

Paras from Glass-Talcott Collection (Xeroxes)

Table of Contents

| | |
|---|----|
| Old iv: The Path ... NEW I: Overview of the Quest | 2 |
| Old v: What is Philosophy ... NEW XX: What is Philosophy? | 3 |
| Old ii: Relax and Retreat ... NEW III: Relax and Retreat | 4 |
| Old iv: The Path ... NEW I: Overview of the Quest | 5 |
| Old v: What is Philosophy ... NEW XX: What is Philosophy? | 6 |
| Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics | 7 |
| Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation..... | 9 |
| Old ii: Relax and Retreat ... NEW III: Relax and Retreat | 9 |
| Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation..... | 9 |
| Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself | 10 |

Editor's Note: This file of hand-written PB paras is a mash-up of poorly Xeroxed copies and originals which have been glued on top of the Xeroxed images (in some cases replacing the Xerox image). Unfortunately, any writing on the backs of the original paras has been lost, since separating these fragile bits of paper from the underlying paper proved impossible. This material was gathered by Evangeline Glass and Melody Talcott during their visits with PB – or his visits to their family. It appears that many of these paras are from the 1970s. The Xeroxed images are so chaotic and broken we have not endeavoured to type them at all – but we have determined that many of them do appear elsewhere in the PB material, usually in the Idea Series files. For those who are persistent, we note that there are some Xeroxes of the backs of paras scattered throughout the file – but these images are not laid out in parallel with the fronts nor are they complete. Since we believe these largely exist elsewhere, we have not invested the time necessary to match all the backs with the fronts, etc... Whether by plan or happenstance, all the non-Xeroxed paras are from Old Categories i through vi; we have used these as the headers for the subsections of this file, even though there are many other categories represented amongst the Xeroxed images. We have not noted the pages we have not typed in a footnote (“void page”) as we usually do when a page is skipped, since that is the rule rather than the exception in this file.

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

2

3

4

5

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

6

IV

(6-1)¹ You may feel and think that such glory is for others, not for you, that the common humdrum days remain un-shining in your life. But try to quieten thoughts every now and then, remember that patience is a necessity in this inner work. Remember too that it is a moral work also. Do not abate hope because the glimpse did not come so far. Find out what more is asked of you.

(6-2) We know that no two persons are wholly the same whether in outer form or inner status. We ought not demand that there should be – let alone is – a single fixed way of

(6-3) If the guru fails to lead his disciple to greater and greater freedom, he fails [to encourage healthy growth,]² to help him find his own potentialities and to realise them.

(6-4) Why shut yourself in a single group, before a single window, and shut out all other ways of looking at life, of thinking about it? Why not welcome

7

IV

8

IV

(8-1) Too often spiritual aspiration is simply worldly ambition transplanted to a higher but subtler level. The aspirant is not necessarily deceiving himself for a mixture of³

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

² PB himself inserted “to encourage healthy growth,” by hand.

9
IV

10
IV

(10-1) He may have to pass through a period when the idols in his mind have to be broken up, or when the image he carries of God or guru

(10-2) If the [irate]⁴ youngsters among us feel so strongly that they have something to give society in [leading the way]⁵ to reform or renovation [of]⁶ varied activities, we [ripened]⁷ elders have also something to give – what they lack but what their proposed changes need. We know, for a start, what is [impracticable. We]⁸ know where the pitfalls are. We know the difference between well-conceived proposals based on the facts of life and the other kind. We have

(10-3) If the search for truth is to be properly carried on the mind needs to be an independent one, not committed in advance by any obligation to its environment and tradition, or by any loyalty to some [particular person]⁹

11
IV

12
IV

13
IV

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

14
V

³ This para is a partial duplicate of para 89-7 in Rough Ideas 1.

⁴ PB himself inserted "irate" by hand.

⁵ PB himself changed "the way of leading" to "leading the way" by hand.

⁶ PB himself deleted "so many" from after "of" by hand.

⁷ PB himself inserted "ripened" by hand.

⁸ PB himself changed "impracticable and we" to "impracticable. We" by hand.

⁹ While writing the para, PB himself decided to change "person" to "particular person."

(14-1) If anyone is free from bigotry and prejudice it is – or it ought to be – the philosopher.

(14-2) It is not my [task]¹⁰ to convince [men]¹¹ of the truth of these ideas, but it may be so for others to do so. What has been found after a lifetime's experience [is]¹² not [to be]¹³ acquired in an hour or two's debate.

15
V

16
V

17
V

18
V

(18-1) In making these teachings available to the masses, must they needs be [watered]¹⁴ so heavily that much of value is

19
V

20
V

21
V

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

22
II

¹⁰ PB himself changed "work" to "task" by hand.

¹¹ PB himself changed "others" to "men" by hand.

¹² PB himself changed "in a" to "is" by hand.

¹³ PB himself inserted "to be" by hand.

¹⁴ PB himself deleted "down" from after "watered" by hand.

(22-1) The key to Henry Miller's real character is plain from his own confession: "{The Tropic of Cancer}¹⁵" the life of the streets, of which I never tire. I am a city man; I hate nature, just as I

23

II

(continued from the previous page) hate the classics." There is revealed all the commonness and vulgarity of his character, the coarseness of taste, the lack of true culture.

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

24

IV

(24-1) The [loneliness from having outlived or lost friends, the]¹⁶ poignant feeling of being near the last act of the show, the weariness and disillusion with life itself – these are certainly not listed by Cicero in his essay on the benefits of old age.

(24-2) If he perseveringly works at trying to understand the teaching of [true]¹⁷ sages, however difficult this may be in the beginning, time added to the perseverance must bring some positive result. Total success requires an inborn capacity but partial success does not

25

IV

26

IV

(26-1) It can be shown that the disciplines of philosophy offer much in return, that to the person who seriously feels his life needs not mere amendment but raising

(26-2) Let the mass of those who disagree with society's goals and ways protest in their own young [rebellious]¹⁸ manner but the better-balanced will not turn to such destructiveness: they

¹⁵ PB himself left a small underscore between quotation marks, indicating that he wanted to fill the title in later. We know that the title is "The Tropic of Cancer" so have supplied same.

¹⁶ PB himself inserted "loneliness from having outlived or lost friends, the" by hand.

¹⁷ PB himself inserted "true" by hand.

¹⁸ PB himself inserted "rebellious" by hand.

27
IV

28
IV

(28-1) The beginner who develops a self-conscious measured spirituality is dangerously near to the vice of [spiritual]¹⁹ pride

(28-2) A famous case of the unfortunate results of excessive guru-worship was of power, that of {the}²⁰ Rasputin-Empress Alexandra relationship, led in the end to loss of

29
IV

30
IV

(30-1) A man's pride in his own capacity to find truth, gain enlightenment and achieve purity shuts out the humility needed to let the ego go and let the Overself in

(30-2) With the years moved over [a man's head]²¹ into old age, regrets, confessions and disheartening recognitions are [less reluctantly]²² freed from him.

31
IV

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

32
V

(32-1) Truth has too many sides to be held down [fanatically] in one alone. This may make it seem illogical, paradoxical or contradictory. Do not ask any human mind to see what only a

¹⁹ PB himself inserted "spiritual" by hand.

²⁰ We have indulged in adding a word here for clarity. —TJS '20

²¹ PB himself inserted "a man's head" by hand.

²² PB himself inserted "more readily", and then changed it to "less reluctantly", by hand.

(32-2) Each season brings its joys and pains. If winter has its picturesque snows it also has its [unpleasant chills.]²³ If summer brings its delightful flowers it also brings troublesome insects

33

V

34

V

35

V

36

V

(36-1) A fully ripened mind comes more easily and more naturally onto the truth. The labours of [reflective]²⁴ thought joined to the stillness of suspended thought, the emotion of reverential worship balanced by the independence of self-reliance are only different aspects of the process

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

VI

(36-2) Because Spinoza was a mathematician as well as a metaphysician the few who admire and honour him as such are surprised when Richard Church, himself a poet, called him "every poet's friend." Or he is denounced by others as "a pantheist, for this led him into [alleged]²⁵ heresy." [He shows us]²⁶ Mother Earth as he showed it to Wordsworth

(36-3) Does the unified man have to like everyone he meets? Some students believe that because Jesus [commanded]²⁷ us to "love thy neighbour as thy self" and because the Bhagavad Gita bids us hold to no aversions and no attractions, this question ought to be answered with a resounding Yes! But in actual life we find that some unified man

²³ While writing the para, PB himself decided to change "chills" to "unpleasant chills" by hand.

²⁴ PB himself deleted "thou-" from before "reflective" by hand.

²⁵ PB himself inserted "alleged" by hand.

²⁶ PB himself changed "(he) shows" to "he shows us" by hand.

²⁷ PB himself changed "said" to "commanded" by hand.

succeeds in doing this whereas others [frankly do not feel that way nor]²⁸ make any such effort.

37
VI

(37-1)²⁹ karmic scales of life will read off an appropriate penalty for it. Ordinary human brutality to these creatures is bad enough but scientific brutality [for vivisection]³⁰ is worse

38
VI

39
VI

40
VI

(40-1) It is an essential part of their education for life that children learn good manners. If they do not learn it from those who bring them up at home, then they ought to learn it from their teachers at school.

(40-2) The detachment which is [taught]³¹ by philosophy is not to be confused with the detachment which is [reached by]³² religio-mysticism. The first is a

41
VI

42
VI

(42-1) His goodwill becomes instinctive but that does not mean it becomes unbalanced, wildly misapplied and quite ineffectual. For the intelligence which is in wisdom accompanies it

43

²⁸ PB himself inserted "frankly do not feel that way nor" by hand.

²⁹ This para is uncategorised.

³⁰ PB himself inserted "by vivisection" by hand.

³¹ PB himself inserted "taught" by hand.

³² PB himself moved "reached by" from before "philosophy" by hand.

VI

44

VI

(44-1) It may be objected that the disciplines of philosophy put it beyond the reach [and the desire]³³ of most people

(44-2) The ethical ideals of philosophy are lofty but nobody is asked or expected to jump up to their realisation; only to

45

VI

46

VI

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

47

III

(47-1) Some of these techniques make the mind numb and thus arrest thinking: they are not only very elementary but also inferior. But for

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

48

II

(48-1) A space of inner stillness, put into the day's or night's movement and activity, will benefit a man in

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

III

(48-2) In theory the best time for meditation would be after sleep because the mind is then at its calmest. In practice, it may not be so if dreams have disturbed it, or if a very early

³³ PB himself inserted "and the desire" by hand.

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

(50-1) The man who has discovered the mentalistic source of beauty does not need to disdain its physical expressions. He can accept them because he has adjusted his life to [the practice of inner]³⁴ freedom [in]³⁵ the outer [world.]³⁶

(50-2) In these days when so much of art is nothing of the kind at all, when true aesthetic [and poetic]³⁷ inspiration becomes rarer and rarer, it is more needful not to desert the best of the past while [welcoming or]³⁸ seeking fresh living creativity in the new.

³⁴ PB himself inserted "the practice of inner" by hand.

³⁵ PB himself changed "from them in art and" to "in" by hand.

³⁶ PB himself changed "life" to world" by hand.

³⁷ PB himself inserted "and poetic" by hand.

³⁸ PB himself inserted "welcoming or" by hand.