

Paras from Small Clips

Editor's Note: This file is largely comprised of the original scraps of paper upon which PB scribbled his ideas, before giving them to a typist. There are also some typed paras, and some pieces of letters to or about PB. These papers were gathered by Evangeline Glass over a long period of time; their current order is by no means thematic, chronological, or otherwise useful! Part of the Catch-22 of preparing these handwritten files has been reading PB's handwriting, which started out terrible, and ended much worse. At some point it would be useful to reorganize this file and those similar to it, but we are out of time for the present. Unlike our usual files, which have multiple paras per page, this file is sometimes multiple pages per para. As such, we have not used our standard heading and page numbering system, since these components would only tell us what we already know: that these pages have no internal coherence. We have, however, kept our standard para numbering, and have noted in a comment when a para spans more than one page.

There are two special groups scattered throughout this file: those having to do with nuclear war and those having to do with an article PB appears to have been planning to write as a critique of His Holiness Chandrasekharendra Saraswati Swamigal Shankaracharya of Kanchipuram Mutt; both bear a few words of explanation. PB had some sort of intuition or overwhelming concern about the eventuality of a third world war, this one using nuclear bombs. He was far from alone in this worry, and it is frankly still with us. He undertook to use his government connections to learn what he could about anticipated patterns of bombing and fallout – and he passed that information along to (I think) Nora Briggs or Norma Hutzler, who produced a newsletter incorporating his own paras and lots of government data. He identified this research as “Operation Crown” and often marked the paras with a little symbol that looks like a ring, or perhaps a mushroom; several such paras are in this file. The second topic, often titled Shankara Art on these scraps of paper has to do with PB's reflections on the ultra-conservative approach to Hinduism preached by his contemporary, the 68th Shankaracharya of Kanchipuram. A full description of the many different Shankaracharya lineages can be found on Wikipedia and elsewhere; during his lifetime this particular Shankaracharya was deeply revered by many well-known spiritual personalities, as well as political figures and Western visitors, starting with PB who introduced him to the world in “A Search in Secret India.” PB maintained the absolute highest regard for His Holiness, but apparently had some concerns about Shankaracharya's efforts to restore a rigid form of Hinduism – something which went directly against PB's own efforts to modernize and secularize spiritual practices! The notes on both these topics appear here and also in the various notebooks; so far as we know he never wrote that article on Shankaracharya, and he definitely dropped his preoccupation with WWII sometime after the Bay of Pigs.

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 Disk 73 from 0-7 on dial is an interview with Georges Haldas on [his way of writing.]² From #7 it is random notes on my ideas.

(3-1)³ How often in history is there a record of fierce blind fanatic hatred directed against those of marked difference in race caste religion class custom or habit! With time and strength it [explodes]⁴ into persecution violence or war. The root of this evil may be fear suspicion envy greed or unbalance.

(5-1)⁵ What hindsight perceives now foresight could have perceived [years ago.]⁶

(7-1)⁷ Geo Starr White

Men with congestion of the prostate, the knee-chest position is of great benefit. It should be held for 15 minutes each night on retiring

(9-1) Work go through all (1) Jot papers⁸ and discard smallest sizes (2) Para papers and discard slips too narrow to give more than 2 or 3 lines writing⁹

(11-1)¹⁰ The unconscious motives may be only half hidden from the conscious mind and deliberately ignored or may be completely subtle -

(13-1) In Croisieres (spelling unknown) on the mountain above Vevey there is a chalet where for some months lives a Master, head of Universal White Brotherhood.¹¹ He is a Bulgarian, Mikhail Dimitrov Ivanov.¹² Rest of year travels in Europe to visit disciples

(15-1) (VALET) (or ETIQUETTE) brusque mode of speech and reply repel anyone of refined upbringing.

(16-1) A frayed collar and stringy tie, a threadbare coat and dirty [cuffs,]¹³ a

¹ The paras in this file are all unnumbered and handwritten by PB himself, unless otherwise noted.

² PB himself changed "how he writes" to "his way of writing" by hand.

³ This para spans pages 3-4.

⁴ PB himself deleted "may" before "explodes" by hand.

⁵ PB himself inserted "XIX" on this page by hand.

⁶ PB himself changed "yesterday" to "years ago" by hand.

⁷ PB himself inserted "DUP" and "Typed" by hand. The note is written on a page from a pocket calendar dated April 25, 1957.

⁸ "pp" in the original.

⁹ PB himself kept shoeboxes filled with scraps of paper he could use for writing notes. He developed this habit when he was living in the remote regions of Egypt and India, where stationary was non-existent. — TJS, 2020

¹⁰ This para is not handwritten by PB himself; the writer is unknown, though it might be Ed McKeown or Dr. Richard Platek at a guess. — TJS, 2020

¹¹ "Universelle Spirituelle Order" in the original.

¹² "first name Michael or Raphael, 2nd name unknown" in the original.

¹³ PB himself changed "shoes" to "cuffs" by hand.

(17-1) JAN 10/1970

New Teetotaller!

Today I took the ({vow})¹⁴ last alcoholic drink – appenzeller. It was unpalatable, burnt stomach, and repulsive. So I pledged to end liquor for rest of this birth.

(19-1) (Voice) It is needful to project the voice, if mumbling is to be avoided.

(21-1) VERY IMPORTANT¹⁵ Your head and neck are thrust forward, disfiguring posture. But worse, it constricts throat, especially the larynx. Result (a) voice lacks volume (b) mucus is trapped. Correct this in chair, bed, walking

(23-1) USE FOR TIBETAN CYMBALS¹⁶

Strike them very gently when you have been in a joint meditation and judge it is time to end.

(25-1) HTBY¹⁷ (revisions)

What VSI¹⁸ called “doubt” as a necessary preliminary is more truly an attempt to clear the mind of its preconceptions. Therefore it is somewhat misleading to use this term “doubt.” Replace it by another.

(27-1) (ENGLISH) EXPOSITION means to [limit your writing to statement of]¹⁹ what has been given by a text, as the Bible.

EVALUATION	}	take up a text and go into your own personal ideas about it
EXPLANATION		
DISCUSSION		

(29-1) TEA I am not the only author who is so fussy over his tea. H.G. Wells was the same [and on the same points.]²⁰ He insisted on, not only having his tea every afternoon, but on having China tea, and not only China tea, but [brewed]²¹ to the particular degree of mildness he desired.

(31-1) (WRITING) It is not only the novelist who should use significant details and metaphors, but also the prose essayist

(IX) Oscar Ichazo, Bolivian, chief of Arica [group]²² predicts that we have only until 1983 before this planet’s population is wiped out – or saved by embracing mystic-

¹⁴ There are two letters in this parenthesis; the second is clearly a ‘w’ and the first is likely to be a ‘v;’ since “taking the vow” was a common way of declaring oneself to be alcohol-free, it seems a good guess here. – TJS, 2020

¹⁵ “IMP” in the original

¹⁶ Referring to a pair of very small hand cymbals given to PB himself by a Tibetan Rinpoche. (He told me who, but I can’t remember!) – TJS, 2020

¹⁷ Referring to “The Hidden Teaching Beyond Yoga” by Paul Brunton.

¹⁸ Referring to V.S. Iyer.

¹⁹ PB himself changed “state” to “limit your writing to a statement of” by hand.

²⁰ PB himself inserted “and on the same points” by hand.

²¹ PB himself changed “same made” to “brewed” by hand.

²² PB himself deleted “(USA)” from after “group” by hand.

self-regenerating ideas and practices.

(32-1) All other methods paths goals feed the ego, however subtly for the Short Path transcends it

(32-2) Form It would be a waste of your time if you came expecting to see a holy man, or [to receive personal guidance from]²³ a guru, as I am neither the one nor the other.

(32-3) His mental activities and physical movements[, his spoken words and written sheets,]²⁴ come out of this central source, or down from this high level

(33-1) (WRITING²⁵ | OCCULT) For psychic inspirational writing do not²⁶ use [a pen or]²⁷ metal pencil. Better results are had with an ordinary WOOD one but remove its varnish or polish.

(33-2) (OCCULT) For psychic guidance lie flat on the back, with low pillow. Room in dim light, eyes closed.²⁸

(35-1) Switzerland is calm quiet stable. The mountains keep it purer than other countries. Base thoughts come into it with more difficulty than [into]²⁹ other countries.

(37-1) *{The front and back of this page appear to be PB doodling with his pen, possibly trying different nibs or different dilutions of ink.}*

(39-1) Topics for EX thought³⁰

(1) White revolving³¹ cloud on Arunachala came 8pm just after end of M's³² evening meditation.³³ Was it Shiva taking possession of him as a medium and then leaving when meditation finished?

(2) If so, resume evening meditations for M and Shiva and just use me as

²³ PB himself inserted "to receive personal guidance from" by hand.

²⁴ PB himself inserted ", his spoken words and written sheets," by hand.

²⁵ PB himself added "+ dup in OCCULT" meaning he wanted to repeat this same para in his OCCULT category.

²⁶ PB himself underlined "not" by hand.

²⁷ PB himself inserted "a pen or" by hand.

²⁸ The following page (34) was deleted by hand. It originally read: "erase book marks

9:30 phone Europe

Set LNE addresses

Of HF Store

Dress and wet shave to go to LNE".

"erase book marks" meaning erase his pencilled markers in library books. He had a system of marking the margins for passages he wanted typed. Not all of them were erased before returning to the Library! – TJS, 2020

²⁹ PB himself inserted "into" by hand.

³⁰ Referring to a thought exercise or meditation.

³¹ "revolv" in the original.

³² Referring to Ramana Maharshi.

³³ "med" in the original. "med" is used throughout for "meditation".

medium

(3) ditto when giving interviews student

(4) ditto when writing

(41-1) In conjunction with this vision note: the gods of Hinduism, the devas = the [luminous]³⁴ ones.

(43-1) Biblio see cf

plant called

COHOBA or COHOLA³⁵

Used in [religious]³⁶ ritual for mind altering by America (or Mexico) natives. Its power is due to its content of BUFOTENIN³⁷ which is also in tea.

(45-1)³⁸ (OCCULT) By looking over the shoulder of a person addressed instead of straight into his eyes, the ordeal of confrontation can be avoided.

(47-1)³⁹ Consciousness is searching for consciousness. It looks here and looks there – in places, men and books. [But]⁴⁰ when it looks, and stays, within itself,⁴¹ as one day it must do, then it finds the blessedness which is nirvana's peace, the kingdom of heaven's grace, the philosopher's truth. This is last lesson [to be got by not less than by head.]⁴²

(51-1) add Tony Damiani interview with D.T. Suzuki⁴³

"He awoke suddenly, opened his eyes, moved his head from side to side, looking around. Then he saw me and started, seemingly amazed at my presence there. "What are you doing here?" He demanded.

(53-1) The objection [made by Mahesh yogi]⁴⁴ that radio music out not be [listened to]⁴⁵ when working in the study or at desk is valid enough. But if it is played so softly and faintly that the work is not disturbed, the [objection]⁴⁶ fails.

³⁴ PB himself changed "light" to "luminous" by hand.

³⁵ He got it right the first time; the tree's proper name is Anadenanthera peregrina and is a natural source of DMT and other hallucinogens. – TJS, 2020

³⁶ PB himself inserted "religious" by hand.

³⁷ "BUFOTANNIN" in the original.

³⁸ This para spans pages 45-46.

³⁹ This para spans pages 47-50.

⁴⁰ PB himself changed "Only" to "But" by hand.

⁴¹ PB himself inserted comma by hand.

⁴² PB himself inserted "to be got by heart not less than by head" by hand.

⁴³ Anthony Damiani, a long time student of PB, studied at Columbia University in the 40s when Suzuki taught there. He had a few interviews with him. – TJS, 2020

⁴⁴ PB himself inserted "by Mahesh yogi" by hand.

⁴⁵ PB himself deleted "played" from after "listened to" by hand.

⁴⁶ PB himself deleted "to {illegible}" after "objection" by hand. The deleted phrase is partially cut off by the bottom of the page.

(55-1) Jeff⁴⁷ Letter

“Not [so]⁴⁸ long to wait before I shall be finished with life”

(55-2) Rearrange para and jot cover stand. Each title must have a differently coloured cover for swift identification

(57-1) Cannes the excellent little carrot grater oblong, flat-sided, cheap was bought either at Monoprix or in a hardware shop near market Gambetta.

(57-2) Insert Literary para:⁴⁹ It was Moses who was the shepherd speaking to God in the bush (in my literary para)⁵⁰

(59-1) Did VSI⁵¹ use term “Reason” because it was it was {excised}⁵² by Wang [Ming]⁵³ jana⁵⁴ using in same way?

(59-2) ask Jack (1) what is little lower hotel (2) lend me vol 2 book re {making}⁵⁵ guru

(61-1)⁵⁶ The ‘Interior Word’ is mostly [received as]⁵⁷ a mental formulation but it can also be at times a spoken utterance which [is]⁵⁸ not thought-out, which the speaker has not personally decided to deliver and whose content may even take him by surprise or which is an automatic response to [a]⁵⁹ question shaped in the deeper subconscious layers of the mind. Something like this kind of inspired or intuitive speech is still heard in Quaker Meeting-houses and was formerly heard in Hasidic communities, but the authenticity or purity of the material is another question. I remember too an observation made by the Maharshi⁶⁰ of Arunachala just after the conclusion of a [legal]⁶¹ interrogation [concerning ashram property]⁶² by a magistrate and when the

⁴⁷ Likelu referring to Jeffrey Masson.

⁴⁸ PB himself inserted “so” by hand.

⁴⁹ “litpara” in the original, meaning a literary para. – TJS, 2020

⁵⁰ I have moved the location of this insert to make a little more sense. Apparently PB wrote that a shepherd spoke to God in the burning bush and now wants to correct that to Moses. – TJS, 2020

⁵¹ Referring to V.S. Iyer.

⁵² This para is very difficult to read; “excised” is our best guess/reconstruction, but we are not confident in this choice: please look at the original. – TJS, 2020

⁵³ “Ming” appears to have been crossed out, but it is probable that PB was referring to Wang Yang Ming – since he denied the use of reason as a means to knowledge/wisdom. – TJS, 2020

⁵⁴ This is the less familiar participle of ‘jna;’ meaning ‘ordinary knowledge or intellect;’ we usually see its relative, “jñāna” translated as reason. All in all, this para is very incomplete. – TJS, 2020

⁵⁵ This might be “Mahesh” or but I doubt it; this might be a referral to a book about Mahesh Yogi, or just about gurus in general – though we could locate no such title. – TJS, 2020

⁵⁶ This para spans pages 61-66. PB himself numbered the pages 1 through 6 by hand.

⁵⁷ PB himself inserted “received as” by hand.

⁵⁸ PB himself changed “does” to “is” by hand.

⁵⁹ PB himself changed “others” to “a” by hand.

⁶⁰ “Maharishiee” in the original.

⁶¹ PB himself inserted “legal” by hand.

⁶² PB himself inserted “concerning ashram property” by hand

latter had departed. The Maharshi said to his disciples:⁶³ “ _____ ” But whether silent or spoken it is an effortless spontaneous happening

(67-1) (4) the way to counter excessive psychic sensitivity [to the negative feelings or thoughts of others],⁶⁴ is (a) practise Dharana every day. It deepens consciousness, withdraws from surroundings, hence from [people’s egos].⁶⁵ (b) call on Kundalini by abruptly and instantly opposing the negative presence, [forcibly]⁶⁶ indrawing deep breath and straightening spine.

(67-2) I left for India 1st time on October 21st birthday. Left for Cannes October 21 1973 in search of utopia.

(69-1)⁶⁷ Answer to Canadian professor of history

Grace: Key to whole problem is Ramakrishna’s and Maharshi’s picture of railroad passenger carrying [luggage]⁶⁸ on lap or head instead of pulling it down.

World-Idea [and World-Mind]⁶⁹ = Train

Carrying the bag = Self-effort, ego-calculated [management of one’s life including spiritual life. But surrender to]⁷⁰ taking shelter with World-Mind, Higher Power, Overself. [Devotion to and faith in God,]⁷¹ is acceptance of Grace.

Turning over all problems – worldly and spiritual [in devotion]⁷² to Higher [Divine]⁷³ Power is letting Grace act for you.

reply Canadian professor of History⁷⁴ re. grace – direct it to atman first then type {illegible}⁷⁵

Points: Start as a beggar at the gate, asking for crumb of grace. [Objection]⁷⁶ If this is un-Vedantic then I reply this is humility needed at beginning. The Vedantic Vivekananda “I am divine” strength then comes later as the answer to the prayer. If you start with the latter it is arrogance [because unreal – ego is claiming it] .⁷⁷

(77-1) enter John Levy Interview⁷⁸

⁶³ A blank space was left in the original here by PB himself.

⁶⁴ PB himself inserted “to the negative feelings or thoughts of others” by hand.

⁶⁵ PB himself changed "people" to "people’s egos" by hand.

⁶⁶ PB himself inserted “forcibly” by hand.

⁶⁷ This para spans pages 69-75. It was written on the back of some article in French dated March 20, 1970

⁶⁸ PB himself changed “bag” to “luggage” by hand.

⁶⁹ PB himself inserted " and World-Mind" by hand.

⁷⁰ PB himself changed "effort. Surrender" to "management of one’s life including spiritual life. But surrender to" by hand.

⁷¹ PB himself inserted “Devotion to and faith in God,” by hand.

⁷² PB himself inserted “in devotion” by hand.

⁷³ PB himself inserted “Divine” by hand.

⁷⁴ “Prof” and “hist” in the original.

⁷⁵ The letters “nlon” or “nl on” are somewhat clear, but we can’t come up with a word or phrase for this. It may well be a simple scrawl of no import. – TJS, 2020

⁷⁶ PB himself inserted “Objection” by hand.

⁷⁷ PB himself inserted “because unreal ego is claiming it” in the left margin by hand.

⁷⁸ “INT” in the original.

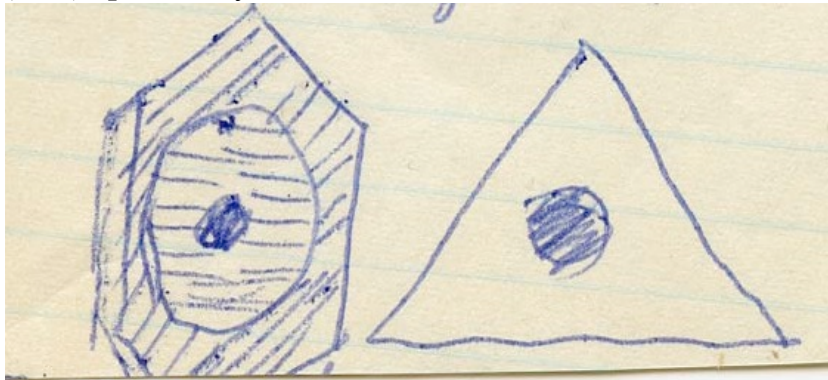
“You make your own world”

(79-1)⁷⁹ See song of David 26 re Jesus “My God why forsake me?” and “there are needles {under the hands”}⁸⁰

(81-1) (INDEPENDENCE)⁸¹ The lack of refinement in the lower classes [makes]⁸² one shrink from contact with them.

(83-1) I must follow a free independent path. Any connection I have with a master or a movement is loosely held.

(85-1) Spiritual symbols



(87-1) That which is subject neither to birth nor to death.

(89-1)⁸³ All things whatsoever ye would that men should do unto you, do ye even so unto them. *Christian*

What doth the Lord require of thee but to do justly and love mercy, and walk humbly with thy God? *Hebrew*

To be in one's own heart in [goodwill to]⁸⁴ all things; this is the nature of righteousness. *Confucian*⁸⁵

Hatred does not cease by hatred, but only by love. This is an old rule. *Buddhist*

Your daily life is your temple and your religion. Whenever you enter into it take with you your all. *Kahlil Gibran*⁸⁶

⁷⁹ This para was written on a grocery receipt dated September 4, 1973.

⁸⁰ This phrase obviously makes little sense, and has nothing to do with Psalm 26, so we may have read it incorrectly. Please refer to the original. —TJS, 2020

⁸¹ "IND" in the original.

⁸² PB himself deleted illegible text after “makes” by hand.

⁸³ This para is a clipping that PB himself annotated by hand.

⁸⁴ PB himself changed “kindly sympathy with” to “goodwill to” by hand.

⁸⁵ PB himself inserted parentheses around this para and inserted “quote” in the right margin by hand.

⁸⁶ PB himself inserted parentheses around this para and inserted “quote” in the right margin

(91-1)⁸⁷ I live in thee
And thou in me,
My life is forfeit,
But reclaimed, – and given back that I may be,
thy messenger in secrecy,
While body's here,
No books appear,
[No]⁸⁸ praise can reach me,
And no blame,
For I [once]⁸⁹ parted from PB
[So ends]⁹⁰ his game

(95-1)⁹¹ [TOPICS]⁹² and knowledge which when attained makes everything else understood." This kind of notion I have held in regard to the "lightning flash" of Insight, the inverted commas having significance in this context. I do not know how this comes about; whether it is due to and consequent upon receiving Diving Grace; or whether through intense concentration, the mind pressing on the question of what is Ultimate, it bursts through into a 'higher' dimension which perhaps one could think of as ascending to Grace, rather than Grace descending to the little person. In THE WISDOM OF THE OVERSELF I read "When we know fully by insight the essence of the tiniest ant, we know also the essence of the whole universe. The mind IS the world. He who can perceive

(97-1) [TOPIC]⁹³ The second query concerns the Short Path notes. Sometimes I understand that it is useless to go on trying to correct our faults in action and speech and that we should "let go" because only the Grace of the Spirit can lift us above the ego altogether. At other times I understand that we must take certain responsibilities on our own shoulders with regard to making improvements. This, I take it, is according to the stage we are at. I have worried much about whether I have been doing enough but in lucid moments I have seen a certain lack of quality in me, and vitality, and when you focus your attention on me the difference in me is very marked, and confirms my conclusions. Is it best then, please PB, for me to let go, and cease watching and criticising myself and try to remember and identify myself with THAT which is my higher Self?

(99-1) I heard the Austin Motor Company abandoned old production methods so that

by hand.

⁸⁷ This para spans pages 91-93. It appears to be a para about PB's void awareness of his own ego. – TJS, 2020

⁸⁸ PB himself deleted "But" from before "No" by hand.

⁸⁹ PB himself changed "have" to "once" by hand.

⁹⁰ PB himself changed "To end" to "So ends" by hand.

⁹¹ Paras 95-1 through 104-1 were typewritten. Para 95-1 was definitely not written by PB himself; possibly by Anthony Damiani – or someone else entirely! – TJS, 2020

⁹² PB himself inserted "TOPICS" by hand.

⁹³ PB himself inserted "TOPIC" by hand. This para was not written by PB himself, but rather to him. – TJS, 2020

new, more efficient techniques could be adopted although the change-over costs ran into several million pounds. A similar outlook applies to your Path as well. You must always be prepared for changes although this does not mean the abandonment of any Principle. There are occasions when to cling to the past would mean a loss of freedom and would be detrimental to your progress. It is not always easy, however, to disassociate yourself from the past; wisdom and discipline are needed. When Changeless is realised, then such considerations are no problem. [Topic re XVII]⁹⁴

(101-1) [QUOTES]⁹⁵ matters, for there is little more for me personally to do in the active world, although there is still much to do in the contemplative world. My temperament is not suited to other than academic, studious and solitary pursuits.

(103-1) [TOPIC]⁹⁶ However there is a phase I experience (still most difficult to describe) which commands my preference. From the Centre there is utter tranquillity – even when the G-thought⁹⁷ is dashing about at the circumference of life. It is deep – abiding – compulsive in one sense yet paradoxically now there is [neither]⁹⁸ emotion [nor]⁹⁹ thought connected with it whatsoever. No problems exist there. I find the experience of beauty (say) means you have to lend yourself to its high melting mood but then you have an inevitable departure from it which is a minor nuisance. I find tranquillity brings about no such comparison or aftermath; it is as soft and smooth as silk yet strangely enough I find it brings about no such comfort as silk can give, otherwise there would be the acknowledgment of dis-comfort. Unlike beauty, tranquillity requires no adjustment; beauty requires some small effort – tranquillity is effortless.

(105-1)¹⁰⁰ [IX New Age]¹⁰¹ Information must be correct and up-to-date. In this connection, it is worth emphasising that the volume of technological and scientific knowledge available to industry is said to double every 10 years, and that half of the products and materials in general use today were unknown 25 years ago.

(107-1)¹⁰² Recurring historic cycles.

The typed note is enclosed. According to the literature which I consulted Pythagoras borrowed his ideas on the subject from Babylonia priests. The recurring cycles of planetary movements were supposed to be paralleled by historic cycles in human life on the earth.

⁹⁴ PB himself inserted "Topic re XVII" by hand. This para is probably by PB himself, but it could be by a student. – TJS, 2020

⁹⁵ PB himself inserted "QUOTES" by hand.

⁹⁶ PB himself inserted "TOPIC" by hand. This para is not by PB himself; it is an extract from a letter or pamphlet. – TJS, 2020

⁹⁷ Referring to the "God-thought" (some individuals prefer not to use the word God, replacing it with G--). – TJS, 2020

⁹⁸ PB himself changed "no" to "neither" by hand.

⁹⁹ PB himself changed "or" to "nor" by hand.

¹⁰⁰ This para is a clipping that PB himself annotated by hand.

¹⁰¹ PB himself inserted " IX new age" by hand.

¹⁰² Paras 107-1 and 109-1 were typewritten. I do not believe that either are written by PB himself. – TJS, 2020

(109-1)¹⁰³ "The ever remembrance of our Real Being." As the years have gone by, this concentration on the Divine Overself within, though devoid of any specific or spectacular event, has become a continuing process, as it were, carried on around the idea of what you have called one's "identity" with the Overself; with THAT. That the manifested body and all that goes with it are part of the Whole; similarly that the whole manifested Universe is only the "visible" part of the whole and not separate from It. This is what might be called a continuing state of mind, or existence, which has become very real - yet only "intellectually" if you like, or perhaps even intuitively. That "Thy will" IS being done every minute of the day is not always easy to bear in mind, as events press, but as a general rule, if lost for a moment, it immediately returns. Meditation at noon in the relative quiet of the inner laboratory, when the building is empty, is perhaps the focal point.

(111-1) Sleep

Awakening from sleep with aches pains or soreness in shoulder and neck must be due to wrong posture in bed. Owing to left leg being shorter¹⁰⁴ and consequently distortion of body during the day right shoulder gets pushed up and left one falls down. This same distortion is carried into sleep at night but gets no chance of relief, as it does in day owing to several changes and movements of position. Cure try to adopt Starr White¹⁰⁵ hunched up sleep posture.

(113-1)¹⁰⁶ [(PRUDENCE)]¹⁰⁷

List of Self-Realised Women¹⁰⁸

Results

1. Marianna Green ----> {running} after New Thought
2. Norma Hutzler ----> excessive criticism {often}¹⁰⁹
3. Nora Briggs ----> mischief maker
4. Netty {van} Ewijk ----> expressed highest love in physical looseness
5. Constance M. Beach ----> gullible with Yogananda and Hilton etc.
6. Margot Redpath ----> became Christian Scientist
7. Ananda Jennings ----> hallucination and superiority complex
- [8. Evangeline Young!]¹¹⁰
- [Apply This Lesson]¹¹¹

¹⁰³ I do not believe that PB himself wrote this. – TJS, 2020

¹⁰⁴ Yes, PB himself had one leg shorter than the other by an inch or so. – TJS, 2020

¹⁰⁵ Referring to George Starr White - a sometime chiropractor, entrepreneur and shyster. – TJS, 2020

¹⁰⁶ This para is handwritten and pasted onto a page of text.

¹⁰⁷ PB himself inserted "(PRUDENCE)" by hand.

¹⁰⁸ These are all women known to PB himself; we know that Norma Hutzler, Nora Briggs and Constance Beach were his students at some point in their lives, though they all broke with him. Evangeline Young was his second wife, later Evangeline Glass. I have replaced the initials of their first names with their whole name for clarity. It is probable that PB made this list for Evangeline. – TJS, 2020

¹⁰⁹ Possibly "of them" instead. – TJS, 2020

¹¹⁰ PB himself inserted "8. Eva Young!" by hand in the left margin of this para.

¹¹¹ PB himself inserted "Apply This Lesson" by hand.

(114-1)¹¹² [(PRUDENCE)]¹¹³

Hickey offered me the job of roundhouse foreman.

Thereafter I had an office – just a hole in the wall, but it contained a dinky roll-top desk with a telephone. I was foreman over about 90 men. Just about that time our first child, Thelma, was born.

You do not need to drown to have much of your past life reel through your mind in a single second. Jobs were scarce; and the sudden fear of losing one may do that to you. I was 27, and had a wife and baby. My loyal and devoted wife cooked, cleaned, washed and nursed through longer hours than I worked. We both felt that we were lucky to have \$90 a month.

I had received a letter of reprimand from the general master mechanic. I have forgotten now what had caused him to write me a rebuke, but I remember well how quickly I got mad. Well, I could write a sassy letter too – and did.

What I could not understand now, as I crunched along the cinder path toward the offices to answer his summons, was why he had waited three or four days. I clamped my {teeth}¹¹⁴ squared my shoulders and {illegible}¹¹⁵ door _____

_____ words. There isn't one of us who won't listen to a sermon that begins with praise. Finally he came to the point.

"You know, Walt, you've got a future. Don't throw it away because your feelings get hurt now and then. Sometimes I get a letter that makes me boil with rage. You know what I do?"

From a small drawer in his desk he pulled out my letter. I was red to the roots of my hair. "Walk, that is where I put letters that make me mad. I leave them there three or four days, until I have calmed down. When I am sure" – he smiled on me then – "I take them out and read them over. If you had put *my* letter in a drawer until you cooled off, Walt, you'd have been fair to me and fair to yourself. Now, boy, remember what I've told you."

I apologised to him, and since that day I've never answered any letter while in a passion. God knows, I have received infuriating letters, but I have always filed them in the bottom drawer. The thought of old man Hickey cools me down.

I went to Mr. Hickey when the offer of a better job arrived. It was a real opportunity. Mr. Hickey urged me to accept and soon I was installed as general foreman at the

(115-1)¹¹⁶ Taxi Changes

(1) It appears that some taxis are large and have difficulty in turning round in our garage. Anyway a driver told me that they are not usually allowed inside. So ask to wait at garage door in future

(3) a new driver (July 1st 1973)

Low class foreigner was rude to me. I do not want to risk his being sent here

¹¹² This para is a clipping that PB himself annotated by hand.

¹¹³ PB himself inserted "(PRUDENCE)" and circled the section of text from "words." to "cools me down." by hand.

¹¹⁴ This word has been cut off by bottom of the page.

¹¹⁵ This section of text has been cut off by the bottom of the page.

¹¹⁶ This para spans page 115-116.

another time. So change to another taxi company – like William or Oriental – and abandon 615566.

(117-1)¹¹⁷ (SECRETARIAL)¹¹⁸ Insertions when actually composing paras and bordered by red ink arrows; at same time insert brackets at head in red also. For even if # is still unknown, it can [then]¹¹⁹ be added later in any [other]¹²⁰ colour which need not necessarily be red.

(119-1) Memo to PB: Ask Krishna or someone to look up quotation in “Life of Maharshi”¹²¹

(121-1)¹²² [Excellent Meal]¹²³
AL FAGIANO¹²⁴
ALBERGO - RISTORANTE
Padova – Via Locatelli, 27 – tel. 27.326-36.900

(123-1) Rietberg Museum Visits (Zurich¹²⁵ Info)
DON'T MISS
(1) Best Statuette (chosen by PB)
On 2nd floor, Taoist Sage, small head
(2) Best painting (chosen by IR)¹²⁶
Gold and black, same floor, Chinese or Japanese, scroll-like

(125-1) La Vie Claire includes
[L'ALIMENT SAIN
Gemeindestr 51
Tel. 84.45.00]¹²⁷
Trams 8 and 3 pass door
Next door is shop which sells bamboo sticks and rods suitable for Tankas
ZURICH

(127-1)¹²⁸ [recommended by D]¹²⁹
HOTEL Ashoka
22, Pantheon Road, Egmore, Madras-8

¹¹⁷ This para spans page 117-118.

¹¹⁸ “(Sec)” in the original.

¹¹⁹ PB himself inserted “then” by hand.

¹²⁰ PB himself inserted “other” by hand.

¹²¹ “M” in the original

¹²² This para is a clipping that PB himself annotated by hand.

¹²³ PB himself inserted "Excellent Meal" by hand.

¹²⁴ The restaurant is still in business, TripAdvisor gives it 3.5 out of 5 presently. – TJS, 2020

¹²⁵ “ZH” (the code for Zurich) in the original.

¹²⁶ We don't know who this might be. – TJS, 2020

¹²⁷ This section of text was already printed on the receipt, the rest is handwritten by PB himself.

¹²⁸ This para is a clipping that PB himself annotated by hand.

¹²⁹ PB himself inserted "recommended by D" by hand.

[Hindu Hotel]¹³⁰

(129-1) append to special PB photo [in Secretary Cabinet]¹³¹ description “a twisted mouth”

(131-1) Ask Tony¹³² to find out

I don't want book only a single sheet summary or reference

(133-1) Beethoven – A minor quartet – the slow movement in which the “Heiliger Dankgesang [eines Genesenen an die Gottheit, in der Lydischen Tonart]¹³³” is the crucial part – the end of this movement is the best part – it is heaven expressed in music

– A Huxley

{A moll}¹³⁴ ask Beau¹³⁵ play it

(135-1) Investigate this for location [at Biblio{theque}]¹³⁶

P102/3 [+ 141]¹³⁷ Hichens

Small hill village of MARECHIARO¹³⁸

(1) has [famous]¹³⁹ Greek theatre in Sicily

(2) view looks from Catania {Sicily} to Mount Etna volcano which is nearby

(3) visitors come only for winter season

(4) railway station is below CATTARO¹⁴⁰ on line from Naples

(5) is famous

(6) Cattaro is village on sea level

(7) Monte Venere¹⁴¹ between Cattaro and Marechiaro,¹⁴² sea is “Ionian Sea”

To solve, see Italian Gazetteer and map at Vevey Biblio{theque}¹⁴³

¹³⁰ PB himself inserted "Hindu hotel" by hand.

¹³¹ PB himself inserted “in Sec Cabinet”

¹³² Referring to PB's student Anthony Damiani.

¹³³ PB himself inserted "eines Genesenen an die Gottheit, in der lydischen Tonart" by hand. This is referring to the third movement of the String Quartet No. 15 (Beethoven). The translation is: “Holy song of thanksgiving of a convalescent to the Deity, in the Lydian Mode.”

¹³⁴ This is German for “A minor”.

¹³⁵ Referring to Beaumont Glass, his wife Evangeline's second husband.

¹³⁶ PB himself inserted "at Biblio" by hand. Referring to the library in Vevey, Switzerland, near PB's apartment. – TJS, 2020

¹³⁷ PB himself inserted "+ 141" by hand.

¹³⁸ Marechiaro is a suburb of Naples.

¹³⁹ PB himself inserted “famous” by hand.

¹⁴⁰ We could not locate this reference; it may have been a suburb of Naples or? The only Cattaro in the area is Kotor, Montenegro which was ruled by Venice for centuries, but that town has no view of Mt Etna. – TJS, 2020

¹⁴¹ “Monte Venere” appears to be what PB himself wrote, but that is a small hill several hundred miles north of Naples, and well inland. – TJS, 2020

¹⁴² This whole line is confusing; Mont Venere is north of Rome; we can't find any city called Cattaro except in Montenegro (which is on the Ionian Sea). – TJS, 2020

¹⁴³ Referring to the library in Vevey, Switzerland, near PB's apartment. – TJS, 2020

(137-1) EX

Must write Wu Wei before he leaves for Switzerland

(139-1) Dr Brunner Professor of Philosophy at Neuchatel is coming to see me this week with letter from (F)¹⁴⁴ see ref directory. She is longtime visitor to Pondicherry, but [only for study of]¹⁴⁵ Hindu ritual.

(141-1)¹⁴⁶ Dr Kenneth Walker:¹⁴⁷ "Before taking a certain narcotic drug, the subject had been full of exalted ideas, tastes and convictions. But after he took it, after his Personality had been put to sleep, he lost them. Causes for which he would have previously sacrificed his life now appeared to him almost worthless."

[For para on Drugs particularly for LSD]¹⁴⁸

(143-1)¹⁴⁹ VALAIS Here sun shines most of the year [especially at SIERRE, which is near Sion, its CAPITAL]¹⁵⁰ (get meteorologic figures)

V. (Wallis in German)¹⁵¹ has the highest Alps and richest fruit growing district. V has the Rhone Valley; [population]¹⁵² is strictly Catholic and the most conservative [and backward]¹⁵³ of all Switzerland and very superstitious.

On SAAS-FEE, a village of 500 inhabitants, the sun usually shines. It is away from usual travel routes and surrounded by the highest peaks. It is reached by road from VISP. There is little fog in Valais, and summer heat extends far into autumn. Valais grows peaches pears blackberries and apricots. At LOECHE-LES-BAINS are calcium sulphate thermal springs, temperature 120 degrees powerful sodium emanations for arthritis sciatica debility

(145-1)¹⁵⁴ Remember to use the pocket INSIDE back cover of railroad sub book to hold each railroad ticket as bought.

(147-1) Nice-Cannes Climate

July-August very hot. Then follow violent grass-burning Siroccos

Rest of September may be mellow

Christmas has blue skies cold mornings cold nights but warm sun rest of the day

Summer has gnats and mosquitoes. Beaches are malodorous because sewage is released to them.

¹⁴⁴ Referring to Queen Frederika of Greece.

¹⁴⁵ PB himself changed "also with {illegible}" to "only for study of" by hand.

¹⁴⁶ This para was typewritten.

¹⁴⁷ PB himself underlined "Dr Kenneth Walker" and inserted opening quotation marks before "Before" by hand.

¹⁴⁸ PB himself inserted "For para on Drugs particularly for LSD" by hand.

¹⁴⁹ This para spans pages 143-144.

¹⁵⁰ PB himself inserted "especially at SIERRE, which is near Sion, CAPITAL" by hand

¹⁵¹ PB himself did not place this parenthetical comment here, but it makes sense, since Wallis is the German name for Valais. — TJS, 2020

¹⁵² PB himself inserted "population" by hand.

¹⁵³ PB himself inserted "and backward" by hand.

¹⁵⁴ This para was written on a calendar dated August 1973

(149-1)¹⁵⁵ [Why not go not weekend but midweek for 2/3 days]¹⁵⁶

PARAKAI HOT SPRINGS, HELENSVILLE {New Zealand}, phone 215, are famous for their relief of arthritis, all aches, pains of muscles and joints that go with ill health. Craigwell is a Self Service Guest House where you can have self-massage, exercise, Turkish baths all in our hot mineral baths and pool, at 102 degrees to 106 degrees inside the house five times a day. These baths, taken with sensible eating, living and exercise, are the best combination for restoring and maintaining good health. Six years ago Craigwell was a first-class guest house, now it is a first-class self-service guest house. We supply everything except food, sheets, slippers, towels and tea towels. You can live here for £4/10 – per week. Baths free. Eat what you like, when you like. A home away from home with a friendly atmosphere. Buses pass door, bread, meat, milk, stores delivered. Mr Lurman, J.P., the proprietor for the past 10 ½ years, can read without glasses, drives car in Auckland, works from 5:45 a.m., retires at 10 p.m. every day of the year, has no aches, pains or is ever tired. He attributes his priceless good health at the age of 80 years to this combination. He has the secret of healthy long living. Come and meet Mr Lurman and¹⁵⁷

(151-1)¹⁵⁸ The time has come to treat myself to taxis¹⁵⁹ [for the journey home in Montreux after city visits.]¹⁶⁰ They are no longer a luxury but a necessity. For here 5 compelling reasons offer themselves. First, it is uphill all the way and I am too old to climb. Second, in [the long]¹⁶¹ winter always and often in spring and autumn the streets are either too wet from rains or so covered with snow or ice that they are dangerously slippery. At Pokono you slipped on ice and had fractured hip for 2 ½ months. Third, better to spend the money taxis cost on this preventing catching chill than on medicine etc. Fourth, the weight of food shopping bags is too much for me. Fifth, [the great saving in time.]¹⁶²

(153-1) Norman Douglas [in old age]¹⁶³ (a) I am determined to be quite comfortable. I am going to do myself as well as possible. My reason? Death being so near. (b) I am living above my income: my consolation is that my capital may last out till I die. (c) I can't be bothered to write articles. Wait till you are my age! (d) After lunch I go to sleep – doctor's orders.

(155-5)¹⁶⁴ {Clipping:} \$55,000 a year for his own living expenses and emphasised that he did not care whether this came from capital or revenue: "I do not want to leave

¹⁵⁵ This para is a clipping that PB himself annotated by hand.

¹⁵⁶ PB himself inserted "Why not go not weekend but midweek for 2/3 days" at the top of the page by hand. The rest of this is a clipping from a New Zealand paper.

¹⁵⁷ The rest of this page has been torn out.

¹⁵⁸ This para spans pages 151-152.

¹⁵⁹ PB himself underlined "The time has come to treat myself to taxis" by hand.

¹⁶⁰ PB himself moved "in Montreux" from after "For here" to after "for the journey home" and then inserted "for the journey home in Montreux after city visits" after "taxis" by hand.

¹⁶¹ PB himself inserted "the long" by hand.

¹⁶² PB himself inserted "the great saving in time." in the left margin by hand.

¹⁶³ PB himself inserted "in old age" by hand.

¹⁶⁴ This para is a clipping that PB himself circled and annotated by hand.

any money behind me, except sufficient to pay the annuities of my survivors." [start living well.]¹⁶⁵

(157-1)¹⁶⁶ The proposed fast for Ella May¹⁶⁷ and you¹⁶⁸ is OK but set a total of 7 days limit, not 8. You should try the method I am using and discard the others. Take 6 parts carrots, 4 parts celery, 2 parts parsley. Cut up into diced small pieces. Put into a jar or pot with covered lid. Add [distilled water;] 4 times the volume occupied by the total [vegetables.]¹⁶⁹ Let soak for 5 or 6 hours, or overnight. Throw away vegetables and drink the water. If you need energy because not fully resting, add one teaspoon honey. This drink promotes sleep, soothes nerves, alkalises the system and contains no nutriment (if you don't add honey) so it's real fast. [PB]¹⁷⁰

(158-1) R. Stevens¹⁷¹ – E. Frantz
1020 Park Avenue
New York 28, N.Y.

(159-1) APPLE is a healing remedy for rheumatic type maladies. But it must be taken RAW, not sour or hard, not juiced, and no other food eaten during the cure period. It may be grated, if weak delicate digestion. There are limits to the amount which may be eaten of other fruits, but apple alone is neutral and does not harm even in [excessive]¹⁷² quantity.

(161-1) Mead Wine

Creates amorousness, was drunk by bridal couples hence word "honeymoon" yet St Patrick entertained with mead.

(163-1) Keep on smiling, or rather half-smiling, and you hold a secret, [happy],¹⁷³ a great secret. Let an air of reserve represent

(165-1)¹⁷⁴ [FRIENDS n/I]¹⁷⁵ They have not found in PB the teacher they sought or required or expected because he is never with them for long nor willing to correspond regularly with them when he is absent

(165-2) I have been working in depth, not in extent, in the Spirit, not in the outer action.

¹⁶⁵ PB himself inserted "start living well" at the bottom of the page by hand.

¹⁶⁶ This para was typewritten.

¹⁶⁷ "Ellma" in the original – PB took a while to learn Anthony's wife's name! Referring to Ella May Damiani. – TJS, 2020

¹⁶⁸ Referring to Anthony Damiani.

¹⁶⁹ PB himself changed " Add 4 times the volume occupied by the total vegetables of distilled water." to "Add distilled water; 4 times the volume occupied by the total vegetables." by hand.

¹⁷⁰ PB himself inserted "PB" at the bottom of the page by hand.

¹⁷¹ Referring to Romaine aka Lorraine Stevens.

¹⁷² PB himself inserted "excessive" by hand.

¹⁷³ PB himself inserted "happy" by hand.

¹⁷⁴ Paras 165-1 through 165-3 were typewritten.

¹⁷⁵ "n/I" refers to the Newsletter that PB had sent to his followers and hangers-on. – TJS, 2020

[Nevertheless]¹⁷⁶ the ultimate effect is intended for, and must finally touch, the world's outer affairs.

(165-3) This does not mean that PB has deserted or forgotten you but that the nature of the outer relationship must change to fit this further phase.

(166-1) Arrow¹⁷⁷ Fastener Co. Inc.
1 Junius St.
Brooklyn (12) N.Y.
[for staples to "Golden Arrow"]¹⁷⁸

(167-1)¹⁷⁹ missing paragraph**
The 3rd function of philosophy is that of reconciling all errors and conflicting views, by revealing the correspondence between the order of ideas and the order of existence, between the Ideal and the Actual world. [The man of]¹⁸⁰

(169-1) Goethe¹⁸¹ "Great atmospheric changes are constantly going on in the mountains, especially Alps, hence inclement weather [- rain, clouds, thunderstorms, etc. -] there¹⁸² when in Southern countries weather is dry.
[ON CLIMATE]¹⁸³

(171-1)¹⁸⁴ (WRITING) GOETHE: "He composed in his head, rapidly. If he did not write it down at once, he often forgot it."

W.H. AUDEN: To make a book out of disorderly material involves editing. One has a right to expect cutting out what is repetitious, rearranging what is chaotic, clarifying what is obscure, transposing sentences to a more logical position."

(173-1)¹⁸⁵ There is danger in arrogance: the danger of humiliation and downfall. This "As-If"¹⁸⁶ exercise can be safely practised only by those who keep the fact in view sufficiently often to form a counterweight, who honour the highest ethics in their relations with other, who do not use the exercise as a pretext to act the god or guru to

¹⁷⁶ PB himself changed "affairs although" to "action. Nevertheless" by inserting a period and deleting "although" by hand. "Nevertheless" was then typed above the line and inserted with a caret.

¹⁷⁷ This address was not written by PB himself; we do not know who wrote it. – TJS, 2020

¹⁷⁸ PB himself inserted "for staples to "Golden Arrow" by hand. "Golden Arrow" is a brand of stapler.

¹⁷⁹ This para was typewritten. There is a note from Susan Meeder who worked on these paras postmortem at Wisdom's Goldenrod. It says: "The Path/Sawtell Article /Philosophy and Theosophy pinned to 3rd page." We have no idea what this refers to. – TJS, 2020

¹⁸⁰ PB himself inserted "The man of" by hand.

¹⁸¹ Referring to Johann Wolfgang von Goethe.

¹⁸² PB himself inserted "- rain, clouds, thunderstorms, etc. -" by hand.

¹⁸³ PB himself inserted "ON CLIMATE" by hand.

¹⁸⁴ This para spans pages 171-172.

¹⁸⁵ This para spans pages 173-174.

¹⁸⁶ The "As-If" exercise was created by PB himself: one is to act "as if" one is enlightened. Hence the warning not to believe it! – TJS, 2020

them but remain outwardly humble and reverent.

(173-2)¹⁸⁷ The words assembled here try to tell other men what someone [else has personally]¹⁸⁸ thought, felt, intuited or experienced of another dimension of [precious]¹⁸⁹ being and consciousness. But the result of this attempt is a paradox – or successful and at the same time a failure. It illustrates both the power of words and their helplessness. For here they are concerned with what seems to our ordinary functions non-existent and [non-describable].¹⁹⁰

(175-1)¹⁹¹ [(VOICE)]¹⁹² (5) The cure for a monotonous voice which gets so blurred that people can't understand one, is to bite off the ends of the words like this: "What-time-did-you-get-there?" (6) To make the voice flexible and interesting practise following: Pronounce the vowels up and down the scale. Try asking and answering questions only using the vowels. (7) Reading aloud is the best way to improve voice. (8) A tight throat obstructs vocal chords. Relax is by yawning widely a dozen times. Then you will speak better. (9) Voice-placement is a matter of imagination. Pitch voice the correct distance to reach the other person, so they can hear it. Remember that hard work and conscientious efforts will overcome all diction defect. Constant practice is the way to remedy voice. [(10)]¹⁹³

(176-1)¹⁹⁴ [(VOICE)]¹⁹⁵ "Now, here's the point about singing," he continued. "I've never met anyone who wouldn't like to be able to sing without self-consciousness, but millions of people have the notion that singing is a talent that nature has bestowed on the lucky few. That just isn't true.

"If you feel like singing, sing!" said George. "You don't have to be born with a ready-made voice. Almost anyone can develop a voice by exercising it. The principle is the same as for body-building. Body muscles develop with use and the same goes for a singing voice.

"In fact," continued George with great seriousness, "I think that a course in voice development should be required in every school, the same as physical education. That way, every youngster would be provided free with the priceless tools he could use for a lifetime of making happiness for himself and others – the tools for producing music.

"Do you realise how much anguish and emotional upset can be washed right out of the system by singing?" he asked. "You just try staying angry while singing a happy tune. Why do you think people feel so self-satisfied after singing in the shower," he grinned, "because

¹⁸⁷ This para spans pages 173-174.

¹⁸⁸ PB himself changed an illegible word to "else has personally" by hand.

¹⁸⁹ PB himself inserted "precious" by hand.

¹⁹⁰ PB himself deleted "It is" from after "non-describable" by hand.

¹⁹¹ This para was typewritten and pasted onto the back of a clipping. PB himself inserted "(3)" in the top right corner by hand.

¹⁹² PB himself deleted "PRODUCTION (3)" after "VOICE" by hand.

¹⁹³ PB himself inserted "(10)" by hand.

¹⁹⁴ Paras 176-1 and 176-2 are clippings.

¹⁹⁵ PB himself inserted "VOICE" in the right margin by hand.

(176-2) It's not nearly as difficult as you might think," he said. "Most non-singers are self-conscious about their lack of 'voice' so they shyly confine their singing, even in private, to a bare whisper. Even an accomplished professional vocalist would sound like nothing doing that.

"One should get hold of some voice exercises to practise conscientiously – the more practice the better – because proper voice placement makes a big difference. But the most important thing is to sing out loud, as loud as possible," he said.

"It's very important to know a melody you want to sing. To do that you have to *hear* it, really hear it – and many

(177-1)¹⁹⁶ If the poet could rise from his imaginations and [emotions,]¹⁹⁷ the musician from his [rhythms,]¹⁹⁸ the mathematician from his symbols and equations, the scientist from his observations and cogitations and even the mystic from his visions and raptures – if all these [would]¹⁹⁹ make the surrender or the leap, whatever it is called, to their covered-over [pure and ignored]²⁰⁰ intuitions, [a precious measure of]²⁰¹ enlightenment could result.

(179-1)²⁰² (XIX) Men need to be reminded at times of their higher parentage and their inner allegiance. This must be done in a deeper way and with a wider challenge than can be done by clergymen through rituals and sermons or by theologians through intellectual structures. It must be done [through]²⁰³ specially-inspired, specially-destined human beings.

(181-1)²⁰⁴ [(WRITING OR ENGLISH)]²⁰⁵

What I call "application" regarding philosophy is better called "being lived" not merely aired in words and what they express, thoughts. So change word

(183-1)²⁰⁶ (I) Whether or not the world is only a form of consciousness, as I hold, whether it does not exist as the Advaitins hold, whether it is only physically real, as materialists hold, culture is for me something worthwhile. To listen to²⁰⁷ {*fine music, to work through the pages of a good book, to take an interest in what art can do for us while we have to live in this world – this helps and does not hinder the sacred and philosophical quest.*}

¹⁹⁶ This para spans pages 177-178.

¹⁹⁷ PB himself deleted "and" from after "emotions," by hand.

¹⁹⁸ PB himself inserted "rhythms," by hand.

¹⁹⁹ PB himself changed "could" to "would" by hand.

²⁰⁰ PB himself inserted "pure and ignored" by hand.

²⁰¹ PB himself inserted "a precious" and "a measure of" by hand – we have combined them for better grammar.

²⁰² This para spans page 179-180.

²⁰³ PB himself inserted "through" by hand.

²⁰⁴ This para was written on the back of a receipt from Migros (Swiss grocery store) dated April 2, 1974.

²⁰⁵ PB himself inserted "(WRITING OR ENGLISH)" by hand.

²⁰⁶ This para spans pages 183-184.

²⁰⁷ This para continues with para 203-1, which we have added here for ease of reading. – TJS, 2020

(185-1) We need not worship such men as if they were gods but we may worship the godlike presence which uses them. For lending their bodies to this service, [these]²⁰⁸ men may be [rightly]²⁰⁹ honoured.

(187-1)²¹⁰ Where so little is known [of the World-Idea,]²¹¹ it is better to assume personal responsibility for our lot in life and concern ourselves with ethical conduct and intelligent action.

(189-1) [(PRUDENCE)]²¹² [Two years before the Inquisition began the]²¹³ Jesuit Order was founded not only to extend Catholicism but also to “extirpate heresy”

(191-1)²¹⁴ [col II]²¹⁵ It is not the theosophic stew of all things. It is what I usually call balance, equilibrium, wholeness and higher truth.

p2 [col I]²¹⁶ so latter are both right and wrong: former are confused and muddled by and between right and wrong. My suggestion is not [precisely]²¹⁷ eclecticism nor synthesis.

(193-1) Thesis: Work out implications that not²¹⁸ progress, reform, development are needed in spiritual matters, organisation and doctrines but [renewal,]²¹⁹ rediscovery, re-inspiration and re-awakening.

Above is my reply to Guenon’s²²⁰ “Traditionalism,” Kanchipuram’s²²¹ Shankara, Islam’s Abu Bakr SIRAJ AD-DIN²²² 1964²²³ {illegible} conference

²⁰⁸ PB himself changed “the” to “these” by hand.

²⁰⁹ PB himself inserted “rightly” by hand.

²¹⁰ This para spans pages 187-188.

²¹¹ PB himself inserted “of the World-Idea,” by hand.

²¹² PB himself changed “XIX” to “(PRUD)” by hand.

²¹³ PB himself changed “The” to “Two years before the Inquisition began the” by hand. PB is referring to the “Roman Inquisition” which Pope Paul III instituted in 1540. Other Inquisitions date back the 1200s. – TJS, 2020

²¹⁴ Although these two pieces don’t quite fit together, I believe that PB meant them to be part of the same idea – that his view is one of balancing different elements, not creating a heterogenous disorganized ‘stew.’ I base this on the “p2” meaning “page 2 of the same para”. – TJS, 2020

²¹⁵ PB himself inserted “col II” by hand.

²¹⁶ PB himself inserted “col I” by hand.

²¹⁷ PB himself inserted “precisely” by hand.

²¹⁸ PB himself underlined “not” by hand.

²¹⁹ PB himself inserted “renewal,” by hand.

²²⁰ Referring to René Guénon.

²²¹ “Kanchi” in the original.

²²² Also known as Martin Lings.

²²³ The word appears to be “asher” which is no word at all... However there was a major East-West Conference in Honolulu in 1964 that included many luminaries of Eastern thought. – TJS, 2020

(195-1)²²⁴ [add to critique of HH {Shankaracharya}]²²⁵²²⁶ But the final word is that according to the Editor of Kamakoti Vani, official organ of HH's institutional {home office in Kanchipuram}²²⁷ June 72 issue the first original Shankara the founder of the {institution}²²⁸ movement of {Advaita}²²⁹ teaching

“Laboured hard at weeding out the excrescences that had smothered and overgrown pure religion” and “commissioned disciples to propagatate all? formal worship”

(197-1) reply to HH²³⁰ {Shankaracharya} refusal to reform or correct Hinduism²³¹

Buddha, who is regarded as {an}²³² avatar, did do so. He got rid of animal sacrifices, for instance. So why not now?

[This is Orange]²³³

[Black]²³⁴

[for PB's own notebook]²³⁵

(199-1) WARNING [This is the next job]²³⁶ Many of the “Typed Paras” (loose) are faded and may become illegible. Revise them soon to send for final typing before it's too late.

(201-1)²³⁷ Alternative Translations of “Kundalini”

1) Creative Universal life-force

2) Creative fiery energy

3) Creative Fire

IT IS A TRIPLE CURRENT, not dual – Neutral, Positive and Negative

²²⁴ This para was written on an envelope dated August 3, 1973.

²²⁵ This note refers to His Holiness Shankaracharya of Kanchipuram (the 68th, who was known to PB). – TJS, 2020

²²⁶ PB himself inserted "add to critique of HH" by hand.

²²⁷ “HO @ Kanchi” in the original.

²²⁸ We cannot read this word. Shankara is credited with founding the Dashanami monastic order (the Order of Swamis, aka the Sannyasins) and the Shanmata tradition of worship (worship of any of six deities). – TJS, 2020

²²⁹ The letters appear to be “arder” or “order” but nothing like that makes any sense, and Shankara is recognized as the ‘father of Advaita’ so I have inserted this term – which is not what PB said. – TJS, 2020

²³⁰ Referring to the then current Shankaracharya of Kanchipuram, who insisted on reasserting a very rigid, caste-defined version of Hinduism in his early teachings (which is when PB knew him). – TJS, 2020

²³¹ PB himself underlined “reply to HH refusal to reform or correct Hinduism” by hand.

²³² We have inserted "an" into the text for clarity.

²³³ PB himself inserted “This is Orange” in an orange felt-tip; apparently testing the color. The note appears at the top of the page, but we moved it to distinguish these inky explorations from the para itself. – TJS, 2020

²³⁴ PB himself inserted "Black" by hand.

²³⁵ PB himself inserted "for PB's own notebook" by hand.

²³⁶ PB himself inserted “This is the next job” by hand.

²³⁷ This para was written on a receipt dated August 4, 1961.

(203-1)²³⁸ fine music, to work through the pages of a good book, to take an interest in what art can do for us while we have to live in this world – this helps and does not hinder the sacred and philosophical quest.

(205-1) [Who]²³⁹ even seeks to escape self?
The book is more important than its author.²⁴⁰

(207-1)²⁴¹ very important develop theme that what is not transcendent will not be in future (i.e. the past in time, the here in space [and the dream world])²⁴² was not really existent there yet the experience itself of world, past place, dream events, is undeniable. So what – something must have existed. It was me. I²⁴³ was present in all dreams, all illusory {world}²⁴⁴ experience, in past and in place, but what is I? = Consciousness

(210-1) Carbons done
VIII
Physical Culture Sect and Sex

(211-1) (1) We have a sadhana too like yogi levels but it consists of constant remembrance every day and all day (2) LOTUS {floats}²⁴⁵ on top of water, with its roots hidden beneath, a perfect symbol of a sage, [i.e.]²⁴⁶ (3) He whose nature is consciousness (4) Neti = “not this” i.e. not an object²⁴⁷ of Consciousness. “all this” = all this world of appearances, with its inherent distractions (5) Krishna = Consciousness = Knowledge

(212-1) By John Levy²⁴⁸

(213-1) write para that suitable time for meditation is either birth hour or X-hour – to be determined by experiments experience
(this is in addition to dawn and dusk)

(215-1) youth teenage [- post]²⁴⁹ puberty pursuit of adventure leads to drugs and

²³⁸ This para follows para 183-1.

²³⁹ PB himself deleted “The history of our own three quarter” before “Who” by hand.

²⁴⁰ This is written under the printed statement “by V. Subrahmanya Iyer.” The comment may – or may not – be about Iyer. – TJS, 2020

²⁴¹ This para spans pages 207-209.

²⁴² PB himself inserted “and the dream world” by hand.

²⁴³ PB himself circled the word “I” by hand.

²⁴⁴ This word is very hard to read; my best guess is “world” based on the handwriting samples and the topic. – TJS, 2020

²⁴⁵ We deleted “is” from after “LOTUS” for clarity. – TJS, 2020

²⁴⁶ PB himself inserted “i.e.,” by hand.

²⁴⁷ PB himself underlined “object” by hand.

²⁴⁸ This is not PB himself; it may well be John Levy’s own signature. At any rate, it is merely the back of the para. – TJS, 2020

²⁴⁹ PB himself deleted “remember” at top of page by hand.

associated dangers – destruction of the personality, [its]²⁵⁰ responsibilities, willpower, openness to obsession

write up para

(217-1) PB (1) Alter title Short/Long Path to Short/Long Way

(2) The Long Pather alter to the Long Wayfarer

(219-1)²⁵¹ unbroken stillness

all is but a passing show, a drama, a pulling together and an undoing of things, creatures and events.

(221-1)²⁵² Anything whose meaning at a particular period of his life is recognised correctly, any happening whose challenge to his aspirations is responded to [courageously or]²⁵³ impersonally, may give him the cue to a quickening of inner growth

(223-1)²⁵⁴ Gurus and their [adoring]²⁵⁵ disciples, helpers and their hopeful flocks, teachers and their enthused students have their place in the [over-populated]²⁵⁶ world of beginners. But philosophers and would-be philosophers find themselves in another, thinly-inhabited world.

(225-1) “Had I but served my God as [faithfully]²⁵⁷ as I served my ego,” etc.

(227-1)²⁵⁸ (F's)²⁵⁹ {Walk}²⁶⁰ Round Arunachala Christmas '74 Experience

Only holding on to the [pure]²⁶¹ consciousness she was able to find physical endurance to walk round hill in 3 hours without collapsing. She intuited that if she let go and identified with body she would break down through exhaustion or even have a heart attack. [If she identified with body, she would begin to feel fatigue and experience soreness and eventually have to give up without completing journey, she knew. But they would not arise if she identified with Brahman.]²⁶² She also realises

²⁵⁰ PB himself inserted “its” by hand.

²⁵¹ Written in a very unsteady hand; this is probably written in PB himself’s last years. – TJS, 2020

²⁵² This para spans pages 221-222.

²⁵³ PB himself inserted “courageously or” by hand.

²⁵⁴ This para spans pages 223-224.

²⁵⁵ PB himself inserted “adoring” by hand.

²⁵⁶ PB himself inserted “over-populated” by hand.

²⁵⁷ PB himself changed “well” to “faithfully” by hand.

²⁵⁸ This para spans pages 227-229.

²⁵⁹ PB himself inserted a circled “F’s” by hand. On pages 228 and 229 of the para, PB himself inserted a circled “F” by hand. I believe this refers to Queen Frederika of Greece, who was a devotee of TMP Mahadevan, Shankaracharya and Ramana Maharshi. – TJS, 2020

²⁶⁰ This is referring to the common practice of Girivalam – circumambulating the base of Arunachala, a distance of 14km, taking about 4 hours – so she hustled along. – TJS, 2020

²⁶¹ PB himself inserted “pure” by hand.

²⁶² PB himself moved the following section of text from the end of the para (on page 229) to after “heart attack” by hand: “If she identified with body, she would begin to feel fatigue and

that in the midst of [world]²⁶³ by holding onto pure consciousness²⁶⁴ she can remain realised in activity. Sometimes it's weak, sometimes stronger, sometimes she loses it altogether – it is only of a matter of what she identifies with. She understood that Ishvara is Brahman with attributes

(230-1)²⁶⁵ I wrote to you on October 5, asking about a reservation of one room with bath for myself.

Unfortunately, I made a mistake and gave you the wrong date, so please alter the day of arrival to Thursday, 17 October. My train arrives at the station at 9:41 at night in Barcelona.

Please reply quickly. And if you do have a room for me, make the reservation

(231-1) write²⁶⁶ para for [general]²⁶⁷ counsel [regarding]²⁶⁸

(F)²⁶⁹ Not being into my talks with others of family to induce me to reveal what they say regarding her and how all this is harmful to me, her, them, as it worsens and spreads negativity – so keep mum.

(233-1) (English) Replace word 'spiritual' by 'fine character' when this is what is really most important in a person.²⁷⁰

(235-1)²⁷¹ "God strengthen me to bear myself;
That heaviest weight of all to bear,"
– Christina Rossetti

(237-1)²⁷² "If I could set aside myself,
And start with lightened heart upon
The road by all men overgone!
God harden me against myself,
This coward with pathetic voice
Who craves for ease, and rest, and joys:

experience soreness and eventually have to give up without completing journey, she knew. But they would not arise if she identified with Brahman."

²⁶³ PB himself deleted "(which is Brahman, with attributes-)" from after "world" by hand.

²⁶⁴ "PC" in the original but this para begins with the statement "holding on to pure consciousness" – TJS, 2020

²⁶⁵ This para was typewritten.

²⁶⁶ There is a partial word above "para"; it might be "Greece". – TJS, 2020

²⁶⁷ PB himself inserted "general" by hand.

²⁶⁸ PB himself inserted "re" by hand.

²⁶⁹ "F" refers to Queen Frederika of Greece; PB knew several members of this family and met with them both in Greece, Switzerland, and, I believe, India. They were very devoted to Shankaracharya and TMP Mahadevan. Thus this para is about the gossip inside the royal family! – TJS, 2020

²⁷⁰ PB himself inserted "dup in "Revise"" at the bottom of the page.

²⁷¹ This para and the next are both from the poem "Who Shall Deliver Me?" by Christina Rossetti.

²⁷² This para spans pages 237-238. Page 238 precedes 237; these are stanzas from the middle of her poem "Who Shall Deliver Me?"

Myself, arch-traitor to myself;
My hollowest friend, my deadliest foe,
My clog whatever road I go."
– Christina Rossetti

(239-1)²⁷³ [(II)]²⁷⁴ This daily pause brings a man back to himself from the things and persons, the work and pleasure, which hold him captive throughout his waking time. But it is not the ordinary self I refer to, although that will be affected by the change; it is his unknown and best self. Here he will find the basic source of life, the dispenser of his destiny, the inspirer of his better thoughts, nobler ethics, finer taste

(243-1) What is the meaning of the meeting with Jon Lovers?²⁷⁵ It is to point towards Australia – New Zealand as [one of the chief]²⁷⁶ surviving nations. (2) and the meeting with Padre John (Fatima)?²⁷⁷

(244-1) Who is DL? Either the taxi driver who drove me to Penn Railroad depot en route to Washington [or the man in Freemasons HQ Washington]²⁷⁸

(245-1)²⁷⁹ [(PRUDENCE)]²⁸⁰ Take WARNING from Kelly's Case NOT TO give the highest non-dual teaching in a destructive manner. Don't condemn or attach anyone, any teacher, any teaching, but simply put each into its place in a ladder, sympathetically. Your "All is opinion" bewildered Kelly and then with doubt on mystic teaching

(247-1) He worships at no [one's]²⁸¹ shrine. He is not a disciple like all the others.

(249-1) The real work²⁸² that helps mankind most is done in utter silence, without ostentation, without [personal]²⁸³ ambition, infinitely benign.

(251-1) [(PRUDENCE)]²⁸⁴ Lessons of the Goulandris²⁸⁵ Episode (1) Do not reveal yourself too quickly – tend to be silent reserved and non-committal in the early stage of encounters (2) Do not speak about PB's experiences at all, only about theirs (3) speak

²⁷³ This para spans pages 239-242.

²⁷⁴ PB himself inserted "(II)" by hand.

²⁷⁵ We cannot identify this person. – TJS, 2020

²⁷⁶ PB himself inserted "one of the chief" by hand.

²⁷⁷ This may well refer to the "Three Secrets of Fatima" which were predictions made in 1917 and purported to predict three world wars (among other interpretations of them). The third secret wasn't made public until 2000! – TJS, 2020

²⁷⁸ PB himself inserted "or the man in Freemasons HQ Washington" at a later point by hand.

²⁷⁹ This para was written on the back of a calendar for September 1963.

²⁸⁰ PB himself inserted "(PRUD)" by hand.

²⁸¹ PB himself inserted "one's" by hand.

²⁸² PB himself changed "high" to "work"; perhaps he was considering writing "higher task" or something like that. – TJS, 2020

²⁸³ PB himself inserted "personal" by hand.

²⁸⁴ PB himself inserted "(Prud)" by hand.

²⁸⁵ Possibly referring to Basil Goulandris, Greek shipping magnate. – TJS, 2020

slowly, deliberately, cautiously, considering your words before uttering them

(253-1) this energy is concerned with its [normally invisible]²⁸⁶ electro-magnetic essence or current

(255-1) The time has certainly come for a total world approach to teachings, be they religious, mystical, scientific and cultural in [general]²⁸⁷

(257-1)²⁸⁸ (TRANSLATE) L'oeuvre, latente en [Proust],²⁸⁹ a été déclenchée²⁹⁰ par la Madeleine trempée (soaked saturated) in an infusion of tea.

translate and ascribe this quotation to Proust. [The work, latent in Proust, was launched by a tea-cake soaked in an infusion of tea.]²⁹¹

[The work, latent in Proust, was launched by a tea-cake soaked in an infusion of tea.]²⁹²

(261-1) It was the work of men like Plotinus to keep this knowledge alive among men in [the]²⁹³ Alexandrian and Roman cultures.

(263-1)²⁹⁴ Not long before giving darshan to Wilhelm (seeing the grey light around his head) my eyes glazed over, I found it painful to keep them open and difficult to see at all. Every object became vague and dim.

So check whether this happens at every darshan?²⁹⁵

(265-1)²⁹⁶ {Wei}²⁹⁷ Wu Wei Interview²⁹⁸

Ended the visit by the phrase with which he ended his other talks with me: "I am honoured by your presence and visit." There is an ironic undertone implying (1) his humility (2) the knowledge that he does not really know truth, is ignorant, whereas my implied assertion that I know it is delusion. None of us really understand; it is the great mystery. To say I experienced God is only belief.

(267-1) Terence Grey {aka Wei Wu Wei} 19 July '80

²⁸⁶ PB himself inserted "normally invisible" by hand.

²⁸⁷ PB himself changed "generally" to "general" by hand.

²⁸⁸ This para spans pages 257-259.

²⁸⁹ PB himself inserted "Proust" by hand.

²⁹⁰ "été déclenché" in the original.

²⁹¹ TJS (in 1980) inserted the following upside-down at the bottom of the page: "The work, latent in Proust, was launched by a tea-cake soaked in an infusion of tea."

²⁹² Written by TJS while working for PB himself in 1980 – at his dictation (we were in the Lausanne library at the time). – TJS, 2020

²⁹³ PB himself deleted "West" from after "the" by hand.

²⁹⁴ This para was typewritten.

²⁹⁵ PB himself underlined this line by hand.

²⁹⁶ This para spans pages 265-266.

²⁹⁷ Referring to Terence James Stannus Gray, whom PB himself knew for a number of years. – TJS, 2020

²⁹⁸ "Int." in the original.

(1) I admit that ultimately I do not [understand]²⁹⁹ what is Truth. It is beyond human possibility and wrapped in mystery (2) I have no right to contradict anyone's views. Who am I to do so? All that I know/understand is imagined, even if I call it 'inner experience' (3) He (PB) talks in so low a voice that I cannot understand him.

(269-1) People make an 'object' of truth; they objectify it; and so come nowhere near it add to Wu Wei Interview³⁰⁰

(271-1)³⁰¹ (Etiquette) Notice how [kindly, peacefully, and,]³⁰² with Spanish courtesy, in his letters George Santayana enters into criticism of views or rejection of requests.

(273-1) [Revise³⁰³ and ENGLISH]³⁰⁴ PB use term "the common man" as alternative to "the working classes, the masses, etc"

(275-1) [(IV)]³⁰⁵ (1) A³⁰⁶ danger in meditation is to fall into a thought-free state which is worthless, only a state of [drowsy]³⁰⁷ half-sleep
(2) This [does]³⁰⁸ not [lead to]³⁰⁹ a firm clear sharp insight

(277-1)³¹⁰ Wu Wei Wu Interview:³¹¹ His humility is a mock one but also at the same time a real one. It means that he is not taken in by asserted knowledge of God through private experience of him: others too have declared their 'divine' experience when all we have had is an interpretation of [our]³¹² own subjective experience. Wu Wei quoted Pascal along this line. In short I/we need to find a humbler estimate of all our experiences, views and intellectual understanding.

(279-1) Wu Wei Wu Interview³¹³ Such intimacy with God is not within our powers

(281-1)³¹⁴ Since we have to use all levels \approx at least two: common and absolute, then why not start with absolute first and after that descend to relative. In this way the Final Truth is delivered from the beginning and the half truth of Maya later. (or

²⁹⁹ PB himself changed "know/understand" to "understand" by hand.

³⁰⁰ "Int." in the original.

³⁰¹ This para spans pages 271-272.

³⁰² PB himself inserted "kindly, peacefully, and" by hand.

³⁰³ PB himself inserted "Revise" by hand.

³⁰⁴ PB himself inserted "+ ENGLISH" by hand.

³⁰⁵ PB himself inserted "-IV-" at the bottom right corner of the page by hand.

³⁰⁶ "he" appears below "A"; perhaps PB was originally going to say "if he falls" but changed it to "to fall" – TJS, 2020

³⁰⁷ PB himself inserted "drowsy" by hand.

³⁰⁸ PB himself inserted "does" by hand.

³⁰⁹ PB himself inserted "lead to" by hand.

³¹⁰ This para spans pages 277-278.

³¹¹ "INT" in the original.

³¹² PB himself changed "my" to "our" by hand.

³¹³ "INT" in the original.

³¹⁴ "Nov" (November) might be written in the upper left corner – or it might not be! – TJS, 2020

working truth, practical truth

(283-1)³¹⁵ [In certain yoga systems {it is said to be}]³¹⁶ drawn into the body from the air when we breathe in and {it is} drawn up through the spine to energise and activate the centres in the various organs of the [etheric body completing]³¹⁷ with the head-centre. In its path of travel it winds round and round the spine from right to left and left to right just like a serpent, hence the name "Serpent Power"

(285-1)³¹⁸ [XVII]³¹⁹ What is the difference between Quietism and Mysticism? Quietism seems to have been solely devotional, prayer, chant, ascetical in order to find personal salvation. It is particularly devoted to meditation. Mysticism is a generic term for all religions, for the higher kind of communion practised in most religions, with or without rituals. Its most important feature is silent meditation. So, Quietism is a form of Mysticism.

(287-1)³²⁰ Goethe's 'FAUST'

Mephistopheles:³²¹ "Past! That's a stupid word. Why past? Past and pure nothingness: that's simply all the same! What use, then, to be endlessly a-doing? Bearing what's done away to nothingness? "It's past!" What's to be said of that? It might as well have never been, and yet it treads the wheel as though it were!"³²²

(289-1)³²³ [(XXI)]³²⁴ Compton Mackenzie, the prolific but highly talented Scotch Novelist was brilliantly sarcastic in a review of one of Beverly Nichol's³²⁵ [non-fictional]³²⁶ books when he wrote that the author was always entertaining even when he was weeping! My own meeting with B.N. [in India]³²⁷ was a failure for both of us.

³¹⁵ This para was typewritten.

³¹⁶ PB himself changed "breath in. In Kundalini and in Tantra yogas it is" to "breathe. In certain yoga systems and" by hand. However this simply doesn't scan, so I have relocated the phrase to the beginning of the para and added "it is said to be" and "it is" to make some sense of this para. – TJS, 2020

³¹⁷ PB himself changed "body cumulating" to "etheric body completing" by hand.

³¹⁸ This para spans pages 285-286. Page 286 was marked "22" in the original. Handwritten by TJS (1980) while working with PB himself in Switzerland – probably dictation. – TJS, 2020

³¹⁹ PB himself inserted "XVII" at the bottom of the para by hand.

³²⁰ This para is written in an unknown hand; PB himself overwrote "FAUST" to make it more legible (sic). – TJS, 2020

³²¹ PB himself changed a dash to a colon by hand by hand.

³²² PB himself inserted ending quotation marks by hand.

³²³ This para spans pages 289-290.

³²⁴ PB himself inserted "(XXI)" by hand.

³²⁵ B.N. in the original. I know from PB himself that they met in India, so this is most certainly that author – who had a hard time in the wilds (which he requested he be shown). – TJS, 2020

³²⁶ PB himself inserted "non-fictional" by hand.

³²⁷ PB himself inserted "in India" by hand.

[PB add³²⁸ Yogi cave claustrophobia perspiration down his face and jungle snake]³²⁹

(291-1)³³⁰ Their hates shift from one group to another; the hatred is in their own character and does not end when its first object or enemy is removed.

(293-1) To keep the [mind]³³¹ empty – ah! that is peace calm quietness that is when nothing is being attended, no work [or]³³² activity, [that is pure desirelessness]³³³ one [with breathing at a minimum]³³⁴ returns to the pure void.

(295-1)³³⁵ If the truth is lit up by the mystic's experience, the mystic's feeling is supported by the knowledge of the truth. This is the full, complete fusion.

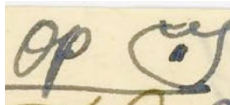
(297-1)³³⁶ (II) What God Is: ----- Essence;³³⁷

(III) What Man Is: ----- [Ego; I AM!]³³⁸

(IV) What the Universe is: ----- [Active]³³⁹ Manifestation [of the Still Essence]³⁴⁰

(V) [What Reality is: ----- Consciousness]³⁴¹

(299-1) "She looked at him rather crookedly. One side of her mouth was permanently higher than the other. Been sneering all her [life,]"³⁴² Richard Oke's novel "Frolic Wind"³⁴³



(301-1)³⁴⁴ ³⁴⁵ His sheer illusion [and utter ignorance of the higher

³²⁸ This is referring to (John) Beverly Nichol's reactions to being in a Yogi cave and the jungle – he freaked out, which PB probably intended as Nichols was rather pompous and demanded that PB serve as his dogsbody in India. (this is from PB himself to me). – TJS, 2020

³²⁹ PB himself inserted "PB add Yogi cave claustrophobia perspiration down his face and jungle snake" by hand.

³³⁰ Written by TJS (1980) taking dictation from PB himself while in Switzerland. – TJS, 2020

³³¹ PB himself inserted "mind" by hand.

³³² PB himself inserted "or" by hand.

³³³ PB himself inserted "that is pure desirelessness".

³³⁴ PB himself inserted "with breathing at a minimum" by hand.

³³⁵ This para was typewritten.

³³⁶ This para was typewritten.

³³⁷ PB himself changed a colon to a semicolon by hand.

³³⁸ PB himself changed "The Ego:" to "Ego; I AM!" by hand.

³³⁹ PB himself inserted "Active" by hand.

³⁴⁰ PB himself inserted "of the Still Essence" by hand.

³⁴¹ PB himself changed "Consciousness, the Only Reality" to "What Reality is: ----- Consciousness" by hand.

³⁴² PB himself changed "life, old hag," – from" to "life," by hand.

³⁴³ PB himself underlined "Richard Oke's novel 'Frolic Wind'" by hand.

³⁴⁴ This para spans pages 301-302.

³⁴⁵ This is PB's mark for paras that have to do with nuclear war (which is obvious in this case!). – TJS, 2020

laws]³⁴⁶ to believe that to pile up nuclear weapons is the best way to pile up defences against them. Nuclear weapons are the devil's weapons. The notion that they act as a deterrent against war is correct – but is also a deception. For it is correct only for a few years. When the thunder finally erupts it will be all the greater because more accumulated.

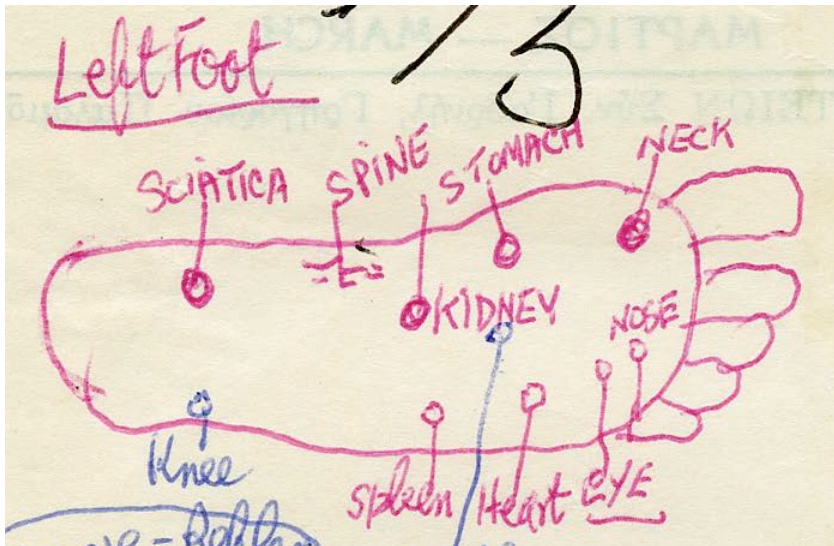
(303-1)³⁴⁷ (PRUDENCE)³⁴⁸ Speak guardedly when on the phone. The fewer words used, the better. Be slow, with intervals between sentences. Above all, consider the [consequence]³⁴⁹ of what is said.

³⁴⁶ PB himself changed “, in this nuclear age,” to “and utter ignorance of the higher laws” by hand.

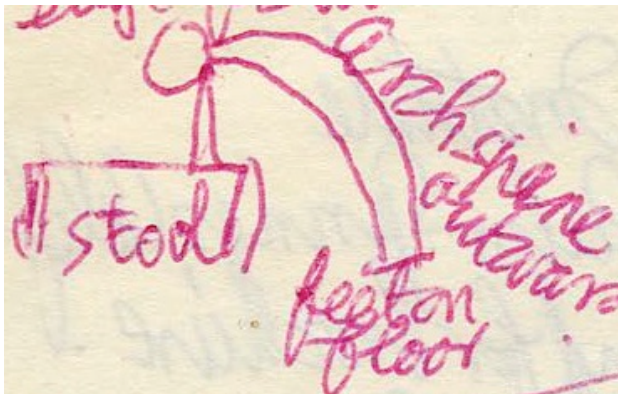
³⁴⁷ This para spans pages 303-304.

³⁴⁸ “(PRUD)” in the original.

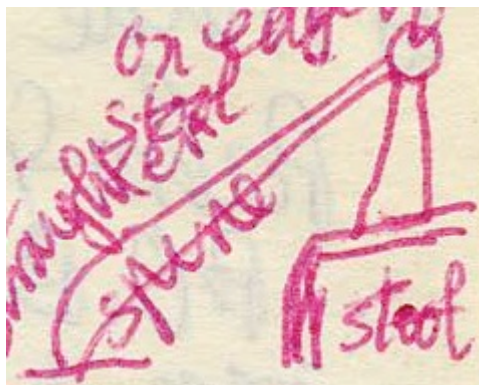
³⁴⁹ PB himself changed “consequences” to “consequence” by hand.



(305-1)
 [Nerve-Reflex]³⁵⁰ Points of sole of foot needing pressure-massage to treat organs and parts of body.



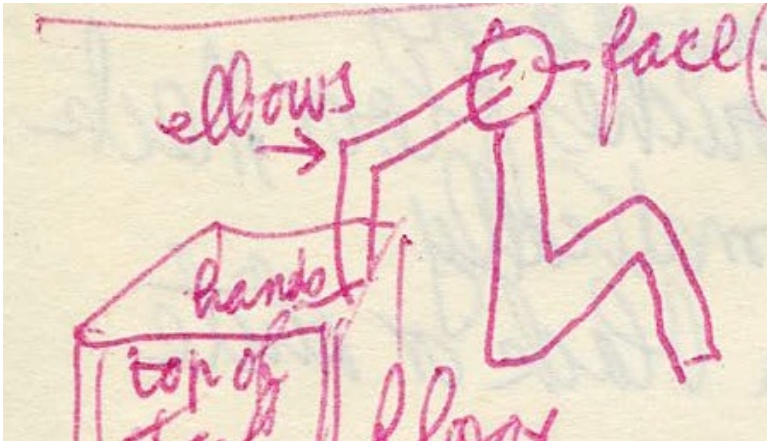
(307-1)³⁵¹
 Press palms on edge of stool
 Arch spine outward
 Feet on floor
 Stool



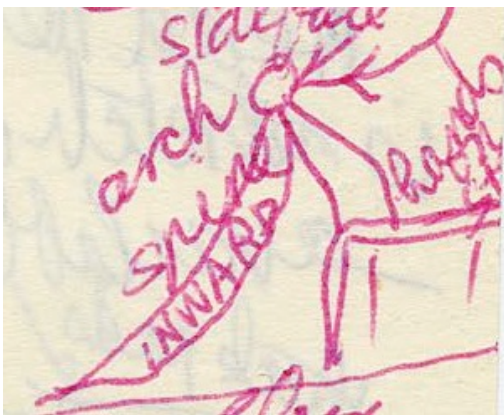
(307-2)
 Press palms on edge of stool
 Straighten spine
 Stool

³⁵⁰ PB himself inserted "Nerve-Reflex" by hand.

³⁵¹ This page includes sketches of people in various stretching postures.

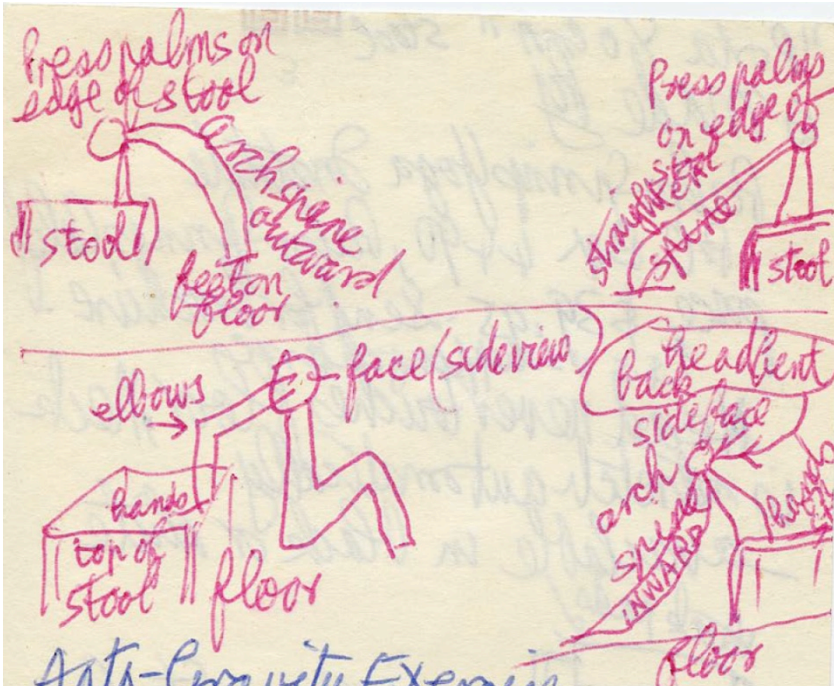


(307-3)
 Elbows --> <-- Face
 (sideview)
 Hands
 Top of stool
 Floor



(307-4)
 Head bent back
 Side face
 Hands on stool
 Arch spine INWARD
 Floor

{Editor's Note: here's the whole image – }



(307-5) Anti-Gravity Exercises

Preparing for yogic upside-down posture (5th)

See over regarding³⁵² above {*meaning look at the images directly preceding this para*}
There are vinyl pads on 3 sides of stool for above 5 exercises (the 4th side is vacant)

(308-1)³⁵³ "Porta Yoga" stool is made by

Palm Springs Yoga Institute
P.O. Box 4490, Palm Springs, California

Price \$39.95. Send for brochure.

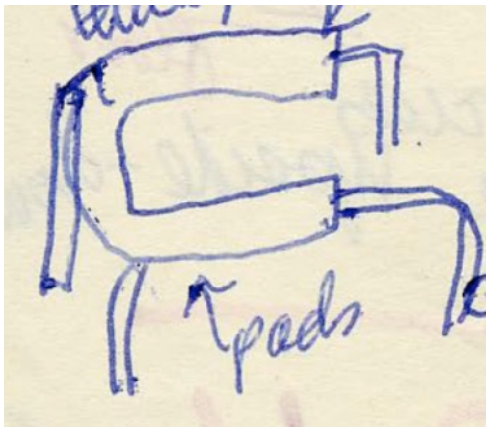
\$3 US shipping charge

Head never touches floor, neck is stretch automatically

-available in black or white

Thick pads

Porta Yoga Stool



Pads
Chrome steel legs

(309-1) This heavenly light may at times [or under certain conditions]³⁵⁴ be seen

(311-1) SLANG consist of sub-standard words in bad repute or of standard words used in a less reputable sense. It may be colourful, bold, new, but often is derogatory and irreverent. Colloquialisms belong to the informal language of everyday [social]³⁵⁵ life. Unlike slang [which lowers the tone and level]³⁵⁶ its words are in good repute. However colloquialisms would not be useable in formal discourse.

(313-1)³⁵⁷ [New Book]³⁵⁸ N.B.³⁵⁹

Must include ideas of Dalai Lama of Tibet concerning forgiveness of enemy Chinese, torture and atrocities and destruction of temples. His forgiveness and lack of hatred shown to them. He is actually doing and living what Christ taught but is so

³⁵² "re" in the original.

³⁵³ This page includes a hand drawing of the "Porta Yoga Stool".

³⁵⁴ PB himself inserted "or under certain conditions" by hand.

³⁵⁵ PB himself inserted "social" by hand.

³⁵⁶ PB himself inserted "which lowers the tone and level" by hand.

³⁵⁷ This para spans pages 313-314.

³⁵⁸ PB himself inserted "New Book" at the top of the page by hand.

³⁵⁹ This was written by Alan (Micha-el) Berkowitz, either in 1974 or, more likely, in 1980. — TJS, 2020

seldom practised by other spiritual chiefs. He is a shining example to the whole world and still more striking because he belonged to a nation who were considered not long ago as ignorant and uncultured when in fact they know what true culture is.

(315-1)³⁶⁰ (1) A man must make his own way on his own feet

(2) Buddha would not agree to choose a successor. He gave and kept his freedom {P.S}³⁶¹

(3) That alone is the true Eternal and Unchanging, worthy of being honoured and then worshipped, which is not a coming together of elements

(319-1) [(XIII)]³⁶² The same invention – [jet]³⁶³ engines – which gave man faster flights, gave [him]³⁶⁴ also a greater noise. [When sustained long enough this brought nervous breakdowns or mental stress.]³⁶⁵ [Yin=Yang again]³⁶⁶

(321-1)³⁶⁷ ALICE A BAILEY: AUTOBIOGRAPHY: Only twice have I been sorry that I had no college degree. I was asked to lecture at the Postgraduate College, Washington, D.C. Announcements were printed but when the college discovered I had no degrees they cancelled the lectures. Later I was asked by Cornell University to talk to groups of students. This was also cancelled because I had no college degrees.

(323-1) (Counsel) Carl Milles, Sculptor: “I talk to God. Now I do not plan anything anymore. I [surrender]³⁶⁸ all to Him.”

(325-1)³⁶⁹ What falls upon the mind is a [nearly]³⁷⁰ total change of viewpoint. He [drops]³⁷¹ the ancient [self-centred looking]³⁷² at everything and everyone. He [looks]³⁷³ at his own personality as if it were another man’s. Gone [is]³⁷⁴ the narrowness, the littleness, this happens without any loss of awareness of the presence

³⁶⁰ This para spans pages 315-317.

³⁶¹ No idea why this is “P.S” but that is what it appears to be. It is definitely not “PB”. Also, this para is from very late in PB’s life, probably 1979 or even 1980, after his stroke. – TJS, 2020

³⁶² PB himself inserted “XIII” by hand.

³⁶³ PB himself deleted “flight” after “jet” by hand.

³⁶⁴ PB himself inserted “him” by hand.

³⁶⁵ PB himself changed “This effect brought nervous breakdowns when sustained long enough or mental stress.” to “ When sustained long enough this brought nervous breakdowns or mental stress.” by hand.

³⁶⁶ PB himself inserted “Yin=Yang again” by hand.

³⁶⁷ This para was typewritten.

³⁶⁸ PB himself deleted “it” from after “surrender” by hand. The handwriting is especially clear, suggesting this is an early para. – TJS, 2020

³⁶⁹ This para spans pages 325-326.

³⁷⁰ PB himself inserted “nearly” by hand.

³⁷¹ PB himself changed “will drop” to “drops” by hand.

³⁷² PB himself changed “{seeing} self centred” to “self centred looking” by hand.

³⁷³ PB himself changed “will look” to “looks” by hand.

³⁷⁴ PB himself inserted “is” by hand.

of [his outer personality.]³⁷⁵ [But the inner one]³⁷⁶ no longer holds him captive. There is freedom for and from him.

(327-1) [VII]³⁷⁷ We should be cautious about the loose and careless use of terms when discussing or describing metaphysical and mystical ideas, experiences of

(329-1)³⁷⁸ A twice-daily period of meditation is best but not often convenient. The all-day long practice, broken only by short intervals, on one's own is risky without seclusion and skilled {supervision}³⁷⁹

(331-1)³⁸⁰ It must not only be reasonably true but also emotionally true. That is to say, it must be what in our best and most exalted {moments}³⁸¹ is all that we expect from divinity, but even more.

(333-1) (Occult) Part of the training to secure the Taoist elixir of youth is simple running and jumping (that is, physical culture). Another part is balanced harmony of movements.

(335-1) [In addition to studies and commentaries on [ancient] received compositions,]³⁸² creative work is being done by modern writers, original volumes are appearing.

(337-1)³⁸³ How many or how few are the people who are really open to experience; who can learn [consciously]³⁸⁴ what it teaches so that it need not repeat the same communication again?

(337-2)³⁸⁵ (IX)³⁸⁶ The ideological pressure of tradition has been enormous in most past periods but now there is noticeable revolt against it in our own period. As always, the young are its chief channels.

(338-1) His better qualities come from this presence of divinity within him, his ugly ones from the oppositional presence of the animal nature. An animal does what it ought to do but a human must bring it under control.

³⁷⁵ PB himself changed "PB." to "his outer personality." by hand.

³⁷⁶ PB himself changed "{And} PB" to "But the inner one " by hand.

³⁷⁷ PB himself inserted "VII-" by hand.

³⁷⁸ This para spans pages 329-330.

³⁷⁹ The final words of this para have been cut off; they appear to be "and" and then something like "supervision" which makes sense in this context. It is just a guess, though. – TJS, 2020

³⁸⁰ This para spans pages 331-332.

³⁸¹ We have deleted "it" after moments for clarity. – TJS, 2020

³⁸² PB himself heavily edited this para by hand, it originally read: "Creative work is being done by modern writers, original volumes in addition to studies and commentaries on received compositions are appearing."

³⁸³ This para was written on a Greek calendar from February 1964.

³⁸⁴ PB himself inserted "consciously" by hand.

³⁸⁵ This para spans pages 337-338.

³⁸⁶ PB himself marked this para as "IX" by hand.

(339-1)³⁸⁷ (XX)³⁸⁸ Is it mystically true or is it the product of some nervous disorder? Does this communication come from some upper world of authentic inspiration or some under-world of demonic deception? There must be an effect [felt with the reader, a residue]³⁸⁹ of uplift, tranquillity, authority, and benignity if it is the first, or of an evil presence [which makes us shudder]³⁹⁰ if it be the second.

(340-1) [They]³⁹¹ need these reminders of the world around them, these correctives of a teaching which is much too one-sided.

Each puts his own ideas on a par with the specialist's {ideas}³⁹² – a result of half a lifetime research.

(341-1)³⁹³ I am not a 'joiner' but an independent. Both types have their merits and their disadvantages [their good and bad qualities.]³⁹⁴ There ought to be room in the world for both to exist, to flourish, and serve in their particular way. As an independent I am not forced to accept any ready-made opinions, but stand outside, free to form my own judgment after my own research. I dance to my own tune; others to that which is given to them: mine may be worse or better: the essential thing is to respect each other's

(343-1)³⁹⁵ Has the Egyptian Tourist Board chased all the mystery away from the pyramid, along with the bats which infested it in the old pre-electric lit days?

(345-1)³⁹⁶ Let us not look for an impossible unrealistic brotherhood, as do theosophists for there is too much difference and unlikeness between men. Even democracy has proved illusory; the variety and diversity of character, capacity, taste and talent defeat it. It is quite enough to set up the ideal of good will... And in another

(347-1) It is grace when the stillness holds both mind and body.

(349-1) Cambodia derives its name from that of the medieval kingdom of Kambuja,³⁹⁷ of which Angkor was the capital
= MAJU BA³⁹⁸

³⁸⁷ This para spans pages 339-340. It too was written on a Greek Calendar for February 1964.

³⁸⁸ PB himself marked this para as "XX" by hand.

³⁸⁹ PB himself inserted "felt with the reader, a residue" by hand.

³⁹⁰ PB himself inserted "which makes us shudder" by hand.

³⁹¹ PB himself changed "We" to "They" by hand.

³⁹² PB himself deleted "expert" and wrote "specialist's" instead. I have added "ideas" to clarify the possessive. – TJS, 2020

³⁹³ This para spans pages 341-342. It was written on a Greek Calendar from February 1964.

³⁹⁴ PB himself inserted "their good and bad qualities," by hand.

³⁹⁵ This para spans pages 343-344.

³⁹⁶ This para spans pages 345-346.

³⁹⁷ कम्बोज kamboja, is the current transliteration. – TJS, 2020

³⁹⁸ This is apparently linked to para 351-1 where PB is inquiring about Majuba as a synonym for Marpa Lotsāwa; however Marpa never went to Cambodia so far as I know. PB continued trying to figure out this word in para 353-1 – TJS, 2020

(351-1) LIBRARY³⁹⁹

Try University Lib

All LIB work

See Tibetan Dictionary for MA JUBA as Lo-tsa-ba is Tibetan scholar⁴⁰⁰

There is NO dictionary⁴⁰¹ in library⁴⁰²

(352-1) "Lone Cove" offers house off Queen St., opposite Fort.⁴⁰³

(353-1)⁴⁰⁴ MAJUBA

THE HEBREW CHARACTERS USED IN TODAY'S BIBLES ARE KNOWN AS "MARUBA" LARGELY BECAUSE OF THEIR EGYPTIAN ORIGIN AND SQUARE SHAPE⁴⁰⁵



(355-1) [Laws of Correspondences]⁴⁰⁶

PB's interest in the inner and outer work is definitely dated to the time he started to live at Tudor Place, in the very shadow of United Nations and in an apartment⁴⁰⁷ rented from an active participant in such movement. It was symbolic. It was also there [on the curb]⁴⁰⁸ opposite to UN that⁴⁰⁹ Stettinius pulled up his car and stopped for a brief meeting only two weeks before he died



(357-1)⁴¹⁰ OP⁴¹¹ [Greek and friends newsletter]⁴¹²

³⁹⁹ "LIB" in the original.

⁴⁰⁰ Google suggests that this is Marpa the Translator (Marpa Lotsāwa) This para is linked to 349-1 and 353-1. – TJS, 2020

⁴⁰¹ "dic" in the original.

⁴⁰² I believe that PB himself made a note to try to find a Tibetan dictionary in the library, and then noted that he failed to do so. – TJS, 2020

⁴⁰³ There are 13 Forts in New York City; this might refer to Fort Totten in Queens. "Lone Cove" is probably a Realtor or private renter. – TJS, 2020

⁴⁰⁴ This para was typewritten. See paras 349-1 and 351-1.

⁴⁰⁵ We can find no corroboration of these terms; we suspect that this is a book extract from a 19th century book! – TJS, 2020

⁴⁰⁶ PB himself inserted "Laws of Correspondences" by hand. There is also a squiggle meant to represent a crown, an image used by PB to denote paras referring to the coming WWII. – TJS, 2020

⁴⁰⁷ "apt" in the original.

⁴⁰⁸ PB himself inserted "on the kerb" by hand; 'kerb' is an outdated word for 'curb.'

⁴⁰⁹ Referring to Edward Stettinius Jr., the first US ambassador to the UN. he died in 1949 – but he was at the UN only through 1946. – TJS, 2020

⁴¹⁰ This para spans pages 357-358.

⁴¹¹ This weird little glyph is PB's mark for "Operation Crown" – meaning material and thoughts related to Nuclear War, which he believed was a strong possibility in the late 50s and early 60s. – TJS, 2020

⁴¹² PB himself inserted "Greek and friends n/l" by hand. "Greek" here refers to the Greek royal family with whom PB had many connections. "n/l" seems very likely to refer to the

The time when a political solution was both possible and easy was in the 1/2 year period immediately after WWII as I warned Roosevelt in 1944. Every year following that period made solution progressively harder and impossible.⁴¹³ However the door was still open in May last year but Khrushchev's⁴¹⁴ closure of it at the Paris Summit⁴¹⁵ ended our last hope for a political solution. This is no longer obtainable. The obstacles are now too formidable. So we have to turn to the only alternative short of waiting and {illegible} – which means war. That of the one shown by Jesus, and Krishna and other prophets

(359-1)⁴¹⁶ London Sunday Express

(1 June '61) "It is the considered opinion of the best American experts that, if nuclear race continues, the weapons will one day go off by themselves. And that day is not far distant. We have not much time."

(361-1)⁴¹⁷ [Shankaracharya]⁴¹⁸

F.⁴¹⁹ is desperately seeking spirituality as a means of non-suffering the physical illnesses. This belief was strengthened by the statement of His Holiness Rinpoche the Tibetan that during his torture by the Chinese "there was no one to suffer the pains." But it received a correction from His Holiness Shankaracharya⁴²⁰ when they came upon him in his room lying flat on the floor. He got up saying: "There was a pain in the back and a pressure on the head but now it is gone."

(365-1)⁴²¹ [Shankaracharya Article]⁴²²

Each person is different from every other person. Yet [Vedanta]⁴²³ declares that the higher self of all persons is one and the same. This paradox is explained by Vedanta as follows: the lesser self, personal, animal, intellectual and personal, must be dissolved after numerous [births]⁴²⁴ in omnipresent Brahman [in the end.]⁴²⁵ After

Newsletter run by a devotee at their own initiative in the 50s and early 60s. – TJS, 2020

⁴¹³ I think the sense here is "progressively harder and [then] impossible," but since I'm not sure, I didn't put it directly in the text. – TJS, 2020

⁴¹⁴ Referring to Nikita Khrushchev.

⁴¹⁵ The Paris summit was on May 14, 1960. On May 1 the USSR shot down the American spy plane U2; Eisenhower denied its existence, Khrushchev had pictures, demanded an apology, didn't get it, walked out. The summit was supposed to settle the problem of divided Berlin, communist Cuba, and ban atomic bomb testing. – TJS, 2020

⁴¹⁶ This para was written on a receipt dated May 30, 1962.

⁴¹⁷ This para spans pages 361-364.

⁴¹⁸ PB himself inserted "SANKARA" by hand. Referring to the 68th Shankaracharya of Kanchipuram.

⁴¹⁹ Referring to Queen Frederika of Greece, a lifelong devotee of Shankaracharya.

⁴²⁰ "Sankara" in the original; this refers to the 68th Shankaracharya of Kanchipuram Mutt.

⁴²¹ This para spans pages 365-371.

⁴²² PB himself inserted "Sankara Art" by hand. This refers to an article PB himself is planning to write about the 68th Shankaracharya of Kanchipuram (see para 381-1 below). – TJS, 2020

⁴²³ PB himself changed "Advaita" to "Vedanta" by hand.

⁴²⁴ PB himself deleted "and" from after "births" by hand.

⁴²⁵ PB himself moved "in the end" from after "dissolved" to after "Brahman" by hand.

diversity comes unity. More, Vedanta asserts that the diversity was an illusion, that the latter is lost when truth is gained and that there is no second reality beside Brahman

(371-1) Letters to friends⁴²⁶

Nehru⁴²⁷ and Khrushchev now believe that the centre of world conflict has moved from Europe to Asia

(373-1) Friends Newsletter⁴²⁸

If the summit chances are [NOT]⁴²⁹ used successfully, it is unlikely there will be further ones. But summit meetings may well extend through most this year⁴³⁰

(375-1) Friends Newsletter or Kenneth Hurst⁴³¹

I will no longer say anything to unsettle their security

(377-1) Newsletter:⁴³² If summit succeeds there will be no need to fear China, as the combined powers could then force China to obey

(379-1)⁴³³ I have withdrawn from the old outward work with individuals but of course inwardly they are not forgotten

(381-1) TULASI = basil plant, is regarded in Hinduism as sacred, hence used in the temple ceremonial worship.

Shankara Article⁴³⁴ (1) Advaita was shaped into a system by Adi Shankara, and [then]⁴³⁵ expounded by him (2) the [empirical]⁴³⁶ self is not a distinct entity, not apart from the Absolute Self (3) Shankara taught two levels of truth; higher and lower, the latter being common-sense [view,]⁴³⁷ the former being transcendental, mystical.

(383-1)⁴³⁸ PB's Notebooks (general)

⁴²⁶ Possibly referring to the "Friends (of PB) Newsletter" in which the possibility of nuclear war was discussed. See following paras. – TJS, 2020

⁴²⁷ Referring to Jawaharlal Nehru.

⁴²⁸ "n/l" in the original.

⁴²⁹ PB himself inserted "NOT" by hand.

⁴³⁰ PB himself deleted the following from the back of this page (374) by hand: "Friends letters n/p If the summit chance is used up without successful results we are not getting".

⁴³¹ "n/l or (K)" in the original. PB was collecting and disseminating information about the probable global situation after a nuclear war. He thought that either Bolivia or New Zealand would not be exposed to the radioactive winds. &c. This appears to be a note to himself regarding his activity through the newsletter. – TJS, 2020

⁴³² "n/l" in the original.

⁴³³ This para was typewritten.

⁴³⁴ "Art" in the original – see para 365 above.

⁴³⁵ PB himself inserted "then" by hand.

⁴³⁶ PB himself deleted "ego" from after "empirical" by hand.

⁴³⁷ PB himself changed "attitude" to "experience" and then changed "experience" to "view" by hand.

⁴³⁸ This para spans pages 383-384.

[MENTALISM IN ADVAITA]⁴³⁹

(1) Yoga practises the control of attention, thought, body character, and faculty

(2) the subjective interpretation of maya called "Drishti-srishti-vada" (subjective creationism) was taught by the non-dualist Prakashananda (16th century)⁴⁴⁰ and others. It asserted that the experienced world was a collection of perceptions

(3) Strange are the workings of the mind; it informs us of the existence of an external world and then, by analysis or mystical technique, informs us that this world is not eternal but internal

Shankaracharya article⁴⁴¹

(4) Maya = the experience of an external world is a kind of hallucination

(5) Ishvara,⁴⁴² creator of cosmos, [the personal Deity,]⁴⁴³ belongs to the lower level view.

(385-2) [Katha]⁴⁴⁴ Upanishad⁴⁴⁵

"It is [by]⁴⁴⁶ that [great]⁴⁴⁷ omnipresent Self, Soul (Atman) that one perceives both the sleep and wakeful state."

(385-3)⁴⁴⁸ Men need instruction, whether it come from other men or from books, whether the subject be religion and philosophy or engineering and reading

(387-1) I have worked independently of the Indian systems and yet also with them, to achieve a wider view as well as a modern (rather than medieval) approach.⁴⁴⁹

(387-2) It is not enough to have the longing [for enlightenment],⁴⁵⁰ the aspiration toward perpetual peace. There must also be a willingness to undertake necessary disciplines, and [qualifications]⁴⁵¹ rendering one able to receive enlightenment correctly.

⁴³⁹ PB himself inserted "MENTALISM IN ADVAITA" sideways in the left margin of the page by hand.

⁴⁴⁰ Prakāśānanda Sarasvatī, c. 16th century CE, authored the Vedāntasiddhānta-muktāvalī, a treatise known for its exposition of dṛṣṭi-śrṣṭi-vāda (creation simultaneous with cognition) as an empirical theory of causality within Advaita-Vedanta. – TJS, 2020

⁴⁴¹ "Shankara art" in the original – part of the series of notes regarding a planned article on the 68th Shankaracharya of Kanchipuram. – TJS, 2020

⁴⁴² "Iswara" in the original.

⁴⁴³ PB himself inserted "the personal Deity," by hand.

⁴⁴⁴ PB himself deleted "(6)" from before "Katha" and inserted a line across the page, making this its own para (versus a continuation of the previous para).

⁴⁴⁵ "Upanisad" in the original.

⁴⁴⁶ PB himself inserted "by" by hand.

⁴⁴⁷ PB himself deleted "all" from after "great" by hand.

⁴⁴⁸ This para spans pages 385-386.

⁴⁴⁹ This para is marked with (O) at the end; we do not know what this is intended to note, but it does recur on the other side of this page as well. – TJS, 2020

⁴⁵⁰ PB himself inserted "for enlightenment," by hand.

⁴⁵¹ PB himself changed "a qualification" to "qualifications" by hand.

(388-1) [Ultimate eternal]⁴⁵² Being is not apart from [perpetual knowing intelligent unchanging]⁴⁵³ consciousness. It is the One Reality, appearing as the Many to human beings. The sage also sees the Many but knows [and recognises]⁴⁵⁴ the One too.⁴⁵⁵

(388-2) Unless we assume the fact of reincarnation, [of repeated births and repeating deaths,]⁴⁵⁶ too much in [life, ethics]⁴⁵⁷ and existence [will]⁴⁵⁸ remain inexplicable, unfair and senseless.

(388-3) Philosophy can now draw on the support of science and mathematics to an extent not possible before.

(389-1) The knowledge of truth metaphysical [and spiritual]⁴⁵⁹ must be distinguished from the knowledge of truth physical and empirical.

(389-2) Materialism is that doctrine which declares the universe originated from a material element and the forces operating in it do so quite mechanically. Mentalism affirms that the universe is derived from an intelligent [conscious]⁴⁶⁰ principle, MIND, and that the forces within it are ruled by this [principle].⁴⁶¹

(391-1)⁴⁶² Shankaracharya Article⁴⁶³ As a non-specialist layman, accustomed to writing only for the general reader, I would endanger the subject by such popularisation so I prefer to deal [with it in a brief and general way only].⁴⁶⁴

(393-1) {Frank H.} Humphreys⁴⁶⁵ mentioned difficulty of practicing meditation⁴⁶⁶ in West, forcing him to join a monastery whereas Indian society understood tolerated and accepted naturally. He admitted the greater religiosity of Indians. However he was not metaphysically [or theologically]⁴⁶⁷ minded; the practices rituals and

⁴⁵² PB himself inserted "Ultimate eternal" by hand.

⁴⁵³ PB himself inserted "perpetual knowing intelligent unchanging" by hand.

⁴⁵⁴ PB himself inserted "and recognises" by hand.

⁴⁵⁵ (O) appears at the end of this para even as it did at the end of para 387-1.

⁴⁵⁶ PB himself inserted "of repeated births and repeating deaths" by hand.

⁴⁵⁷ PB himself changed "life" to "life, death, ethics" and later changed "life, death, ethics," to "life, ethics" by hand.

⁴⁵⁸ PB himself inserted "will" by hand.

⁴⁵⁹ PB himself inserted "and spiritual"

⁴⁶⁰ PB himself inserted "conscious" by hand.

⁴⁶¹ PB himself changed "intelligence" to "principle" by hand.

⁴⁶² This para spans pages 391-392.

⁴⁶³ "Shankara Art" in the original-- part of the series of notes regarding a planned article on the 68th Shankaracharya of Kanchipuram. – TJS, 2020

⁴⁶⁴ PB himself changed "briefly on it with it" to "with it in a brief and general way only" by hand.

⁴⁶⁵ PB himself either began by writing Humphrey and changed it to "He" or vice versa. Humphreys was one of the first Westerners to meet Ramana in 1911; he became a Dominican monk in 1927. – TJS, 2020

⁴⁶⁶ "med" in the original.

⁴⁶⁷ PB himself inserted "or theologically" by hand.

meditations were all {important}⁴⁶⁸ to him

(395-1)⁴⁶⁹ Shankaracharya Article⁴⁷⁰

1) It may be useful to look at kindred topics confirmed {me}⁴⁷¹

1st HH [directed]⁴⁷² me not {to miss it}⁴⁷³ (going to Maharshi)

2nd after my departure and on return to West [{he} sought out the two Europeans who had met Maharshi – Humphreys and Danish missionary at whose school Maharshi⁴⁷⁴ had studied.]⁴⁷⁵

(3)⁴⁷⁶ Humphreys⁴⁷⁷ spoke of “the need of a symbol as a fixed point to meditate upon and as a support for his general religious aspiration.” He felt Christ was more familiar, much easier, to attach himself to than the Hindu symbols. He made no attempt to criticise the [latter,]⁴⁷⁸ and was quite tolerant and sympathetic to them and that they were well suited to Indian mentality but not for Western one

(397-1)⁴⁷⁹ [For PB’s private study]⁴⁸⁰ Philosophy sees no conflict between the Buddhist declaration that there is no eternal [self,]⁴⁸¹ that [world-existence]⁴⁸² is momentary and the Vedantic declaration that there is one eternal self, that the [world] is illusory and [non-existent].⁴⁸³ Looking at the ego self, it is certainly not eternal. Looking at the

⁴⁶⁸ This word is a bit hard to read; I believe it is “important.” I think PB means to say that while the intellectual work of spiritual life was not valued by Humphreys, the various mystical practices were – which tallies with what we know of him. – TJS, 2020

⁴⁶⁹ This para spans pages 395-396.

⁴⁷⁰ “Shankara Art” in the original-- part of the series of notes regarding a planned article on the 68th Shankaracharya of Kanchipuram. – TJS, 2020

⁴⁷¹ This is a very messy para; this word appears to be “me” although the ‘m’ is uncharacteristic; we can think of no other option, so are presenting this para as best we can. – TJS, 2020

⁴⁷² PB himself inserted "directed" by hand.

⁴⁷³ This could be read as: “HH directed me not going to Maharshi to miss it,” but that does not reflect the advice he actually gave PB. PB was planning to skip visiting Ramana and was going to leave India; Shankaracharya told him not to miss seeing Ramana and the rest is literally history. – TJS, 2020

⁴⁷⁴ “M” in the original.

⁴⁷⁵ PB himself overwrote a pencilled phrase that has become illegible except for “sought out” which he repeats in blue felt tip. Maharshi studied at Scott's Middle School and then the American Mission High School before his awakening; the Danish missionary is probably attached to one of those. – TJS, 2020

⁴⁷⁶ This inconsistency in enumeration (1st, 2nd, (3)) is typical of PB himself. – TJS, 2020

⁴⁷⁷ Referring to Frank H. Humphreys who became a Dominican monk in 1927. (He met Ramana in 1911). – TJS, 2020

⁴⁷⁸ PB himself deleted "but" from after "latter" by hand – which he overwrote with “and” which he subsequently also deleted. The grammar begs for some conjunction, so I’ve put “but” (in the Greek sense) back in. – TJS, 2020

⁴⁷⁹ This para spans pages 397-398.

⁴⁸⁰ PB himself inserted "For PB’s private study" sideways in the right margin of the page by hand.

⁴⁸¹ PB himself deleted "and" from after "self," by hand.

⁴⁸² PB himself changed "existence" to "world-existence" by hand.

⁴⁸³ PB himself changed "world-existence is illusory and non-" to "world is illusory and non-existent" by hand.

world the energies which produce it certainly run down moment by moment, imperceptibly. Looking at the experience of ego-death, enlightenment, [in the end]⁴⁸⁴ no one is left to be enlightened. The way of reconciliation between Buddhism and Vedanta must be sought in Gaudapada's Karikas. He has the answers.

[Given in S. Dasgupta's⁴⁸⁵ "Indian Idealism" (available @ Zurich Central library⁴⁸⁶ #CG 3271)

See also in Reference⁴⁸⁷ Room his 5 volume⁴⁸⁸ "History of Indian Philosophy" Ask LNE for this book on loan]⁴⁸⁹

(399-1)⁴⁹⁰ SHANKARACHARYA ARTICLE⁴⁹¹ (1) Vedanta is one of the Hindu philosophical⁴⁹² systems

(2) It records [in the Upanishads]⁴⁹³ experiences of [the highest]⁴⁹⁴ sages who obtained self-realisation [through]⁴⁹⁵ following intuition and surrendering to inspiration, thus rising above intellect. Shankara (Adi)

(3) There are three subdivisions of Vedanta, Advaita, [total monism, uncompromising absolute non-dualism]⁴⁹⁶ being the one originated by Shankara.

(4) There is no other being, no other ultimate principle than Brahman's.⁴⁹⁷

(5) Maya is the great trap in which all men (except of course the realised souls) are captured. It is also the Great Magician deceiving them into the belief that they are separate from Brahman as well as from one another.

(6) This wonderful realisation that this individuality is really identical with Brahman was the privilege of Adi Shankara, is also the privilege of the living Shankaracharya of Kanchipuram.⁴⁹⁸

(7) Ishvara,⁴⁹⁹ God, as the idea is generally interpreted, is brought out, or emerges from Brahman, and after Him the manifested universe and its creatures,

⁴⁸⁴ PB himself inserted "in the end " by hand.

⁴⁸⁵ Referring to Surendranath Dasgupta.

⁴⁸⁶ "ZH Cent Biblio" in the original—ZH = area code of Zurich; Cent = Central and Biblio =bibliothèque, French for "library". #CG3271 is probably its call number. —TJS, 2020

⁴⁸⁷ "Ref" in the original.

⁴⁸⁸ "vols" in the original. PB wrote "Ind Philosophy: and History of Ind. Phil." but there is no standalone book by Das Gupta on Indian philosophy—there is only his great work "The History of Indian Philosophy" so I have cleaned this up for the casual reader. —TJS, 2020

⁴⁸⁹ This was added at the end of the para in red felt tip (the para being written in blue ball point). We have no idea who LNE is; presumably someone PB knew in Zurich. —TJS, 2020

⁴⁹⁰ This para spans pages 399-405.

⁴⁹¹ Shankara Article in the original-- part of the series of notes regarding a planned article on the 68th Shankaracharya of Kanchipuram. —TJS, 2020

⁴⁹² "philos" in the original.

⁴⁹³ PB himself inserted "in the Upanishads" by hand.

⁴⁹⁴ PB himself inserted "the highest" by hand.

⁴⁹⁵ PB himself changed "using" to "through" by hand.

⁴⁹⁶ PB himself changed "total monism, uncompromisingly non-dualism" to "total monism, uncompromising absolute non-dualism" and inserted it by hand.

⁴⁹⁷ PB's symbol "(O)" appears at the end of this page - it may mean "see over" since that is where we find the last few words. —TJS, 2020

⁴⁹⁸ "Shankara of Kanchi" in the original—referring to the 68th Shankaracharya of the Kanchipuram Mutt (the one PB himself met in SSI). —TJS, 2020

⁴⁹⁹ "Isvara" in the original.

including man

(8) Sanatana Dharma⁵⁰⁰ = eternal, ancient, religion

This is a modern term but the idea behind it is not. HH {the 68th Shankaracharya} says no one can rightly assign a date for Hinduism's creation since it goes back [too far]⁵⁰¹ and was humanity's only and original religion⁵⁰²

(9) It goes beyond [the]⁵⁰³ ordinary experience, beyond empirical phenomena, beyond all the [varied]⁵⁰⁴ activities of reasoning and finally beyond the information, the testimony and the services of the body's senses.

(10) It is pure being as experienced by pure consciousness

(11) The experience is mystical, the arguments logical, the apprehension [quite]⁵⁰⁵ intuitive

(12) The individual soul, jiva shares in universal soul, [is the same as]⁵⁰⁶

The feeling for the sacred.

Advaita is coherent

[Historically]⁵⁰⁷ Advaita came from South India

A holy mystery throughout and behind Nature, everywhere in the universe

(407-1)⁵⁰⁸ [EX]⁵⁰⁹ Today must write up interview⁵¹⁰ on John Levy⁵¹¹ with Di⁵¹² while fresh or will be forgotten

(1) "The claiming" is to be rejected (2) everything every object is to be referred to the Real Self (3) This is to be done continually until it is a settled habit (4) Use everything around you, every person and happening [firmly and at once]⁵¹³ to direct your attention to the Pure Consciousness;

(411-1)⁵¹⁴ Be patient in spite of your failures, for youth is not ordinarily an easy time for spiritual success, neither is it a time for the proper discernment of the unconscious preparation which Nature herself is undertaking on their behalf. But any youth who is oriented towards the spiritual life has already travelled far for his years.

⁵⁰⁰ This is the official name of the religion we call Hinduism, or rather that form of 'Hinduism' originated by Adi Shankara; it has been used by reformers from time to time since then. – TJS, 2020

⁵⁰¹ PB himself changed "beyond" to "too far" by hand.

⁵⁰² This is correct: Shankaracharya did say this often. – TJS, 2020

⁵⁰³ PB himself inserted "the" by hand.

⁵⁰⁴ PB himself inserted "varied" by hand.

⁵⁰⁵ PB himself inserted "quite" by hand.

⁵⁰⁶ PB himself inserted "is the same as" by hand. The caret for insertion is clearly after "soul" but it's not clear if "the same as" refers to the next phrase or to an identity between the individual and universal soul. – TJS, 2020

⁵⁰⁷ PB himself inserted "Historically" by hand.

⁵⁰⁸ This para spans pages 407-409. PB himself marked page 409 as "John Levy cont." by hand.

⁵⁰⁹ PB himself inserted "EX" by hand.

⁵¹⁰ "INT" in the original.

⁵¹¹ PB underlined "Today I must write up INT on John Levy" by hand.

⁵¹² We don't know who this is, but they are probably the same "D" referred to in 127-1 above. – TJS, 2020

⁵¹³ PB himself inserted "firmly and at once" by hand.

⁵¹⁴ This para was typewritten. It is a letter that somehow was in PB's possession. – TJS, 2020

Cultivate a deep and sacred yearning for fulfilment, see the divine at work in everything, do the best you can to improve your health and above all do not worry.

Your letter will be read by Dr Brunton, and in that devotion to the Overself wherein humanity's guides are more adept, you can rest assured that your request will not have been made in vain.

[Louis]⁵¹⁵

(413-1)⁵¹⁶ [TOPICS]⁵¹⁷ On your Path, I find an ever-increasing neutrality and relaxation. There was the time when the g-thought scurried to-and-fro importantly trying to find satisfying space-time-motion-continuum answers to its profound (supposedly) space-time-motion-continuum⁵¹⁸ questions. Now a calmness reigns over this once-troubled region, based (I hope) on a more mature understanding.

(415-1)⁵¹⁹ [Short Path]⁵²⁰

The most outstanding of the ideas I found in going through the pages, was to me the stress she laid on letting go of all the burden of human responsibilities, of giving up and fulfilling one's⁵²¹ duty in the easy light way in accordance and harmony with the will of the cosmos. (Seems to me as if she were coming [nearer]⁵²² the Short Path way of spontaneous action.)

(417-1)⁵²³ You are so right about the greater freedom and the higher Truth of the shorter path, and it couldn't have been possible in the North American atmosphere. Once this knowledge by identity is established and one can take one's stand there, you can go anywhere, as you say. [by a disciple of Atmananda]⁵²⁴

⁵¹⁵ PB himself inserted "Louis" by hand; we can think of no one who worked for him by that name. It is possible that this is an individual who was his typist in New Zealand or elsewhere. — TJS, 2020

⁵¹⁶ This para was typewritten. It is a letter that somehow was in PB's possession. — TJS, 2020

⁵¹⁷ PB himself inserted "TOPICS" by hand.

⁵¹⁸ "s-t-m-c" in the original.

⁵¹⁹ This para was typewritten. It is a letter that somehow was in PB's possession. — TJS, 2020

⁵²⁰ PB himself inserted "Short Path" in the left margin by hand.

⁵²¹ "own's" in the original.

⁵²² PB himself changed "near" to "nearer" by hand.

⁵²³ This para was typewritten. It is a letter that somehow was in PB's possession. — TJS, 2020

⁵²⁴ PB himself inserted "by a disciple of Atmananda" in the right margin by hand.