2) It is this, the deepest part of his being, his final essential self, which is a man's Overself, and which links him with the World-Mind. It is this Presence within which evokes all his spiritual quality.

(49-3) The silent secret part of the self is forever there, forever asking a little surrender of attention. But few give it.⁷¹

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⁶⁷ The paras on this page are numbered 48 through 49 (and the original editor renumbered 49 to 39); they are consecutive with the previous page.

⁶⁸ This para is a duplicate of para 45-2.

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⁷⁰ The paras on this page are numbered 48 through 50; they are not consecutive with the previous page.

⁷¹ Elaine Mansfield inserted "retyped" in the lower margin by hand.

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(51-1)⁷³ The World-Idea cannot be influenced or modified by any man. All he can do is to come into conformity with it.

(51-2) We must honour the Universal Ruler of things and beings as the flower honours the sun for it is also the Source of Life.⁷⁴

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

53
XIV⁷⁶

(53-1)⁷⁷ Several Indian mystics, such as Tukaram and Ram Tirtha, 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 the barbarous murderous custom of suttee, which is forced suicide.

(53-2) Each period of a life has its own evaluation and opinions differ about that. Some say the early years are the 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.

(53-3) 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, or this person is part of his fate, that his only freedom in such a case is a moral one. He can select his mental attitude.

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⁷³ The paras on this page are numbered 61 through 62; they are not consecutive with the previous page.

⁷⁴ Elaine Mansfield inserted "retyped" in the lower margin by hand.

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⁷⁶ Elaine Mansfield inserted "retyped" in the upper margin by hand.

⁷⁷ The paras on this page are numbered 15 through 17; they are not consecutive with the previous page.

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(55-1)⁸⁰ Is it true that soon or late after death we emigrate to another physical body? Can such a doctrine be part of a reasonable man's views? The answer is yes. Nor need reason alone guide us in this matter (the varied evidences have been collected and stated by a very few authors). Psychical sensitivity to invisible records of the past offers, for what it is worth, some confirmations.

(55-2) The poignant realisation that he is separating himself from so much that he prized or loved, regarded as essential or was hoping ardently to attain, afflicts many a dying person. I am reminded of Kahlil Gibran, celebrated author of the powerful poem "The Prophet" but also a talented painter. He was dying of consumption and said mournfully to another poet, who told me later, "There is so much beauty in the world and life, to see or to create, which I shall now never know."

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

(57-1)⁸² Before the personal ego came into being, Being was. "Before Abraham was I am," announced Jesus. Before thoughts, Thought! In its timeliness, Mind is the One without a Second; "in its timed manifestation it is all things."

(57-2) At the ultimate level there is neither purpose nor plan because there is no creation.

(57-3) Can little minds accommodate such large truths?⁸³

⁷⁹ Elaine Mansfield inserted "retyped" in the upper margin by hand.

⁸⁰ The paras on this page are numbered 47 through 48; they are not consecutive with the previous page.

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⁸² The paras on this page are numbered 55 through 57; they are not consecutive with the previous page.

⁸³ Elaine Mansfield inserted "retyped" in the lower margin by hand.

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

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(59-1)⁸⁵ Can anyone really throw off the past's influence and escape into freedom? Or is he so inextricably linked with it?

(59-2) If the man in you is held down by his body, his surroundings, his karma, the godlike in you is not: it is free. But through this freedom it chooses to be in harmony with God.⁸⁶

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

61

XV

(61-1)⁸⁸ Does this double standpoint mean that there is a constant oscillation between the two aspects, a mind which flutters from one to the other over and over again? Of course not! Just as the small circle can be contained within a larger circle so the mind can be at once in the practical and the metaphysical yet able to concentrate on the one needed at any moment.

(61-2) All the activities of the mind bring into being at their very end, however keenly they are directed to truth, only another thought.

(61-3) Sleep is a strange affair, dreams are even stranger. Few know that they can be converted into coherent rational experiences, that they can be consciously shaped.

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⁸⁵ The paras on this page are numbered 60 through 61; they are not consecutive with the previous page.

⁸⁶ Elaine Mansfield inserted "retyped" in the lower margin by hand.

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⁸⁸ The paras on this page are numbered 35 through 41; they are not consecutive with the previous page.

(61-4) Consciousness is a property of Mind operating at various levels – sub, super and ordinary. It is not nullified when it passes out of the ordinary level.

(61-5) Can the observer who sees, the knower who knows be himself made an object to be perceived? No! says the intellectual, Yes! says the mystic philosopher.

(61-6) Time is an efficient undertaker and puts all things, neatly coffined, well away in their appropriate cemeteries in the end.

(61-7) All these solid seeming visible things and creatures evaporate from awareness as if they never were.⁸⁹

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

63

XVII

(63-1)⁹¹ Blunt speech and plain writing have their place too along with flowery prose and poetic colour; but in this matter of secret paths and unfamiliar quests and higher states of consciousness, they are even more indispensable than symbolic terms, metaphoric phrases or enigmatic sentences.

(63-2) The power of mind needed to find truth is not commonly possessed. Those who lack it can benefit by the discoveries made by the sages. But they ought to test them in their own life-experience to confirm whether they be true.

(63-3) It is a natural self-control which comes into play without any willed effort, spontaneously and easily. It is one consequence of achieving the third stage of philosophic questing, completing and applying to active everyday living and fruits of the second stage, contemplation. Ego and animal fall far back in the human to where they belong.

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⁹¹ The paras on this page are numbered 45 through 50; they are not consecutive with the previous page.

(63-4) The end of the quest is the end of the quester. No longer does he identify Being with the little routine self, awareness with the ordinary ego.

(63-5) Those who expect to get such full enlightenment on such low terms, are usually disappointed or deceived.

(63-6) Whether he identifies his faults or fails to do so, he will still have to come to the point where he tries to build the virtues opposite them (if he knows them) or where he concentrates on the Overself-thought and forgets them.⁹²

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

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(65-1)⁹⁴ After this passing-over into the Overself's rule, does he carry a loss of identity? Is he no more aware that his is the named person of the past? Were this so he could not exist in human society or attend to his duties. No! – outwardly he is more or less the same, although his pattern of behaviour betrays recognisable signs of superiority over the past man which he was. Inwardly, there is total revolution.

(65-2) One part of him can enter frequently into cerebral thinking but another part can drop out of this into celestial experience.

(65-3) The real being of a man is always there, always in and with God, yet it remains unknown and unrecognised. Why is this?

(65-4) The Higher Power through whom the universe exists and therefore we as part of it, also exist. The essence of our being is divinely connected.

(65-5) In his inmost-being every man is rooted in the World-Mind. The three states pass away – sleep, dream and waking go – but the fourth still remains: it is this root – being.⁹⁵

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⁹⁴ The paras on this page are numbered 70 through 74; they are not consecutive with the previous page.

⁹⁵ Elaine Mansfield inserted "retyped" in the lower margin by hand.

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(67-1)⁹⁷ He is himself the truth he seeks, the power he needs and, most fateful of all, the God he worships. To explain such statements is the work of the few for the many for, in scriptural words, “few there be that know.” But when knowledge is claimed by the many and certificated only by public debate, illusion both enters the mind and covers the scene.

(67-2) The sages who performed their duties to society, the teachers who gave their instruction to it, survive this way.

(67-3) The enlightened man may dispense the truth freely but how many would have the capacity to take it in, let alone accept it understandingly?⁹⁸

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XVIII

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

69
XIX

(69-1)¹⁰⁰ Coconut is a sacred fruit, used in many or most Hindu religious ceremonies. It represents the human head, hence bloodless sacrifice. It is believed to be the only fruit without seed.

(69-2) The multitude need to be consoled and comforted: they need celestial messages of hope, the promise of help. The bare truth is too harsh on the ego, too impersonal to be welcome.

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⁹⁷ The paras on this page are numbered 86 through 88; they are not consecutive with the previous page.

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¹⁰⁰ The paras on this page are numbered 89 through 93; making them consecutive with the previous page.

(69-3) The masses need religion to console them in distress, to deter them from evil ways and to encourage them in virtuous ones. That these benefits are everywhere only partially realised is not enough reason by itself to abolish it.

(69-4) None of these truths is new, only the restatement in the idiom of today can claim that description. Some of them were in the possession of the ancient Druid priests.

(69-5) Fanaticism is often allied with superstition using the authority of religious texts, customs or traditions. So it passes unscrutinised and self-deluded, too often pre-occupied with externals and trivialities.¹⁰¹

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

71

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(71-1)¹⁰⁴ Although the mystic experience got through drugs is only a copy, and not the genuine thing, it has been useful to some persons because it is both suggestive of new concepts confirmative of old ones. In the first category is the possibility of higher realms; in the second is the factuality of religious beliefs.

(71-2) The emotionally and mentally disturbed persons who take to occultism, psychism, spiritualism and similar cults do so at their own risk. For they may aggravate their condition. Instead, they need treatment, purification, preparation or rectification.

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¹⁰⁴ The paras on this page are numbered 22 through 23; they are not consecutive with the previous page.

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(73-1)¹⁰⁶ Is it possible that something of the writer's mind infuses itself in the attentive reader's? Why not, if the reader is also receptive. But the effect may be brief and soon fade out.

(73-2) The truth can be put in short plain words and short easy sentences or it can be put in poly-syllabic words and long winding sentences. It is not the higher power which uses the one kind or the other, but the author himself.¹⁰⁷

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XX

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

75
XXI

(75-1)¹⁰⁹ In the end we have no choice. The head must bend, consentingly, to the higher power. Acceptance must be made. Some kind of communion must be established.

(75-2) The sculpted wood, cast, metal or carven stone image speaks instantly to all but the written word only to those who know the language used.¹¹⁰

76¹¹¹
XXI

Old xxiii: Orient and Occident ... NEW XV: The Orient

77
XXIII

(77-1)¹¹² It is my well-considered belief that Ananda Metteya was a Bodhisattva, come from a higher plane to penetrate those Western minds which could appreciate, and

¹⁰⁶ The paras on this page are numbered 58 through 59; they are not consecutive with the previous page.

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¹⁰⁹ The paras on this page are numbered 7 through 8; they are not consecutive with the previous page.

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¹¹² The paras on this page are numbered 32 through 37; they are not consecutive with the previous page.

benefit by, Buddhism as meeting their intellectual and spiritual needs. He gave the hidden impetus but others came later to do the outer work.

(77-2) It is an error to believe that the Koan is an invention of the Japanese mind, however that mind may have recast it. Kung-an was already part, although a later part, of the Ch'an doctrine in China before it was taken up by the island neighbours.

(77-3) E.H. Warmington: "Commerce Between the Roman Empire and India," Cambridge University Press, 1928 covers the period from the triumph of Augustus, B.C. 20, to the death of Marcus Aurelius, A.D. 180. In addition, de Villard, "La Scultura Ad Ahnas" gives a good bibliography of Indian contacts with Egypt.

(77-4) The misery, the poverty and the hunger that could be seen in Asia until lately provided a strong reason for the quest of consolation in religion.

(77-5) The young enthusiasts who have lately played with Oriental cults and Occidental systems of psychology may get some benefit from them, despite the adulterations and distortions which have been one consequence. In this sense, they are pioneers.

(77-6) The wisdom which the East is abandoning, the West is acquiring. What the one discards, the other picks up.¹¹³

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Old xxiv: General ... NEW XII: Reflections

79
XXIV

(79-1)¹¹⁵ All this exaggerated praise tends to put off cooler and clearer minds, so that what is deservedly laudable tends to get minimised.

(79-2) Enframed and conditioned as they are by the suggestions and influences from various outside sources, the first duty is to find liberation from them.

(79-3) Is there any higher meaning to the universe or higher purpose to human life? Do any of the many people who cross and criss-cross the streets of this busy city ever pose

¹¹³ Elaine Mansfield inserted "retyped" in the lower margin by hand.

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¹¹⁵ The paras on this page are numbered 16 through 19; they are not consecutive with the previous page.

themselves such questions? For they are not merely academic or metaphysical questions.

(79-4) Krishnamurti, despite the strong emphasis put into his sentences, stood almost without moving¹¹⁶

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XXIV

(81-1)¹¹⁸ A¹¹⁹ civilised life ought to possess better quality things – art, music and literature, some touch of refinement somewhere, and a little basic knowledge of good¹²⁰ values and perils, of personal hygiene and health preservation.

(81-2) Stupid sincerity can go from one mistake to another, yet be none the less sincere.

(81-3) It is possible to explain a doctrine without endorsing it. That is all I try to do here.

(81-4) The power of tradition has been much more generally acknowledged than the power of suggestion. Yet the latter is no less strong for it is supplanting the former.¹²¹

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Old xxv: Human Experience ... NEW XIII: Human Experience

83
XXV

¹¹⁶ Elaine Mansfield inserted “retype” in the lower margin by hand.

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¹¹⁸ The paras on this page are numbered 33 through 36; they are not consecutive with the previous page.

¹¹⁹ This para is a duplicate of paras 151-1 in Middle Ideas 20-28 and 153-1 in Carbons 33.

¹²⁰ We have changed “food” to “good”, presuming the original is a typo.

¹²¹ Elaine Mansfield inserted “retyped” in the lower margin by hand.

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(83-1)¹²³ Few go through life without making mistakes, taking wrong decisions or delivering unsound judgments. In a number of these cases, the exercise of prudence would have been protective.

(83-2) The way to mental quiet and emotional detachment winds through vicissitudes, contraries and paradoxes of experience which test, form and reveal character.

(83-3) Do not let your troubles be wasted. See into them and through them. Let them help you discover more of your grander self, the Overself.

(83-4) "The world, money and power belong to the small shallow people. To the real men belongs nothing but death and eternity" – Hermann Hesse.¹²⁴

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Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You

85

XXVII

(85-1)¹²⁶ Tension inside himself and conflict outside: what wonder if he seeks some inner peace and outer relief?

(85-2) Outside, Nature is beautifully still; inside, consciousness is just as beautifully still. The two tranquilities blend into one another.

(85-3) "Our optimism is a lie," said Santayana, referring to the American people, but Buddha would have pushed the reference to a far wider area.

(85-4) The men of deep thought and sensitive feeling cannot be happy in a world like ours. But he can be serene.

(85-5) It is in these deeper moods that life seems to pulse more quietly.¹²⁷

¹²³ The paras on this page are numbered 65 through 68; they are not consecutive with the previous page.

¹²⁴ Elaine Mansfield inserted "retyped" in the lower margin by hand.

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¹²⁶ The paras on this page are numbered 30 through 34; they are not consecutive with the previous page.

Paras 85-1 through 85-5 are duplicates of paras 87-1 through 87-5.

(87-1)¹²⁹ Tension inside himself and conflict outside: what wonder if he seeks some inner peace and outer relief?

(87-2) Outside, Nature is beautifully still; inside, consciousness is just as beautifully still. The two tranquilities blend into one another.

(87-3) "Our optimism is a lie," said Santayana, referring to the American people, but Buddha would have pushed the reference to a far wider area.

(87-4) The men of deep thought and sensitive feeling cannot be happy in a world like ours. But he can be serene.

(87-5) It is in these deeper moods that life seems to pulse more quietly.

(87-6)¹³⁰ Tranquillity – the first psychological quality taught at his caste-initiation to the Brahman youth; much admired by Benjamin Disraeli because seldom met with in society; prized by Marcus Aurelius and his stoic sect as the best of virtues; this is to be practised by those who would become philosophers and sought by those who would become saints. Yet for others who must perforce stay, mix and work in the world, it is not less valuable to smooth their path and reduce their difficulties. The first it does by putting men at their ease, the second by bestowing clearer sight. For them too it is the defence against rancour, the preserver of humour the peace and, lastly, if they desire, the way to be in the world but not of it; did not Lao-Tzu¹³¹ write: "There is an Infinite

¹²⁷ Elaine Mansfield inserted "retyped" in the lower margin by hand.

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¹²⁹ The paras on this page are numbered 30 through 35; they are not consecutive with the previous page.

Paras 87-1 through 87-5 are duplicates of paras 85-1 through 85-5.

¹³⁰ This para is a partial duplicate of para 89-1.

¹³¹ "Lao-tse" in the original.

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(89-1)¹³³ Tranquillity – the first psychological quality taught at his caste-initiation to the Brahmin youth; much admired by Benjamin Disraeli because seldom met with in society; prized by Marcus Aurelius and his stoic sect as the best of virtues: this is to be practised by those who would become philosophers and sought by those who would become saints. Yet for others who must perforce stay, mix and work in the world, it is not less valuable to smooth their path and reduce their difficulties. The first it does by putting men at their ease, the second by bestowing clearer sight. For them too it is the defence against rancour, the preserver of humour the peace and, lastly, if they desire, the way to be in the world but not of it; did not Lao-Tzu¹³⁴ write: “There is an Infinite Being which was before Heaven and Earth. How calm it is!”

(89-2) It is not an hysterical bliss nor a wild delight; it is a serene beautifully-balanced happiness permeating a mind that effortlessly keep itself in amazing equilibrium.

(89-3) This preliminary injunction to nourish calm is given very seriously. The student is expected to practice it as if he were never short of time. Both lack of patience and the hurrying attitude – so marked in the modern West – are condemned.

(89-4) It is understandable that they would like to keep the serene aura of such a place uncontaminated by negative thoughts and mean entirely self-enwrapped emotions.

90¹³⁵

XXVII

Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation

91

XXVIII

(91-1)¹³⁶ A time comes when there is no need to try to practice the exercise, for the mantra wells up of its own accord. It then repeats itself automatically and silently in his

¹³³ The paras on this page are numbered 37 through 39; they are not consecutive with the previous page.

Para 89-1 is a partial duplicate of para 87-6.

¹³⁴ “Lao-tse” in the original.

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¹³⁶ The paras on this page are numbered 10 through 11; they are not consecutive with the previous page.

mind alone. Over and over again, like the chorus of a song, it comes to the front or remains at the back of attention.

(91-2) He needs to remember the difference between a method and a goal: the one is not the same as the other. Both meditation and asceticism are trainings but they are not the final goals set up for human beings.¹³⁷

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XXVIII

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

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XII

(93-1)¹³⁹ With the glimpse a feeling overspreads his heart of benevolence towards all living creatures - not only human but also animal and not only animal but even plant. He would not, could not knowingly harm a single one. The Christians call this love, the Buddhists compassion, the Hindus oneness. My own term is goodwill, but all are right. These are different facets, as seen from different points.

(93-2) Shen-Hui declared, in a sermon, that Enlightenment came as suddenly as a baby's birth. But what about the nine long months of development which precedes the birth?

(93-3) If the ego would be willing to abdicate its rule for a short period, the way to a glimpse would be opened.

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

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XIII

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¹³⁹ The paras on this page are numbered 39 through 41; they are not consecutive with the previous page.

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(95-1)¹⁴¹ Whatever we call it most people feel, whether vaguely or strongly, that there must be a God and that there must be something which God has in view in letting the universe come into existence. This purpose I call the World-Idea, because to me God is the World's Mind. This is a thrilling conception. It was an ancient revelation which came to the first cultures, the first civilisations, of any importance, as it has come to all others which have appeared, and it is still coming today to our own. With this knowledge, deeply absorbed and properly applied, man comes into harmonious alignment with his Source.

(95-2) Millions of animal and human bodies have entered the earth's composition through drowning or dying in vast floods, droughts, famines, and epidemics, through earthquakes and eruptions. It has been an immense graveyard and crematorium. Yet equally it has brought into living existence millions of new beings.

(95-3) Plato taught that earthly things were broken imperfect arcs hinting at the perfect circles in the invisible plane above. The more developed persons were larger segments of this arc.

(95-4) If he hears the lark singing and notes its joy he hears also the captured prey of hawk and owl and notes their screams. If he admires the beauty of Himalaya he remembers the large number of living creatures buried at its upheaval.

(95-5) The unhappy miserable conditions in the world today are not my problem. They are His. Let him find their solution.

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XIII

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

97

XIV

(97-1)¹⁴³ It is not that some mysterious super-physical angel, deva, god intervenes personally and manipulates karma as a puppet performer pulls the wires of his suspended figures, but that karma is part of the equilibrium of the universe, bringing a

¹⁴¹ The paras on this page are numbered 42 through 46; making them consecutive with the previous page.

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¹⁴³ The paras on this page are numbered 38 through 40; they are not consecutive with the previous page.

come-back, recording a pressure, allowing each reaction to come about by its own momentum.

(97-2) The action which completes a thought is thrown back at him by Nature in the guise of karma. In this view he carries the responsibility for himself. He cannot turn it over to any human institution such as a church, or any other human beings such as a guru or saviour.

(97-3) The prospect of death is not for most people a pleasant one.

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XIV

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

99

XV

(99-1)¹⁴⁵ Are the lake waters and massive Alps which present themselves to my gaze nothing but an illusion? Do these terrible wars and tragic events which the human race has lately passed deceive us about their reality?

(99-2) Intellectual standpoints and emotional moods may change, and do, but this heavenly consciousness stops all that for it belongs to a timeless world. There, no arguments can begin whether with others or oneself: no feelings can toss the man about with each new event or circumstance. There, a superior wisdom reigns, so lucid, so penetrating, that it certifies its own worth, debate being quite unnecessary. And there, finally the self is at least purified and stabilised in its higher identity and therefore at peace.

(99-3) It is not only that everything, every activity, should be put in its proper place, graded to its proper level, but also not done prematurely or belatedly, but with proper regard to the time-scale.

(99-4) There is only one real presence, the divine Presence. This is the final truth we all have to learn, and to experience. When this happens we see the world as it is in appearance, just as other persons do, but we also intuit it at the same time as it is in essence and feel it held in that Presence.

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¹⁴⁵ The paras on this page are numbered 30 through 34; they are not consecutive with the previous page.

(99-5) All phenomena are ultimately empty and relative. This is a large part of the meaning of the Void.

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

101

XVI

(101-1)¹⁴⁷ Where is the man who has ever known the unknowable and indescribable Supreme Godhead? For all men came into existence after it already was there. But whoever receives knowledge by tradition, investigation or intuition, by meditation, revelation or even by science leading into metaphysics, by art or poetry or literature, may acquire the tremendous certitude that it is there. More – it must always have been there.

(101-2) The number of objects and creatures, stars and suns is by a natural necessity infinite. Infinite being can only express itself infinitely. The worlds cannot be counted, the space which contains them cannot be measured.

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XVI

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

103

XVII

(103-1)¹⁴⁹ Whatever name be given to this exercise, whether “as if” or another, its essence is to consider the goal as already reached, to convert the end of the quest into the beginning. Is this too audacious an assumption? This elicits counter-questions. Why remain within the circle of the probable as if the circle of the possible did not also

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¹⁴⁷ The paras on this page are numbered 40 through 41; they are not consecutive with the previous page.

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¹⁴⁹ The paras on this page are numbered 40 through 44; they are not consecutive with the previous page.

exist? Where did the saying “Adventures are for the adventurous” come from if not from human experience?

(103-2) The belief which prevails in Japan, China and other lands, in a sudden abrupt enlightenment when a man thinks quietly or says aloud, “Ah! so this is IT,” is a factual basis. This satori, as the Japanese¹⁵⁰ call it, may be either a temporary or permanent glimpse.

(103-3) The psycho-analysts work busily on the ego all the time, thus keeping the poor patient still imprisoned in it. But a reference to the Overself might help him really to get rid of some complexes.

(103-4) The Long Path man tries to make himself better and better as the years go by. But obstacles, stagnations, frustrations and even failures are inevitable for many people. The hoped-for progress is fitful, occasional, and too often, short-lived.

(103-5) If the problem is really handed over to the Higher Power he is released from it. This lifts the feeling of being burdened with it. But if the feeling still remains, then he has deceived himself, has not truly committed it except outwardly in mumbled words.

104
XVII¹⁵¹

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

105
XVIII

(105-1)¹⁵² He does not wish to be regarded as other than he is; not for him the canonisation of a saint or the adoration of a god. Insight, and its application to human living, is the final fulfilment for all of us, shall be our natural condition.

(105-2) In it, in this gentle divine atmosphere, he lives and moves and has his being, and this one reason why he has to follow Shakespeare’s counsel and be true to himself.

(105-3) Where others find emptiness or futility in their own lives, and even more in those surrounding them, he finds meaning and purpose. There was a need to escape

¹⁵⁰ “Japs” in the original.

¹⁵¹ Blank page

¹⁵² The paras on this page are numbered 61 through 63; they are not consecutive with the previous page.

from nihilism, and he succeeded. Now his being and identity increase. He knows, with joy, that he shares in an inner reality which sponsors the universe.

106¹⁵³
XVIII

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

107
XIX

(107-1)¹⁵⁴ Too much nonsense has been taught, written and spoken in religious circles about the nature of man. One faction proclaims it to be originally sinful and unalterable evil. The only way to be “saved” from it is to accept the services of religion. Another faction, with a small following, asserts it to be originally divine and fixedly pure. Salvation is not needed, only recognition.

(107-2) It is interesting to note that the philosophic ideas of the French 18th Century Enlightenment Writers got their basic thought from Spinoza’s critiques of the Hebrew Bible, despite their personal dislike of the Jews themselves. Voltaire was decidedly anti-Semitic.

(107-3) It is questionable whether the advantages of being a human creature are outweighed by the disadvantages. The Buddhists think they are, the Epicureans think they are not, but the Vedantins think he is an immensely fortunate creature. Why? Simply because he may use his human faculties to transcend his present level and, as they call it, “realise himself.”

108¹⁵⁵
XIX

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

109
XX

(109-1)¹⁵⁶ Too many ill-adjusted, ego-wrapped neurotics attach themselves to psychical, occult, mystical, oriental and religious movements not to get their unhealthy condition

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¹⁵⁴ The paras on this page are numbered 73 through 75; they are not consecutive with the previous page.

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remedied but to get acceptance and sympathy or, if “inner experiences” are retold, admiration. Or, if their personal relationships or career have failed, they hope a sudden transformation of their lives will be brought about by magical occult powers and enable them to succeed.

(109-2) Most cults teach mixtures of truth and error. Their followers fail to see that their doctrine is only partially correct.

110¹⁵⁷
XX

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

111
XXII

(111-1)¹⁵⁸ First, he must attempt to lift himself upwards, taking the needed time and making the needed effort. Then, he feels that some other force is lifting him gratuitously – this is the reaction, Grace.

112¹⁵⁹
XXII

Old xxiii: Orient and Occident ... NEW XV: The Orient

113
XXIII

(113-1)¹⁶⁰ Is not the sadhu a sort of modern caveman? Are not hippies and Westerners who adopt the so-called “simple life,” haunt Ashrams in India and copy Indian dress or ways, as would be Sadhus, also reversions to cave dwelling culture?

114¹⁶¹
XXIII

¹⁵⁶ The paras on this page are numbered 49 through 50; they are not consecutive with the previous page.

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¹⁵⁸ The para on this page is numbered 25; it is not consecutive with the previous page.

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¹⁶⁰ The para on this page is numbered 31; it is not consecutive with the previous page.

¹⁶¹ Blank page

Old xxiv: General ... NEW XII: Reflections

115
XXIV

(115-1)¹⁶² The wild abandon, the careless spilling of slogans which show up the user's ignorance, fanaticism and deficiencies, may be left to the intellectually adolescent. There is nothing to interest the truth-seeker here.

(115-2) When behaviour or ideas are pushed to an incredible extreme they are held up to ridicule either by mild humorous irony or by strong sarcasm. This brings a needed corrective to their exaggeration.

(115-3) Under all the apparent self-confidence, the seeming expertise in dealing with events and men, there are self-doubts, uneasy qualms, questioning and wonders if...

(115-4) Those who cannot accommodate themselves to the world may take to communism, drink, drugs or sex; or they may withdraw from it altogether into some mystical cult, institution or retreat.

(115-5) They are too concerned with earning their livelihood, with the members of their family, and with attending to personal wants to bestow thought upon such abstract topics as life's higher meaning. They are not to be blamed but they are also not to be initiated.

(116-6) We may admire the new with enthusiasm but this is no reason for ceasing to value the old where it is only just to do so. What many smart youngsters now regard as old-fashioned virtues will never be displaced by right-thinking persons.

116¹⁶³
XXIV

Old xxv: Human Experience ... NEW XIII: Human Experience

117
XXV

¹⁶² The paras on this page are numbered 27 through 32; they are not consecutive with the previous page.

¹⁶³ Blank page

(117-1)¹⁶⁴ He may ask himself whether he has any competence for such a great task. But this is to forget that he has been led to this point, to the quest, that the same higher self or power which out of its grace did this can lead his life still farther.

(117-2) The self-sufficiency of his ideal, its remoteness from popular ways, may be boldly and openly expressed in action or kept as an interior and hidden thing. For most the first may prove to be an imprudent course but for others it may be a necessity.

(117-3) It is not only the harsh lessons to be elicited from suffering which ought to be heeded but just as much the pleasanter teaching of joy and the memorable beauty in art and nature. Every experience and every environment bears its own message to us, the happier ones no less than their opposite kind.

(117-4) Sometimes the guidance will evolve naturally out of the situation, the circumstances, the events. He will then only have to be a spectator but he must still supply the intuitive interpretation and recognition of this recognition.

(117-5) The phrase, "the wisdom of travelling light," applies not only to marriage but also to suitcases.

118¹⁶⁵

XXV

Old xxvi: Mind-Body in Health and Sickness ... NEW X: Healing of the Self

119

XXVI

(119-1)¹⁶⁶ Apollonius tells us that Pythagoras regarded healing as "the most divine art." Why should anyone reject the views of the Greek sage, not to speak of Jesus' own confirmation by his works. Why should the Indian sages regard healing as a merely occult art; hence as a practice to be avoided?

(119-2) When a man is put into a hospital bed, to lie there for days, weeks or months, he is put into a situation where he is both passive and powerless. This humiliates his ego.

¹⁶⁴ The paras on this page are numbered 52 through 56; they are not consecutive with the previous page.

¹⁶⁵ Blank page

¹⁶⁶ The paras on this page are numbered 3 through 7; they are not consecutive with the previous page.

(119-3) The healing does not come from the healer himself; it comes through him. What he does is to prepare conditions rendering it possible for this to happen. But this is no guarantee that the Overself will necessarily make us of them every time.

(119-4) There are perils waiting for those who are mentally ill and who try meditation on their own without supervision. It would be better for them to practice simple relaxation, calming their emotions, quietening their thoughts.

(119-5) It is possible to be quite enlightened without being quite free from physical maladies. For the body's karma does not end until the body's life ends.

120¹⁶⁷
XXVI

Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation

121
XXVIII

(121-1)¹⁶⁸ But yoga is not a system for developing personal efficiency in order to succeed better in the worldly life, nor a therapy to get rid of diseases. Those who present it in this way have not felt the spirit which belongs to it nor understood its most important offering.

122¹⁶⁹
XXVIII

123¹⁷⁰
XXVIII

124¹⁷¹
XXVIII

125
XXVIII

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¹⁶⁸ The para on this page is numbered 9; it is not consecutive with the previous page.

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Elaine Mansfield inserted "II #50 New page" by hand.

¹⁷¹ Blank page

(125-1)¹⁷² These moves from one paragraph to another by a series of uncorrected paragraphic jolts must be less pleasant to the unaccustomed reader.

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

(125-2) A true inner liberation will not only affect all negative qualities but also the all parties, a labellings, attacks and meddlings with others which produce or originate such qualities. The positive nature will then be harmonious yet [independent.]¹⁷³

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

(125-3) That the human being is improvable is guaranteed by the presence in him of a diviner spirit.

126¹⁷⁴
XVIII

Old v: What is Philosophy ... NEW XX: What is Philosophy?

127
V

(127-1)¹⁷⁵ He may show himself to be dynamic in action yet also to be not less relaxed in repose.

128¹⁷⁶
V

129
V

¹⁷² The paras on this page are unnumbered. This page is a duplicate of page 135.

¹⁷³ Elaine Mansfield deleted the para after this and inserted "OK" in the left margin by hand. It originally read:

"Those conceited humans who believe that this entire universe finds man as its culminating creature and is arranged solely for his benefit, need correction"

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¹⁷⁵ The para on this page is unnumbered.

¹⁷⁶ Blank page

(129-1)¹⁷⁷ The Greeks have bequeathed us the most fitting word for this way of thought and life: philosophy.

130¹⁷⁸

V

131

V

Incomplete Notes

(131-1)¹⁷⁹ Welcome¹⁸⁰ the truth on whatever horizon it appears, look for it in all four directions and do not any of them unvisited. In short, do not become narrow-minded or fanatical.

Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation

Incomplete Notes

(131-2)¹⁸¹ To get up and move too soon after the glimpse has come to an end is to lose some of its heavenly after-glow. To refrain from any movement, keeping still and being patient, is to enjoy that glow till its last flickering moment as one may enjoy the last moments of sunset, and passes gently into twilight and dusk.¹⁸²

132¹⁸³

III

Uncategorised Paras

133

UNCATEGORISED PARAS

(133-1)¹⁸⁴ The longing for a worthier kind of life, the aspiration for some sort of linkage or communion with the Divine Power is a sign of the transition from a purely animal

¹⁷⁷ The para on this page is unnumbered.

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¹⁷⁹ The paras on this page are unnumbered.

¹⁸⁰ This para is a duplicate of para 141-1.

¹⁸¹ This para is a duplicate of paras 11-1 and 141-2.

¹⁸² Elaine Mansfield inserted "retyped" in the lower margin by hand.

¹⁸³ Blank page

¹⁸⁴ The paras on this page are unnumbered.

consciousness to the animal-human phase of today. To be destitute of these urges quite entirely is uncommon. In the rotation of body-mind cycles – Shakespeare’s “seven ages of man” – they appear or vanish briefly or durably in most persons. Suppression exists but substitutes replace them.

(133-2) Despite all the high idealistic talk of oneness, brotherhood and egolessness, each of us is still an individual, still has to dwell in a body of his own, to use a mind of his own and experience feelings of his own. To forget this is to practise self-deception. Each will come to God in the end but he will come as a purified, transformed and utterly changed person, lived in and used by God as he himself will live in and be conscious of the presence of God.

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

(133-3) Zen Sixth Patriarch: “You should first cast aside all mental activity and let no thoughts arise in you. Then I shall preach the Dharma for you.” After a long interval of silence the Patriarch continued, “Not thinking of good or evil right at this very moment that is your original face.” Hui Ming was immediately enlightened.

Old x: Mentalism ... NEW XXI: Mentalism

(133-4) The mentalist way of looking at the world does not ask for the denial of its existence – which would include the assertion that it is neither felt nor seen – but admits fully that it is experienced exactly as

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

(133-5) The question of how authentic his experience really is does not usually arise to him. Whether a mind mostly preoccupied with the subject of its weaknesses, faults, failures, deficiencies and sins, that is mostly with its personal ego again penetrate the Overself’s sphere?

Old x: Mentalism ... NEW XXI: Mentalism

(134-1)¹⁸⁵ It is not often worth all the troubles and pains of being born and enduring all its consequences, even allowing for the pleasant interludes. Buddha would certainly not agree with about this matter.

Old xxiv: General ... NEW XII: Reflections

135
XXIV

(135-1)¹⁸⁶ These moves from one paragraph to another by a series of uncorrected paragraphic jolts must be less pleasant to the unaccustomed reader.

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

(135-2) A true inner liberation will not only affect all negative qualities but also the all parties, labellings, attacks and meddlings with others which produce or originate such qualities. The positive nature will then be harmonious yet [independent.]¹⁸⁷

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

(135-4) That the human being is improvable is guaranteed by the presence in him of a diviner spirit.¹⁸⁸

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XVIII

Uncategorised Paras

137
UNCATEGORISED PARAS

¹⁸⁵ The para on this page is unnumbered.

¹⁸⁶ The paras on this page are unnumbered.

This page is a duplicate of page 125.

¹⁸⁷ Elaine Mansfield deleted the para after this para and inserted "OK" in the left margin by hand. It originally read:

"Those conceited humans who believe that this entire universe finds man as its culminating creature and is arranged solely for his benefit, need correction".

¹⁸⁸ Elaine Mansfield inserted "notes to be finished 3/20/80" in the lower margin by hand.

¹⁸⁹ Blank page

(137-1) 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 saddening to observe them slip 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 signs of beginnings of new dawns.

(137-2) The question of how authentic his experience really is does not usually arise to him. For it is debatable whether a mind mostly preoccupied with the subject of its weaknesses, faults, failures, deficiencies and sins, that is mostly with its personal ego again, penetrate the Overself's sphere?

138¹⁹⁰

UNCATEGORISED PARAS

139¹⁹¹

UNCATEGORISED PARAS

140¹⁹²

UNCATEGORISED PARAS

Old v: What is Philosophy ... NEW XX: What is Philosophy?

141

V

Notes to be corrected

(141-1)¹⁹³ Welcome¹⁹⁴ the truth on whatever horizon it appears, look for it in all four directions and do not any of them unvisited. In short, do not become narrow-minded or fanatical.

Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation

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¹⁹³ This page is entirely handwritten by Elaine Mansfield. The paras on this page are unnumbered.

¹⁹⁴ This para is a duplicate of para 131-1.

(141-2)¹⁹⁵ To get up and move too soon after the glimpse has come to an end is to lose some of its heavenly after-glow. To refrain from any movement, keeping still and being patient, is to enjoy that glow till its last flickering moment as one may enjoy the last moments of sunset, and passes gently into twilight and dusk.

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III

Format for Typing PB's Notes (Elaine Mansfield)

143

FORMAT FOR TYPING PB'S NOTES

(143-1)¹⁹⁷ 2/11/80

Format for typing PB's notes - worked out by Elaine Mansfield, Ed McKeown and Bob Geyer

(143-2) PB, or his aide, classifies the hand-written notes in categories I - XXVIII.

(143-3) The notes are mailed to the typist, registered mail

(143-4) [The typist sorts the notes according to category and types them in the format on the following page. Notes are typed on white, medium-weight paper and carbon copies are made on yellow light-weight copy paper. Each individual note is numbered by the typist, and this number is written in pencil on the hand-written note. Notes are paper clipped together in the order typed, so they can be easily found and checked.]¹⁹⁸

(143-5) [Notes]¹⁹⁹ which have not been categorised, or notes which have unfinished sentences or need other completion are typed out and sent back to PB. A copy, either hand-written one, or the typed one is kept by the typist. Recently, I have sent typed

¹⁹⁵ This para is a duplicate of para 11-1 and 131-2.

¹⁹⁶ Blank page

¹⁹⁷ Pages 143-146 are entirely handwritten by Elaine Mansfield. The paras on this page are numbered 1 through 5, in addition there is an unnumbered para at the top of the page.

¹⁹⁸ Elaine Mansfield heavily edited this para. It originally read:

"The typist types the notes according to category and types them in the following format on the following page. Each individual note is numbered and this number is written in pencil on the handwritten note and notes are paper clipped together in the order typed, so they can be easily checked. Notes are typed on white, medium-weight paper (non-erasable bond) and carbon copies are made on yellow copy paper".

¹⁹⁹ Elaine Mansfield deleted "After typing, all notes the ty" from before "Notes" by hand.

copies to be categorised or completed and kept the hand-written notes here. I don't know [if]²⁰⁰ PB prefers me [to]²⁰¹ send him a typed copy or the original copy.

(143-6) After typing all notes, the typist keeps the last page of each category, along with the carbon copies and hand-written notes which correspond with these pages. This way, the typing of a later batch of notes can be

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FORMAT FOR TYPING PB'S NOTES

(continued from the previous page) continued, and there is no need to mail any typed pages back to the typist.

(144-1)²⁰² Finally, the typist mails back the 1st copy of the [completed]²⁰³ typed notes (excluding final pages) [by registered mail. PB's helper]²⁰⁴ writes back when these are received. Finally, the carbon copies and hand-written notes are sent together by registered mail.

145

FORMAT FOR TYPING PB'S NOTES²⁰⁵

²⁰⁰ Elaine Mansfield changed "what" to "if" by hand.

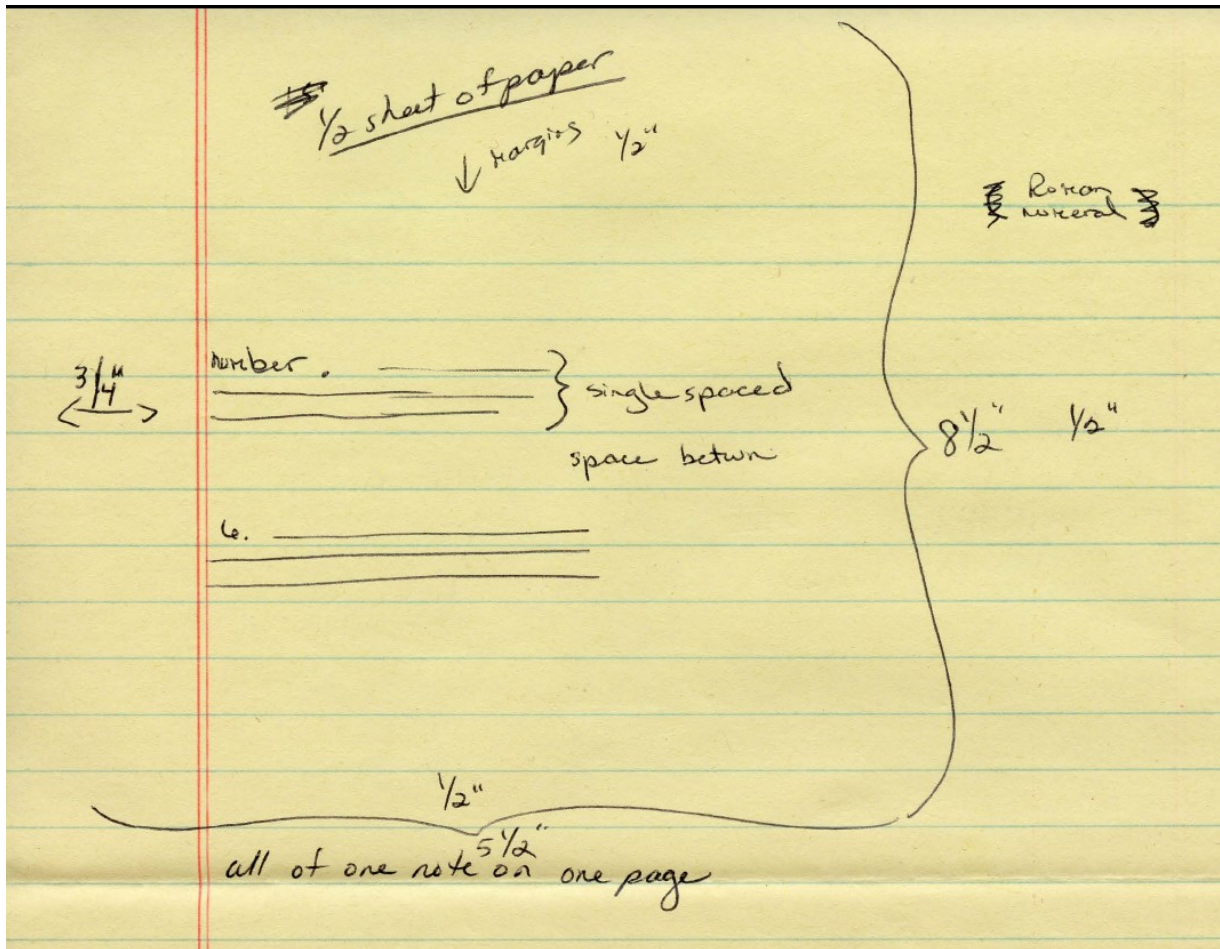
²⁰¹ Elaine Mansfield deleted "keep" from after "to" by hand.

²⁰² The para on this page is numbered 6; making it consecutive with the previous page.

²⁰³ Elaine Mansfield inserted "completed" by hand.

²⁰⁴ Elaine Mansfield changed "Then PB's aide" to "by registered mail. PB's helper" by hand.

²⁰⁵ This page contains a diagram created by Elaine Mansfield with formatting notes on how to layout the entries on a page. This use of half-pages was to accommodate PB's European notebooks which house 6x9 sheets of paper.



146²⁰⁶

FORMAT FOR TYPING PB'S NOTES

**The Short Path {Old iii: Meditation ... NEW IV: Elementary
Meditation & XXIII: Advanced Contemplation}²⁰⁷**

147

THE SHORT PATH

(147-1)²⁰⁸ The short path is not a path for beginners. That is why it is not mentioned until later on. But although it comes at a more advanced stage it is still useful and helpful to do a little work on the short path even from the beginning. Some people are naturally more developed than others and they can benefit by using the short path.

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²⁰⁷ This topic has always been part of PB's 28 categories, so we have added the relevant Old & New Categories here for completeness. – TJS '20

²⁰⁸ The para on this page is unnumbered.

And even those who are not so developed will have something to look forward to, which will be more cheerful than all the work on the long path. (Different terms used for the short path in different countries and traditions - a teaching for smaller circles). The long path is usually more or less familiar to the world, because much of it appears in the religions. To improve one's character, do good and be good. It includes study to know more about yourself, about nature and the world, also about God. The beginning steps in meditation also belong to the long path. All that is a necessary foundation for the more advanced work that will come later. It is also a path for purification. It is difficult, because when you try to improve yourself, you also discover your faults and weaknesses.

Some people find the work of self-purification and self-improvement and even of knowledge difficult (especially women, intellectual work depresses them). The short path is needed because people after some years reach a point of getting dejected, unhappy because they feel they would never get over their desires and faults. They had to get switched over on another track. If they get too fanatical on the path, they think they have to become saints. A point is reached when they are getting fed up with the whole thing - the long path can be overdone, you can become too serious about it - you have to keep a common sense. There is a psychological time, when you abandon and give up the long path - you have had enough of it. Now you must try a new approach. On the short path you stop trying, you stop all the work to improve yourself, but you don't forget what you have learned. Behind the work on the long path is the ego. You may not see it, but you are attending to the ego the whole time, you are working on the ego, with the ego. You get wrapped up in the ego, and forget the whole goal, the whole purpose of the quest. It is the Overself. You turn around 180 degrees to the Overself. What is it like? Your mind dwells on that. The Overself, being the very reverse and opposite of the little self, is very wonderful. We all know what the ego is like, but very few know the Overself. You begin the work through getting glimpses. The glimpses begin to come because you are now thinking of the Overself, in other words you begin to love it. We begin by getting little glimpses, quite little ones at first, but they will get more frequent and deeper. They show you some of the wonder of the Overself, give a foretaste. You feel now some of the benefits of the quest. What is this little thing, this no-thing that nobody can see or get hold of. This mysterious Overself which is connecting us with God and with truth. With the glimpses we begin to understand clearer what is going on in life and the world. Very important glimpses do at times come in the dream-state. But the glimpses come in the beginning and we want to go on.

We have certain exercises to quicken this work. Exercises is really not a suitable word for the short path, but we have to use some word. We begin by remembering that the ego in which we have lived so much of our time is in ignorance and in darkness and the Overself in which we now hope to live is in light. And it is in light all the time. The quester is now in the same position as Plato's man in the cave who if he kept looking to the further end of the cave saw only darkness, but if he turned around saw quite the opposite. The situation now on the short path is just like that, and you can get the light of the Overself. You begin by faith and hope and through imagination. Imagination is

a great thing. You have faith and hope and imagination to help you to work with. The fourth thing is work, and that is simply the exercise of constant remembrance. At odd moments during the day, even if it is only

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THE SHORT PATH

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THE SHORT PATH

(continued from the previous page) for two minutes or one minute, practice remembrance. The more you remember the Overself the less you can remember the ego. By this constant practice one day it will begin to work automatically by itself. When it begins to jump into your mind by itself, without effort, you know it is succeeding. But for certain kinds of people, ordinary simple people, there have been given mantras, simply to help this practice of constant remembering. It can be one word, it can be a whole long sentence. Anything that brings you back to the thoughts of the Overself. And then in the end comes the silence mantra. The mantra has to finish its work, finally it becomes silent. It stops moving and then with the silence comes the stillness, Being. As if you are fascinated by a wonderful gem that you see, it holds you spellbound. Now you must keep still, don't do anything, don't move, don't think, just be. There are some other exercises that perhaps are not suited by everybody but if you have a friend or a guru to which you can describe your experiences you can have some check upon it. These exercises may lead to exalted states. People begin to feel the growth of feeling very highly uplifted, close to God and God begins to speak to them. God makes them feel that they are now going to be enlightened and with the enlightenment they are going to become great teachers. Now they had better consult their teacher, because the ego is beginning to come in. The nearness of God swells the ego. They think God is favouring them and that they have finally become enlightened. The ego is back again, it is waiting for an opportunity to creep in the back door. It is a risky state to get into, and it is better to take advice from a teacher to make sure you are going the right way. The "as if" exercise can produce great results, but also misunderstanding. As if I were enlightened, as if I were a realised soul. I try to live like that, behave like that. Now you see how the creative imagination can be used.

People make themselves evil and dark by their mind; why can't they use their mind constructively? Then comes another exercise. Why, if the Overself is there all the time, why do you have to strive, practice, exercise or do anything? There is nothing to be done, nothing to be attained, so don't do anything, don't try, don't practice, let everything be. Let it be. This is a very subtle exercise. How to let be. But it can also be very beneficent. In that sense, you abandon the quest. You don't try. The divine is always there. If you can grasp what I mean by letting it be and desist from practicing

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anything, you will actually be opening yourself for grace to take over. If you do this subtle exercise correctly you get yourself ready for grace and the grace takes over. Let go, let the grace come in and do it all. The ego is not able to come in and say do this, I do that and that calls for tremendous humility. The “as if” builds you up – the let be reduces you to nothing. Two opposites. When you have done let be, there is nothing more to do. It takes you to the end of the path, then you will know what God is, why we are here, and then you will know what peace is. He doesn’t try to understand, he is at peace. He doesn’t look forward to truth anymore. What was given out so far about the short path was not complete – by putting all of this together you will get the complete picture. Of course here there is no question of a path. When they get to here, there is no longer a path. (There is another exercise which I gave – the exercise in timelessness, that is trying to see how you are imprisoned in time, because you are imprisoned in thoughts, because succession of thoughts produces succession of impressions. The completion or second part of it is to be without the sense of time. It is one way to try. There is a Scandinavian woman who’s got it, but she got it easily by itself; she didn’t have to struggle for it.

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THE SHORT PATH

151²¹¹

THE SHORT PATH

152²¹²

THE SHORT PATH

**Uncategorised Paras {Old xxv: Human Experience ... NEW
XIII: Human Experience}**

153

UNCATEGORISED PARAS

(153-1)²¹³ He may ask himself whether he has any competence for such a great task. But this is to forget that he has been led to this point, to the quest, that the same higher self or power which out of its grace did this can lead him still farther.

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²¹¹ Blank page

Bob Geyer inserted “No Pages for XXVI and XXIV Elaine Mansfield work” by hand.

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²¹³ The para on this page is unnumbered, and entirely handwritten by Elaine Mansfield. It later appeared as para 197-2 in Middle Ideas 20-28 within Old Category XXV, so we have imported that classification here. – TJS '20

Correspondence

155
CORRESPONDENCE

(155-1)²¹⁵ [Dear]²¹⁶ Bob –

There does seem to be a lot of confusion – so here is what I have in typed notes. The lack of order in typed pages I have, and lack of correspondence between notes and typed pages I have are due to you sending me back typed pages.

I----- 38-	VIII--- 11	XV----- 1-5, 28-	XXII-----1-6, 19-
II----- 21-	IX----- 18	XVI----- 16-23, 35-	XXIII-----1-6, 24-
III---- 37-	X----- 7	XVII---- 14-19, 39-	XXIV----25-
IV --- 91-	XI----- 1-7, 31-	XVIII--- 12-17, 56-	XXV-----14-23, 51
V ---- 47	XII---- 11-19, 34-	XIX----- 11-17, 69-	XXVI-----1-
VI --- 41	XIII--- 12-19, 40-	XX----- 1-6, 43-	XXVII----1-8, 24-
VII -- 14-	XIV--- 16-23, 34-	XXI----- 1-6, 7-	XXVIII---1-4, 5-

In handwritten notes I have

I----- 46-	VIII--- 33	XV----- 28	XXII-----19-
II----- 31	IX----- 46	XVI----- 35	XXIII-----24-
III---- 53	X----- 28	XVII----- 39	XXIV-----25-
IV --- 101	XI----- 31	XVIII--- 56	XXV-----51-
V ---- 55	XII---- 34	XIX----- 69	XXVI-----1-
VI --- 57	XIII--- 40	XX----- 43	XXVII----24-
VII -- 49	XIV--- 34	XXI----- 7	XXVIII---5-

I have always sent you all the pages I have fully typed, along with their notes. I have kept only the last page of a section where the typing ending in the middle of the page. I have also kept the handwritten notes which went with these unfinished sections. You should never have to return to me any notes I have typed, (unless for corrections) as I am keeping what I need to continue.

I will now (1) send typed and written notes separately.

(2) Make carbon copies of what I type on coloured paper.

(3) Will send back notes in your envelopes.

²¹⁴ Blank page

²¹⁵ This page is entirely handwritten by Elaine Mansfield.

²¹⁶ Elaine Mansfield deleted "I am sending you the typed sheets you have sent me – please don't send more typed sheets." from before "Dear" by hand.

(Continued from the previous page) Finally, a few questions:

1. Should I keep the carbon copies of the notes here?
2. Should I xerox the notes I have already typed without copies so that we have copies of these?
3. Should I keep the last incomplete pages of the last batch of notes, sent this summer, assuming that more handwritten notes will be sent, or should I send everything to you, including the final, partially typed pages.

My zip code in Burdett is 14818, but you should now send mail to me at:

Soule Rd
Eaton, NY 13334

PS. I am keeping everything until I hear further from you about making xeroxes, etc. I hope this will straighten everything out. And, again, I am keeping materials I need to continue - don't send me typed notes.

(157-1) [June 28, 1979]²¹⁷

[Dear PB,]²¹⁸

Enclosed are the notes I have finished [typing.]²¹⁹

I have designated the first packet of notes you sent in the winter as group 1; the one's I received recently, group 2. The first envelope [contains]²²⁰ all typed and [hand-written]²²¹ notes, including group 1 and 2, of numerals I-VI. The second envelope contains the remaining typed and [hand-written]²²² notes from group 1 (numerals VII-XXVIII). I am now working on the group 2 notes from numerals VII-XXVIII and will send them by registered mail when they are finished. The small envelope contains notes which you did not mark with numerals.

If you would like me to type more of these notes - and I would be extremely grateful if I could continue this work - [you could]²²³ send the last typed page of each

²¹⁷ Elaine Mansfield inserted "June 28, 1979" by hand.

²¹⁸ Elaine Mansfield changed "Dear P.B. and Ed," to "Dear P.B.," by hand.

²¹⁹ Elaine Mansfield deleted "Grou" from after "typing" by typing over the original word with x's.

²²⁰ Elaine Mansfield deleted "the remaini" from after "contains" by typing over the original word with x's.

²²¹ Elaine Mansfield changed "original" to "hand-written" by hand.

²²² Elaine Mansfield changed "original" to "hand-written" by hand.

²²³ Elaine Mansfield changed "just" to "you could" by hand.

Roman numerated section to me. Then I could just continue where the last group ended. Of course, I [would]²²⁴ be very pleased to do any other work for you.

[With devoted thanks,]²²⁵

158²²⁶

CORRESPONDENCE

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CORRESPONDENCE

(159-1)²²⁷ Aug. 4, 1979

Dear Elaine,

I gave PB your typing work, and it has been incorporated into the work already done. He seemed very pleased with the quality of what you had done, and asked me to convey his gratitude.

During the process of classing the notes, I separated them as they were done, so they should all be sorted for you, and I expect that I will continue to do so since it's not really any extra work and will save you a little time. Enclosed is the most recent batch we did. In all cases the number on the note itself should be the definitive one in case I stuffed it in the wrong envelope. Everything else can be done as before. Please note that there were a couple of classes that were absent from your previous work, so a fresh page can be used there. I do hope

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CORRESPONDENCE

(continued from the previous page) you enjoy this work because it is a big help to him. He appreciated that you had a devoted attitude toward the work.

I have been very well and am also enjoying my work. He has kept me quite busy, and it's actually very helpful to me to have something to focus my energies on. It's almost like a mantra because you're always thinking about PB. You can't lapse into automatic, habitual responses because he is completely unpredictable, so you have to be awake all the time. He is very easy to work for and the only person who gives me any trouble is yours truly. I am very happy to be here, and of course I am grateful my attention is being channelled in the right direction. You can't do it alone, so you're continuously looking within for guidance.

Please give my love to Tony for me.

²²⁴ Elaine Mansfield deleted "also" from after "would" by typing over the original word with x's.

²²⁵ Elaine Mansfield changed "Gratefully yours," to "With devoted thanks," by hand.

²²⁶ Blank page

²²⁷ This page is entirely handwritten by Bob Geyer.

With peace, Bob

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CORRESPONDENCE

(161-1) August 15

Dear Elaine,

I got your package the other day and wanted to let you know that it arrived safe and sound. From the way you describe the library, and from the few other little scraps of news I have gotten, it sounds like it will be a very inspiring place. It all sounds like very hard, esoteric work, but it must be very satisfying all the same. Things are also very busy on this side of the ocean.

I got your packet after I had sent you another batch of notes, and with them the last pages of what you had already typed. I was not aware that you would be keeping pages from this recently-sent group; hence the pages of all were sent. Unfortunately I did not make a record of exactly what was sent, and so we are unclear as to exactly what you have. I am therefore, in the interests of making sure that you have all the pages you need to work with, sending the last page of those groups you requested that are still in our possession, even though you may not need them. I would ask you though, to send back any pages you don't need along with a listing of the pages you will be retaining, e.g. Class I, 38-44 etc. Obviously you will be keeping the highest numbered page of any given class to continue your work, but I would like to double-check to make sure that everything is accounted for. Also in the future it would be best for security reasons to send the typed notes and the original pen-written notes back separately [on different days]²²⁸ since they are the only record we have of these thoughts. [Please send back the pen notes in the envelopes they were sent in so they can be reused. Are you making copies of your typed work? If not please do from now on. Use a light weight paper (such as this paper) with a pale colour other than red, and use a highly contrasting ink to make it easily readable. Blue, green, yellow paper is good. The originals should be done as before.]²²⁹ All your work is beautifully done though. I hope you enjoy this last batch of notes as much as I did. PB has had me helping him classing the notes, and it's been a wonderful exercise for my understanding. I only hope that I'm being more help than an interference. I don't want to propagate my misunderstandings. So far he has been checking my work, and he says he thinks I can do it. Sometimes he will put a note in a category that I have no idea

²²⁸ Bob Geyer inserted "on different days" by hand.

²²⁹ Bob Geyer inserted "Please send back the pen notes in the envelopes they were sent in so they can be reused. Are you making copies of your typed work? If not please do from now on. Use a light weight paper (such as this paper) with a pale colour other than red, and use a highly contrasting ink to make it easily readable. Blue, green, yellow paper is good. The originals should be done as before." by hand.

why, but of course we're not on the same wave length. That's what makes me feel funny about doing it. Anyway I'm grateful for the chance to study them.

With peace,

Bob

[P.S. What is the Picnic Area Rd zip code? You have it listed as 14818 and PB's file has it as 14841. To be safe I sent it to the Center.]²³⁰

162²³¹

CORRESPONDENCE

163

CORRESPONDENCE

(163-1)²³² 8/6/79

Dear Bob -

Here are the notes (and a letter for PB), as I've finally had time to get them finished. What a pleasure it is to work a little on them every day - you must be in ecstasy. Any contact at all with PB is such a gift.

We're plugging away on the library. Now the floors are going down, and the work of setting out, gluing, and then grouting (similar to chinking) each piece of slate moves along at a slow rate. We had an all woman's crew this morning, except for Andrew. Six women on hands and knees on the stone floors with one very energised man fussing over the project. I felt like we were Carmelite nuns scrubbing the stone floors with the nervous parish priest hovering around us. Vic finishes teaching at Cornell this week and will work on the library-temple again until we move at the end of the month.

About moving - mail will always reach me here, but after Aug 25 send any registered mail to me at:

Soule Rd

Eaton, NY 13334

It is a pleasure to read your letters. Ed seems quite transformed - subdued and a bit sad. It must be hard having such a peak experience end.

Again - I love doing any work for PB - it has been the high point of my summer. So, never hesitate to suggest my name for typing.

Thanks - we'll be thinking of you

Elaine

164²³³

²³⁰ Bob Geyer inserted "P.S. What is the Picnic Area Rd zip code? You have it listed as 14818 and PB's file has it as 14841. To be safe I sent it to the Center." by hand.

²³¹ Blank page

²³² This page is entirely handwritten by Elaine Mansfield.

CORRESPONDENCE

165

CORRESPONDENCE

(165-1)²³⁴ 8/6/79

Dear PB -

[Enclosed]²³⁵ are the typed and corresponding hand-written notes. I have kept the final pages and notes of this last [group. So,]²³⁶ when you send more notes, I will need the last pages of I-VI.

Again, I want to say that it is never a burden to do these notes. Often, the high point of my day is sitting at my typewriter, [deciphering]²³⁷ these notes, and thinking of the lovely thoughts they contain.

Ed suggested that [there will]²³⁸ be more typing after [you]²³⁹ edit and reword these. And, of course, I [would]²⁴⁰ be most happy to redo these notes, type up other notes, or do any other work you would entrust to me.

Again, thank you for this opportunity.

With devotion,

Elaine Mansfield

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CORRESPONDENCE

167²⁴²

CORRESPONDENCE

168²⁴³

CORRESPONDENCE

Uncategorised Paras

²³³ Blank page

²³⁴ This page is entirely handwritten by Elaine Mansfield.

²³⁵ Elaine Mansfield changed "Here" to "Enclosed" by hand.

²³⁶ Elaine Mansfield changed "group, and" to "group. So," by hand.

²³⁷ Elaine Mansfield changed "decoding" to "deciphering" by hand.

²³⁸ Elaine Mansfield changed "they may" to "there will" by hand.

²³⁹ Elaine Mansfield deleted "enter" from after "you" by hand.

²⁴⁰ Elaine Mansfield deleted "love" from after "would" by hand.

²⁴¹ Blank page

Elaine Mansfield inserted "Bob Geyer, Hotel Erica, Villa DuBouchet #3, 1815 Clarens/Montreux, Switzer" by hand.

²⁴² Blank page

Elaine Mansfield inserted "Sent typed to PB for reclassification, finished" by hand.

²⁴³ Blank page

169
UNCATEGORISED PARAS

(169-1)²⁴⁴ Those who really seek thrills rather than truth may get them. All kinds of experiences await them. A lifetime could be spent having them. Truth is

170
UNCATEGORISED PARAS

(continued from the previous page) missed on the way.

171
UNCATEGORISED PARAS

(171-1)²⁴⁵ If the philosopher in him prevails, he will keep his calm, but if his emotional side

172
UNCATEGORISED PARAS

(continued from the previous page) gets uppermost his condition will be erratic.

173
UNCATEGORISED PARAS

(173-1)²⁴⁶ Intelligence is a blended whole - intuition plus intellect

174²⁴⁷
UNCATEGORISED PARAS

175
UNCATEGORISED PARAS

(175-1)²⁴⁸ To make it a compulsory duty for everyone to hold a particular belief, follow a particular direction, submit to a particular

176

²⁴⁴ The para on this page is unnumbered, and it is handwritten by PB himself.

²⁴⁵ The para on this page is unnumbered, and it is handwritten by PB himself.

²⁴⁶ The para on this page is unnumbered, and it is handwritten by PB himself.

²⁴⁷ Blank page

²⁴⁸ The para on this page is unnumbered, and it is handwritten by PB himself.

UNCATEGORISED PARAS

(continued from the previous page) system or discipline, is undesirable and unnatural.

177

UNCATEGORISED PARAS

(177-1)²⁴⁹ The young, who have been so busy turning their [way]²⁵⁰ of life which they inherited [not only]²⁵¹ upside-down but also inside-out,

178²⁵²

UNCATEGORISED PARAS

179

UNCATEGORISED PARAS

(179-1)²⁵³ The ill-breeding which shows up in men who [promiscuously]²⁵⁴ made advances towards women, or “passes” in the current [American]²⁵⁵ slang of today, is

180

UNCATEGORISED PARAS

(continued from the previous page) [another]²⁵⁶ sign of this widespread sexual tide.

181

UNCATEGORISED PARAS

(181-1)²⁵⁷ The moment he feels this hush, the possibility of developing it is presented to him. But will he use it? Or will he ignore it and thus

182

UNCATEGORISED PARAS

(continued from the previous page) remain unmindful of his divine source?

²⁴⁹ The para on this page is unnumbered, and it is handwritten by PB himself.

²⁵⁰ PB himself inserted “way” by hand.

²⁵¹ PB himself inserted “not only” by hand.

²⁵² Blank page

²⁵³ The para on this page is unnumbered, and it is handwritten by PB himself.

²⁵⁴ PB himself inserted “promiscuously” by hand.

²⁵⁵ PB himself inserted “American” by hand.

²⁵⁶ PB himself inserted “another” by hand.

²⁵⁷ The para on this page is unnumbered, and it is handwritten by PB himself.

183
UNCATEGORISED PARAS

(183-1)²⁵⁸ The mere belief that anyone can hand over permanent salvation, freedom from the series of [earthly]²⁵⁹ re-embodiments is offensive to our sense of justice and fairness.

184
UNCATEGORISED PARAS

(continued from the previous page) It is not a material thing to be ladled out in charity like soup. It has to be worked for.

185
UNCATEGORISED PARAS

(185-1)²⁶⁰ [It is not enough]²⁶¹ to agitate for [public]²⁶² socio-politico-economic reform without, at the same time, seeking even more heartily for private and personal [reform,]²⁶³

186²⁶⁴
UNCATEGORISED PARAS

187
UNCATEGORISED PARAS

(187-1)²⁶⁵ Confusion, fear, clinging to the body or other physical possessions, panic, severe depression – these make the

188
UNCATEGORISED PARAS

(continued from the previous page) passage through the death experience harder than it would otherwise have been.

²⁵⁸ The para on this page is unnumbered, and it is handwritten by PB himself.

²⁵⁹ PB himself inserted “earthly” by hand.

²⁶⁰ The para on this page is unnumbered, and it is handwritten by PB himself.

²⁶¹ PB himself changed “Before” to “It is not enough” by hand.

²⁶² PB himself inserted “public” by hand.

²⁶³ PB himself deleted “may do harm as well as good” from after “reform,” by hand.

²⁶⁴ Blank page

²⁶⁵ The para on this page is unnumbered, and it is handwritten by PB himself.

189
UNCATEGORISED PARAS

(189-1)²⁶⁶ If something is to be gained something else must be lost.

190²⁶⁷
UNCATEGORISED PARAS

191
UNCATEGORISED PARAS

(191-1)²⁶⁸ Christian minds are better pleased and helped if they are not unnecessarily bewildered by using exotic Oriental terms, but try to equate them with Western ones. Thus "The Naught" of Dionysius the Areopagite = the Void of Buddhist

192
UNCATEGORISED PARAS

(continued from the previous page) writings.

193
UNCATEGORISED PARAS

(193-1)²⁶⁹ He has to ask himself: "What is this object, these things, those creatures, this world of which I am conscious?"

194²⁷⁰
UNCATEGORISED PARAS

195
UNCATEGORISED PARAS

(195-1)²⁷¹ Philosophy possesses the knowledge which can dissipate illusions and superstitions surrounding religion.

²⁶⁶ The para on this page is unnumbered, and it is handwritten by PB himself.

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²⁶⁸ The para on this page is unnumbered, and it is handwritten by PB himself.

²⁶⁹ The para on this page is unnumbered, and it is handwritten by PB himself.

²⁷⁰ Blank page

²⁷¹ The para on this page is unnumbered, and it is handwritten by PB himself.

196²⁷²
UNCATEGORISED PARAS

197
UNCATEGORISED PARAS

(197-1)²⁷³ Its study will become more and more respectable as more and more confirmations of

198
UNCATEGORISED PARAS

(continued from the previous page) its truths are established

199
UNCATEGORISED PARAS

(199-1)²⁷⁴ Each person is a special person. Each is unique.

200²⁷⁵
UNCATEGORISED PARAS

201
UNCATEGORISED PARAS

(201-1)²⁷⁶ Consciousness slips [away]²⁷⁷ into a higher dimension and

202
UNCATEGORISED PARAS

(continued from the previous page) revelation seems about to start.

203
UNCATEGORISED PARAS

²⁷² Blank page

²⁷³ The para on this page is unnumbered, and it is handwritten by PB himself.

²⁷⁴ The para on this page is unnumbered, and it is handwritten by PB himself.

²⁷⁵ Blank page

²⁷⁶ The para on this page is unnumbered, and it is handwritten by PB himself.

²⁷⁷ PB himself inserted "away" by hand.

(203-1)²⁷⁸ The doctrine of opposites [and complementaries, of Yin and Yang,]²⁷⁹ applies not only to the [relativity of the]²⁸⁰ universe itself, but also to the human being, to his physical body and mental states.

204²⁸¹

UNCATEGORISED PARAS

205

UNCATEGORISED PARAS

(205-1)²⁸² In the long evolution of the human being, refinement culture and education contribute not only to

206

UNCATEGORISED PARAS

(continued from the previous page) quality but also to spirituality

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²⁷⁸ The para on this page is unnumbered, and it is handwritten by PB himself.

²⁷⁹ Bob Geyer inserted "and complementaries," and "of Yin and Yang," by hand into the space proved by PB himself, suggesting he did so at PB's request.

²⁸⁰ Bob Geyer inserted "relativity of the" by hand into the space proved by PB himself, suggesting he did so at PB's request.

²⁸¹ Blank page

²⁸² The para on this page is unnumbered, and it is handwritten by PB himself.

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