

Paras from Glass-Talcott Collection (Small Pages)

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Editor's note: This short file is a compilation of random paras that were in the possession of Evangeline Glass and donated by her to our collection. They were scanned as given to us, but that order is entirely happenstance – dictated by the goal of limiting the number of pdf pages by the expedient of putting several paras on the same scanned page. The paras are all from Old Categories ii through ix inclusive, with two exceptions: the note about kings on page 33 of the pdf, and the note regarding PB's stationary crest on the last page. As these were all in the possession of Evangeline Glass, we can infer that they are no earlier than the period of her marriage to PB (1950 – 1957); most appear to be from that era. This suggests that the "Greek" marginalia on page 33 of the pdf refers to the Greek royal family, with whom PB was in active

contact during the 1950s. The doodled “the” on pdf page 50 is typical of PB’s testing out a new pen or ink – such random squiggles are otherwise quite infrequent in PB’s notes.

We have not distinguished between handwritten and typed paras here, since the latter are each free-standing bits of paper, and therefore the original form of that para so far as we know. This omission also allows us to use the [square brackets] to indicate later hand-written edits as we do in other documents. For more information about the people and texts PB quotes or references here, please see the file titled “Wiki Standard Info for Comments.” For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled “Introductory Readers’ Guide.” We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity’s sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a PDF of the same name. – Timothy Smith (TJS), 2020

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

1
V

(1-1)¹ Those who can no longer confine their thinking within the conventional boundaries [of]² common experience, may cross over into religion’s [reverent faith,]³ into mysticism’s [deep-felt intuition,]⁴ or into philosophy’s final certitude.

(1-2) Those who earnestly seek a course of [true]⁵ thought and [right]⁶ action in this chaotic civilisation, can find it only to the degree that they are mentally intuitively and morally equipped to do so by nature.

(1-3) It is not only that these truths do not appeal to men whose outlook on life is so alien but also that they no meaning for men whose stage of evolution is so different

(1-4) Useless would it be to thrust these truths on unprepared people and to get them to take up a way of spiritual growth unsuited to their taste and temperament. Persuasion should arise of its own accord through inner attraction.

¹ The paras in this document are all unnumbered unless otherwise specified.

² PB himself deleted “so called” from after “of” by hand.

³ PB himself inserted “reverent faith” by hand.

⁴ PB himself inserted “deep-felt intuition” by hand.

⁵ PB himself inserted “true” by hand.

⁶ PB himself inserted “right” by hand.

(1-5) Philosophy was unsuited to the masses because it was unsuited to those who could not think out their own attitudes but had to accept them from authority.

(1-6) Men find truth only to the degree that they are entitled to do so. Their [aspiration]⁷ is not enough by itself to determine this degree, their mental moral and intuitional [equipment]⁸ also decide it.

(1-7) "With the most ancient men and schools I was best pleased, because religion and philosophy were completely combined into one." —Goethe

2⁹

V

3

V

(3-1) Whenever he happens to be forced into closer contact with the worldings and earthlings, he [will be]¹⁰ polite to them but that is the end of the contact. His inmost thoughts [will]¹¹ remain unshared.

(3-2) An obscure and recondite teaching must expect few students [to enter]¹² in its dark halls

(3-3) Is the spiritually-aspiring man to go about preaching and teaching or is he to sit quietly in his own home? Is he to be active in helping others or is he to leave them [well]¹³ alone?

(3-4) Those who belong by natural affinity to this [teaching]¹⁴ stay with it. All [others]¹⁵ eventually find their proper level elsewhere

(3-5) Spiritual help cannot be given indiscriminately and at the same time given wisely. It should be conditioned by readiness, worthiness and willingness to receive it. It

⁷ The original typist changed "yearning" to "aspirational" by typing over the original word with x's.

⁸ The original editor deleted "must" from after "equipment" by typing over the word with x's.

⁹ Blank page

¹⁰ PB himself changed "is p" to "will be" by hand.

¹¹ PB himself inserted "will" by hand.

¹² PB himself inserted "to enter" by hand.

¹³ PB himself inserted "to enter" by hand.

¹⁴ PB himself deleted "will" from after "teaching" by hand.

¹⁵ PB himself deleted "will" from after "others" by hand.

should be [offered only]¹⁶ by those who are properly equipped suitably qualified and purely motivated

4¹⁷

V

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

5

VI

(5-1) Is he to remain so impersonal in his relations with all other human beings, so distant from them emotionally, that he is not to care for any single one? Philosophy does not call for such a complete crushing of affection.

(5-2) We are erratic pendulums who swing wildly at the bidding of unseen springs.

(5-3) [We]¹⁸ take people too much at their surface value, their present position¹⁹ and possessions, not reckoning the truth that unless we get first into the sphere of thought wherein their minds move, we do not really know them and their real [worth.]²⁰ The superiority of the Man [must in the end triumph over]²¹ the inferiority of [his]²² position.

(5-4) Fasting gives the body a chance to clarify its dietetic reactions and to regain its true instincts. It need not be extreme or long except in the worst and most hopeless chronic cases. It is easier, more comfortable and just as effectual to take short fasts [each]²³ ranging from a day to a week,²⁴ and spaced at intervals of a week to a month. A teaspoon of unsweetened lime juice in a tumbler of warm water should be drunk whenever thirsty to help dissolve the toxic deposits lining the internal organs

¹⁶ PB himself changed "given" to "offered only" by hand.

¹⁷ Blank page

¹⁸ PB himself deleted "(153)" from before "We" by hand.

¹⁹ PB himself deleted a comma from after "position" by hand.

²⁰ PB himself deleted the para break and "(154) The part that Fate had hitherto played in giving him hills of difficulty to climb entered not into their reckoning." from after "worth." by hand, combining two paras into one.

²¹ PB himself changed "was ignored because of" to "must in the end triumph over" by hand.

²² PB himself changed "the" to "his" by hand.

²³ PB himself inserted "each" by hand.

²⁴ PB himself inserted a comma by hand.

(5-5) If it is proper to forgive a man's crime, it is not proper, through emotionalism and sentimentality, pushing forgiveness to the extreme, to condone his crime.

(5-6) Only he who has finished once and for all with the lust of the flesh, can know durable peace.

(5-7) There will be no hurt and no anger in his reaction [to]²⁵ what critics say and enemies do to him

(5-8) When formalism stretched out into hypocrisy and when compromise is accepted to the point of surrender, social conventions have drowned [a man's]²⁶ conscience.

6
VI²⁷

7
VI

(7-1) The experience of human love between the two sexes is the nearest thing, perhaps, apart from artistic creativity, to the experience of divine love between the heart and soul. Therefore it should be regarded with an elevated and respectful mind, not with a degraded and coarse one. The cheap exploitation and cynical animalisation of sex in the contemporary world of entertainment, as well as the deliberate stimulation of it in the contemporary worlds of commercial art, light literature and the press, are evil things with evil results. To centre the attention of young impressionable people on the physical side of love as if it were the whole of love; to influence them to ignore the needs of the mind and cry of the heart when coupling for marriage or for passion, is to spread personal unhappiness and promote social wreckage.

(7-2) It is not by becoming or remaining a pauper that one demonstrates spirituality, as so many yogis think, or by becoming [well-to-do,]²⁸ as so many Christian Scientists think.

(7-3) To keep emotion under is one thing; to keep it out [altogether]²⁹ is another. It is well to be cautious about how we feel but not to be so over-cautious that the day comes when we can no longer feel at all.

²⁵ PB himself deleted "such the" from after "to" by hand.

²⁶ PB himself inserted "a man's" by hand.

²⁷ Blank page

²⁸ PB himself changed "wealt" to "well-to-do" by hand.

²⁹ PB himself inserted "altogether" by hand.

(7-4) Excessive pampering will result in a weakened character. Prolonged pampering will result in an immature one.

(7-5) If it is for rich men to learn the lesson that comfort does not [always]³⁰ mean happiness, it is for poor men to learn that simple living may go with a serene mind.

(7-6) If greater wisdom brings an immunity to other men's negative thoughts, it also brings the responsibility to stifle one's own.

8
VI³¹

9
VI

(9-1) Two men may be blood brothers and yet greedily fight each other where property inheritance is at stake, two other men may be close friends and yet treacherously betray each other [where a woman's love is at stake.]³² Where personal [desires or]³³ ambitions are at stake in the conventional world,³⁴ such insincerities are always possible.

(9-2) There are lessons in his triumphs and profits in his mistakes. The results of thinking and doing should be [analytically]³⁵ studied

(9-3) How he will act in any given circumstance will depend partly on how he has disciplined his thoughts

(9-4) The cynic who despises and distrusts human nature is seeing only a fragment of it, and not the full circle

(9-5) [It]³⁶ is not the thoughtful man who can find his best happiness [in]³⁷ short-lived pleasures which have to be perpetually repeated and which are often followed by boredom or dullness. How much superior, if less exacting, is a never-ending happy serenity!

10

³⁰ PB himself inserted "always" by hand.

³¹ Blank page

³² PB himself inserted "where a woman's love is at stake" by hand.

³³ PB himself inserted "desires or" by hand.

³⁴ PB himself inserted a comma by hand.

³⁵ PB himself inserted "analytically" by hand.

³⁶ PB himself deleted "(23)" from before "It" by hand.

³⁷ PB himself deleted "a" from after "in" by hand.

(11-1) I lie in bed to-night reading. Upon the bed side table is a large oil lamp. A pale golden moth comes fluttering out of the shadowed corners of the room, drawn by the yellowish light. I look up from the printed page to watch the unexpected visitor. It flutters feverishly around the glass chimney in search of its fancied elysium. The moth flies endlessly round and round my brazen kerosene lamp with dogged and crazy persistence. Again and again it dashes against the transparent barrier, injuring itself yet unable to resist the lure of the flame. Finally it races through the top of the chimney and falls into the flame. A sharp crackling sound and it lies dead, its wings shriveled, its gilded glory utterly gone. In this melancholy adventure I reflectively perceive a profound symbolism. Does not the moth's useless flutterings represent frustrated human desires? Is not its passionate but fatal circumambulation the story of so many men and women whose own agitated quest of happiness ends in defeat and disaster?

(11-2) The individualist who must enquire into truth for himself and into morality by the light of his deepest conscience, will have to give up the mental [laziness and ethical]³⁹ subservience [which cramps]⁴⁰ communities. He will [desert conventional orthodoxies and]⁴¹ find his home in heresies, or at least have to journey through them

(11-3) [A]⁴² man walks through life [more]⁴³ happily once he has turned his eyes away from these terrestrial illusions.

(11-4) Opposition may come to him from those who are the natural antagonists of such a convention-flouting, tradition-denying purpose. [The resistance to them may be much easier than the resistance to his]⁴⁴ family, his friends and associates to whom he owes a debt of affection.

(11-5) He will adopt neither an escapist attitude towards sex and flee in fright from it nor a hedonist attitude and yield in helplessness to it. He will enter into it not merely or not alone to get a satisfaction but also to further his spiritual aims.

³⁸ Blank page

³⁹ PB himself inserted "laziness and ethical" by hand.

⁴⁰ PB himself deleted "to the rules" from after "which" and "so" from after "which cramps" by hand.

⁴¹ PB himself inserted "desert conventional orthodoxies and" by hand.

⁴² PB himself deleted "(140)" from before "A" by hand.

⁴³ PB himself inserted "more" by hand.

⁴⁴ PB himself changed "as well as from" to "The resistance to them may be much easier than the resistance to his" by hand.

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

(13-1) There is foreboding our hearts and bewilderment in our minds. We begin to ask, 'Is this [the end]⁴⁶ that [our]⁴⁷ vaunted modern civilisation is to lead to?

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

(13-2) [Without psychological delving into, and treatment of the emotional conflicts and moral problems, the conscious complexes and subconscious tensions which absorb so much of the individual's forces and obstruct so much of his spiritual aspirations, any technique remains incomplete. Such a therapeutic activity is not separate from the religio-mystical one, but indeed forms a necessary part of it and confirms its purpose.]⁴⁸

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

(13-3) [A]⁴⁹ wise man will seek to study himself, a fool will be busy [meddling]⁵⁰ with others.

(13-4) If these powers are evilly misused, the time may come when they will either [vanish]⁵¹ out of existence or become misleading and hence [ultimately]⁵² self-destructive.

⁴⁵ Blank page

⁴⁶ PB himself inserted "the end" by hand.

⁴⁷ PB himself inserted "our" by hand.

⁴⁸ PB himself heavily edited this para by hand. It originally read:

"Without psychological treatment of the conflicts and problems, the complexes and and tensions which absorb so much of the ego's forces and obstruct com much of the its spiritual aspirations, any technique remains incomplete. Such an activity can not be separated from the religion and my religio-mystical one, without loss to the but indeed forms a necessary part of it and confirms its purpose."

⁴⁹ PB himself deleted "(145)" from before "A" by hand.

⁵⁰ PB himself inserted "meddling" by hand.

⁵¹ PB himself changed "cease" to "vanish" by hand.

⁵² PB himself inserted "ultimately" by hand.

(15-1) The disciple's quest must begin with his own simple specific needs, not with [complicated]⁵⁴ generalisation

(15-2) [If he clings]⁵⁵ to this spiritual quest under all [circumstances,]⁵⁶ a rich inner reward will manifest itself eventually

(15-3) [He]⁵⁷ seeks truth out of an inner compulsion.

(15-4) [The quest]⁵⁸ is not to be looked upon as [something]⁵⁹ added to his life. Rather is it to be his life itself.

(15-5) Even the strongest of disturbing emotions is mellowed by time

(15-6) The disciple has to pass through different stages [of evolution.]⁶⁰ Each stage has its own special requirements and difficulties, gains and tests, as well as its own point of view.

(15-7) Meditation is [one]⁶¹ way to cast out distraction and confusion from the human mind

(15-8) underscored word omitted in typing.

⁵³ Blank page

⁵⁴ PB himself inserted "complicated" by hand.

⁵⁵ PB himself changed "PART REPLY TO GILBEY: Stick" to "If he clings" by hand.

⁵⁶ PB himself changed "and" to a comma by hand.

⁵⁷ PB himself deleted "serves out of an" from after "He" by hand.

⁵⁸ PB himself changed "It" to "The quest" by hand.

⁵⁹ PB himself deleted "to be" from after "something" by hand.

⁶⁰ PB himself inserted "of evolution" by hand.

⁶¹ PB himself changed "the" to "one" by hand.

⁶² Blank page

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

17
VI

(17-1) When a virtue is carried [too far,]⁶³ away from its proper place and degree, it becomes a vice. The natural effect of unbalanced devotion to any single [idea]⁶⁴ is likely to be ridiculous or disastrous.

(17-2) A fair appraisal of any thing or person should leaven any appreciation with criticism

(17-3) If he engages himself in this inner work with the utmost sincerity, he will little by little cast aside the negative emotions and darker passions, he will [move]⁶⁵ slowly away from the lower nature and [depart gradually from]⁶⁶ its ignoble attitudes.

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

(17-4) However little they may like it, the physicists have been forced by their own experiments to cross the frontiers of their art and become metaphysicists. For they have been forced to ask themselves: What is reality?

18⁶⁷
VII

19
VII

(19-1) If the facts are [distasteful,]⁶⁸ his imagination will adulterate them to suit his palate. If this cannot be done, his [devoted service to an imperfect theory]⁶⁹ will submerge them altogether

⁶³ PB himself changed "too far" to "so far" and deleted some words from after "far," by hand. They are illegible, but may be "as to {illegible} up {illegible}."

⁶⁴ PB himself changed "thing" to "idea" by hand.

⁶⁵ The original typist deleted "imperceptibly" from after "move" by typing over the original word with x's.

⁶⁶ PB himself inserted "depart gradually from" by hand.

⁶⁷ Blank page

⁶⁸ PB himself changed "unpal" to "distasteful" and deleted "he will twist them" from after "distasteful" by hand.

⁶⁹ PB himself inserted "devoted service to an imperfect theory" by hand.

(19-2) If there is a string of mistaken judgments running through a man's life, even though he believed them to be [accurately reasoned]⁷⁰ when he passed them, be sure that one of it is being pulled by his own faults and deficiencies

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

(19-3) If he can see hope for humanity nowhere, [at least]⁷¹ he can see his own duty right at hand. It is to work upon himself and unfold his spiritual resources as never before.

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

(19-4) He learns the tremendously hard art of simultaneously living in time [as well as]⁷² outside it.

20⁷³

VIII

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

21

IX

(21-1) There is no perfect parallel between the [moral]⁷⁴ standards, policies and aims of the Nazis and the Communists. Some difference exists, although it is only a small difference. There were [proportionately]⁷⁵ more criminal mentalities among the former than among the latter. But

(21-2) Those who continue to cherish false values despite the war's lessons, will continue to have disappointments frustrations and losses.

(21-3) With destruction awaiting modern civilisation, it is useless to look for a [safer]⁷⁶ refuge than [in finding]⁷⁷ the peace and strength of the Overself. For if we do that, we shall also be led [by it]⁷⁸ to do what maybe physically needful too.

⁷⁰ PB himself changed "accurate ones" to "accurately reasoned" by hand.

⁷¹ PB himself inserted "at least" by hand.

⁷² PB himself changed "and" to "as well as" by hand.

⁷³ Blank page

⁷⁴ The original typist deleted "level" from after "moral" by typing over the original word with x's.

⁷⁵ "proportionately" was typed below the line and inserted with a caret.

⁷⁶ PB himself changed "better" to "safer" by hand.

⁷⁷ PB himself inserted "in finding" by hand.

(21-4) There is uneasiness in every [land,]⁷⁹ there is [even]⁸⁰ alarm in some lands. There are fears and crises, anxieties and menaces everywhere.

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

(21-5) The last value of science is its revelation of [the presence of]⁸¹ law [in the cosmos.]⁸² For law presupposes mind, intelligence

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

(21-6) [The]⁸³ worth or worthlessness of a materialistic attitude towards life will come out not only in dealing with the ordinary questions and everyday problems but much more [in]⁸⁴ special difficulties, emergencies, and crises.

22⁸⁵

IX

23

IX

(23-1) The importance of inner growth as a pre-requisite for outer peace is underlined first, by the occurrence of civil wars and violent revolutions within single nations and second, by the existence of such men as Goethe, whose world-wide outlook, universal sympathies [and]⁸⁶ trans-nationalist attitudes developed themselves during a life [almost altogether]⁸⁷ spent in a tiny town.

⁷⁸ PB himself inserted "by it" by hand.

⁷⁹ PB himself changed "country" to "land" by hand.

⁸⁰ PB himself inserted "even" by hand.

⁸¹ PB himself inserted "the presence of" by hand.

⁸² PB himself inserted "in the cosmos" by hand.

⁸³ PB himself deleted "(106)" from before "The" by hand.

⁸⁴ PB himself deleted "the" from after "in" by hand.

⁸⁵ Blank page

⁸⁶ PB himself deleted "super" from after "and" by hand.

⁸⁷ PB himself inserted "almost altogether" by hand.

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

(23-2) Many of their followers [ardently]⁸⁸ look for, and constantly expect, some sudden magic to [operate]⁸⁹ in their favour and dissolve their personal problems, or some sudden illumination to give them [all]⁹⁰ knowledge and power. In both cases they believe [no disciplinary struggle]⁹¹ will be required of them [in]⁹² return, no special effort commensurate with the reward. They are, in [short,]⁹³ wanting something for nothing

(23-3) The spiritual exhibitions which often accompanies the leadership and following of these cults is another feature absent from the philosophic school

24⁹⁴

II

25

II

(25-1) Yet these cults, however nonsensical their doctrines and untrustworthy their claims, however absurd their beliefs and dangerous their failure to see actualities, [however dark their shadowy corners,]⁹⁵ must be credited with one admirable reason for existence. They [are]⁹⁶ reactions - [fanatic]⁹⁷ and extreme - from the conventional uninspired orthodox [religion]⁹⁸ and the cold materialistic [mechanistic]⁹⁹ science which, contrary to their promises, obstruct man from finding any higher hope in life.

(25-2) The belief that the inhabitants of monastic institutions and ashrams have only sweetness and selflessness in their hearts, is a naïve one

26¹⁰⁰

⁸⁸ PB himself inserted "ardently" by hand.

⁸⁹ PB himself deleted "on the" from after "operate" by hand.

⁹⁰ PB himself deleted "the" from after "all" by hand.

⁹¹ PB himself changed "nothing" to "no disciplinary struggle" by hand.

⁹² PB himself deleted "the" from after "in" by hand.

⁹³ PB himself deleted "looking" from after "short," by hand.

⁹⁴ Blank page

⁹⁵ PB himself inserted "however dark their shadowy corners" by hand.

⁹⁶ PB himself changed "were" to "are" by hand.

⁹⁷ PB himself deleted "bigoted" from after "fanatic" by hand.

⁹⁸ PB himself inserted "religion" by hand.

⁹⁹ PB himself inserted "mechanistic" by hand.

¹⁰⁰ Blank page

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

27

III

(27-1) [In this intermediate stage it would be unwise to set any time limit for the duration of each exercise. It would be better to be intuitively guided from within by the experience and governed by its conditions itself as they developed. The soul and his own inner needs will be better directors than his watch]¹⁰¹

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

(27-2) Their silly beliefs will be [first weakened and later]¹⁰² shattered by their harsh encounters with the realities of [experience].¹⁰³

(27-3) [He]¹⁰⁴ is building a castle in the air which will never be occupied.

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

(27-4) The more he [can keep]¹⁰⁵ his personal will passive and his personal mind still, the more [shall]¹⁰⁶ wisdom and peace flow into him.

¹⁰¹ PB himself heavily edited this para by hand as he was writing it: see the scan of the original to get a sense of his process. The para originally read:

"In this intermediate stage it would be unwise to set any time limit for the duration of each exercise, would be better to be guided by the experience as it developed. The soul will be his better best directors, than his watch."

¹⁰² PB himself inserted "first weakened and later" by hand.

¹⁰³ PB himself deleted "believing by natural affinity in this teaching" from after "experience" by hand.

¹⁰⁴ PB himself deleted "(42)" from before "He" by hand.

¹⁰⁵ PB himself changed "keeps" to "can keep" by hand.

¹⁰⁶ PB himself inserted "shall" by hand.

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

(27-5) There must be some reasons why these cults suffer from public contempt and why their claims are rejected as a public fraud. They are.

(27-6) Their ethical failures and practical futilities provide solid if unpleasant confirmation of the unfortunate human effects of a misconceived mysticism.

28¹⁰⁷

II

29

II

(29-1) They mistake superstition for inspiration

(29-2) These assertions insult intelligence and are consequently rejected by the intelligent.

30¹⁰⁸

II

31

II

(31-1) [The]¹⁰⁹ ruler who will do the most [and best]¹¹⁰ for himself will, in the end, be the one who does the most and best to serve. He will not set up his own glory and power as his principal desire, but [rather]¹¹¹ service of [the]¹¹² Higher Power.

32¹¹³

II

¹⁰⁷ Blank page

¹⁰⁸ Blank page

¹⁰⁹ PB himself inserted some notes in the upper margin of this page by hand, but the upper left corner has been cut off, leaving only "-Tino n/e" and "not cont."

¹¹⁰ PB himself changed "will" to "and best" by hand.

¹¹¹ PB himself deleted "the" from after "rather" by hand.

¹¹² PB himself changed "that" to "the" by hand.

¹¹³ Blank page

Uncategorised Paras

33

UNCATEGORISED PARAS

(33-1) [It]¹¹⁴ is one of [a]¹¹⁵ king's functions to act as a reconciler of [the]¹¹⁶ conflicting groups [and selfish]¹¹⁷ interests he finds around him.

34¹¹⁸

UNCATEGORISED PARAS

35

UNCATEGORISED PARAS

(35-1) The love of man for woman, however pure, is at best merely the love of man for God seen as through a glass darkly.

36¹¹⁹

UNCATEGORISED PARAS

37

UNCATEGORISED PARAS

(37-1) The dreadful loneliness that gnaws like a canker at the hearts of men

38

UNCATEGORISED PARAS

(38-1) The dreadful gnawing loneliness

39

UNCATEGORISED PARAS

(39-1) TO RELIEVE LEGS:

Place both hands on opposite sides of leg at painful part, while seated in chair. Bend over and massage repeatedly upwards from there. The hands to be slightly

¹¹⁴ PB himself inserted "Greek" in the left margin by hand.

¹¹⁵ PB himself changed "the" to "a" by hand.

¹¹⁶ PB himself inserted "the" by hand.

¹¹⁷ PB himself moved "and selfish" from after "interests" by hand.

¹¹⁸ Blank page

¹¹⁹ Blank page

cupped so as to create a little suction. Then hold the hands at the part, resting, and sending healing rays from the imagined white light of universal life-force.

— Kenneth

40¹²⁰

UNCATEGORISED PARAS

41

UNCATEGORISED PARAS

(41-1)¹²¹ When faced with difficult decisions, the aspirant must himself consider what the future will be like according to the choice he makes. A decision based on mere sentimentality will not solve the problem. Likely as not he has made emotional decisions before and experienced the consequences. It is necessary to bring in the judgment of reason on such matters and combine the two. It is also necessary to understand the lessons of past experience as the failure to learn them merely leads to the useless repetition of avoidable suffering. This is particularly true in personal relationships.

(41-2) If the aspirant has at times felt dismally powerless to make progress by self-effort he will have learned the priceless lesson of the need of Grace. When the ego renounces its own pride, understands its own dependence, purifies itself from passion and desire, it is knocking very loudly at the door of the Overself. He should

42¹²²

UNCATEGORISED PARAS

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

43

VIII¹²³

(43-1) Descartes: When I considered that the very same thoughts which we experience when awake may also be experienced when we are asleep, while there is at that time not one of them true, I supposed that all the objects that had ever entered into my mind when awake had in them no more truth than the illusions of my dreams.

¹²⁰ Blank page

¹²¹ The paras on this page are numbered 226 and 227; they are not consecutive with the previous page.

¹²² Void page

¹²³ This page is handwritten by Evangeline Glass.

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

45

VII

(45-1) Science, [keeping close to facts,]¹²⁵ restricts [the]¹²⁶ mental activities whereas fancy, [willing to disregard them,]¹²⁷ lends them wings.

46¹²⁸

VII

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

47

IX

(47-1) When he looks [outward]¹²⁹ on the contemporary scene he is distressed by its violence. When he looks inward for the Soul's comfort, he is bewildered by its silence

48¹³⁰

IX

49

IX

(49-1) The [degenerative process]¹³¹ which [replaced]¹³² the universal-mindedness of Goethe by the fanatic narrowness of Goebbels, [the]¹³³ calm [wisdom]¹³⁴ of the earlier man by the obscure insanity of the later one, is a subject for pity.

50¹³⁵

¹²⁴ Blank page

¹²⁵ PB himself inserted "keeping close to facts," by hand.

¹²⁶ PB himself deleted "imagination" from after "the" by hand.

¹²⁷ PB himself inserted "willing to disregard them" by hand.

¹²⁸ Blank page

¹²⁹ PB himself changed "out" to "outward" by hand.

¹³⁰ Blank page

¹³¹ PB himself changed "path" to "degenerative process" by hand.

¹³² PB himself changed "took" to "replaced" by hand.

¹³³ PB himself changed "his" to "the" by hand.

¹³⁴ PB himself deleted "by who" from after "wisdom" by hand.

¹³⁵ Blank page

Uncategorised Paras

51

UNCATEGORISED PARAS

(51-1)¹³⁶ Motto to be printed under the symbol on my stationery as a crest"

"In my meditation I revive the fire" Revised version by PB or "I feed the fire" or
"In holy meditation I nourish the divine fire"

52¹³⁷

UNCATEGORISED PARAS

¹³⁶ The upper left portion of this page has been cut out, leaving only the handwritten note "mea".

¹³⁷ Blank page