

# Paras from Various Eras

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*Editor's Note: This file is very messy, which is unfortunate, since it also contains quite a number of direct and indirect autobiographical statements by PB and some very good paras on philosophy. This file could have been titled "Miscellaneous" or "Leftovers," for that is what it is; it was assembled by our archiving team long after PB's passing. These are paras that originally were associated with letters, with documents, or were freestanding paras and pages with no particular provenance or order. Thus, the internal order of this document is entirely arbitrary. Furthermore, very few pages or paras were given a Topic or Category (old or new) classification by PB or his helpers. Rather than leave them all in the Sargasso Sea of Miscellany, I have classified them according to the Old Category system or by using the Topics found in the Themed Notebooks wherever possible. Some pages have material I was either unable to class or – more commonly – consist of paras from a handful of Categories. I have reluctantly grouped these under the header "Uncategorised Paras." I was not able to further organize these pages due to time constraints.*

*As the title says, these pages range in date from the 1940s through the 1980s; most of them are from the 1940s and '50s, which their back matter often substantiates. Finally, although most of this file is individual pages from various sources, the pages spanning from 73 through 302 are all part of the same original typed material; they were a collection of paras that were typed on the backs of old letters (which can be found in the Letters series of this collection). They often have pencilled numbers in the upper right corner which indicate that some of the pages are missing or to be found elsewhere, while those present here are no longer in their original sequence. Since we have no way of knowing when the current sequence was created, we have left it as we found it.*

*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*

## Counsel

1  
COUNSEL<sup>1</sup>

(1-1)<sup>2</sup> Start the day with a song,  
It will be good for you.  
Here is the happy secret of it all,  
Here is a way to make your trouble small:  
Look for the silver lining,<sup>3</sup>  
Whenever storm clouds appear in the blue,  
Remember, somewhere, the sun is shining,  
And so the right thing to do is make it shine for you  
A heart full of joy and gladness,  
Will always banish sorrow from sight  
So always look for the silver lining  
And try to find the sunny side of life.

(1-2)<sup>4</sup> Remember the self-illumination of 1918 and repeat that event. Look now to God alone as your guru. He led you then like a child, solely by your faith and aspiration, and He will lead you like that again, a step at a time. God is everywhere present and in you. That is all you need to know. (2) You must work on dying to the ego by seeking annihilation in the infinite, merger in the ocean of emptiness. Do this in [regular]<sup>5</sup> daily meditation, as well as in active life. Break away from your past, free yourself from the entanglements and duties of PB, the man who created them but to whom you are now to die. He is the ego! So you need carry no longer the burden of correspondence, guidance, etc. for others, readers or friends, for you cease to identify yourself with the

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<sup>1</sup> PB himself inserted "COUNSEL" at the top of the page by hand.

<sup>2</sup> The paras in this document are all unnumbered, except where otherwise noted.

<sup>3</sup> PB himself marked this line ("Look for the silver lining,") and wrote "title" next to it by hand. The text from this line and following mostly match the lyrics from the song "Look for the Silver Lining," which was written in 1919 and first published in 1920, with music by Jerome Kern and lyrics by B.G. DeSylva. Marilyn Miller sang it in the musical "Sally"; Judy Garland sang it in the 1949 biopic of Miller with the same title as the song.

<sup>4</sup> This para was pasted on this page from a separate sheet of paper. The beginning of this para was not found in this file.

<sup>5</sup> PB himself deleted "twilight" after "regular" by hand.

man they know. (3) The end of the Maharshi<sup>6</sup> link ends the India link too. Concern yourself no more with that country. (4)<sup>7</sup>

2<sup>8</sup>

COUNSEL

3

COUNSEL

(3-1) EASTER 1946 VISIT TO KINGS CHAMBER, GRAND PYRAMID EGYPT: (1) there was a clairaudient opening and the higher psychic centres opened. The heart melted in receiving grace, a feeling of joy that my relation to powers of the Great Pyramid<sup>9</sup> was now harmonious. [“The forces here which once opposed you, will now help you.”]<sup>10</sup> (2) confirmation that King’s Chamber<sup>11</sup> was initiation room (3) The message given was: “From now on your life will be changed in every detail, spiritually and materially, for the inner is interlocked with the outer.”

One month later meditation while stretched out in Sarcophagus: (4) my future now lies in surrender to the higher will, in placing myself in the divine hands utterly, in letting myself be possessed by That (5) It took charge of my life, reassuringly, and I gently submitted. The result was a putting aside of haste, negative thought, anxiety

4<sup>12</sup>

COUNSEL

(4-1)<sup>13</sup> *{Deleted para}* the same only their talk may become different. In nearly every case, the time and energy given to improving them was wasted. It is not service this meddling with their lives, (as Maharshi<sup>14</sup> pointed out) but self-deception. They will in the end inevitably follow the course of their [innate ideas,]<sup>15</sup> their prenatal tendencies; nor can they help doing so. I can do nothing really for them. No one can make them shed their tendencies.

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<sup>6</sup> “M” in the original; this certainly refers to the break between PB and the Ramana ashram. – TJS, 2020

<sup>7</sup> Incomplete – the end of this para was not found in this file.

<sup>8</sup> Blank page

<sup>9</sup> “GP” in the original.

<sup>10</sup> “The forces here which once opposed you, will now help you.” was typed at the bottom of the page and inserted by PB himself with a handwritten arrow.

<sup>11</sup> “KC” in the original.

<sup>12</sup> PB himself deleted the contents of this page by hand.

<sup>13</sup> Incomplete – the beginning of this para was not found in this file. It is a partial duplicate of para 217-1 in Titled Items 1.

<sup>14</sup> “Maharshee” in the original.

<sup>15</sup> PB himself changed “samskaras” to “innate ideas” by hand.

(4-2) *{Deleted para}* I have returned to the West not to live the kind of existence I formerly led there. I have changed inwardly and my outward life must reflect this change. I seek more leisure and less activity, more privacy and less intrusion on my person. I seek the congenial society of worthwhile people and the exclusion of [psychotics.]<sup>16</sup> I seek above all the right to live without interference in the way that suits my inclination – not in the way that these people expect from me.

## Notebook Classes

5

### NOTEBOOK CLASSES

(5-1)<sup>17</sup> NOTEBOOK CLASS TITLES IN<sup>18</sup>

- (1) ART:
- (2) RETREATS:
- (3) MEDITATION:
- (4) QUEST:
- (5) BALANCE:
- (VI) ETHICS:
- (VII) INTELLECT:
- (VIII) BODY:
- (IX) CRISIS:
- (X) MENTALISM:
- (XI) EGO:
- (XII) OVERSELF:
- (XIII) WORLD-IDEA:
- (XIV) REBIRTH AND KARMA:
- (XV) RELATIVITY:
- (XVI) WORLD-MIND: [GOD]<sup>19</sup>
- (XVII) LONG AND SHORT [PATH:]<sup>20</sup>
- (XVIII) TEACHERS:
- (XIX) RELIGION:
- (XX) OCCULT:
- (XXI) PREFATORY:

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<sup>16</sup> PB himself changed “crackpots and neurotics” to “psychotics” by hand.

<sup>17</sup> This file was assembled by the archival team long after PB’s death. As such, this list of titles has no bearing on the rest of this file, unless otherwise indicated.

<sup>18</sup> The words on this line were typed with large spaces between them; the last word appears to be cut off on the right margin.

<sup>19</sup> PB himself inserted “GOD” by hand.

<sup>20</sup> PB himself inserted “PATH” by hand as the typed word was partially cut off by the right margin.

(XXII) DEVOTION:  
(XXIII) ORIENT:  
(XXIV) GENERAL:  
(XXV) LIVING IN THE [WORLD:]<sup>21</sup>  
(XXVI) HEALTH AND DISEASE:  
(XXVII) HAPPINESS:  
(XXVIII) [AFFIRMATIONS: DECLARATIONS AND INVOCATIONS]<sup>22</sup>  
(XXIX)  
(XXX)

6<sup>23</sup>  
NOTEBOOK CLASSES

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<sup>21</sup> PB himself inserted "WORLD" by hand as the typed word was partially cut off by the right margin.

<sup>22</sup> PB himself inserted "AFFIRMATIONS: DECLARATIONS AND INVOCATIONS" by hand.

<sup>23</sup> Void page



7  
NOTEBOOK CLASSES

(7-1) CHANGES IN NOTEBOOK ARRANGEMENTS AND CLASSIFICATIONS:

- (1) Classes XIII and XVI: Divide up part to XVIII (re Agnostic Deity)  
part to XIII,  
part remains XVI
- (2) Examine XX to possibly "Philosophic Mysticism" in Class XVII?

- (3) Transfer from Christian<sup>24</sup> Science all odd “immortal physical life” paras, to Class VIII.
- (4) Open a class headed “Philosophy” to deal with students [of it,]<sup>25</sup> its superiority, etc.
- (5) Add to Synopsis Class XIII, law of Contrast and Opposites – Spirals.
- (6) Discontinue and Remove “Love and Celibacy” {section. Personal}<sup>26</sup> memoranda alter, and transfer to Class VIII.
- (7) Opening new section in Personal Suggestions RB<sup>27</sup> for “Daily Habits.”
- (8) Transfer from Class XI to XII all paras on The Egoless Life.

8<sup>28</sup>

## NOTEBOOK CLASSES

## Counsel

9

## COUNSEL

(9-1)<sup>29</sup> In a letter dated a year ago this month you wished you knew more of the truth or falsity of the so-called “soul-mate” theory, since Steiner<sup>30</sup> and the Theosophists teach that reincarnation in the sexes alternates from body to body whereas T.K. teaches that once a man or woman, always a man or woman through all incarnations. It might interest you to learn that a colleague of mine, Martinus<sup>31</sup> a great clairvoyant occultist who lives in Denmark and whose houseguest I was some time ago, teaches the same as

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<sup>24</sup> “X” in the original; PB (and others) often used this as shorthand for Christ or Christian. Since Christian Science touts immortal physical life, this is very likely what PB himself meant. – TJS, 2020

<sup>25</sup> PB himself inserted “of it,” by hand.

<sup>26</sup> In hopes of generating clarity without altering the meaning too much, we have changed “section personal” to “section. Personal.” – TJS, 2020

<sup>27</sup> My guess is that “RB” refers to a red binder, apparently the 14th such from other notes. Personal Suggestions RB might have been a separate such binder. – TJS, 2020

<sup>28</sup> Void page

<sup>29</sup> The first paragraph of this para was initially pasted below the second paragraph; PB himself inserted “Continued above” by hand after “interesting subject!” We have switched them around for clarity.

<sup>30</sup> Referring to Rudolf Joseph Lorenz Steiner.

<sup>31</sup> “Martinez” in the original, but this has to be Martinus Thomsen, with whom PB and his wife Evangeline lived in 1952 or thereabouts. – TJS, 2020

T.K. on this subject. The Hindu Buddhists schools share both points of view; the difference of opinion is as great in the Orient as it is in the West. So it is not surprising you feel confused on this interesting subject!

From a philosophical viewpoint all evidence points to the fact that one is born a man or woman according to which sex better provides the experience and environment most needed for one's spiritual development and Karmic fulfilment. Therefore, there is no law governing the sex of reincarnating entities as rigidly fixed as the different schools appear to indicate it to be. The process is flexible and I think the confusion and variety of opinion has partly arisen from the fact that in most of the cases of which I am aware there does seem to be a trend for a number of incarnations to limit themselves to a single sex and then to change over to the opposite one. [How]<sup>32</sup> many incarnations pertain to a single sex during a single [period]<sup>33</sup> is governed by individual karma as well as individual evolutionary needs.

10<sup>34</sup>

COUNSEL

## Writing

11

WRITING

(11-1)<sup>35</sup> The defects of this kind of disjointed composition is that the paragraphs are often uncoupled, that the reader has to jump erratically at times instead of [being able to walk]<sup>36</sup> easily.

(11-2) We listen to a new and more restrained Koestler.<sup>37</sup> Because his voice is not so shrill now, we can hear him better, and his restraint makes him the more devastating.

(11-3) This is my stock of separate ideas, notes, paragraphs and pages. They have first to be worked on, revised and organised. Then some of them have to be woven into a pattern and the balance put aside for some future time.

(11-4) Dostoevsky:<sup>38</sup> 1) "A writer lives on new experiences." 2) "To me writing is living."

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<sup>32</sup> PB himself changed "There is no way of ascertaining how" to "How" by hand.

<sup>33</sup> PB himself deleted "since this" after "period" by hand.

<sup>34</sup> Blank page

<sup>35</sup> The paras on this page are numbered 133 through 141; they are not consecutive with the previous page.

<sup>36</sup> PB himself changed "walking" to "being able to walk" by hand.

<sup>37</sup> Referring to Arthur Koestler (post-war).

<sup>38</sup> "Dostoieffsky" in the original. Referring to Fyodor Mikhailovich Dostoevsky.

(11-5) Hurried work tends to be slovenly. Slovenly work, made without the artist's sensitive care in phrasing or the thinker's meticulous choice of words, leads to mediocrity.

(11-6) I try to develop my subject through orderly consecutive thinking but the material for it comes to me in disorder, and sputters out intermittently.

(11-7) Laura Z. Hobson:<sup>39</sup> "He went straight to the typewriter and began at once to 'write forward,' as he called it, instead of rewriting parts of the last page or two - his usual priming device. The needed word leaped forth, the sentences turned and shaped and smoothed on the lathe of his mind so quickly... when you wrote in this fierce concentration you didn't know what time was elapsing. You felt whole and good and lucky to be a writer. You couldn't believe you'd ever again be caught in the sticky faltering uncertainty, the fretfulness of doubt over progress, the ambivalence about the choice of a word, the point of attack, the transition to the next point. You were master for the moment, of your element, and no man anywhere could contrive a life you would prefer to your own."

(11-8) The mere act of recording thoughts not only saves them but helps to develop them. The written verbal formulation of ideas is the first step towards amplifying and extending them.

(11-9) It is the final impression a piece of writing leaves that is the most important impression of all.<sup>40</sup>

12  
WRITING

(12-1)<sup>41</sup> My Notebooks do not contain finished literary material. They contain only the results of "thinking out loud" and should not be regarded as being more than that. Through these notes I can watch the intuitive part of my mind in action and at work on the intellectual level.

(12-2) Oscar Wilde, a year before he died, came to the conclusion that he was finished as an artist. "Something is killed in me. I feel no desire to write. I am unconscious of

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<sup>39</sup> This is an excerpt from Laura Zametkin Hobson's novel "Gentleman's Agreement," published in 1947.

<sup>40</sup> "RB" is handwritten in the lower right corner of the page; a circled number has been obscured by a paper tear. This probably refers to either a page or volume number in a series of Red Binders. - TJS, 2020

<sup>41</sup> The paras on this page are numbered 142 through 143, making them consecutive with the previous page.

power. I tell everybody that I am going to write something. But in my heart I know that I never shall." This is one reason why I too have stopped writing. Another is that I can see nothing to be gained from further publication that will not be heavily overbalanced by what will be lost. It is better to be unproductive than to be so foolish.

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

13  
XVI

(13-1)<sup>42</sup> The truth needed for immediate and provisional use may be learned from books and teachers but the truth of the ultimate revelation can be learned only from and within oneself by meditation.

(13-2) Is it so unimportant to form an idea of God which shall be as near the truth as possible through containing so little error as possible? The Spirit which inspired and instructed Moses did not think so. "Thou shall have no other Gods before me," it said. That is,<sup>43</sup> we must not label the wrong thing with the name of God, or hold the wrong idea about him as if it were the correct one. "Thou shalt not make unto thee any graven image" was the next commandment. But an idol does not necessarily have to be made of stone or metal. It can be made of an idea.

(13-3) Not to find the Energy of the Spirit but the Spirit itself is the ultimate goal. Not its power or effects or qualities or attributes but the actuality of pure being. The aspirant is not to stop short with any of these but to push on.

(13-4) Those who find that beyond the Light they must pass through the Void, the unbounded emptiness, often draw back affrighted and refuse to venture farther. For here they have naught to gain or get, no glorious spiritual rapture to add to their memories, no great power to increase their sense of being a co-worker with God. Here their very life-blood is to be squeezed out as the price of entry; here they must become the feeblest of creatures.

(13-5) His destination is also his origin. But you say that he was born in the eternal Spirit, {which} [starts]<sup>44</sup> the question how can time, which is placed outside-eternity

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<sup>42</sup> The paras on this page are all numbered "XVI."

<sup>43</sup> We have inserted a comma for clarity and to match what appears in duplicate para 212-7 in Carbons 24.

<sup>44</sup> The original typist inserted "starts" below the line and inserted it with a slash. This same para is repeated twice more: in Vinyl XIV to XVII 174-6 it reads "in the eternal Spirit, starts the question" and in Carbons 11 533-5 it reads "in the eternal Spirit [starts] the question." None of these are satisfactory. What we really want to do is change "starts" to "which raises" and all

bring him to eternity? The answer is that it does not bring him there, it only educates him to look for, and prepares him to pass through the opening through which he can escape. Need it be said that this lies at the point where ego surrenders wholly to Overself?

(13-6) That alone is the final attainment which can remain with him through all the three states - waking, dream and deep sleep - and through all the day's activities.

(13-7) If a man asks why he can find no trace of God's presence in himself, I answer that he is full of evidence, not merely traces. God is present in him as consciousness, the state of being aware; as thought, the capacity to think; as activity, the power to move; and as stillness, the condition of ego, emotion, intellect and body which finally clearly reveals what these other things simply point to: "Be still, and know I am God," is a statement of being whose truth can be tested by experiment and whose value can be demonstrated by experience.

14  
XVI

(14-1)<sup>45</sup> ON SPINOZA'S<sup>46</sup> DOCTRINE by PB:

(a) Spinoza taught that God was the whole of things in the universe. This brought him into the category of Pantheist. Philosophy says this is true, but only part of the truth. For God is not only immanent in the universe but also transcends it. God still would be God even if there were no universe

(b) He declared that the unknown reality was Substance. Philosophy says this is only an attribute of Reality and as such still not the ultimate itself, any more than the quality of fragrance is the flower itself.

(c) He believed in Causality as science did in the 19th century, and as all must do who do not comprehend the final truth that Reality is non-dual, hence leaves no room for the duality of a cause and an effect.

(d) Spinoza's pantheism made him declare that everything is God. This is the theological outlook. The philosophical one declares that everything is a manifestation of One Infinite Reality. For if the ego also is God, then who is God?

(e) Spinoza's teaching that God has two attributes Mind and Matter, that reality has two aspects - mind and body, made him a dualist. Philosophy knows only one reality - Mind. It admits causality only for the immediate and practical purpose of the illusory world.

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will be well. Since we are trying to refrain from meddling too much, I have inserted "which" as a compromise. - TJS, 2020

<sup>45</sup> The paras on this page are all numbered "XVI."

<sup>46</sup> Referring to Baruch Spinoza, a.k.a. Benedict de Spinoza.

(f) His teaching on how to live so as to fulfil the proper purpose of life is identical with philosophy's teaching. He saw that man so far must become wholly free inwardly and as free as possible outwardly. This is to be achieved by self-mastery, by overcoming desires, subjugating passions and simplifying existence. This brings true happiness.

(14-2) Hegel<sup>47</sup> limited the Absolute when he limited access to it only to the faculty of Reason.

(14-3) This habit of persistent daily reflection on the great verities, of thinking about the nature or attributes of the Overself, is a very rewarding one. From mere intellectual ideas, they begin to take on warmth, life and power.

(14-4) There is a principle of life which is conscious in its own unique way, which is the essential being of all entities and the essential reality behind all substances.

(14-5) God as MIND fills that void. In being deprived first of his ego and then of his ecstatic emotional union with the Overself, the mystic who is thereby inwardly reduced to a state of nothingness, comes as near to God's state as he {can.}<sup>48</sup> However this does not mean that he comes to God's consciousness.

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

15  
III<sup>49</sup>

(15-1)<sup>50</sup> It was given by the Buddha when he prescribed the formula "This am I not" to be used constantly. This negative method is needed because the very attitude of activity necessarily concentrates the mind on what is passing, on what is changeable, on what is unreal within himself. The mind must be trained and habituated to build up the counter attitude of brushing off the false identifications as he becomes aware of them. Naturally this method can only be practised from time to time as awareness of this condition dawns. But when the habit is established so that it becomes effortless, the fruits will then be seen and the purely negative procedure will no longer be needed and the positive one will replace it, that is the correct identification with Being.

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<sup>47</sup> Referring to Georg Wilhelm Friedrich Hegel.

<sup>48</sup> The word was cut off by the right margin. Only "c-" is visible in the original.

<sup>49</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>50</sup> This para is a continuation of para 17-2.

(17-1) Is it not a strange and even startling paradox that men have been brought through the most opposite experiences to this enlightenment that a glimpse provides. They have come into it through great suffering and others through great ecstasy, through supreme tragedy and through intense beauty. Still others have been brought to it in the most ordinary circumstances and under the most prosaic conditions.

(17-2) The meditator who has reached the third stage - contemplation - must understand two points quite clearly because of their importance. First, it is not only that he has entered into stillness, but also and much more, that his very own being is the stillness. Second, that this stillness of contemplation is the unchanging Self under all changing moods, the real continuous I behind the personal I. If these points are not absolutely understood with clearness and correctness, he may slip into the error of thinking now I enter the stillness, now I am in the stillness, now I come out of the stillness with the sad consequence that all the time he is carrying the thought of the ego with him through all these experiences. To achieve this subtle correctness he must not think of himself moving forward from one condition to a higher one, but only of static Being, unaltering consciousness. Success, therefore depends on what it is that he identifies himself with. But the switch of identification can not be made unless it is made from the beginning. It does not matter if each start is a false start and ends in failure. What matters is to refresh the mind again and again with the vision of his true identity. Now all this is work done in meditation and the time comes when he has to leave the seat of meditation and resume his ordinary activity. He cannot look upon this activity as being apart from the meditation period and even here he must constantly remind himself of the true identity. However the method during the active state is the very reverse of the one used in the meditative state.<sup>52</sup>

## Occult

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<sup>51</sup> Blank page

<sup>52</sup> This para is continued in para 15-1.

<sup>53</sup> Blank page

<sup>54</sup> PB himself inserted "OCCULT" at the top of the page by hand.

## New Technique – Interviews Requiring Meditation

(19-1)<sup>55</sup> Hitherto there has been no mention of “sleep” in these explanations to others and no seeking of it in technique practised by you. Henceforth it will enter into both as their most prominent feature, as it was in the mesmeric phenomena of Edgar Cayce diagnostic clairvoyance, of W.J. MacMillan<sup>56</sup> spiritual healing, of de Puységur’s<sup>57</sup> 18th-century discovery of somnambulant clairvoyance, of Andrew Jackson Davis medical clairvoyant trance, deliberately seek to fall asleep as the chief effort of your individual interview or group contact. Do not try to meditate in the old sense or in the conventional. Do not be positive in concentrating, nor sequential in thinking, but drop both concentration and meditation. Simply be passive, and let the state of the ‘vacuum mind’ manifest itself. Allow the subconscious mind to take possession of the conscious one by the dimming out of the latter’s lights – a process of auto-hypnosis often mistaken by spiritualists, as F.W.L.<sup>58</sup> explained, for possession by an outside disincarnate entity. Become a medium for this deeper self which, on its space-transcending plane, can bring through by some mysterious inexplicable affinity, the power and presence of Master.

(19-2) In these meetings the other person, the sitter or group, need not strive to attain a higher awareness in meditation but need only relax. What he thinks or feels will not be important. You will, if successful, not be aware afterwards of what happened during your sleep. Yet, paradoxically, it is while you are in this state that the other person receives the greater help from you as evidenced by so many.

(19-3) Just as Cayce and A.J. Davis practised the diagnostic sleep, and MacMillan<sup>59</sup> ‘the healing sleep,’ so you will practise the spiritually-uplifting sleep! Since the attempt to ‘meditate’ orthodoxically will now be abandoned give no outward semblance of doing so. Hence, do not squat Buddha-like in a chair. Instead lie down on a couch and put yourself into the sleeping state of self-hypnosis.

(19-4) Let your face assume a beatific expression prior to falling asleep, so that it may be maintained during it.

(19-5) Put a kerchief over face.

(19-6) As part of a regular technique, think of and pray for help to Master before going into the sleep.

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<sup>55</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page. This page is a duplicate of page 121 in Paras from Glass-Talcott Collection.

<sup>56</sup> Referring to William J. MacMillan (“Macmillan” in the original).

<sup>57</sup> Referring to Amand-Marie-Jacques de Chastenet, Marquis de Puységur.

<sup>58</sup> Referring to Fred W. Levenson.

<sup>59</sup> Referring to William J. MacMillan (“Macmillan” in the original).

(19-7) Perhaps you do not have to have the other person physically present for him to experience this \_\_\_\_\_<sup>60</sup> or uplift. He may be in his home town, a long distance away, but if you think of him before you enter this sleep-state, he may receive the same benefit as if he were present.<sup>61</sup>

20<sup>62</sup>

OCCULT

New Technique - Interviews Requiring Meditation

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

21

XIX<sup>63</sup>

(21-1) May 1st, is the Festival of St. James and St. Phillip in the Christian Calendar. There is some doubt about the identity of St. James. He was not James, the older brother of Apostle John, but James the minor, legendary brother of Jesus. He became the first Bishop of Jerusalem. He was martyred. His birthday is honoured by the Greek Orthodox Church on October the 9th, but the Roman Church couples it with St. Phillip's on May 1st. Up to the fall of Jerusalem in A.D. 70, the early church was dominated by the Church of Jerusalem under James, with St. Peter and St. John as his chief lieutenants. This church was within the Jewish fold. When Paul went to Jerusalem to end the quarrel, he was humiliated by St. James. With the fall of Jerusalem in 70 A.D., Paul's faction triumphed and the Gospels were tampered with and the word of Christ was changed to fit the Pauline conceptions rather than Jamesian. In a sense Titus, by his conquest of Jerusalem and the resulting wiping out of the Jamesian Church, established the<sup>64</sup>

22<sup>65</sup>

XIX

## **Old x: Mentalism ... NEW XXI: Mentalism**

23

X<sup>66</sup>

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<sup>60</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>61</sup> This para is continued in para 53-1.

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<sup>63</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>64</sup> Incomplete – the end of this para was not found in this file.

<sup>65</sup> Blank page

(23-1)<sup>67</sup> the 'I' consciousness which is higher than the mind and the senses and which can make them objects of Its consciousness. The 'I' consciousness cannot be, therefore, a mere point of reference. It is the 'I' consciousness that exhibits autonomy and freedom from Its mind and senses. We already described this autonomy as transcendence of historicity and, from it, begins the realm of the spirit. Hence, our conceptual scheme should find a definite place in the 'I' consciousness.

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

XXI<sup>68</sup>

(23-2)<sup>69</sup> Richard Wilhelm:<sup>70</sup> is recognised as the best authority on the translation of the Tao Te<sup>71</sup> Ching and also the works of another German scholar, Siegbert<sup>72</sup> Hummel, who has clarified an extremely important point as the possibly correct interpretation of the Tao. According to Hummel, some scholars, in their translations of the famous first two chapters of the Tao Te<sup>73</sup> Ching, containing the definition of Tao, have taken the polarity between being and non-being in the absolute, rather than relational meaning. Non-being, however, should not be interpreted on the metaphysical plane as absolute non-existence, but rather, as the absence of conceptual perception.

24<sup>74</sup>

XXI

25

XXI

(25-1)<sup>75</sup> washes<sup>76</sup> and gradations the dynamic modulation of the line which are now the principal source of the spectator's pleasure." The author introduces her notion of the Tao in this way.

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<sup>66</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>67</sup> Incomplete – the beginning of this para was not found in this file.

<sup>68</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>69</sup> This para is a duplicate of para 317-1; different edits have been marked on the two paras.

<sup>70</sup> "Willhelm" and "Willholm" in the original.

<sup>71</sup> "Teh" in the original.

<sup>72</sup> "Seigbert" in the original.

<sup>73</sup> "Teh" in the original.

<sup>74</sup> Blank page

<sup>75</sup> Paras 25-1 through 25-4 are duplicates of paras 45-1 through 45-4 in Book Notes 08.

(25-2) "The same cosmic power, alive in a painter's personal conduct as well as in the inspired discipline of his brushwork, the Tao is at the same time the soul of a living tradition. Its appearance, not its essence, changes with the style of the time and the personality that renders it."

(25-3) There are mysteries of the Great Void and the totality of the Tao which contains everything in its encompassing harmony and its hermetic recesses.

(25-4) "The main thing for a painter was, and remains, the aptitude to 'see.'"

26<sup>77</sup>

XXI

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

27

III<sup>78</sup>

(27-1) Bring your best ideals to any attempt to work at these exercises. They are not easy. They are achievable by proper use of will, by an arrest of the breath movement so that it is briefly unmoving and along with it the thoughts immobile and the whole exercise is then used to transmute your thoughts and your feelings into harmony with the [Overself.]<sup>79</sup>

(27-2) The link which each human has with the Overself is really and truly the god in man and naturally, there comes with this circumstance, the godly [power.]<sup>80</sup>

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The paras on this page are quoted and paraphrased from a book review of "The Tao of Painting," by Mai-Mai Sze, published in 1956. (The review itself is by Gustav Ecke, published in "Philosophy East and West," Honolulu, Volume 6, Issue 3, October 1, 1956, page 257). We have inserted quotation marks where necessary and commas per the original source throughout this page.

<sup>76</sup> Incomplete para - the beginning of this para was not found in this file. The full para can be found in 45-1 in Book Notes 08.

<sup>77</sup> Blank page

<sup>78</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. - TJS, 2020

<sup>79</sup> PB himself left this comment to the original typist, likely on a dictation tape. The typist transcribed it as follows: "Typist, in the forthcoming paragraph I use the word, "God" and also "godly." Please use the small initial "g's" in these cases and not the capitals. Thank you."

<sup>80</sup> The original typist included this note, which was cut off by bottom of the page: "PB's fading voice is heard to say, "Continued on Disc"

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

(29-1) It must be pointed out that for me, there is no such thing as Zen as such, but only Zen such as is presented by this or that thinker. It is pointless to keep up the fiction that Suzuki<sup>83</sup> is only a neutral historian or an impersonal mouthpiece.

(29-2) We may distinguish broadly and loosely creative thinkers and academicians both of whom work within some tradition. No creative thinker works in a vacuum and there is nothing remotely academic about Suzuki.

(29-3) With the intellect and the sensibilities dulled, insight may require years in a Zendo or equally long years in a psychoanalyst's office. In the end, perhaps the goal is the same, to break through the maze of intellectualisations rationalisations projections and distortions originally set up by the ego as defence or operating measures but at the eventual price of being trapped in its own constructions, the burden being psychofinancially too great to bear, and to learn once more what can never really be taught, that life is biological and psychological long before it is rational.

## Occult

(31-1) C. Jayasingh's<sup>86</sup> technique: My technique for producing hypnosis includes: (1) holding fore and middle fingers above the subject's eyes and telling him to gaze at them. Then slowly raising them higher and higher in a slanting direction over his head

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<sup>81</sup> Blank page

<sup>82</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>83</sup> Referring to Daisetsu Teitaro Suzuki.

<sup>84</sup> Blank page

<sup>85</sup> PB himself inserted "(temp RB14)" at the bottom of the page by hand.

<sup>86</sup> We have no information on this person, but it is probable that their last name is actually Jayasinghe, since that is the typical spelling. – TJS, 2020

until he falls asleep. (2) give a firm and loud command "You will go to sleep," while gazing into his eyes. (3) press the conjunctive nerve of the eyes, and this usually induces sleep quickly.

32<sup>87</sup>  
OCCULT

## Secretarial

33<sup>88</sup>  
SECRETARIAL

(33-1) "I never answered their letters," said Oscar Wilde, speaking of his experience as {an}<sup>89</sup> editor. "I have known men come to London full of bright prospects and seen them complete wrecks in a few months through a habit of answering letters."

(33-2) I no longer apologise for tardy answers to letters. My correspondents must take me as they find me, just as I, in turn, have to take my circumstances in the same way.

(33-3) I cannot enter into a regular exchange of correspondence with anyone nor can I render more substantial service than sending my peace.

(33-4) Divide both correspondence files into subdivisions  
Express (Personal  
(Professional

Later (Personal  
(Professional

Personal covers friends and students  
Professional covers Readers and Business.

(33-5) Slight changes in the arrangement and quite a few in the grammatical syntax are nearly always necessary in PB's dictated letters. The secretary should never hesitate to use his own initiative in making them.

(33-6) Improved Treatment of Class (XXX) The complete sentences are not to be numbered paragraphically, but a blank space left between the brackets; this I can fill in at a later date. Ultimately they will be transferred to a volume of sentences classified by subjects.

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<sup>87</sup> Blank page

<sup>88</sup> PB himself inserted "RB 10" at the top of the page by hand.

<sup>89</sup> We inserted missing word "an" which appears to have been cut off by the right margin.

(33-7)<sup>90</sup> Where a woman reader does not state whether she is Mrs or Miss, omit altogether the salutation in opening of letter, and plunge directly into reply. On envelope merely give initial and surname. An alternative method, where one desires to use a more friendly tone of reply, is to use the salutation: ["Dear Jane Smith"]<sup>91</sup>

34<sup>92</sup>

SECRETARIAL

## Standard Reply

35<sup>93</sup>

STANDARD REPLY

(35-1) I have put into my books what is best in me for it is easier to write down high thoughts than to live them. To come away from these books to a meeting with their author is to come down to a lower level. Such a meeting will help you less than you believe.

(35-2) Try to be philosophically resigned that there will be no regularly continuing correspondence and that it is definitely impossible for Dr Brunton to undertake the role of personal counselor. He suggests that if this is your need, you find someone on the spot in your city to give you such help.

(35-3) Because the heavy pressure of work necessitates a severe restriction on all personal correspondence, Dr Brunton has requested that I inform you {of}<sup>94</sup> the following:

He understands that you are earnestly seeking and is doing what he can for you, but such help as he is able to give is not aided by an ever-increasing correspondence on your part. It would be better he suggests if you did not write, but redirected your {fears}<sup>95</sup> by a direct application of your philosophy and by putting your trust in God.

(35-4) PB lives a full life, and those of us who know and love him can help him best by achieving our own independence, and forming around him silently a circle of friends upon whom he can rely at all times and in all circumstances for help and for complete

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<sup>90</sup> PB himself marked this para as "#31" by hand.

<sup>91</sup> "'Dear Jane Smith'" was cut off at the bottom of the page and was retyped in the left margin and inserted by PB himself with a handwritten arrow.

<sup>92</sup> Blank page

<sup>93</sup> PB himself inserted "R.B. 15" at the bottom of the page by hand.

<sup>94</sup> We have inserted missing word "of" for clarity.

<sup>95</sup> The word was cut off by the right margin; only "fea-" is visible in the original. We have inserted "fears" to match duplicate para 379-3 in Office Manual.

and unwavering understanding. One of the things he cannot do is much letter writing. He has explained this to us more than once. He knows how we long to have his written word, but if we can reach him intuitively and within ourselves, we will find far greater knowledge than written words can give. If you like, send him letters, they will always be welcome and read and mentally answered, but do not put him under any obligation to reply by letter.

36<sup>96</sup>

STANDARD REPLY

## Causality

37<sup>97</sup>

CAUSALITY  
Chapter VIII<sup>98</sup>

(37-1) All our thinking is shaped into the mould of causality and this not by our own choice but by Nature's.

Nothing can enter experience which is not thrown by the mind into a causal form. The mind being capable only of experiencing in this way is incapable of grasping the essentially real in experience.

All that we know of Nature is our own mental experience of it; and all that we know of causality in Nature is likewise only the way in which that mental experience arranges itself.

The causal habit, like that of time and space, is one of the cardinal habits of thinking and one of the fixed forms of awareness. It is our lack of comprehension of the way in which the mind works, the relation between consciousness, ego and mind, which makes it inevitable for us to fall victim to these three great illusions of the race.

The bias towards belief in causality is so universally ingrained in mankind that religious teachers had to explain the world in causal terms first. But the Vedantists used such causal explanations as steps to mount up towards non-causality. They taught that the world is a creation and its creator the pure spirit Brahman, and then led the pupil to enquire into the nature of Brahman, gradually showing him that Brahman is one, indivisible and partless. Such a partless being cannot change or produce change, therefore there can be no creation, i.e., the truth of non-causality. In this way the pupil was led from religion to philosophy.

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<sup>96</sup> Blank page

<sup>97</sup> PB himself inserted "Chapter VIII" at the top of the page by hand. With a different pen, PB himself also inserted "4th series" at the bottom of the page by hand.

<sup>98</sup> This essay is published in "The Notebooks of Paul Brunton - Perspectives" under Chapter 19, The Reign of Relativity.

Creation as an act is different from creation as a fact. Advaita challenges the reality of the first but admits the second in the sense that it does not deny the existence of the world. But the question

38<sup>99</sup>

CAUSALITY  
Chapter VIII

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CAUSALITY  
Chapter VIII

(continued from the previous page) “How did God create the world?” does not admit of a simple accurate answer. In the first place it is over-simple and therefore inadequate; secondly it is mis-stated and omits at least two other questions the answers to which are prerequisite to an answer to the question in its present form.

The finite principle of Mind does not will or create the Universe, but within its seeming darkness there arises a point of light which becomes the centre of a potential universe.

A first beginning of the Universe has never happened, because the Universe is a manifestation of Mind, the reality which, existing in timeless duration as it does, has never had a beginning itself.

Causality functions in the ordinary world. To doubt that would be to doubt all human experience. But when we enquire into its ultimate abstraction we find causality contradicts itself, it is relative and an appearance. At the same time we see that the causal thought form must be added to the percepts of space and time to bring experience into ordered relationship during the manifestation of the universe, and lapse when mind sinks again into consciousness.

Even so supreme a teacher as the Buddha had to confess “Unknowable is the beginning of beings.”

What is it in Mind that impels it to make these myriad appearances as ideas we do not and cannot know. The question itself is based on belief in causation which is another idea, and is therefore invalid because it is without meaning to Mind.

One<sup>100</sup> valid application of the tenet of non-causality is this – when water is converted into steam we cannot say steam is a new creation, for it is still nothing but water albeit its expression has changed.

40<sup>101</sup>

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<sup>99</sup> Blank page

<sup>100</sup> The original editor inserted a question mark in the left margin beside this paragraph by hand.

<sup>101</sup> Blank page

(continued from previous page) The question of causality depends, like the question of the universe, on the particular point of view which we take up. It is real when considered as pertaining to two things, just as a dream table and chairs are real when considered by the dreamer himself. It is fictitious when we look, not at the multiplicity of things but at the essence wherefrom they are derived, just as the dream table and chairs are fictitious when looked at from the broader point of view of the man who has awakened with the dawn.

Whereas experience presupposes the relation of causality, reality itself stands out of all relations.

Causality is a condition of knowing and thus confines us to the familiar world. The category of causality is inapplicable to Brahman.

If there is one rigid law in nature it would seem to be none other than the law of causality, for how can the chain of causation ever be broken.

The reticence of the Buddha in discussing problems concerning the First Cause is made explicable by his knowledge of non-causality. Sub-atomic science - indeterminacy, Heisenberg's<sup>102</sup> Quantum Theory; Super-atomic science - Einstein's<sup>103</sup> relativity; milliards of galaxies which make the universe.

Sub-atomic physics reveals that the ultra-microscopic electrons and protons are disobedient to the law which science took as the best established of all laws - that of cause and effect. This revelation may even bring the theoretical search for reality into a cul-de-sac. What was once a philosophical tenet may become a scientific one too. What was once the consequence of [man's]<sup>104</sup> keenest reflection may become the consequence of his ascertainment of facts.

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<sup>102</sup> Referring to Werner Karl Heisenberg.

<sup>103</sup> Referring to Albert Einstein.

<sup>104</sup> PB himself changed "his" to "man's" by hand.

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(continued from the previous page) The world being but an expression of the Overself is not a new creation, for fundamentally no new thing has come into being; the world is but a changed expression of Overself, and as cause implies effect, i.e., duality, and as there is no duality, so there is no causal relation behind the universe. From the empiric standpoint that is disregarding fundamentals and looking at secondary elements only, within the universe causality clearly reigns. To V.S.I's<sup>106</sup> application of non-causality the interrelations within the world is illegitimate.

If causality were not a practical working truth we should plant grass seed in the hope of getting grape fruit.

We must get our minds quite clear about this position. It is all a matter of standpoint. From a practical standpoint the world is composed of many entities affecting and interacting with each other in a causal manner. From the ultimate standpoint the world is Mind-essence, and this being the only existence cannot change its nature and come into a second birth; it cannot fall into the duality of cause and effect. But the Mind's finite productions, ideas, can do so.

Therefore it is admitted that causality {fully}<sup>107</sup> reigns in the realm of ordinary experience. But when we seek to understand Mind in itself we seek to transcend ordinary experience. Mind in itself is not subject to causality.

44<sup>108</sup>

CAUSALITY  
Chapter VIII

45

CAUSALITY  
Chapter VIII

(continued from the previous page) Scholars often use the words cause and effect with less warrant than truth demands. The phrase is profusely sprinkled over lecture and book until we accept their statement as unquestioningly as we accept today's sunrise. But it behoves the few who would root up the reason for all things to look a little closer into this usage. When we do this, those smooth and finished doctrines which have held us captive so long may be compelled to open their doors and set us free. We may discover, as did David Hume, that whether in the behaviour of matter or of mind, much that we accept as causal is nothing of the kind, it is merely consecutive.

Hume said that a thing or self was only a bundle of relations, being nothing in itself.

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<sup>106</sup> "V.S.L." in the original. Referring to V.S. Iyer.

<sup>107</sup> The word was cut off by the right margin; only "fu-" is visible in the original. We have inserted "fully" to match duplicate para 337-4 in Viny1 XIV to XVII.

<sup>108</sup> Blank page

It is very easy to fall into what may be called the fallacy of the single cause, as when Hitler - conveniently overlooking himself and those like him - asserted that the Jews were the cause of Germany's worst troubles. The truth is that most problems are many sided, and behind the simplest effect there lie usually a combination of causes.

Greek Doctrine of Non-Causality by Mary M. Patrick in "Aryan Path." "There was a man in Alexandria named Aenesidemus, in the first century B.C., who formed a bridge between the old and the new Pyrrhonism. He was originally an academic sceptic. But when the Academy renounced its sceptical standpoint he turned to Pyrrhonism, then becoming very strong, especially in Alexandria. He may be called the prophet of later scepticism, and we find the sources of his authority in the teachings of the Academy, in early Pyrrhonism

46<sup>109</sup>

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Chapter VIII

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Chapter VIII

(continued from the previous page) and in the Empiric School of Medicine which had its seat in Alexandria. It is to Aenesidemus that we owe much of our knowledge of scepticism for he was a voluminous writer. He formulated the "Ten Tropes of (Epoche)"<sup>110</sup> or suspension of judgement some of which date back to Pyrrho himself. His greatest work however was "The Eight Arguments against Causality" which have quite a modern ring. He taught that while there is a logical connection between cause and effect in nature as we know it, the idea of causality is after all only a physical conception, for science reveals no final truth and no cause in itself.

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<sup>109</sup> Blank page

<sup>110</sup> Here they are, gentle reader:

Different animals manifest different modes of perception;

Similar differences are seen among individual men;

For the same man, information perceived with the senses is self-contradictory;

Furthermore, it varies from time to time with physical changes;

In addition, this data differs according to local relations;

Objects are known only indirectly through the medium of air, moisture, etc.;

These objects are in a condition of perpetual change in colour, temperature, size and motion;

All perceptions are relative and interact one upon another;

Our impressions become less critical through repetition and custom;

All men are brought up with different beliefs, under different laws and social conditions. —

Causality is a misapprehension from the philosophical standpoint, but quite correct from the physical and practical.

In the last reckoning life is really a process whereby the individual becomes conscious of his own true identity. The spiritual nature of man does not exist potentially, but actually. The discovery of his own identity is simply man's destruction of the hypnotic illusions of Ego, Time, Space, Matter and Cause; his moment of release from untruth.

48<sup>111</sup>

CAUSALITY  
Chapter VIII

## Domestic

49

DOMESTIC<sup>112</sup>

(49-1)<sup>113</sup> FUTURE RESIDENCE and BUILDING SUGGESTION:

(a) Flat roof projecting 2 or 3 feet beyond the walls with rounded corners on modernistic lines

(b) Solar orientation so as to receive maximum sunshine during the winter and minimum during the summer according to the seasonal position of the sun.

(c) 2 step kitchen.

(d) Pumice brick walls which retain warmth in winter but remain cool in summer.

(e) Rubberised wall dados and washbasin surrounds and floor in bathrooms instead of tiles. This is warmer and more colourful

(f) Bedroom walls and ceilings to be painted throughout a light pastel shade of green. Bed counterpanes to have a dark contrasting colours, plain 18-inch hanging border on both sides of bed. This sets out the lighter colour and drawn patterns of the counterpane.

(g) Old style fuse boxes to be abandoned and replaced by the multi-form automatic fuse box.

(h) We've just finished remodelling our {home,}<sup>114</sup> we changed the appearance of our rooms. We did it with windows! You'd be simply amazed at the difference that "Living pictures" make in our rooms. In the living room we replaced a small back window with two large corner windows which actually bring the outdoors in. The room is so much lighter and more cheerful I enjoy just sitting near the window

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<sup>111</sup> Blank page

<sup>112</sup> These paras were not given a topic or category by PB himself, however we are confident that they belong in this Topic, so have placed them there for ease of location. — TJS, 2020

<sup>113</sup> This para is a duplicate of para 419-1 in Titled Items 1.

<sup>114</sup> The word was cut off by the right margin. Only "ho-" is visible in the original.

watching the squirrels and rabbits hopping by – there are so many different types of windows available today that every home-maker may really have exactly the type of decoration she wants. There are the Double-glazed Twindow<sup>115</sup> units – the windows

50

DOMESTIC

(continued from the previous page) with the built-in insulation. To frame a beautiful view, there are large sheets of plate glass... windows without cross sashes or panelled windows... to form special pictures of their own. To bring in light, but keep out an ugly view there are those attractive glass blocks which so many decorators use. The windows may be placed in corners as mine are for cross ventilation and smartness – or stretched clear across one side of the wall.

(i) Assorted Peach, Plum and other Fruit Trees From a Nursery Were Planted and Grew to 8 feet high and wide in 6 months' time! All Trees Were Pruned When Sold to "Knee Height." Some compost was used in setting out. Special worms were planted to each tree.

(j) Study Room: should be a corner room, with wide picture windows on 2 sides of the corner. It should face south-east and south-west to get sun maximum.

(k) Modernistic Home: (1) Inner walls and ceiling to be faced with white interior stucco. This may be pastel colour painted also. (2) The most powerful room heat is the "Panel-ray" 5 feet high gas heater (with 2 tubes) or single-tube for corners.

(l) Desert home: need not be large. It should be a small compact apartment type house, like the motel units at Palm Springs. Because (a) most of the day's work and dining will be outside and (b) only 3 months of each year will be spent on the desert. A single living room, a combined kitchen-dinette will suffice. Thus, the money saved on the house can be spent on securing more land and hence more privacy.

## Uncategorised Paras

51<sup>116</sup>

UNCATEGORISED PARAS

(51-1) They are not unprovable theories and abstract speculations.

(51-2) Anxiety walks in the shadow of poverty.

(51-3) The world is busily engaged searching for its men of destiny.

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<sup>115</sup> "Twindow" isn't a typo, it's a brand name. – TJS, 2020

<sup>116</sup> "XXX" was typed at the top of the page. In later years PB himself did not use this number in his categories, consistently keeping to 28 topics – even though he changed their use from time to time. This is a collection of one-liners. – TJS, 2020

(51-4) ZOROASTER: "Safety lies in virtuous self-restraint."

(51-5) It is wisdom to foresee certain events and provide for them in advance.

(51-6) The time is here to put the truth into plain declarative statements.

(51-7) The teaching must not offend the modern intelligence.

(51-8) It is brought about merely by his presence among them.

(51-9) A basic defect of much advertising is that it is cheap, sensational and exaggerated to such a degree that too often it misrepresents the product advertised.

(51-10) Those who think so, who have formed such a large conclusion, from such little evidence...<sup>117</sup>

(51-11) Charles Chaplin,<sup>118</sup> the man with a derby on his head and a cane in his hand!

(51-12) Intuitively controlled emotion is not the same as socially repressed emotion.

(51-13) Between these two facts is an immeasurable wilderness which we must traverse ere society becomes livable.

(51-14) Jesus touches our heart's core, speaks to our very soul.

(51-15) The shock of these calamities to the nervous system will induce different moods and even different views of life from those previously prevailing.

(51-16) Let him regard it as one chapter of experience closed and done with.

(51-17) Ideas which formerly seemed absurd slowly become significant.

(51-18) - one's obligation is to oneself and to God.

(51-19) He is sensible to withdraw on occasions from life labour toil and responsibilities in the world but for a time only. The necessity of these exertions is not a lifelong one and, for {the}<sup>119</sup> spiritual aspirant, becomes over-strained at times.

(51-20) In God's forgiveness there is peace for unhappy troubled hearts.

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<sup>117</sup> The original typist inserted "(PHRASE)" at the end of this para.

<sup>118</sup> Also known as Charlie Chaplin.

<sup>119</sup> We have inserted missing word "the" for clarity.

(51-21) He easily inspires a solid respect and ample confidence, but only among the sensitive and the seeking.

(51-22) Henceforth he lives his life under the direction of his higher self.<sup>120</sup>

52<sup>121</sup>

UNCATEGORISED PARAS

## Occult

53

OCCULT

New Technique – Interviews Requiring Meditation

(53-1)<sup>122</sup> Harry Edwards<sup>123</sup> and Billy Parish<sup>124</sup> did this by visiting the patient astrally; or by holding his letter for a half minute. Edgar Cayce would clairvoyantly diagnose from the mere name and address on letters being read out to him while he was asleep.

(53-2) You ask why the ‘controls’ of Cayce, Harry Edwards, Billy Parish, A.J. Davis, refer to themselves in their own announcements explanations and behaviour as disincarnate entities and not as self-dramatising parts of the medium’s own subconsciousness. The answer is that this is exactly what is done in dreaming, when different entities appear which are known after waking to be nothing more than the sleeper’s own mind.

(53-3) EDGAR CAYCE’S powers of diagnostic clairvoyance and suggestive healing did not develop under repeated attempts at hypnosis because he got to the second stage of hypnosis but would not go beyond it to the third stage, where he would take post-suggestion. They developed only after Edgar discovered that no matter what the hypnotists did, it was his own thought that made him go to sleep. So Edgar lay down on a horsehair sofa and tried putting himself into sleep or, autohypnosis.

54<sup>125</sup>

OCCULT

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<sup>120</sup> This section may be continued in the paras on page 59.

<sup>121</sup> Blank page

<sup>122</sup> The first para on this page is a continuation of para 19-7. The remaining two paras on this page are numbered 8 and 9; they are not consecutive with the previous page – but they follow the paras on page 19.

<sup>123</sup> Referring to Harry James Edwards.

<sup>124</sup> Referring to William T. “Billy” Parish.

<sup>125</sup> Blank page

## Office

55  
OFFICE

(55-1) INDEX to OFFICE RINGBINDER 15

25. SUBJECT INDEXES FOR PARAGRAPHS, PENDAFLEX, RINGBINDERS AND STATIONERY
26. STANDARD REPLY PARAGRAPHS
27. SECRETARIAL MEMORANDA
28. ENGLISH USAGE AND PROOF CORRECTION
29. THE ART OF WRITING
30. BOOKS TO BE CONSULTED, BORROWED OR BOUGHT
31. RECOMMENDED READING LIST FOR STUDENTS

56<sup>126</sup>  
OFFICE

## PB Story

57<sup>127</sup>  
PB STORY

(57-1) Barbara Toner, who was PB's secretary for a time, tells the following story. One day he needed [some letters]<sup>128</sup> in German translated into English. She offered to ask an Estonian<sup>129</sup> girl, who was living in her house and knew the language, to do the job. It was done and PB sent his thanks to her. The girl's people had been taken away in the war by the Russians and never heard of again: she herself had been in a Displaced Persons' Refugee Camp for some years and had become epileptic throwing horrible fits. Barbara occasionally told her [a]<sup>130</sup> little about PB and about spiritual things, but only a little because she was not ready for more. One night she awoke from sleep in a kind of nightmare and both sensed and saw a very evil creature in the corner of the room. It horrified her. Then she became aware of another presence, whom she felt was, or was associated with PB who bade her not to be terrified but to drive it away by her mental command. She did this and it vanished. Then this good presence advanced and said,

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<sup>126</sup> Blank page

<sup>127</sup> PB himself inserted "(Temp. RB 14)" at the bottom of the page by hand, indicating that this was either page or volume 14 of a Red Binder. I believe that it refers to volume 14, which was a Temporary holding binder for incoming typing. —TJS, 2020

<sup>128</sup> PB himself changed "a letter" to "some letters" by hand.

<sup>129</sup> "Esthonian" in the original.

<sup>130</sup> PB himself changed "very" to "a" by hand.

“As you have the strength to overcome evil spirits, you can also overcome epilepsy.”  
After that night she never again had a fit; the cure was permanent.

58<sup>131</sup>  
PB STORY

## Uncategorised Paras

59<sup>132</sup>  
UNCATEGORISED PARAS

(59-1)<sup>133</sup> Faith is the friend of the wise men but the enemy of foolish ones.

(59-2) Is it only a vain craving for an unreachable goal?

(59-3) He can only do what he can with what he has.

(59-4) His atmosphere is impregnated with divinity.

(59-5) Some reading material will be helpful too.

(59-6) He does not exude any facile optimism yet there is a quiet confidence.

(59-7) The memory of these divine hours when he is at his best will ever remain with him.

(59-8) The declaration of belief must be completed by the practice of belief.

(59-9) Only by constant practice can we learn to relax under the strains of modern living.

(59-10) Those who repose a solemn and sacred trust in the hands of a man whom they regard as a prophet, guide or teacher.

(59-11) The story of human evolution is interrupted by constant setbacks.

(59-12) What he feels deeply within himself, secretly and privately, is what will govern his behaviour in the end.

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<sup>131</sup> Blank page

<sup>132</sup> “XXX” was typed at the top of the page. In later years PB himself did not use this number in his categories, consistently keeping to 28 topics – even though he changed their use from time to time. This is a collection of one-liners. – TJS, 2020

<sup>133</sup> The paras on this page may follow the paras on page 51.

(59-13) We have to learn how to be faithful to the past yet flexible with the present.

(59-14) Can he hope to find some clues on this quest?

(59-15) They need to discard childish attitudes and childish imaginations and begin to look reality in the face.

(59-16) Is he so callously indifferent to human feelings so distant from human agitations?

(59-17) An unbalanced approach to the truth is an unintelligent approach.

(59-18) He will become tolerant of the limitations and overlook the weaknesses of others but remain intolerant of his own.

(59-19) Only when he wants the Real urgently and passionately, does he have any chance of finding it.

(59-20) Some of this development takes place beyond the awareness of the everyday ego.

(59-21) This truth exalts the mind and calms the heart.

(59-22) His air of easy relaxed casualness could be mistaken for apathy.

(59-23) Many who listen to the inner voice suffer from defective hearing.

(59-24) The individual has his place as well as the organisation.

(59-25) I made a selective report on Indian yoga.

60<sup>134</sup>

UNCATEGORISED PARAS

61<sup>135</sup>

UNCATEGORISED PARAS

(61-1) "This is the Way of Heaven: When you have done your work, retire!" – Lao-tzu<sup>136</sup>

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<sup>134</sup> Blank page

<sup>135</sup> PB himself inserted "Forward to storage" at the top of the page by hand.

(61-2) Diet: Instead of telling waiters at hotels restaurants or on ship that {I}<sup>137</sup> am vegetarian better say I am allergic to certain foods (Travel)

(61-3) Counsel: Disobedience to the inner guidance may not only involve its temporary or permanent disappearance thereafter but even some other form of punishment. The gift carries heavy responsibility.

(61-4) Voice: Somerset Maugham: "His voice was not attractive and he spoke at one pitch, without modulation; there was no light and shade in this oratory and nothing to inspire."

## Writing

(61-5) The discipline of style and language which good taste demands.

(61-6) To write from the warm inspired heart but to revise from the cool deliberate head, might not be a bad formula.

(61-7) If the reader is to attach importance to a message, its writer must take interest in its style.

(61-8) Vincent Sheean: "A man who wants to do good work can only learn how to do it by working."

(61-9) I have now an almost fanatical care over the proper use of English.

(61-10) Cut out faded cliches.

(61-11) Because it had to be written at this point in your own evolution: to lead people to look to God alone; the next book could not have been written earlier. Furthermore, it is to be a new book, not a rehash of your old writings. It is to be freshly written, sparkling like a mountain stream.

## Standard Replies

(61-12) I am unable to keep up correspondence.

(61-13) It is now not only outside my inner mandate to accept the work of personal counselling but also beyond my available time and energies.

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<sup>136</sup> "LAO TSE" in the original.

<sup>137</sup> We have inserted missing word "I" for clarity.

(61-14) ...to friends and others who ask when I shall be visiting their city: "I no longer plan future movements deliberately. I let them fall into place, into the pattern that a higher power than my own arranges, and I let them take their own time in the doing of it. So I do not really know at what date I can visit your city - it may be a week, a month, a year; who knows?"

(61-15) I am always months behind with the work of answering letters.

(61-16) I have been in partial retreat for several months and much regret {}<sup>138</sup> could not answer your letter earlier.

62<sup>139</sup>

STANDARD REPLIES

63

STANDARD REPLIES

(63-1) It is no longer possible for me to enter into personal contacts by correspondence or meetings with all those who have in the past been accustomed to them.

(63-2) I literally do not have the time to give to individuals what I must give in long protracted research whose fruits are to be given one day to all humanity.

(63-3) I do not live in New York, being a traveller, and so could not make possible the meeting you ask for even if it had been proper for me to do so. But it is not. Under the command of higher sources I have withdrawn into retirement from personal interviews and correspondence with seekers. This retirement is for an indefinite period; I do not know how long it will be. However, it is only physical; service of the mind and intuition continues telepathically for those who seek it aright with faith and sympathy. God has brought me to a point where I must remain immersed in my own further development through retreat meditation prayer solitude and other ways. I have had to close down personal contacts through interviews and correspondence. But that is all on the outer plane, and is intended to emphasise what I often pointed out; that I am not to be taken as a teacher. It is also because my own further development requires such solitude. I can no longer find the time or will for correspondence.

(63-4) I know that my character is not developed enough either in goodness or wisdom to be entitled to the appellation of "master" or receive the reverence of disciples. I am filled with disquiet when anyone puts me in this false position.

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<sup>138</sup> We have inserted "I" for clarity.

<sup>139</sup> Blank page

(63-5) I withdrew under inner command into solitary spiritual retreat and worldly retirement for an indefinite period; in addition and before that I withdrew from correspondence with individuals and personal interviews. In short, I no longer engage in any external activity except my research and writing. It is therefore not possible for me to write you again during this period. But if you have faith this need not prevent you receiving the help mentioned; just relax for a few minutes each day, quieten your feelings and thoughts and pray to your higher self to guide you and govern your actions, and surrender your life to it.

(63-6) You do not need to feel 'lost.' There is a teacher within you, your own intuition. Learn to practise reflection on the eternal truths and laws, have full faith in them, be patient, and this intuition will come of itself to guide you in quiet relaxed moments. All outer teachers have to lead you.

64<sup>140</sup>

STANDARD REPLIES

## Occult

65<sup>141</sup>

OCCULT

(65-1) Kundalini-Yoga: Sit in a backless chair with the spine absolutely straight. Fix the breath on base of spine and draw it up from chakra to chakra. Empty the mind of thoughts and keep it on stillness. Do this morning and evening for at least a half hour with Kundalini.

(65-2) Guru-Chela: The trained disciple should be able to contact the mind of his master in each situation that requires guidance; he should be able to get an affirmative or negative telepathic answer from him.

(65-3) Yoga Danger: In the deep meditation-trance, when one is projected quite out of the body, the latter is left untenanted. The same thing happens to ordinary people during the unconsciousness of sleep, but not enough to endanger them. In the former case any evil astral entity can come into the vacant body and possess it or lodge in it. To protect oneself against this, it is necessary first to make the signs of cross and pentagram, second, to make a circle around the seat or bed both with the fingers and the imagination, and vivify it with the will.

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<sup>140</sup> Blank page

<sup>141</sup> PB himself inserted "(temp RB 14)" at the bottom of the page by hand. This probably refers to the 14th Red Binder in which material was Temporarily held pending classification. – TJS, 2020

## Old xxiv: General ... NEW XII: Reflections

67  
XXIV<sup>143</sup>

(67-1) Who are my kindred after all? Those who surround me in my immediate world, and whose idea of living is a continual round of eating, drinking and sleeping – the amusement chasers and dollar seekers – or are they those who are seeking the highest that man can attain – who look with disdain on this endless round of petty activities, which are not really worthy of our time and attention, and who have exerted themselves to find That, which when found, all else is found. Yes, those are my kindred – those who are not afraid to look for the highest and exert themselves to attain it. I enrol myself gladly in their company. For ages the land of India has witnessed an endless procession of seekers after spiritual truth, steadily mounting the ladder of spiritual attainment and finding the solution to life's great enigma. That is where I belong.

68<sup>144</sup>  
XXIV

69  
XXIV

(69-1)<sup>145</sup> \_\_\_\_\_, since in the last analysis I do not depend on their opinion; only my own. And mine is based on psychic source, not intellectual.

If \_\_\_\_\_ established, it will be only because of the efforts of a tiny handful of practical mystics, philosophers who operate on both the inner and outer realms, scattered in the world and content to remain unnoticed, men who are neither filled with fear because they recognise the \_\_\_\_\_ nor ostrich-like indifferent to it because they believe there is only the One Reality. This does not mean that they can change the will of God or the law of karma; it means only that they have been used by God and karma to change the will of man (through his leaders).

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<sup>142</sup> Blank page

<sup>143</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>144</sup> Blank page

<sup>145</sup> This para was cut out of a larger page, and some lines in the middle of the section have been cut away as well. We have marked the missing sections with an underscore. We have no other versions of this para elsewhere.

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

(71-1)<sup>149</sup> The relationship between the spiritual counsellor and his disciple must first find an inward harmony as its basis. After that harmony there will emerge a telepathic reception on the part of the disciple. There is often much misunderstanding about this type of communication. Let it be stated categorically that whatever the counsellor communicates it would necessarily deal with the general rather than with the particular, with the higher emotions to be cultivated rather than with the things and happenings of this world, with the spiritual qualities to be unfolded than with the material affairs and special situations of the external life. It is common enough, however, for the seeker's ego to mistranslate the character of the help given to him, to turn the impersonal into the personal, the lofty into the lower, and even the pure into the impure.

It is rarely understood here in the Occident, that where spiritual help is given telepathically, it is given as a general inspiration to remember the divine laws and to have faith in them, and to follow the higher ideals. It is not given as a particular guidance in the detailed application of those laws, nor in the day-to-day outworking of those ideals. The teacher gives by radiation from his inner life and being and the disciple draws it into his own mind by a correct approach and mental attitude towards the teacher. What he receives, however, is impersonal. His own ego will have to convert it into a personal form and will have to apply the ideals instilled into him. Another misconception is also very common, "Is it not the master himself who helps me at such moments?" is a question asked in astonished surprise by those disciples who feel his presence keenly, see his image vividly and converse with him personally in experiences which are genuinely telepathic in character. The answer is that it both is and is not the master himself. The minute particulars of the pictorial experience, or the actual words of a message are supplied by the disciple's own ego. The mental inspiration and moral exaltation derived from it, the emotional peace which surround it

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<sup>146</sup> Blank page

<sup>147</sup> The original editor inserted "4" at the top of the page by hand. In the full version of this essay (in *Collected Writings 2* (1940-1950), pages 413-441), this "4" is a page number.

<sup>148</sup> We have categorized this section as Old XVIII based on the duplicate in *Collected Writings 2* (1940-1950).

<sup>149</sup> This page is a duplicate of pages 419 in *Collected Writings 2* (1940-1950). The entirety of this essay on Discipleship begins on page 413 of *Collected Writings 2* (1940-1950).

are drawn telepathically out of the master's being. Both these elements are so commingled and diffused with each other in the disciple's mind, and so instantaneously too, that inevitably he gets only an unclear and partial understanding of his experience. The truth is that the master does not necessarily have to be conscious of the pupil's telepathic call for help in order to make that help available. Nor does he personally have to do anything about it in order to ensure that his help is transmitted. Just as it is said that the cow's idea of heaven is of a place eternally filled with grass, and that a man's idea of God is a magnified human being, so it may be said that the uninformed aspirant's idea of a spiritual guide is often only an improved and enlarged version of himself. The master is pictured as being filled with oozing sentimentality, however pious, vibrating with personal emotion, and fluttered by his disciple's changes of fortune, as being almost always on the verge of tears with sympathy for others, as fretting over every little fault and change of mood in his disciples every hour of the twenty-four, every day of the week, every week of the year. It is<sup>150</sup>

72<sup>151</sup>

XVIII

Discipleship

## Uncategorised Paras

73

UNCATEGORISED PARAS

(73-1) There is some difference between the Overself and God. The former is the Soul, the latter the World-Mind. We cannot come closer to God than the Soul, but that is quite enough.

(73-2) The Rosicrucian studies are undoubtedly most helpful in an early stage and it does not hurt to take them up. But there is a wide gap between their standpoint and that which I have revealed in "The Wisdom of the Overself" which represents the ultimate teaching.

(73-3) I am well acquainted with theosophy and wish it well. It has introduced the Quest to many people.

(73-4) All his doubts yield to time, however. If the intellectual self-analyses were only the products of logic or speculation and nothing more, the doubts could never be brought to an end. But because they are a translation into logical form of a spiritual

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<sup>150</sup> Incomplete - the end of this para was not found in this file, but can be found on pages 413 through 441 in Collected Writings 2 (1940-1950).

<sup>151</sup> Blank page

\_\_cess<sup>152</sup> which has been brought to a successful conclusion many many times by different persons, their inherent truth will eventually lead to final conviction. But the path to realisation does not depend on intellect alone nor on meditation alone, as I have explained in my books, “The Hidden Teaching Beyond Yoga” and “The Wisdom of the Overself.” It is integral and must include the effort of feeling intuition, will and action. And it may usefully be prefaced by brief prayerful petitioning for the Overself’s grace.

(73-5) By prayer, aspiration, meditation, study, thinking and trying to elevate character, he can prepare the requisite conditions for the descent of grace from his higher self.

(73-6) I do not accept and would immediately return any payment for spiritual advice.

(73-7) Owing to heavy commitments in other directions, I am not able at present to answer a backlog of hundreds of letters.

(73-8) It is not necessary to study with a teacher in India.

(73-9) He must do his utmost to bring himself to higher standards of character and conduct, for they are basic. The rest will follow by Grace in good time.

74<sup>153</sup>

UNCATEGORISED PARAS

## Old xxiv: General ... NEW XII: Reflections

75

XXIV<sup>154</sup>

(75-1) His reverence for and devotion to Jesus need not and should not be any the less merely because he has corrected his interpretation of the nature of his activity. He was not an ordinary man who became conscious of his spiritual self but one endowed with a special mission.

(75-2) One’s own ego is very often one’s worst enemy really, because it misleads one into committing blunders which both bring one suffering and permit the evil forces to injure one. From this higher angle one’s past life may seem an incredible film of errors

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<sup>152</sup> A blank underlined space before “cess” was left in the original because the original typist couldn’t read PB’s handwriting, or because PB himself left a blank in the para. We believe the missing word to be “process” but are sufficiently in doubt to leave the text as it stands. – TJS, 2020

<sup>153</sup> Void page

<sup>154</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

and sins. Mental depression may be the result of such a contemplation of it. But one ought not to forget the reality of the forgiveness of sins to those who are sincerely penitent. Yes, there is love at the heart of the universe but one ought not to shut it out by one's own lack of self-control, unbelief and stubbornness.

(75-3) His experience with the organisation and an unworthy leader is warning to use critical judgment and not blind belief, to test words by deeds and to depend less on external sources than on the internal Soul.

(75-4) He can be very helpful to others, with his understanding of an all-round approach to truth and of the necessity of living out what is learnt. He should go on helping them so far as he can, and if he keeps his inner humility unimpaired and a prayerful attitude to the Overself for guidance, he will be all right.

(75-5) Questions about the personal memory of past incarnations are interesting but difficult to discuss except personally. Few people are given these memories, for they would interfere with the work of the present incarnation. Anyway, it is better kept to oneself for the present, although he should endeavour to note carefully what lessons can be gleaned from them. There is a true imagination and {a}<sup>155</sup> false one which is mere fancy.

(75-6) Whoever believes in the path which I have shown and earnestly seeks to tread it, thereby makes it my duty to take an interest in and help his spiritual welfare. He must keep his earnestness as well as intuitive and natural understanding of mystical truth. Then he can get from this path greater comfort and more satisfaction than ever before.

76<sup>156</sup>  
XXIV

77  
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(77-1) The [Absolute]<sup>157</sup> is not ignorant of itself, not unconscious, but both its knowledge and awareness are so utterly different from human knowledge and awareness that the words have utterly different meanings when applied to it. That which comes to a self-knowledge through being manifested in the relative worlds is not the Absolute but a ray emanated from a ray of the Absolute; the ego is projected by the Overself which is in its turn projected by the Absolute. It would be illogical to assert that the Conscious could emerge from the (really) unconscious. The way in which we sense things or think

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<sup>155</sup> We inserted missing word "a" for clarity.

<sup>156</sup> Void page

<sup>157</sup> PB himself changed "absolute" to "Absolute" by hand.

ideas would be a colossal limitation upon the way in which the Absolute intuits its own existence. He must be assured that if he is able to possess his small light of consciousness, that out of which he has ultimately come, possesses an unimaginable greater and grander consciousness. But because neither the body's sense organs nor the intellect's thinking power can know It, we have to satisfy their standards by calling It "The Dark," "The Unknowable," etc.

(77-2) It is not only a question of adapting Eastern teachings to Western minds, but still more of the West finding its own salvation in its own way.

(77-3) To enter into conscious communion with his higher self will prove the best of human satisfactions.

(77-4) So far as his spiritual aspirations are concerned, he does not need any other guru than his own higher self, which can be reached by constant prayer. But no doubt an external guru is helpful and if he seeks one intensely he will be met for: "When the Chela is ready, the Guru appears," says the Indian tradition. Meanwhile there are many inspired books available to him and giving excellent guidance.

(77-5) He may try the effect of changing to a humble, prayerful and loving approach to the soul reminding himself that the meditative search ought to be a warm pleasure and not a dry obligation.

(77-6) He has undoubtedly been led through various phases to a level which is now higher than them all.

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(79-1) Thank you very much for your offering, which is appreciated. However, I have long made it a rule not to accept financial contributions, as I consider this a sacred work to be done for higher motives. Your check is enclosed herewith.

(79-2) In regard to his fear of deep meditation, respect this and do not practise deep meditation. But this does not mean that relaxing or a gentle meditation will not be beneficial to him.

(79-3) There is forgiveness and mercy, one must not doubt that. He must have faith and patience, not try to obstruct the help by despair, relax simply, smile, understand his past errors, learn the lessons from them, and let the past go.

(79-4) His fatigue comes from various causes, as he knows, but one thing that could help him is to relax completely for a couple of minutes once every hour. He must lie flat on his back and let all tensions go physically, empty the mind too. Then he must ask the infinite recuperative Life-Force in Nature to restore him. One clergyman to whom I taught this cured himself of heart trouble and then preached a sermon teaching it to his very large flock.

(79-5) The dreams which trouble him are echoes of states arrived at by occult practices in former lives. It would be better to banish them from sleep although in waking meditation, where there is control, they would not need to be feared. They rob sleep of its recuperative value, also. He must charge the subconsciousness at night with the firm will for their banishment; reflect often by day on the value and meaning of deep dreamless slumber. He must hold the optimistic hope that he will overcome them eventually.

(79-6) He must make his own efforts as well. It is needful that he be hopeful, and not give way to despair.

(79-7) He can resolutely apply what he knows to his home life by making an effort of will to crush the ego each time it shows up destructively in his own<sup>159</sup> consciousness or actions.

(79-8) The many voices within are evidence of the many selves which man considers his own. Self study and observation, a constant effort toward awareness, and a truly objective analysis of his experiences past and present in the light of his highest aspirations will help him toward a discovery of the true and undivided self. Meditation, and an intensified attitude of faith and devotion will give him direction and understanding.

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<sup>159</sup> "ive" was typed above the line but with no indication of placement. If you look at all the indentations in the page it's clear it was stuck in the typewriter behind other sheets. This was done when the platen (the roller) got beaten in so much that it lost its grip on papers and so an extra sheet of paper had to be put in the typewriter. I think the stray "ive" above "his own" is the product of this use. —TJS, 2020

<sup>160</sup> Void page

(81-1) Such efforts as he has been making are on an intellectual or physical level. A real understanding of the truth can be developed in only one way, through activity on the intuitive level.

(81-2) He must direct his efforts toward increasing work on the self. The answers to his questions will come intuitively. However, he will discover that the importance of the questions has changed, and that they are quite trivial in comparison with the one really important question which is "Man, dost thou know thyself?"

(81-3) I have no prejudices against Theosophy. I consider that it has done most valuable work, but at the same time I am aware of certain limitations and defects in it. If it helps him in his spiritual seeking, that is all right, provided he remembers always that it is not the mere intellectual study of books which makes for progress as building a worthwhile character to prepare for the great battle with the ego.

(81-4) It is not needful to feel such tension about the Quest. He must be more patient and not try to measure his progress every few weeks.

(81-5)<sup>161</sup> The proper course to pursue in meditation is to combine the constructive building and the mind stilling, following his own intuitive prompting or urge as to which should be done at any particular time. He must not think that this and the other problems with which he believes himself to be beset are really as grave as they appear to be. If he can let go, relax, and surrender his entire life with all its circumstances, and even all its aspirations, to the higher power, he should be able then patiently to wait the outcome of this surrender, in whatever form it manifests itself.

(81-6) Becoming a Mason will not bring him any spiritual advantage or help; it may bring him social benefits.

(81-7) I believe that in this inner crisis through which he is passing he is being led by his higher self. He must have the courage to follow this urge, no matter that he cannot see his way more clearly.

(81-8) I have kept no diary, and cannot remember the exact date of the night spent in the Pyramids. However, if my personal age in relation to these occurrences would be helpful, my first illumination was at the age of nineteen years, the second came when I

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<sup>161</sup> This para is a duplicate of para 173-7.

was about twenty-three and a half or twenty-four. I have had a number since then, of which the last occurred the morning of Dec. 11. '49.<sup>162</sup>

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(83-1) "The best use of time" is to get down to Realities and Truth, and not to sidetrack into the occult regions, which can detain a man an entire lifetime and not give him real progress.

(83-2) I wish I knew what else besides the usual ways of prayer intensified to suggest so that he may get the help he needs to solve this problem. He has such high ideals, such strong aspirations, that they must sooner or later bring him such help.

(83-3) The unconscious will interpret everything he feels during meditation as material direct from the Overself, not having the discrimination to know whether...

(83-4) I shall be very glad to keep the handkerchief, but regret to say that it will be necessary for me to return herewith the money as I do not accept money contributions. However, I appreciate the thought behind this very much.

(83-5) In any appearances at hearings before the Food and Drug Committee be cautious not to provoke their prejudices by [airing]<sup>164</sup> views on vegetarianism, whole wheat, etc. [Since]<sup>165</sup> livelihood depends upon the favour or enmity of such people and since there is so much evil in the world it is necessary to follow Jesus' advice when among them to be as shrewd as a serpent.

(83-6) The difficulty in making a decision arises largely because the ego interferes. It is needful to wait until a clear intuition comes. If it does not, then a measure of self-purification will promote its speedier arrival. For that a day or two's fast, repeated at intervals, is very useful.

(83-7) Some students wonder why they do not feel warmer when we meet despite the attraction to my writings. This, or the reverse, frequently happens and I am familiar with it, but the reasons are varied. It may be that everyone forms a preconceived

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<sup>162</sup> PB himself inserted "'49" by hand.

<sup>163</sup> Void page

<sup>164</sup> PB himself deleted "your" from after "airing" by hand.

<sup>165</sup> PB himself deleted "your" from after "Since" by hand.

mental picture of what he expects to meet and it is never realised or over-reliance on intellectual impressions, on analytical and logical ones, which may be very useful with ordinary people are often misleading when referring to exceptional persons. Secondly, the impatience which too quickly forms snap judgments instead of waiting, deliberately self-controlled, for the intuitive and deeper one to arise. Thirdly, a certain [self-centred]<sup>166</sup> pride, spiritually constitutes an obstacle to reception of the blessing which might otherwise come through to you and probably arouse the warmer feeling. In the inner life there is no right to anything, we are all beggars, so the ego must be put aside utterly.

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(85-1) Nevertheless I do believe that an unwavering determination does overcome the obstacles in the end, but first one has to be quite sure that the chosen work is the right work.

(85-2) I Understand and am not disappointed when a student prefers “The Inner Reality” as against “The Hidden Teaching Beyond Yoga.” It is quite natural for the students of my books to prefer those works which are nearest their hearts. As their consciousness grows so does the scope of their awareness also grow.

(85-3) There is no reason at all why Jesus should not be his teacher if he has enough faith in and devotion towards him. If I have given the impression that a physically living teacher is the only source of spiritual teaching, then I have given the wrong impression. I believe that that passage in “The Inner Reality” was corrected in a later edition.

(85-4) His difficulty in the intellectual acceptance of the doctrine of reincarnation might be perhaps eased and his understanding of my books improved if he discussed these matters with a more advanced student.

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<sup>166</sup> “self-centred” was initially typed below the line between “of” and “the blessing”; we believe that it was meant to be placed here. It wasn’t uncommon for PB to type in a word or phrase and then later make an ink circle around it to place it elsewhere, and this is surely the case here. We also believe that “price” is a typo for “pride” because of the context of the para and PB’s general views. — TJS, 2020

<sup>167</sup> Void page

(85-5) One adept who was familiar with the mathematical mysticism was a very old man, and a profound Kabbalist,<sup>168</sup> and according to his own statement to me a reincarnation of an ancient Egyptian priest. He was not Ra-Mak-Hotep<sup>169</sup> whom I last saw after an interval of ten years, and who passed out of the physical world in 1953.

The Kabbalist friend agreed with some interpretations in a letter which I submitted to him, but I did not pursue the matter as he expected to die that winter.

I have been aware of such interpretations for several years but did not make any special study of them because, as my Kabbalist friend pointed out, this was not my path, just as mine was not his.

(85-6) One of the most learned Frenchmen who ever lived was Fabre d'Olivet.<sup>170</sup> He worked more than a century ago, and if one consults his monumental works, he would find much to interest and fascinate him.

(85-7) He is a cultured scholar, holy man, and celebrated yogi of India. The book may interest readers. If so, could you be so kind as to send a cutting of the review to...

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(87-1) The length of periods of chastity is to be answered by himself. He must study his limitations and try slowly to extend the period supportable. There is no maximum at present so he may go as far as he can; later when his body has been tamed to respond to his higher will with suppleness, he will be able to return to the fleshpots, subject to a certain discipline. But his present phase will have to last for at least one year, probably two, during which the times of union will have to be gradually decreased. He has in short to declare war against the animal self and prove its master. But he won't have to kill it, only to subjugate its passions so that they shall not prevent his entry into a higher realm of being.

(87-2) It is encouraging to learn that my books have been helpful. The spiritual attitudes which he expresses are sensible and sincere and he will certainly progress in this line. He is very wise to prefer "treating" himself along Christian Science lines rather than submit to treatment by another mind. His own higher self is his safest guide, master and practitioner. The sufferings and difficulties which he has had to

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<sup>168</sup> "Cabbalist" in the original.

<sup>169</sup> "Ra Mak Hotep" in the original.

<sup>170</sup> Referring to Antoine Fabre d'Olivet.

<sup>171</sup> Void page

endure through ill-health are melancholy reminders of the unsatisfactory conditions of earthly life. There is no exemption from them for anyone. But through this very realisation we ought to be spurred on to greater effort to attain the inward peace which counter-balances bodily suffering. Christian Science is helpful in healing up to a point, but beyond this point the result is indeterminate; it is in God's hands, or fate's - which is the same. The wisest course in dealing with sickness is to make use of a synthesis of methods, orthodox and unorthodox alike.

(87-3) The fleshless diet is the correct one. Such a diet is most advisable on humanitarian, aesthetic, spiritual and practical grounds. I have myself been a vegetarian for years and have been the means of privately bringing quite a number of persons to this standpoint. But publicly I have deliberately abstained from mentioning it. The reasons for this have now disappeared and I shall be glad to advocate it.

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(89-1) We can read our own psychological situation in a roughly correct manner but it is only a part of the total surrender of the ego that is asked of us. Yet it is a very difficult part and I must admire and congratulate some students on their results. I feel it is better to keep quiet for one to understand himself as he soon will. Events can provide terrible trials but out of it comes the chance to do what would otherwise have needed a lifetime to do, or many lifetimes. In this tremendous giving up of self which he has so far achieved and at such cost and with such pain, he is coming closer to the enduring and permanent illumination which will also liberate him in every way. However he is not entirely alone - those I know have my friendship - or whatever they prefer to call it - at no great distance. He must hold on, accept his situation, practise the mantra (formula for repeated recollection) that "God is my ever-present refuge" and be patient as the inner work or process carries him to the next stage. What he has been stripped of will be replaced again, albeit on an impersonal level, and so nothing worthwhile has been really lost.

(89-2) I do not approve of long fasts, generally, but only in certain cases of a desperate character. The same object can be achieved with much greater safety although more slowly, and with less unpleasant difficulty by a series of repeated short fasts. I therefore beg students not to take unnecessary risks, and not to let themselves become fanatical

and extremists. My warning applies equally whether the fast is [undertaken]<sup>173</sup> for health or spiritual reasons.

(89-3) I have great respect and admiration for Sri Aurobindo's teachings; one should certainly benefit from studying his works. However, I believe the shorter essays, "Letters to Disciples" are more beneficial than the longer books of his.

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(91-1) The changes within and without through which students pass are to be expected. They involuntarily call them into being as a consequence of the work and studies they undertake. They are also useful as a test of the growth that has been made, showing how much of it is really solid and how much still needs a firmer foundation.

(91-2) I do not expect the students to make a successful ascetic quickly, and they either have to modify their ascetic ideal or else accept the revised estimate of their strength and limitations. However, the ascetic ideal is not necessarily the Philosophic one although it is useful for a time, at the right time. I never blame the student but merely observe and hope that he will gain and keep a clear understanding of what is happening to him.

(91-3) Marriage is the most important step and not at all to be entered into by persons of most temperaments without sufficient period of waiting to test both parties and to check the wisdom of the step in their case. If it is the right step for both of them, it is a feeling of rightness which will be tested by time, will survive and increase. If it is a wrong step, a feeling of uneasiness will begin to develop after the physical infatuation has subsided.

(91-4) Do not believe that the student, the ego, the personal limited self, has to lift himself out of his present degree into the highest one. The work which he has to do is rather to open doors and allow the intuitive element in his being to come into consciousness, guide him and absorb the lesser elements into himself. He may even throw himself on the mercy of the higher power, ask for forgiveness of past errors, and pray for its Grace to descend on his future course.

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<sup>173</sup> PB himself deleted "whether" from after "undertaken" by hand.

<sup>174</sup> Void page

(91-5) It is of the greatest importance to balance any external exercises one may do with the development of his inner life. Self-observation and self-study, an awareness of the necessity for a deeper emotional and intuitive growth, an analysis of his past and present experiences, meditation, and an attitude of prayer and devotion, must be as constant as external work.

(91-6) The primary value of books is as a guide to the development and search for the self. A realisation of the necessity for self-study, an analysis of his own experiences past and present, an objective study of himself in all situations, and a constant attitude of prayer and devotion will give what he reads a relation to his own life.

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(93-1) I do not claim to have expressed the final word but the evidence that great men have done so is more satisfactory to me than the evidence for all the theories of psycho-analysis is to those who follow it professionally.

(93-2) That visionaries often suffer from hallucinations is lamentably true and I spend much of my time dodging them. It was an important part of my training in philosophical mysticism to study them, to understand how they arose and why, and then to develop all the needed safeguards.

(93-3) The main desire of some seems to be the hope that I can prove to them that I am right. This I regret being unable to do. I can make out a powerful case but those possessed of a trained mentality could demolish it. This is as it must be and cannot be helped – such are the powers and limitations of intellectual reasoning.

(93-4) There are criticisms which are quite true of many people who pursue mystical studies, probably of most. It is only partly true of some of the others and quite untrue of a small residue. My own position to estimate this is better than most, because I have met and observed thousands of students in different parts of the world, besides receiving thousands of letters from others. I am unable to accept the criticisms of psycho-analysts as applicable on a wholesale scale without exception.

(93-5) Does the soul exist? There is no final answering of this question except by gaining for oneself the authentic mystical experience free from all the entanglements usually found accompanying it. We know sugar by its sweet taste, reality by its own.

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<sup>175</sup> Void page

(93-6) It is not true that I do not think much of Freudian psychology. I do – but I cannot accept it wholesale. Some speak of the spiritual aspirants allowing the fear of sex to become dominant in the form of disinterestedness in sex. This is true of many inhabitants of monasteries and convents but the philosophical mystic is neither fearful nor disinterested. He accepts it but disciplines and partly sublimates it. He is not opposed to a married life – although others would not care for his discipline, which is not just moral {but}<sup>176</sup> mystical, hence hardly explicable.

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(95-1) It is particularly desirable for him to try to balance himself on his own feet during the final probationary year, and to learn how strong, how weak, how wise, how foolish, how desireless, how desireful and how alone he really is. The work of probation is to bring out what is latent, to force the probationer to display both his virtues and weaknesses, and thus give him the chance to do the needful. The period which follows a successful probation is termed “Illumination” precisely because it is a period rich with mystical experience, instruction and attainment, being positive where the other is negative. But it has to be earned. And it has to be entered with a prepared character and mentality, otherwise the forces released will [stimulate both his ego and his spirituality at one and the same time.]<sup>178</sup> So he must realise how important it is to achieve the cleansing work of probation sufficiently.

(95-2) Although I did say in my earlier books that a teacher was indispensable, I did this following the Indian [yoga]<sup>179</sup> tradition which I had received and studied. But with deeper knowledge, [{and} owing to the rarity of competent teachers nowadays,] and [I thought it advisable in] “The Wisdom of the Overself” that the spiritual path can [still] be followed without any external human teacher, instruction being received [directly] from one’s higher self.<sup>180</sup>

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<sup>176</sup> We changed “by” to “but” for clarity.

<sup>177</sup> Void page

<sup>178</sup> PB himself changed “injure the aspirant and others” to “stimulate both his ego and his spirituality at one and the same time” by hand.

<sup>179</sup> PB himself changed “mystical” to “yoga” by hand.

<sup>180</sup> This sentence was heavily edited by PB himself. It originally read: “But with deeper knowledge, I came to revise this view and have admitted in my book, “The Wisdom of the Overself” that the spiritual path can quite well be followed without any external human teacher, instruction being received from one’s higher self. Owing to the rarity of competent teachers nowadays, I usually advise aspirants to depend on their inner self.” The inked edits

(95-3) [There] are different schools of Sufism, in [the] various Oriental countries. [Some] of them do [and some do not] teach reincarnation.<sup>181</sup> [Reincarnation]<sup>182</sup> offers the most philosophical explanation of human inequalities in mentality, character and fortune. One is wise to hold it.

(95-4) I would suggest that he procure a well-balanced all-round development. He should strengthen his capacity for critical reasoning, cultivate his faculty of intuition, harden his will by self-denials and especially practise some meditation exercise every day. [He can utilise]<sup>183</sup> "A Meditation for the Future" exercise given in "The Wisdom of the Overself" [to contribute toward working out]<sup>184</sup> the kind of career he feels [would be]<sup>185</sup> most congenial and satisfying. [Any]<sup>186</sup> discouragement about the difficulty of getting on should never be allowed to stop his improvement of personality, cultivation of ambition and faith in philosophy. If he persists he will find that destiny will eventually reward him.

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(97-1) If it is true that his greatest desire is to serve God, he must first understand that we serve Him best by making of ourselves a fitting testament to His creation.

It is more necessary to sacrifice one's suffering than to seek it as a way of penance. Suffering, it is true, will come as a result of reaction to actions done imperfectly, but his efforts should be toward an understanding and way of life which leads to fulfilment, and not to frustration and despair.

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don't really work as they stand, but we have left them all except for changing "but owing" to "and owing." – TJS, 2020

<sup>181</sup> This section was heavily edited by PB himself. It originally read: "Although some Sufi Societies do not teach reincarnation, there are different schools of Sufism, which I have personally met in various Oriental countries and some of them do teach reincarnation. This is particularly true in Persia." PB himself added "and India" by hand after "Persia" and then deleted it.

<sup>182</sup> PB himself changed "This doctrine" to "Reincarnation" by hand.

<sup>183</sup> PB himself changed "When he has done this to some extent he may then add" to "He can utilise" by hand.

<sup>184</sup> PB himself changed "and utilise it to work out" to "to contribute towards working out" by hand.

<sup>185</sup> PB himself inserted "would be" by hand.

<sup>186</sup> PB himself changed "His" to "Any" by hand.

<sup>187</sup> Void page

(97-2) The worship and thankfulness are for the Source, which he so rightfully is endeavouring to translate into his Being as well as into music.

(97-3) No one has ever unravelled the mystery of a love between man and woman. Perhaps it is a tool in the hands of God, used for our greater knowing, and for this very reason beyond our control to accept or reject.

When he says that his love has given him greater tolerance, and a feeling of compassion and understanding for others, he has seen the larger purpose of a personal love, to learn from a love for one the possibility of a love for all.

That he saw his weakness does not mean that he loved the less. It is part of the essence of love to see what "is" and at the same time also to see beyond to what more truly "is," the divine evidenced in a particular form.

(97-4) The education some have received at certain universities has deprived them of their spiritual faith. This shows how one-sided such education is. It stimulates the intellect and crushes the intuition. The question that is asked about the goal of ultimate existence cannot be adequately answered. It can be affirmed however that there is a satisfying, immediate goal towards which man has to advance from his present level. What will happen after that achievement is after all something to concern him only then.

(97-5) He must bear in mind that on this Path it is necessary to achieve a balance between the emotions and reason; the student must gain a balance between his inner life and his outer life. Too often it happens that an eager beginner, anxious to achieve spirituality, tends to lose his head in the clouds whilst forgetting to keep his feet planted on the ground. The student must not forsake common sense in his enthusiasm. There is a strong temptation for the beginner to indulge in fantasies, imaginations, and speculations. Or he may perchance lose himself in occult phenomena, such as hearing voices or seeing visions. But the aspirant should keep his goal in sight all the time. In many cases it is more important that the individual should root out all imperfections; and although this undoubtedly will take some time remember that the<sup>188</sup>

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<sup>188</sup> Incomplete - the end of this para was not found in this file.

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(99-1) The path is hard and long. There are great struggles to be passed through, struggles with the selfish ego and with human weakness. But if he never deserts it, if he remains loyal to the guide, and if he surrenders the results, be sure that in the end good progress will be made.

(99-2) It is of the greatest importance to balance any external exercises he may do with the development of his inner life. Self-observation and self-study, an awareness of the necessity for a deeper emotional and intuitive growth, an analysis of his own past and present experiences, meditation, and an attitude of prayer and devotion, must be as constant as external work.

(99-3) The fundamental principles remain as true as ever and the Quest must always continue through prayer, meditation, moral cultivation, unselfish services, deep thinking and constant aspiration and the balancing of all these different efforts.

(99-4) My basic attitude is that progress is best made by a purely individual search. Different kinds of books dealing with the subject and attending different lectures will also help.

(99-5) He must do the task immediately before him, both in outer duties, and greater efforts in his search for the self – and when needed the further guidance will be there.

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(101-1) In drawing lessons from the events and experiences of his past years, he should apply them not only to spiritual concerns but also to personal and worldly ones.

(101-2) Although he has strengthened and increased his aspiration and devotion, he may have gone astray from the philosophic quest in certain directions. In these circumstances he should not waste his time {believing}<sup>191</sup> that he can be used for spiritual service. Such service would be premature and defective. His primary duty just then is to serve himself and to improve himself.

(101-3) {Where}<sup>192</sup> there has been too much theorising and not enough application, it is advisable that he stop for a time reading mystical literature and engaging in mystical

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<sup>190</sup> Void page

<sup>191</sup> We changed “believe” to “believing” for clarity.

<sup>192</sup> We changed “There” to “Where” for clarity.

talks with other aspirants. He must get down to the simple, obvious issues [presented by life itself and by the deficiencies in his own character.]<sup>193</sup> The ideas which he has learned must now be written into his experience.

(101-4) What are the possibilities of the Christ-spirit emerging in the contemporary world? The crisis has affected people in two ways: some have gone deeper down into materialism and sensualism but others have been truly awakened into spiritual seeking. The uneasy balance lacking in sufficient spiritual seeking struck between the two extremes is becoming apparent in this period of peace... which is as critical and difficult in its own way as the war was.

(101-5) It is said that "The Hidden Teaching Beyond Yoga" and "The Wisdom of the Overself" are too intellectual to make easy reading. This is largely true. The time had come to make this shift of emphasis in order to persuade my mystical emotional readers to become better balanced, for the proper and harmonious synthesis of the four paths (physical, devotional, intellectual and mystical) is urgently necessary.

(101-6) When a seeker can find no competent teacher geographically accessible to him, it is better to depend on his own efforts than to waste time being misled by incompetent teachers.

(101-7) Some teachers have to plod every step of the way to attain their wisdom whereas others like the Maharshi<sup>194</sup> find it easily and quickly as the result of a natural innate realisation gained after many births. It is usually the first kind that can carry on spiritual educational work more effectually because they still remember the road which they had to travel.

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(103-1) The attitude towards Baha'í<sup>196</sup> should be the same as towards all other religions with organised institutions. He can learn what he can from them without joining them, seeing clearly and critically their limitations, deficiencies and weaknesses alongside with their truths and services. All these popular religions are intended to help the

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<sup>193</sup> "presented by life itself and by the deficiencies in his own character." was typed at the end of the para and inserted by PB himself with a handwritten arrow.

<sup>194</sup> "Maharishee" in the original. Referring to Ramana Maharshi.

<sup>195</sup> Void page

<sup>196</sup> "Bahai" in the original. Referring to The Bahá'í Faith.

masses who are not ready for the deeper truth of mysticism, let alone for the still deeper truths of philosophy. If he has emerged from their level, it would be folly to fall back. He can listen courteously to the advocates of religion and not waste time arguing with them, keeping his mental reservations to himself.

(103-2) He must avoid anxiety about his problems whether they be worldly or spiritual and the need of cultivating a calm hope for the future.

(103-3)<sup>197</sup> Benton's statement which he quotes, "Grace and prayer will get you nowhere" obviously refers to his recognition of the impersonal and unvarying operation of the law of karma. I completely agree with him about this, but apparently he does not seem to recognise that there are other laws which may be brought into a situation and may consequently modify the effects of karma. This, I believe, is what happens when Grace and Prayer become effective. However, such a question must be settled on the basis of personal experience in the end.

(103-4) It would not have been wrong to have defended Paul Brunton even though you know he would not defend himself. At least the student can testify to his own experience of his dealings with Brunton, which is first-hand knowledge as against the hearsay of those who are not permitted to enter his life and who consequently accept ignorant gossip as gospel truth.

(103-5) Everyone has conscience to some degree. In relations with other people, an awareness of the promptings of the inner voice, reinforced by, and in the light of the teachings of Masters like Jesus and the Buddha, will clarify one's course of action and thought. A particular problem should be carried into prayer again and again until the solution is found.

(103-6) The laws of Karma are beyond the influence of man's assistance or interference. His attitude should be only towards understanding and possible help.

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(105-1) He must develop his critical faculties and realise their importance. Intellectual discernment and balance are indispensable to the spiritual quest. To gain them is his duty.

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<sup>197</sup> This para is an almost exact duplicate of para 111-5.

<sup>198</sup> Void page

(105-2) Misfortune in choosing a teacher often happens. It is good if the student can keep his desire for the highest truth while learning the lesson he must be more critical in looking for a teacher. I have made further comments on this matter at the end of Chapter XV of my book "The Wisdom of the Overself."

(105-3) He must realise the necessity of getting a correct foundation first. For this, purity of motive, sound character, moral improvement, emotional discipline, thought control and a desire to be of spiritual service are the first requisites. Mysticism and occultism can only lead aspirants astray when this foundation is lacking.

(105-4) He has been through a varied and sometimes hard experience but he has also progressed inwardly to a definitely higher level in every way.

(105-5) If he must practise promiscuity, he should do so imaginatively only, not in the flesh, and follow it out to its painful consequences by analytical reflection. Thus he may in time strengthen his will and free himself from this silly desire.

(105-6) He must continue his strivings to prepare himself by cultivating the devotional side of his nature and practising the meditation exercises which appeal to him most. The other needs of the path should also be developed.

(105-7) He must harden his will power and strengthen his moral character as practically expressed in daily life. It is not important at present for him to have inner experiences and furthermore he must be on his guard against mistaking merely psychic experience for the true spiritual experiences. The restlessness of his mind will be reduced naturally and without his special effort if he will first carry out this advice. The practice of meditation may even be dangerous for him if he spends too much time on it.

(105-8) It is questionable if all revered men have developed an understanding of life and hence how high their spiritual status really is. On this test it will often be found that many so-called sages are only well-meaning dreamers, actuated by wishful thinking rather than by mature wisdom.

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(107-1) He must remember that joy and fulfilment are as much a way of knowledge as suffering and frustration.

(107-2) The Truth is within himself; it is not necessary to go to India to discover it.

(107-3) At all times in history the Quest has been the most deeply significant thing in human life. In such a confused and troubled time as the present even some faith in the existence of the higher power, and some aspiration towards or communion with it, has a protective value.

(107-4) The Indian Yogis have not deserted their peaceful homeland for the noisy one of California. What really has happened is that a few Indian missionaries for the religion of Hinduism have been sent by their organisation to propagate their religion. The Indian people in this way express their gratitude for the sympathetic response to Swami Vivekananda's<sup>200</sup> teachings.

In addition to these few missionaries, there are also a few Indians who have been lured to America by ambition or greed. Meanwhile, the situation still remains not greatly altered from what it was before their arrival. On the whole, you should be pleased that there is more exchange between the ideas of East and West, even though the channels through which those ideas are expressed are not always satisfactory.

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(109-1) The quest is a task for a whole lifetime – and more. Whatever happens, whether good or bad, it is for mankind the most important matter in his whole existence. Everything that is good and true, beautiful and noble, real and lasting, will come to him when he succeeds at last in winning his way to the goal. In that glorious moment, all trouble and effort \_\_\_\_\_<sup>202</sup>

(109-2) One need not doubt his ability to make excellent progress before long. He must keep in view the ideal of a balanced and total endeavour. Religious prayer and worship, mystical intuition and meditation, moral re-education and aspiration, emotional and passional self-discipline, along with the desire to serve humanity when

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<sup>200</sup> "Vivekanand's" in the original

<sup>201</sup> Void page

<sup>202</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

competency has been attained, are indispensable. Not one of these elements is to be left out.

(109-3) To the aspirant may have come a spiritual experience of a rare kind which indicates that he is certainly marked out for a lofty development. It was a glimpse whose memory must support him during the long years whilst he tries to develop the different sections of his psyche to be fit to receive the whole illumination in a more balanced and more durable form later on.

(109-4) In the effort to build up a balanced personality the aspirant should seek to strengthen his faculty of critical judgment and of common sense.

(109-5) His central problem is to bring his emotional nature under the control of reason, will and intuition. Therefore, he should work at developing his powers of rational thinking, at strengthening his will and at stilling the thoughts so as to hear the whisper of intuition.

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(111-1) Although his aspiration is praiseworthy, he must try to keep a sound balance in view of the fact that he has to live in society as it is at present organised, for instance it might have been possible for him to have entered business through the opportunities offered him, gotten some footing in it, made enough money and contacted enough fresh opportunities to have changed later to the kind of work which would have given him the freedom he desires. Or, alternatively, he might have given part of his day to this business and the other part to the kind of life he really wants to live. These are merely possibilities and are not definite suggestions, but they are intended to indicate that the acceptance of the hard road is not necessarily the only way to achieve a spiritual life.

(111-2) It is necessary for him to achieve a balance between thought and will, between dreams and action, so that he should become a practical idealist. This is difficult in the world as we find it today, nevertheless it must be and can be done.

(111-3) It is interesting to learn that the German Tongue has superior equivalents for Mentalist ideas to the English Tongue.

(111-4) Although I no longer give interviews to people, I will make an exception in this case because of the assistance rendered me in \_\_\_\_\_<sup>204</sup> some years ago. \_\_\_\_\_ should know that I was unable to continue accepting \_\_\_\_\_ help because ego and emotion swayed \_\_\_\_\_ to become possessive and demanding, instead of dealing with me in a non-personal sense and accepting what help I could give as a fellow student. If \_\_\_\_\_ had done this latter, it would have produced great spiritual benefit by now.

(111-5)<sup>205</sup> Benton's statement "Grace and prayer will get you nowhere" obviously refers to his recognition of the impersonal and unvarying operation of the law of karma. I completely agree with him about this, but apparently he does not seem to recognise that there are other laws which may be brought into a situation and may consequently modify the effects of karma. This, I believe, is what happens when Grace and Prayer become effective. However, such a question must be settled on the basis of personal experience in the end.

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(113-1) For a hospital operation I send my upholding thoughts and beneficent wishes for his welfare. Do, however, please remember that he must cooperate by his own personal effort to eliminate each negative, disharmonious, or destructive thought when it rears its head. This strict attention to his mental life throughout the day will do him more good than the study of books however spiritual these books may be. This daily discipline will also be ample compensation for the inability to pray which he may feel. The healing process can be helped or obstructed by his own mental attitude in this matter. To achieve this serenity of mind it is especially necessary for him to let the past go and to let other people who were connected with it in some way be what they are and receive the karmic results of their own deeds and words.

My own attitude toward the consideration of surgical operations is not the extremist position held by the nature-cure movement with which most are acquainted and the Christian Science faith which is so prevalent over here. I think that such operations have their place and usefulness, but they should not be resorted to until the unorthodox methods - whether spiritual, psychological, naturopathic, or homeopathic - have been given a fair chance.

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<sup>204</sup> Five blank spaces were left in the original because the original typist couldn't read PB's handwriting, or because PB himself left blanks in the para.

<sup>205</sup> This para is an almost exact duplicate of para 103-3.

<sup>206</sup> Void page

(113-2) The question whether I know anyone likely to give the required assistance to complete a student's educational and other preparations must be answered in the negative. In former years I knew a number of such persons but since the war we have drifted apart and I know no one today; the question has come up before.

(113-3) The aim of becoming a practising psychologist is a good one, carried out on the lines of a fuller and more spiritual view of life that he seeks to possess. I know a few young men who have been preparing for the same career and with the same views but they had the advantage of ex-soldiers' governmental financial help. One is a Canadian but now that he is mature enough can not get started. He has had to take very humble work in another line for the sake of bread and butter.

(113-4) As I respected her spiritual attainments, although she was working on her own path and not necessarily mine, and as I felt sorry at being unable to do more than write only once to these<sup>207</sup>

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(115-1) I have not yet received the inner guidance to go ahead with this \_\_\_\_\_<sup>209</sup> project, which is rather \_\_\_\_\_, and must wait until I do receive it.

(115-2) One can help his fellow countrymen by familiarising them with such lofty, abstract ideas as Emerson,<sup>210</sup> Mentalism, etc. Because people are so extroverted, they need to turn deliberately towards the study of metaphysical concepts to correct their mental one-sidedness. I consider such doing your fellowmen a great service by doing such work and trying to persuade them to abandon flesh eating. My wishes go out to such good work.

(115-3) I now confine my work to research and writing and no longer give public lectures or private classes, and even private interviews have been reduced to a very few. I have found my way to the inner work of Mind and can help people from there without publicity, which I dislike temperamentally, and without endangering myself with vanity.

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<sup>207</sup> Incomplete - the end of this para was not found in this file.

<sup>208</sup> Void page

<sup>209</sup> Two blank spaces were left in the original because the original typist couldn't read PB's handwriting, or because PB himself left blanks in the para.

<sup>210</sup> Referring to Ralph Waldo Emerson.

(115-4) He will move into more positive attitudes and consequently healthier ones. By constant prayer and aspiration toward his higher self he will get the necessary guidance at each stage in the form of intuitive promptings which must be watched for because they are so delicate and which must be heeded.

(115-5) One's own efforts at vigilantly improving character and keeping down excessive selfishness in one's relations with others is a tested way to greater happiness.

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(117-1) In regard to the book "The Great Answer,"<sup>212</sup> the answer which is found of the reality of the One and the illusoriness of Multiplicity was also found in India several thousand years ago and has been studied and discussed by a long line of thinkers and mystics ever since. It is true, however, they have not thought of applying this conception so as to bring about the healing of physical ills and the removal of poverty as the Christian Scientists have sought to do. That is because they believe in reincarnation and karma on the one hand and in the disciplining of personal desires on the other.

This chief conception is perfectly acceptable but application of it to worldly life seems inconsistent. It says that there are no human beings because there is no multiplicity. If this is so, then for whom is the book written if not for human beings?

The personal ego is in too limited a position to know what really is best for it and, consequently, the full satisfaction of all its desires may only lead to its own hurt. The idea that the personal ego can find what it wants through realising the grand truth of unity is somewhat of a distortion of the proven fact that such realisation if complete and not modified by the ego's interference does lead one to just those experiences which are best and truly needed.

I was pleased to have met her and I congratulate her on her redoubtable stand for what she holds to be truth according to the illumination that she<sup>213</sup> has found.

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<sup>211</sup> Void page

<sup>212</sup> This appears to be the book by Lillian DeWaters, a Christian Science mystic. However the final sentence refers to "him" and our Lillian was definitely a woman. The options are that there is another book by the same title by a male, or that the typist got it wrong. – TJS, 2020

<sup>213</sup> This is all "him, his, he" in the original, but PB himself did meet deWaters. Later errors by the same typist raises the question of their English competence (I would say they were German by their sentence construction), so I am putting down this error to that possibility. – TJS, 2020

(117-2) Prayer should be offered before meditation, and it is easier for most people since meditation in its purest form is complete stillness of speech, thought and body; and this is difficult to achieve. There is a form of exercise which combines the ease of prayer with much of the benefit of meditation which is suitable for most students. This is Mantra Yoga. One thought of truth – such as “I-live-in-the-Eternal-Now” must slowly be affirmed and repeat itself again and again, until it drives away all other thoughts.

(117-3) We must remember that the Quest is Life itself, not an artificial eccentricity separated from it. Practicality and rationality and balance – which are essential for ordinary everyday life – are not less essential for the Quest, where their meaning is more broadly developed.

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(119-1) Concerning the interchangeableness or the disparateness of Dr Weatherhead’s<sup>215</sup> “Common Mind” and the Overself, I feel that we can say that the two terms may be identified with each other if we make sure that the “common mind” does not contain the personal, individual, or “egotistical” subconscious mind. The Overself is the impersonal subconscious mind which links the Absolute or World-Mind with the individual minds and which directs the individually self-earned karma to operate in the lives of the individuals. However, there is also another subconscious mind in each of us which is our personal subconscious and contains all our deep-seated fears, desires, and repressions. This personal subconscious mind is not to be confused with the Overself or impersonal subconscious Mind. Thus if the “common mind” is free from personality and individuality of our own personal subconscious minds, then it can be interchangeable with deeper, truer, and impersonal subconscious mind or Overself.

(119-2)<sup>216</sup> One can help people to hold on to their faith during this terrible period in history only to the degree to which he can himself hold on to his own faith. Scientific and philosophic data can and should be drawn upon to support this faith, but they can never take the place of the support to be derived from inspiration and intuition, towards the enlivening of faith in the people about one. One must pray, therefore, for the grace of such inspiration and work strenuously upon his character and conduct to provide for the requisite conditions to receive this grace.

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<sup>214</sup> Void page

<sup>215</sup> Referring to Leslie Dixon Weatherhead.

<sup>216</sup> This is not a separate para in the original, but the sudden shift in topic and tone suggest that this new paragraph is also a new para, and I have made it so. – TJS, 2020

(119-3) The problem of a former pastor and his wife may possibly be dealt with in the way in which a similar problem was dealt with by a clergyman friend of mind in the Midwest several years ago. He courageously sought out this critical and semi-hostile couple and spoke to them frankly about the situation. Then he told them very humbly that he did not feel it right that such a situation should exist where God's work was concerned and he asked them both to join with him in prayer to have it resolved in God's own way. This was done, and they all became good and cooperative friends afterwards. I do not venture to predict that the same result would necessarily occur in each case, but this approach would be worth trying, for if it fails the higher forces would be stirred to deal with the situation of their own accord.

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(121-1) Sometimes the major crises of worldly and spiritual life through which one passes are intimately connected.

It is easy to be detached from cares and anxieties when one has no responsibilities but it is much harder to keep up the same detachment if one is married and has children depending on him. However, if the principles of truth are good for single men they must be good for married men also, for they cannot change their nature. Since it is true that only by striving for inner detachment that one can get both the inner peace and the supporting strength of the Overself - however faintly - one must not cease his strivings and give way to undue worry because of the tremendous crisis which has developed. Now more than ever one should surrender his problem to the higher power and refuse to be weakened by the antagonism of evil forces or to be dismayed by the possibilities of being unable to meet his responsibilities. Be sure that whatever is happening just now will be for the best in the end provided one holds fast to his faith and maintains his poise.

Crises come into one's life just when they do partly because they are necessary for one's further spiritual development and partly because of the play of the forces of his personal identity.

In taking his stand for the Ideal, it is necessary to understand the world in which he lives and to realise that on certain minor points it is often prudent to make compromises and to remain practical. Also when dealing with politicians and critics of the kind that he meets with in public life, he must take care not to give them more openings to attack him than the circumstances themselves create. In short, he must be wary and shrewd when dealing with them.

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<sup>217</sup> Void page

When entering a new cycle, there must necessarily be some upheaval during the transition period. He should do the best he can and leave the results to take care of themselves. He may think darkness is closing in but he is nearer to the light just at such a time, although this will only be discernible later on. He has the chance to make the next step ahead and should take it.

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(123-1) Though it is usually not [wise] to interfere in the personal problems of those who [come] asking for help, and though it is really not [a mystic's] job to do so, there are times when [it] may seem [necessary]<sup>220</sup> {to}<sup>221</sup> [bestow understanding and sympathy out of his maturity and wisdom.]<sup>222</sup> The very young have a need of practical guidance beyond that of their elders. And in a particular case the older man may see great possibilities for a young man once he gets over the difficult early years of manhood, for if he receives help then and masters his problems he will be able to go forward at a [greater]<sup>223</sup> pace, both spiritually and materially.

If he lives in a large city like New York it is quite possible that the essential loneliness inherent in the atmosphere of a crowded city will become accentuated. Just because he is young and at the age when romantic companionship becomes a strong need,<sup>224</sup> [this]<sup>225</sup> loneliness may be [doubly]<sup>226</sup> accentuated, especially [if]<sup>227</sup> there are the other natural urges which combine with this feeling and make it still more insistent.

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<sup>218</sup> Void page

<sup>219</sup> "PAGE ONE" was typed at the top of the page.

<sup>220</sup> PB himself heavily edited this section by hand. It originally read: "Though it is usually not wise for the advanced mystic to interfere in the personal problems of those who come to him asking for help, and though it is really not his job to do so, there are times when this may seem to be the best thing to do."

<sup>221</sup> We inserted missing word "to" for clarity.

<sup>222</sup> PB himself changed "At such a time one should have understanding and sympathy from those of maturity and wisdom." to "bestow understanding and sympathy out of his maturity and wisdom." by hand and moved the entire section from the beginning of the third paragraph of the para (before "A reasonable") to after "necessary" by hand.

<sup>223</sup> PB himself changed "great" to "greater" by hand.

<sup>224</sup> PB himself inserted comma by hand.

<sup>225</sup> PB himself changed "the" to "this" by hand.

<sup>226</sup> PB himself changed "double" to "doubly" by hand.

<sup>227</sup> PB himself changed "since, of course," to "if" by hand.

[A]<sup>228</sup> reasonable solution should be [sought]<sup>229</sup> and not a merely emotional one which might create new problems that would have to be solved in their turn.

For the young man of truly serious purpose, genuinely interested in the Quest, twenty-one is [usually]<sup>230</sup> too early an age for [marriage.]<sup>231</sup> If he could [wait at least] two or three years [more], it would be [prudent.]<sup>232</sup> Marriage [is]<sup>233</sup> a tremendous responsibility and he ought not to embark on it until he has something truly stable on which to found it. [If the] delay requires a considerable amount of self-discipline, [he should reflect that it might] save [him] the new [problems] that [arise] through a premature marriage.<sup>234</sup>

The problem is further complicated if the young man [is] in love with a girl whose [spiritual] faith [is] quite different from his own, [especially one whose] attitude toward mystical philosophy is somewhat [intolerant.]<sup>235</sup>

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(continued from the previous page) If the girl is a strict [follower of her faith]<sup>238</sup> she [would not]<sup>239</sup> approve of his studies and activities. In time this would become a source of deep dissent and [emotional]<sup>240</sup> disagreement between [them. Later]<sup>241</sup> when

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<sup>228</sup> PB himself changed "However, that is all the more reason why a" to "A" by hand.

<sup>229</sup> PB himself changed "found" to "sought" by hand.

<sup>230</sup> PB himself changed "probably" to "usually" by hand.

<sup>231</sup> PB himself deleted "- at least in most instances" from after "marriage" by hand.

<sup>232</sup> PB himself heavily edited this sentence by hand. It originally read: "If he could possibly wait two or three years beyond that age, it would be far wiser."

<sup>233</sup> PB himself deleted "really" from after "is" by hand.

<sup>234</sup> PB himself heavily edited this sentence by hand. It originally read: "The delay requires a considerable amount of self-discipline, but he would thus save himself the new problem that might crop out through a premature marriage."

<sup>235</sup> PB himself heavily edited this sentence by hand. It originally read: "The problem is further complicated if the young man believe himself to be in love with a girl whose faith appears to be quite different from his own, if for instance she is a Catholic. Now it is unfortunate that the orthodox Catholic attitude toward mystical philosophy is somewhat intolerant, at least towards the mystical philosophy of the Quest." "MORE" was typed at the bottom of the page.

<sup>236</sup> Void page

<sup>237</sup> "PAGE TWO" was typed at the top of the page.

<sup>238</sup> PB himself changed "Catholic," to "follower of her religion" and further changed "religion" to "faith" by hand.

<sup>239</sup> PB himself changed "could never" to "would not" by hand.

<sup>240</sup> PB himself inserted "emotional" by hand.

<sup>241</sup> PB himself changed "them and later" to "them. Later" by hand.

children would have to be brought up there would be further quarrels over the [religion in which]<sup>242</sup> they ought to be brought up.

If the girl carried her [religion]<sup>243</sup> quite lightly, then it might be possible to have a superficial harmony in such a marriage. But the young man should think [on]<sup>244</sup> how much more satisfactory it would be if he [sought further and]<sup>245</sup> found a life-partner with whom there was a perfect unity of ideals, so that the two could help each other to grow and to develop instead of having to meet with [mutual obstruction].<sup>246</sup>

[In]<sup>247</sup> life we get what we pay for and if he wants such a partner he will have to pay for it by waiting until he meets her, waiting years if necessary. [When]<sup>248</sup> one is young, his emotions strong, the romantic feeling powerful, and the sex-urge insistent,<sup>249</sup> the thought of waiting may seem intolerable. [A girl may attract him greatly and make]<sup>250</sup> him feel very happy when he is with her, so happy that he [believes]<sup>251</sup> marriage would [provide]<sup>252</sup> a continuation of his present feeling. [Yet]<sup>253</sup> he might be mistaken. Marriage is a complex of other [factors]<sup>254</sup> besides the emotional ones. These [factors are sure to] come up to the surface [and will have] to be dealt [with].<sup>255</sup>

[Suppose]<sup>256</sup> that the young man feels there is something deeper within her, which could and would overcome any difficulties resulting from her [religious beliefs].<sup>257</sup> [Surely,]<sup>258</sup> if that is true, he could try to overcome them before marriage, so that if he failed he would at least know quite clearly what [to expect]<sup>259</sup> if he did marry her. [If he succeeded]<sup>260</sup> {to}<sup>261</sup> overcome them, he would have the satisfaction of knowing that his marriage would be on a basis that could really make for lasting

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<sup>242</sup> PB himself changed "way" to "religion in which" by hand.

<sup>243</sup> PB himself changed "Catholicism" to "religion" by hand.

<sup>244</sup> PB himself inserted "on" by hand.

<sup>245</sup> PB himself inserted "sought further and" by hand.

<sup>246</sup> PB himself changed "obstruction from each other" to "mutual obstruction" by hand.

<sup>247</sup> PB himself deleted "this" from after "In" by hand.

<sup>248</sup> PB himself changed "However when" to "When" by hand.

<sup>249</sup> PB himself inserted comma by hand.

<sup>250</sup> PB himself changed "He may have met a girl who attracts him greatly and who makes" to "A girl may attract him greatly and make" by hand.

<sup>251</sup> PB himself changed "thinks that" to "believes" by hand.

<sup>252</sup> PB himself changed "be" to "provide" by hand.

<sup>253</sup> PB himself changed "He must remember that" to "Yet" by hand.

<sup>254</sup> PB himself changed "facts" to "factors" by hand.

<sup>255</sup> PB himself heavily edited this sentence. It originally read: "These other factors come up to the surface to be dealt with after marriage."

<sup>256</sup> PB himself deleted "then" from after "Suppose" by hand.

<sup>257</sup> PB himself changed "Catholicism" to "religious beliefs" by hand.

<sup>258</sup> PB himself deleted "them" after "Surely" by hand ("them" was likely a typo and meant to be "then").

<sup>259</sup> PB himself changed "he would be letting himself in for" to "to expect" by hand.

<sup>260</sup> PB himself changed "Whilst if he did" to "If he succeeded" by hand.

<sup>261</sup> We inserted missing word "to" for clarity.

happiness. In other words, why should he not try to influence her right away, provided she is influenceable, towards the outlook upon life which he holds? The way to begin would be to draw her attention to the existence of mysticism in the Catholic<sup>262</sup>

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(continued from the previous page) faith and to the lives of the great medieval mystics who existed within the Catholic Church. From them he could work step by step towards the universal view of mysticism which he holds and which does not limit it to any single or separate religion.

If the girl were of one faith with him and if she were willing to share the difficulties and hardships of poverty with him and if they were both eager to marry, then might the advanced mystic to whom such a young man turned for help, say go ahead if the young man feels he must. It would mean not only that she should also have an indifference to poverty and a belief in his capacity to get on.

If to such a young man such advice would not seem to be too comforting, let him try to realise that it is an attempt to show him the situation as it is, when seen calmly and impersonally, which is difficult for him to see when he is emotionally involved in it.

All of the foregoing would only apply to a young man who said of his own free will that he wanted to go on the spiritual Quest. He must be warned that tests come from time to time. This then would be his first big test, the test of whether he will act according to wisdom and ideals or whether he will act according to the personal ego and its desires alone. This does not mean that the two are always in conflict. Not necessarily so, but he must first be sure that his desires are in harmony with his ideals.

Such a young man, faced with such a problem, may feel and say that his prayers in meditation go unanswered. He must be told then that they are not unanswered but that his personal feelings are so strong that they cloud the answers. If the girl really loves him, let her try through her sympathy to come into his point of view towards life. This might give her an inner understanding she did not possess before.

The advanced mystic knows that this inner struggle would indeed tear a young man to pieces, but he must remember that he is not alone, even though he seems to be alone. He must keep up his prayer for help.<sup>265</sup>

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<sup>262</sup> "MORE" was typed at the bottom of the page.

<sup>263</sup> Void page

<sup>264</sup> "PAGE THREE" was typed at the top of the page.

<sup>265</sup> "END" was typed at the bottom of the page.

(129-1) It may be that it is not yet advisable for him to practise meditation. In that case he should be satisfied with the devotional life for the present. The achievement of balance, poise, steadiness, control of emotions, and setting aside time for prayer are more important to him at this stage. Daily regular prayer, sincere, wholehearted aspiration, and devotion will do much to improve his state of mind. He should make his prayers clear-cut and definitely phrased, and make the thought power behind them as strong as he can. He should always pray for the grace and enlightenment to know his soul.

(129-2) The feeling of suffocation one may experience whenever he visits large cities is understandable. He will never become used to it because they are on a lower level. The only wall he can create is the wall of detachment and indifference, because increasing development brings increasing sensitivity. This is why it is preferable to live in the country; and moreover in the quieter parts of the country where there are fewer people and where there is less traffic.

(129-3) He will come to an understanding of the worthlessness of life when it is not imbued with a spiritual purpose. However, this is a transitional period out of which he will eventually emerge.

(129-4) He should remain faithful to the greater purpose which brought him into the body - it can include lesser purposes also.

(131-1) Did he ever pass through the experience of entering, first in meditation and later in ordinary life, a state where thinking is silent and the mind is still; secondly, that experience having been undergone, did he find that some power arose within him which attended to whatever had to be attended to, without bringing back the necessity for thinking about it in the usual way?

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<sup>266</sup> Void page

<sup>267</sup> Void page

(131-2) He must not take these books too seriously. They contain a lot of word-spinning because so many people like that sort of thing and are impressed by intellectuality. But the fact is that their essential idea is simple and not at all as frightening as the books themselves are. Here we find ourselves on this earth. What are we here for? To make ourselves better men and women, and to do good and avoid evil. Add the 'looking inside' to find the soul (and its great peace) and there he is! If he approaches life this way and tries to do all this he will bless himself and become a blessing to others.

(131-3) It is quite enough to practise this single method of meditation – the stilling of thoughts. If he follows this faithfully and alongside with it develops his intuition along the lines explained in "The Wisdom of the Overself"<sup>268</sup> and also fosters his metaphysical understanding of truth, it will suffice, provided he repeatedly and devotedly prays to the Higher Self for its grace and self-revelation.

(131-4) It is unwise to hold a possessive attitude, even though the individual may be a mother feeling possessive towards her own daughter. The responsibility of the parent for the child comes to an end with the child's attainment of adulthood. The mother should commend her daughter's welfare to the Higher Power and not go on fretting herself every day about it – a futile procedure.

(131-5) It would be best for him to concentrate upon his own study and development for a couple of years and drop the idea of joining a group until after that period.

(131-6) He must believe that he can and will make something spiritually worth while of the present incarnation. He should believe also that he will eventually be in a position to render real service to humanity.

132<sup>269</sup>

XXIV

133

XXIV

(133-1) In consciously beginning to follow this path the immediate need is less the intellectual mastery of the general teaching than the personal realisation of his spiritual self. His humble admission that he has neglected the higher life in the past is the first step, although he may merely have done what most businessmen have been doing. They think this is being 'practical.' It should be called being half-practical. Now he can complete the circle by making the passage from a livelihood to a life. Material things are all right in their place but that place is underneath spiritual things.

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<sup>268</sup> This title was abbreviated to "The Wisdom" in the original.

<sup>269</sup> Void page

The second step is prayer. He must ask whatever higher power he most believes in or seems most real to him, to help him in this quest, to shed its grace upon him, and to make its presence increasingly felt by him. During these minutes he has to become as a little child again in the sense of becoming deeply humble, feeling his human weakness, ignorance, and sensuality. At the same time he has to recall and worship the divine attributes which are in such startling contrast. This devotional exercise should precede every meditational exercise and may occupy a few minutes every day.

The third step is to practise the breathing exercise given in "The Quest of the Overself." This is specially intended to assist the kind of meditation aimed at in this system, and not to help the body particularly. So if he derives physical help from a different breathing exercise the one need not cancel out the other but they should not be done together too closely.

The fourth step is the practical effort to achieve meditation itself. He will find plenty of detailed instruction about this in books by Paul Brunton. He must try to follow these instructions (which are necessarily of a general nature) for at least six months.

(133-2) After the first meeting with anyone whom he takes as a spiritual guide, assuming he is genuinely inspired, further help can come to him telepathically on the mental plane, without any hindrance by time or distance, by finding the presence of the guide internally. It is not necessary to seek or depend on further physical means.

134<sup>270</sup>  
XXIV

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XXIV

(135-1) He has kept up the spiritual aspiration even though he may not feel that his realised progress has been what he would like it to be.

(135-2) (From now on) if he will use the mental image of his guru and repeat his name and try to work on improvement of character, he will be able to make better progress.

(135-3) Self-abnegating work shows earnestness but such work is not necessary. Substitute the word "conduct" for "work" and then it becomes indispensable. The personal ego is the tyrant whose rulership has to be destroyed. Such conduct contributes towards this objective.

(135-4) FORM PARA {for Standard Replies}<sup>271</sup> With reference to finding a publisher for your work, it would be necessary first of all to complete the manuscript. Secondly, you

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<sup>270</sup> Void page

could entrust a carbon copy of it to a literary agent in New York. These literary agents are professional agents for authors who undertake the task of securing publishers on a commission basis.

You must first write a preliminary letter to the agent, explaining the manuscript and then await his reply before you send it.

(135-5) He has entered on the beginning of a path which despite its ups and downs, its advances and lapses, will bring him increasing spiritual light and inner peace. That is the experience of most people who follow it perseveringly and faithfully. It is also the higher purpose for which we humans have been born upon this earth. Through it he will enter not only into his deeper and happier self, but also into a truer understanding of his own profession and studies.

(135-6) FORM PARA You ask me to authorise you to translate and publish my books in \_\_\_\_\_.<sup>272</sup> The usual plan is for a person like yourself to make a translation of one book and then to offer it to a firm of publishers in the country of its language. In that way, the publishers would have to pay the expense of printing. Have you any connection with publishing firms in \_\_\_\_\_?

136<sup>273</sup>

XXIV

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

137

XXVI<sup>274</sup>

(137-1) Sickness is no doubt shocking, yet it is part of that sorrow, albeit an extreme part, which at some time or other seems inseparable from human life. It is such sorrow that prevents us from becoming satisfied with existence, from falling asleep in physical, emotional, or mental satisfactions.

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<sup>271</sup> We inserted "for Standard Replies" for clarity. These FORM PARAs are also to be found at 135-6, 139-1, 151-1, 167-2, and 169-3. They indicate paras to be added to Standard or "Form" Letters already typed or mimeographed. –TJS, 2020

<sup>272</sup> Two blank space were left in the original because the original typist couldn't read PB's handwriting, or because PB himself left blanks in the para.

<sup>273</sup> Void page

<sup>274</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. –TJS, 2020

(137-2) Having done what he could physically by him, the next is to try to help him spiritually, so that he may better bear his suffering. This, he may always do through prayer and meditation, if, when he reaches the deepest point of it he then remembers him and asks for his blessing. He can also try to see if anything can be done to get him to turn to God for healing, in addition to and quite apart from what the surgeons are trying to do. If he can accept the concept of this healing power expressed in the simplest possible terms and open himself in humble surrender to it, who knows, but what miracle might still take place. I know of one case which happened where this was done, and the man healed of cancer,<sup>275</sup> although he had not taken any intellectual interest in the Quest.

(137-3) The idea of death is his own auto-suggestion, even though the experience does seem very much like dying. However, as he is so unprepared and untrained for it, it would be imprudent to let himself go. Therefore, he should resist it by immediately driving his mind away from it and engaging in some physical activity. There are certain dangers connected with his experience, but they are not the ones that he fears.

(137-4) I would rather students remained reticent about me. It would not be wise to distribute news about me in the future beyond what I myself give to people individually. That is, what is meant for one person may not be meant for another.

(137-5) I sympathise with his aspiration for spiritual experiences, but really it is not necessary to go to India for it as it is something that he has to find within himself and will have to struggle for wherever he is, whether in India, England or America.

138<sup>276</sup>  
XXVI

## Uncategorised Paras

139  
UNCATEGORISED PARAS

(139-1) FORM PARA With reference to your manuscript, I should be very pleased to recommend it for publication, but as publishers are all having difficulties these days through high cost of publication and paper shortage, it is not so easy to get a book of limited appeal printed and published as it was before the war. However, it is worth trying and even if \_\_\_\_\_<sup>277</sup> did not undertake the task, some other publisher might be

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<sup>275</sup> "o thos" was typed above the line over "cancer" but we have no idea what that might mean.  
– TJS, 2020

<sup>276</sup> Void page

<sup>277</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

found. It is only necessary to forward a single copy of your manuscript. There is no advantage in sending it to me. It should be sent direct. There is not much chance of your being able to dictate terms since you have not previously published anything, so you will have to accept whatever terms they offer, but of course if you prefer a lump sum you could ask for that. In both cases the remuneration is small. Indeed much smaller than the general public would believe. I myself, with so many books to my credit, which are so widely known, am unable to meet my expenses from the income from these books, although I live fairly simply.

(139-2) You may find it helpful in your need of solace, to give more emphasis to the practice of silent prayer.

(139-3) For the first time he really begins to catch a glimpse, however brief, of what inner peace really means. However, that wonderful state has to be worked for and earned before we are allowed to gain possession of it. He must try to consider all his experiences as disciplinary training ground to enable him to call forth from himself the qualities which lead to such peace, and especially the quality of emotional self-control.

(139-4) To weaken the power of adverse forces, it is necessary to strengthen himself. I feel strongly that the matter of cutting down the intake of alcoholic liquor is important. He should try to realise how necessary it is to protect himself, since he is so sensitive at this particular stage.

(139-5) His concept of the Path will grow wider and he will see it cannot be separated from Life itself.

(139-6) The psychic experience which often so frightens him does not mean, as he may think, that he is going crazy or that his time has come to die. It means that he is naturally gifted with unusual sensitivity.

140<sup>278</sup>

UNCATEGORISED PARAS

141

UNCATEGORISED PARAS

(141-1) He is often a victim of environment. His outlook would be much helped by a change, although this may not be possible under present conditions. The abstract thinking demanded by some of my books need not be a stumbling block. It is not so essential in every case. The cultivation of intuitive feelings would be easier and as effective. It is very rarely that I give a photograph to enquirers, as I dislike bringing my

personality forward. However, as it would be helpful to you to use as a focus for aspiration, concentration or self-recollection I am making an exception. It was taken whilst the subject was actually in meditation and for the benefit of students. Please however keep it private. The spiritual quest is difficult going and especially so in these times. I am always pleased to give a little help or answer questions when time permits.

(141-2) Thank you for your kind remarks but of course you will be all the better for reading other books as well as my own, provided that they are good books and written out of authentic spiritual insight. In answer to your enquiry I no longer give public lectures during my visits to the States.

(141-3) I do not wish to influence Heard and Huxley,<sup>279</sup> nor anyone else for that matter. One has to learn some things about refraining from spiritual interference; also confidential comments are not intended to go farther and certainly not as an excuse for running after these people. In the land of cranks and cults, charlatans and exploiters, amongst whom you will search in vain for a single person who knows the TRUTH; all are tainted with gross or mild forms of egoism and desire to exploit. We must be satisfied with whoever comes of his own accord and let others alone. That I am interested in future possibilities of H and H is not to say they are ready for me or that I am ready for them now. They are learning valuable lessons from the Swami and it is better they should make mistakes now than later. None of us can afford to fall into the old trap of cult-forming.

142<sup>280</sup>

UNCATEGORISED PARAS

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

143

XIV

(143-1)<sup>281</sup> [Among the competing explanations of the differences in character, mentality, and capacity [between]<sup>282</sup> human beings it seems more reasonable to let our choice fall upon the doctrine of reincarnation.]<sup>283</sup> [A]<sup>284</sup> plausible scientific case on behalf of the

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<sup>279</sup> Referring to Gerald (Henry FitzGerald) Heard and Aldous Leonard Huxley.

<sup>280</sup> Void page

<sup>281</sup> PB himself inserted para number "XIV" by hand.

<sup>282</sup> PB himself changed "among" to "between" by hand.

<sup>283</sup> PB himself moved "Among the competing explanations of the differences in character, mentality, and capacity between] human beings it seems more reasonable to let our choice fall upon the doctrine of reincarnation." from the end of the para to the beginning of the para by hand.

doctrine of reincarnation occurs in just two or three pages contained in a book published just before the war by the Cambridge University [Press, England.]<sup>285</sup> This book, Matter, Mind, and Memory, was written by a scientist. It [is]<sup>286</sup> impossible to produce a perfect case on behalf of reincarnation because whatever evidence [is]<sup>287</sup> produced for it could be interpreted in other and different ways by those who refuse to accept this doctrine.

(143-2)<sup>288</sup> Everything we see in nature around us illustrates the working of karma and proves its truth. Man does not escape the results of his actions unless he brings in other actions to offset them. One event in nature leads causally to another as its effect. But when he gets to the mysterious heart of things higher laws are operative about which he knows very little and which make the workings of karma less easy to [follow.]<sup>289</sup>

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

XX<sup>290</sup>

(143-3) He must not get involved in the search for occult powers or attempt to get satisfaction from sensationalism or to become curious about the supernatural. Any or all of these pursuits would only sidetrack and then lead the mind into confusion and possible danger. All so-called occult powers in so far as they affect other persons contain in themselves a temptation to use them for selfish benefit against the interests and welfare of these other people. The temptation is always very strong, but the results are dangerous to both parties. Consequently, the spiritual teachers of all ages have warned their followers to purify their characters first before attempting to dabble with the use of such powers. Such character purification is a tremendous task and may well occupy an entire lifetime.

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<sup>284</sup> PB himself changed "The nearest thing to a" to "A" by hand.

<sup>285</sup> PB himself changed "Press." to "Press, England." by hand.

<sup>286</sup> PB himself deleted "obviously" from after "is" by hand.

<sup>287</sup> PB himself inserted "is" by hand.

<sup>288</sup> PB himself inserted para number "XIV" by hand.

<sup>289</sup> PB himself deleted "- hence the illusiveness of the electron and hence the need felt by some scientists for the theory of Indeterminacy." after "follow" and inserted a period after "follow" by hand.

<sup>290</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>291</sup> Void page

## Uncategorised Paras

145

UNCATEGORISED PARAS

(145-1) For some people the path of spiritual development may be found only through the strictest celibacy, but for others it may also be found through the marriage relation. In the latter case of course the relation would necessarily be a disciplined one. No universal rule can be laid down to cover all cases, but religious fanatics and half-baked spiritual teachers are commonly found putting down such a rule. The goal of self-mastery has to be achieved whichever of these two paths one takes, and if it is easier in some ways on one path it will also be harder in other ways.

He must not try to take the burden of the world on his shoulders, for there is little he can really do about its present situation. The same time and energy which he has been giving to public struggles could be better given to the private struggle of his own lower mind and lower nature. He can find his own inner peace, strength, and inspiration, and then the powers which really govern this world, rather than the so-called political governments, will find their proper use for his desire to be of public service to humanity.

(145-2) I am not a member of any School or Order. The belief that membership of one is “essential” is Ouspensky’s<sup>292</sup> opinion, and of a number of Indian schools. “Essential for progress” is an over emphasis and an unnecessary discrimination against those who work alone. Great progress can be made by self effort and all necessary help will come at the time when needed. It is not at all absolutely necessary that such help should come through an external school or teacher.

(145-3) First, for his sake, because of the many years of devoted work which he has given in the pure scientific spirit to the spreading of higher knowledge among his countrymen, he now gets a personal and decisive recognition.

146<sup>293</sup>

UNCATEGORISED PARAS

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

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XVII<sup>294</sup>

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<sup>292</sup> Referring to Peter D. Ouspensky.

<sup>293</sup> Void page

<sup>294</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

(147-1) A<sup>295</sup> disillusioning experience with the wrong school is worthwhile in the end if it brings home to the student the existence of a lamentable weakness in his character. Some have a tendency to collect teachers and teachings from various directions. Such a course in some stages and circumstances can only end in a confused mind. One has to control his natural aspirations in these directions and to concentrate upon the philosophic goal for a balanced development from within. This means attending to his own personal needs whereas all these different teachings are too general and too wide to be suited to his particular needs.

(147-2) “The Hidden Teaching Beyond Yoga” explained that the trance state is emphatically not the goal of this philosophic path, whatever it may be for other paths. However, there are a few people whose temperaments may cause them to experience occasional and brief fixation of the body and suspension of the thoughts during meditation. If this occurs it will not harm them and they will quickly return to normal. In some cases this is not likely to happen at all, so the aspirant need not be anxious.

(147-3) [“The Hidden Teaching Beyond Yoga”]<sup>296</sup> explained that meditation, although important, is not all-important. Equally, if not more, indispensable are the other factors of philosophic discipline such as moral re-education and its expression through activity.

(147-4) [The]<sup>297</sup> kind of morality propounded by philosophy is far above the conventional kind propounded by orthodox religion. Whereas religion aims to make the people good, philosophy aims to make them ego-free.

(147-5) When the student approaches a spiritually advanced person for help, he should try to put aside the person’s outer form as much as possible and replace it by his character and consciousness to which he [should open]<sup>298</sup> himself up passively and sympathetically. The teacher identifies himself with [his own]<sup>299</sup> inner mental being; the aspirant should do the same in order to enter into real spiritual contact with him. That opening-up [is more difficult]<sup>300</sup> if one approaches him with strong preconceived pictures of what he ought to look like, how he ought to sit and talk and so on. [Indeed,

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<sup>295</sup> The original typist changed “you” and “your” to “the student” or “he” or “his” throughout this para.

<sup>296</sup> PB himself changed “The same book” to “( )” suggesting he intended to have the book title inserted. We believe that the parentheses indicate a separate para. – TJS, 2020

<sup>297</sup> PB himself changed “Incidentally” to “( )”; we believe that the parentheses indicate a separate para and have changed “the” to “The” at the beginning of this new para. – TJS, 2020

<sup>298</sup> PB himself changed “opens” to “should open” by hand.

<sup>299</sup> PB himself changed “the” to “his own” by hand.

<sup>300</sup> PB himself changed “can’t be done” to “is more difficult” by hand.

if such picture is too intolerantly rigid, the opening then would be rendered quite impossible.]<sup>301</sup>

(147-6) Western people today have overdone action and underdone meditation. It is now necessary to [remedy {this} neglect and stress meditation]<sup>302</sup> to help them restore lost balance.

148<sup>303</sup>  
XVII

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

149  
XIV<sup>304</sup>

(149-1) In P.D. Ouspensky's "Osokin,"<sup>305</sup> recurrence is here written of as a continuing wheel from which the individual, by his own aspiration and changed being, must escape. True development and evolvment are not to be found in the wheel but in freedom from it.<sup>306</sup>

(149-2) It is well to realise that a theoretical belief in either reincarnation or recurrence is not the determining consideration in our activities now. It is today's present material which gives us the opportunity for self-study and observation, for an analysis of our experiences past and present, for work on the self in meditation and in control of outward expression, and for an intensified attitude of faith and devotion.

(149-3) The true unchanging self is to be found apart from and in any age, and is not dependent on outer changes of custom and form.

(149-4) Whatever is fully realised and crystallised in the self achieves its own necessity and ease for being put in writing.

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<sup>301</sup> PB himself inserted "Indeed, if such picture is too intolerantly rigid, the opening then would be rendered quite impossible." by hand.

<sup>302</sup> PB himself changed "stress the latter" to "remedy neglect and stress meditation" by hand; we inserted "this" for clarity.

<sup>303</sup> Void page

<sup>304</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. — TJS, 2020

<sup>305</sup> Referring to "Strange Life of Ivan Osokin," published in 1915 in Russia and first published in English in 1947.

<sup>306</sup> This sentence was initially its own para. PB himself deleted the parentheses indicating a new para and inserted an arrow indicating it should go with the previous para by hand.

(149-5) The student must work on the development of the self and a search for clarity in his inner awareness will give direction and clarity to his outward expression.

(149-6) Taken<sup>307</sup> symbolically, the Pyramids do contain the secret of the Universe, but do not, as far as I know forecast the future.

(149-7) One should remember that it is of greater importance to develop balance, reason, and a deeper emotional awareness. An analytical attitude towards himself and his own experiences past and present, increased efforts in self-study and the control of outward expression, and an intensified attitude of faith and devotion must be as ever present as physical exercises.

(149-8) To separate the mind from the body is something which is abnormal, and really should not be sought after. But to free the mind from the tyranny of the body is worthwhile, and can be got by the practice of meditation.

(149-9) From my understanding of teachings of Buddha, the man who has annihilated the illusion of personal self and who has brought his mind under complete control will not be reborn against his will, even though his body wears leather shoes, and eats cheese.

150<sup>308</sup>  
XIV

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

151  
XX<sup>309</sup>

(151-1) FORM PARA ON AUTOMATIC WRITING My general attitude towards all psychically-written scripts and automatic writings is that they are usually the products of the writer's own subconscious or else of mischievous lying spirits using the writer as a medium. Only rarely is a high benevolent spirit responsible and only rarely is the writer's own higher self, or soul, responsible. Hence I generally advise against the practice because if it leads into ordinary mediumship it may become exceedingly dangerous. The evil spirits begin by winning confidence through giving out highly

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<sup>307</sup> We changed "Take" to "Taken" for clarity.

<sup>308</sup> Void page

<sup>309</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

moral and<sup>310</sup> elevating thoughts but end by betraying that confidence through dragging the medium down into the depths of moral degradation falsehood and finally insanity.

However, in the case of your script there seems to be a higher source than the average and so far the work has been on an excellent moral and intellectual level. The teachings are quite good. The ideas are quite true.

Nevertheless a long experience with many cases has forced me to issue a general warning against the method involved, because it can so easily deteriorate into ordinary mediumship. The best advice I can give you is to discontinue the practice of this technique and to try to find your way to your own inspiration, your own soul's use of your conscious mind for similar writing. This could be done by careful discrimination against anything that seeks to take control of you, or against voices and visions.

Very likely, in your own case, the method followed was part of your spiritual development, and having served its purpose (to the Overself) in changing your character and attitude beneficially, it may lapse of its own accord or else your inspirer will tell you to abandon the old way and begin a new cycle of positive development.

I hope you do not mind my giving you this counsel, which I do at the behest of my own conscience. The explanation which you give in your letter is very plausible, but I can only speak out of more than thirty years' experience on psychic as well as spiritual matters and I know that the mediumistic and mystic are two entirely separate and distinct paths. One leads nearer and nearer to God and the other still remains within the sphere of human opinions, although it may speak of Godly matters.

Spiritual progress must be made consciously. We must see where we are going and not submit to be led by unknown entities. The only exception to this rule is when we have made a genuine contact with the higher self and then only is it safe to walk like a little child in utter faith.

Many<sup>311</sup> cases of mediumship have ended in disaster for the medium {and}<sup>312</sup> disillusionment for those who have depended on the medium. These things do not come in the beginning. Some cases represent not the lower mediumistic such as is practised in a sordid commercial way, but the highest psychic communication. Still it is psychic and therefore not spiritual in the real sense of that word. It is the technique that is wrong. Not even the goodness in your case of the teachings that result from it can compensate for such wrongness.

152<sup>313</sup>

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<sup>310</sup> The beginning of this para through "highly moral and" was pasted from a separate section of paper.

<sup>311</sup> This paragraph was typed on a separate sheet of paper and glued here. All three sections are on the same paper and from the same typewriter.

<sup>312</sup> The right margin was trimmed and several letters are missing; in this case we think (or hope) that "and" is what was snipped off by accident. — TJS, 2020

<sup>313</sup> This page is the scan of the bottom of the previous page.

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

153<sup>314</sup>

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154<sup>315</sup>

XX

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

155

XVII<sup>316</sup>

(155-1) Either I am grossly mistranslating intuition or I have almost completely misunderstood the problem of myself in relation to people about me – perhaps both. The enigma has been brought into sharp focus by the developments in my personal and professional relationship with the \_\_\_\_\_.<sup>317</sup> Personally the relationship has been well nigh ideal. Professionally we are making progress though some confusion and some lost motion has resulted. Apart from immediate career benefits the psychological change in him verges on the miraculous. Anyone could write a book about it. And I have learned more than enough to fill a book. I am and have been fascinated by the case and regret only that I don't have more of them.

(155-2) If he were not engaged in this spiritual quest, no objection might be taken to such conduct but because he is engaged in it, laws and forces opposed to such conduct {now}<sup>318</sup> affect him. He must be wary and wise. Advice can confuse two different planes of reference. He forgets that {he}<sup>319</sup> is not a monk living in an ashram but a man struggling in the world. The advice is perfect from the mystical standpoint but imperfect from the philosophical one. "Hidden Teaching Beyond Yoga" and "Wisdom of the Overself" went over the heads of most reviewers so they ignored it. But in a more developed age the knowledge given out in those two volumes will be better understood and consequently better appreciated.

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<sup>314</sup> Void page

<sup>315</sup> Void page

<sup>316</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>317</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>318</sup> We deleted "are" from before "now" for clarity.

<sup>319</sup> We inserted "he" for clarity.

(155-3) It is difficult to understand the joys and miseries of being a well-known author. The hysterics and neurotics who form so large a proportion of believers in mysticism, try to entangle me in correspondence or to involve me as a teacher, but they will not succeed. Only a small percentage of letters reveal a sane sensible deeply-aspiring soul who, contrary to the others, is likely to do some good for himself and for humanity. And it is for the sake of these few that I have to endure my lot, but the pleasure they give compensates to an extent.

156<sup>320</sup>  
XVII

157  
XVII

(157-1) If he did not feel bitter about him and sorry for himself he wouldn't be human. The path is not intended to make us inhuman but to counterbalance the human part with the Divine part. He must have his feelings by all means but have also the remembrance of the higher self which thank heavens shines above the personality and \_\_\_\_\_<sup>321</sup> us durable peace which does not depend on other frail persons. He may learn from this episode whilst accepting whatever happiness may come from external things and persons it is perilous to rely on them as fundamental and primary. It provides him with a chance to correct his values. He must rise to a high standpoint and so make marked spiritual progress. He must resist the lesson involved as this will only lengthen his sufferings.

(157-2) The sense of being chained to the body can become crushingly heavy during sickness. Faith and patience are then our antidotes.

(157-3) It is often difficult to take the right attitude over some upsetting affair. To my pain and regret friends often do not behave creditably during their exciting moments but I believe they soon cool down to reasonable attitudes. Time lays its healing hand on their exacerbated emotions even more noticeably. It may even prove a chance to rise quickly to a new and higher level of being. The Quest must be integral, must be brought down here into life. That is where Huxley, who having lately "discovered" meditation and has gone all out for it,<sup>322</sup> is wrong. He sneers at action. Yet the deeper we go inside, the more must we bring outside what we find therein.

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<sup>320</sup> Void page

<sup>321</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>322</sup> We inserted a comma for clarity.

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

159  
V<sup>324</sup>

(159-1) Admittedly “The Wisdom of the Overself” makes difficult reading, as it was difficult writing for me. But it will be enough if he studies and masters passages here and there, now and then. These pieces of knowledge will gradually fall into place like the pieces of a mosaic pattern. It is also true that some of the exercises are only for well advanced students and it is not really necessary for everyone to practise them. There are other ways to the same result.

(159-2) The difficulty of letting go at the deepest point of meditation is a common one. Its root lies in the personal ego, which is partly determined not to surrender its hold and partly afraid of the unknown even when it is willing to do so. It has to let itself be displaced by the higher self (“He that loseth his life, shall find it”).<sup>325</sup> The process contains no danger to those who have prepared themselves by purifying character and who have complete sincerity of aspiration. Patient continued attempts at overcoming this hurdle will conquer in the end.

(159-3) When religion as ritual becomes more important than religion as life, it has degenerated sadly. Then God punishes its custodians, as the Russian Church was punished. It is gratifying that there is now a swing-back toward religion in Russia. Without some forms of religious belief, people must inevitably degenerate morally. The German Church too has been punished for its unfaithfulness to Christ. Hitler has been the instrument in this case. Of course there have been a few shining exceptions, pure souls with a deep religious vocation, who have been true ministers and genuine priests.

(159-4) The awareness of the mystics is real knowledge despite the sceptics and its intuitive character does not detract from its validity. But it is most often knowledge mixed up with imagination, environmental suggestion and unconscious complexes. That is why I affirm the necessity for a philosophical type of mysticism which shall separate the pure knowledge supplied by the Overself from the adulterations supplied by the personality.

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<sup>323</sup> Void page

<sup>324</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. — TJS, 2020

<sup>325</sup> Matthew 10:39, King James Version

## Uncategorised Paras

161

### UNCATEGORISED PARAS

(161-1) If I may venture to suggest it, he will profit just now by deliberate dismissal of all metaphysical ideas for a short period each day, to be devoted to utter relaxation and mental stillness. He must not attempt to concentrate on any theme but simply let himself become receptive to what ever inner voice that may eventually make itself heard (mentally of course). There is something trying to come to the surface in his psyche, which will be like a lamp to his feet. This method will enable it to do so.

(161-2) To show younger people the true standards and higher values of life, blesses both teacher and pupils.

(161-3) The need of an ascetic regime will increase during the near future. It is a hard battle but he must do what he can and by degrees. The grossly animal and the lower human parts of his psyche have to be openly faced and continuously fought. He should supplicate the higher self for its help and strength in the endeavour not merely generally but also at each specific occasion and temptation. Analytic reflection upon past experiences and their consequences, if repeated often, will also help him. If the change of thought can be brought about sufficiently, the rest will follow easily enough.

(161-4) If he injects into his meditations the intense longing for the Soul as pure being rather than as any form of occult or psychic experience he will gain more from them. This longing is most important as a dynamic force to invoke the Soul's response. All meditational results should be judged by their character and quality over a period of months rather than their day-to-day manifestations. This is because the inner movement of grace, although instantaneous in itself, requires months or even years for expression on the ego's plane of consciousness. There are occasional exceptions, of course.

(161-5) The scientific attitude, accurate and impersonal is one of our greatest assets and especially so in this field of spiritual endeavours. The problem of scientism will not be solved by retracting our steps as Guenon<sup>327</sup> suggests but by going forward to a new synthesis.

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<sup>326</sup> Void page

<sup>327</sup> Referring to René Guénon.

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

(163-1) The experience of being bereft of the divine contact is understandable. What has happened to him is part of the operation of a natural law. There are two points which he has to understand now. First, he must dismiss all thought of rendering immediate services, or of being made to render it, in favour of the thought that his present duty is to surrender himself utterly to the Overself. Second, his present state is an uncoordinated one and Nature is seeking to divert his attention from the breathing development to the self-mortification of the ego. When some advance has been made with these tasks, the idea of service will spontaneously recur and he will be quite justified in taking it up again at that time. But it will need a few years to achieve this advance. The position is that the power and joy he seeks to regain must be regained as the gift of the Overself, which he is to seek for its own sake irrespective of any gifts it has to bestow. He should take to heart the lesson of detachment from earthly things as well as from bodily activities. This lesson is closely connected with even his illness. He has experienced success and strength and did not keep his balance. He had to experience failure and weakness to enable him to get a proper picture of life. He had the external balance all right; I refer to something subtler than that.

(163-2) In his work among nominal and perplexed Christians there is no real necessity to bring forth the ideas of reincarnations and karma. It is enough if they believe that there is compensation and retribution for deeds, continuation and growth for the personal soul. The essential need is to get them to work at self-improvement in character, for this is the foundation. Love is the highest virtue, but it must first be directed towards God and only after that towards our neighbour. In philosophy, we make love and intelligence the two wings of a balanced development. Balance is an important requisite always and more especially in these days of turmoil and upheaval.

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<sup>328</sup> Void page

<sup>329</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. — TJS, 2020

<sup>330</sup> Void page

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

165  
V<sup>331</sup>

(165-1) The sages did not have the full physiological knowledge which we possess today although they had more than we are likely to credit them with. Hence they did have some understanding of the processes on the physical side and a sufficient one on the purely mental side. These sages were not merely Indian but also existed in Tibet and China and Mongolia (which was of much larger extent in ancient times and to which the Yaka-kulgan<sup>332</sup> school belongs).

(165-2) Most of the ancient texts which contain the philosophical teachings have been lost in modern India, but they have however been conserved in Tibet, Nepal, China and to some extent, Japan; not always in the Sanskrit original, but where this has been lost local translations exist.

(165-3) The doctrine of the sages is not mere belief. It has been tested both in experience and observation and subjected to the most rigorous rational criticism.

166<sup>333</sup>  
V

## Uncategorised Paras

167  
UNCATEGORISED PARAS

(167-1) The necessities of new tasks and undertakings have caused me to adopt a policy for the present of giving no further interviews, and [in any]<sup>334</sup> case it is not possible for me to say when I shall be able to visit your country again. However if you will follow whatever inner promptings may come to you after reaching the highest pitch possible in your prayers or meditations, you will be helped inwardly without the need of external contact.

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<sup>331</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>332</sup> So far as we can determine, this term is unique to PB himself; it is probable that it is an archaic transliteration of some Mongolian terms. My best guess is that the second word is a form of Khalkha, because the Khalkha Mongols were those most allied to Tibetan Buddhism. – TJS, 2020

<sup>333</sup> Void page

<sup>334</sup> PB himself inserted “in any” by hand.

(167-2) FORM PARA FOR SPIRITUAL MANUSCRIPTS I appreciate the authentic spiritual experience and high level from which your manuscript has been drawn and congratulate you upon them.

I have no suggestions or criticisms to make about the writing itself. However, it will be of no advantage to you to have an introduction from me, as the few publishers who may be willing to consider anything upon mysticism will do so upon its own merits entirely. My own publishers are no longer interested in the subject as far as unknown authors are concerned and have returned every manuscript which I had recommended to them. Consequently I recently laid down a rule for myself to refrain from making useless introductions.

I understand that the publishers of "Mind Digest Magazine" are in the market for manuscripts dealing with spiritual subjects so perhaps you might try them. Their address is Lancaster, Pennsylvania.

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UNCATEGORISED PARAS

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

169

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(169-1)<sup>337</sup> his own experiences past and present, an objective study of himself in all situations, and a constant attitude of prayer and devotion will give what he needs in relation to his own life.

(169-2)<sup>338</sup> It is possible that a period of no progress will give him a real desire for an intensified effort. If his efforts have been largely in one direction it is sometimes helpful to turn more strongly in another for a fresh impetus.

(169-3) FORM PARA I hope that what has been written you will understand has been written out of a desire for your highest good and not in any way out of any desire to improve you, so please take everything in the right spirit.

(169-4) He must work on the development of the self and a search for clarity in his inner awareness will give direction and clarity to his outward expression.

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<sup>335</sup> Void page

<sup>336</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. — TJS, 2020

<sup>337</sup> This para is a continuation of para 171-3.

<sup>338</sup> This para is a duplicate of para 197-1.

(169-5) The inner changes through which he has been passing are excellent signs of the beginnings of a period of real spiritual development.

(169-6) Continued study and thought will show him that the impersonal will surely come into the consciousness of his personal life.

(169-7) Self-study and an impersonal analytic attitude toward his own experiences and the experiences of others will stimulate his self-awareness and clarify the direction of his efforts.

(169-8) It is good to question and to search, even though the answers may not come easily. But in his questioning, he must remember his faith.

(169-9) I feel sure he will go on in a continued and increasing search for his higher self, and for this, send him my upholding thoughts.

(169-10) He who is too entrenched in forms which mix error with truth and too attracted in getting the rewards of teaching, willingly deceives himself.

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UNCATEGORISED PARAS

## Uncategorised Paras

171

UNCATEGORISED PARAS

(171-1) His disillusioning experience was worthwhile in the end if it brings home to him the existence of a lamentable weakness in his character. This is his tendency to collect teachers and teachings from various directions. Such a course at his stage and in his circumstances can end only in a confused mind. He has to control his natural aspirations in these directions and to concentrate upon the philosophic goal for a balanced development from within. This means attending to his own personal needs whereas all these different teachings are too wide to be suited to his particular needs.

(171-2) Sometimes my attempt to clear misconceptions has an exaggerated repercussion on another's feelings. I do not misunderstand the friendship between students and they are often victim of their own loose and somewhat silly phrasing of the thoughts expressed by me. Anyway, they should not be too explosive and break from each other entirely when their friendship is needed. I never consider their attitude insulting but I understand that if one is living in a little private world all his own he cannot quite

clearly look into my own world. Forgive him but absorb the correct lessons from this episode.

(171-3) The primary value of books is as guide to the development and search for the self. A realisation of the necessity for self-study, an analysis of<sup>340</sup>

172<sup>341</sup>

UNCATEGORISED PARAS

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

173

XVII<sup>342</sup>

(173-1) It is essential for him to continue to apply the lessons of his recent experiences in order not to make the same mistake twice.

(173-2)<sup>343</sup> External conditions, even though often undesirable in themselves, are the material for self-study.

(173-3) There are times when it may be useful for the psyche to have a change of environment, society, work, and thought – for a little while anyway.

(173-4) The quickening of his psychic-dream-life is probably connected with the phase upon which he is now entering, a phase which links him with the Indian inspiration. It should, however, be only a temporary phenomenon.

(173-5) He should refrain from further attempts at automatic writing, since the practice can lead to mediumship, and the danger of being possessed by lying or evil spirits. There is the further possibility that he will get deceptive messages, and by such messages be gradually led astray from the true spiritual path.

(173-6) The experiences which he has are probably a psychic sensitivity of some kind, a condition which would be better manifested in some other way, as its nature is still so uncertain, I believe it is better not to allow its development. He must try to use his will to stop it. Also, change his posture the instant he is aware of it. He must not remain lying down, but either prop himself up in bed, or get up and walk around.

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<sup>340</sup> This para is continued in para 169-1.

<sup>341</sup> Void page

<sup>342</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>343</sup> This para is a duplicate of para 231-1.

(173-7)<sup>344</sup> The proper course to pursue in meditation is to combine the two alternative exercises, both the constructive building and the mind stilling, following his own intuitive prompting or urge as to which should be done at any particular time. He must not think that this and the other problems with which he believes himself to be beset are really as grave as they appear to be. If he can let go, relax, and surrender his entire life with all its circumstances, and even all its aspirations, to the higher power, he should be able then patiently to wait the outcome of this surrender, in whatever form it manifests itself.

174<sup>345</sup>

UNCATEGORISED PARAS

## Uncategorised Paras

175<sup>346</sup>

UNCATEGORISED PARAS

(175-1) *{Deleted para}* Mr Riencourt<sup>347</sup> [gave]<sup>348</sup> us fresh information and vital facts about the [pre-war]<sup>349</sup> situation in Tibet. Everyone interested should be grateful to him, especially those interested in the political and religious future of this fateful land.

(175-2) *{Deleted para}* My own preoccupation with the mystical philosophies of the Orient naturally made the five chapters dealing with psychic experience and yoga meditation seem most fascinating. De Riencourt's interview with the Rinpoche reveals secrets of Tibetan mysticism which are completely authentic.

(175-3)<sup>350</sup> *{Deleted para}* The domestic troubles [which have]<sup>351</sup> befallen [you,] are the result of Karma, but also these have been permitted by the infinite wisdom of God at such a time because they contain valuable spiritual lessons for [you.] These lessons can be understood, if [you] will try to regard the situation apart from [your] emotional

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<sup>344</sup> This para is a duplicate of para 81-5.

<sup>345</sup> Void page

<sup>346</sup> The original editor inserted "II" at the top of the page by hand. PB himself deleted the contents of this page by hand.

<sup>347</sup> Referring to Amaury de Riencourt.

<sup>348</sup> PB himself changed "gives" to "gave" by hand.

<sup>349</sup> PB himself changed "contemporary" to "pre-war" by hand.

<sup>350</sup> For paras 175-3 through 175-5, PB himself deleted all instances of "you" and "your" by hand (except for one in 175-4) but did not insert a replacement word. He may have intended to change "you" to "he" and "your" to "his"; we have left "you" and "your" in for clarity.

<sup>351</sup> PB himself deleted "have now" from after "which" by hand. We have reinserted "have" for clarity.

feelings, impersonally and analytically. [If one does]<sup>352</sup> {this}<sup>353</sup> it will be easier for [you] to bring [your] suffering to an end.

(175-4) *{Deleted para}* As regards the search for a teacher, my most practical suggestion would be that [you] select anyone who appeals to and inspires [you] most, and in [your] own mind make him [your] teacher. An attitude of faith and devotion will draw from {him}<sup>354</sup> a reaction, and telepathically give [you] the help you need. If it helps in [your] meditation, use a photograph if possible.

(175-5) *{Deleted para}* [You] have been going through \_\_\_\_\_<sup>355</sup> years of great and grave transition but as [your] face is turned in the right direction [you] will struggle through to the new cycle that is opening out.

(175-6)<sup>356</sup> *{Deleted para}*<sup>357</sup> [FORM] [PARA] Due to the fact that I am not in a position to enter into letter correspondence with anyone, and also that I am not in a position to take personal disciples, I thought it might be helpful to put you into touch with \_\_\_\_\_<sup>358</sup> who is now a very highly advanced soul. \_\_\_\_\_<sup>359</sup> has the leisure to write letters where I have not.

(175-7) *{Deleted para}* Yes, Karma is concerned in external conditions, and brings to a man that for which he has worked in the past. Karma is the result of inner attitudes of thought as well as outer deeds; it is not something arbitrarily imposed upon him.

(175-8) *{Deleted para}* The ego, not super ego, takes possession of the body at birth.

(175-9) *{Deleted para}* The intellect, not the reason, has given man the atom bomb.

(175-10) *{Deleted para}* Education, heredity and environment are all conditions given by karma. They all help in forming character and shaping conduct.

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<sup>352</sup> PB himself changed "Do" to "If one does" by hand.

<sup>353</sup> We deleted "and" from after "this" for clarity.

<sup>354</sup> We deleted "as" from after "him" for clarity.

<sup>355</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>356</sup> The deleted paras 175-6 through 175-15 are non-exact duplicates of paras 177-2 through 177-11. The typing and edits differ slightly between the two pages.

<sup>357</sup> PB himself inserted "PARA" above this para by hand. We have added "FORM" to match similar paras. —TJS, 2020

<sup>358</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>359</sup> Two asterisks and a blank space were left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

(175-11) *{Deleted para}* The inhabitants of the subtler regions of being contain semi-human, semi-animal creatures which are sympathetic to animals and hostile to humans because of the generally bad treatment which animals have received from the human kingdom.

(175-12) *{Deleted para}* Happiness is the state of freedom from the tyranny of the ego, and is only to be found when the Quest of the Overself is [completed.]<sup>360</sup>

(175-13) *{Deleted para}* Evil is only temporary and relative to the good whose existence it presupposes, therefore evil can never triumph.

(175-14) *{Deleted para}* Theosophy means “wisdom of God” but that which is taught by Societies using this name is something else, which may or may not be divine wisdom.

(175-15) *{Deleted para}* The acceptance of and obedience to the spiritual laws governing living is our best contribution to humanity. The heart, so far as it can express the deepest intuitive feelings, rather than mere emotional urges, is the best source of guidance of conduct.

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UNCATEGORISED PARAS

177

UNCATEGORISED PARAS

(177-1) He has been going through a period of great and grave transition but as his face is turned in the right direction he will struggle through to the new cycle that is opening out.

(177-2) *{FORM}*<sup>362</sup> PARA Due to the fact that I am not in a position to enter into letter correspondence with anyone, and also that I am not in a position to take personal disciples, I thought it might be helpful to put you into touch with \_\_\_\_\_<sup>363</sup> who is now a very highly advanced soul. \_\_\_\_\_<sup>364</sup> has the leisure to write letters where I have not.

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<sup>360</sup> PB himself deleted “(permanently????)” after “completed.” by hand.

<sup>361</sup> Void page

<sup>362</sup> We have inserted “FORM” to match similar paras.

<sup>363</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>364</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

(177-3) Karma is concerned in external conditions, and brings to a man that for which he has worked in the past. Karma is the result of inner attitudes of thought as well as outer deeds; it is not something arbitrarily imposed upon him.

(177-4) The ego, not super ego, takes possession of the body at birth.

(177-5) The intellect, not the reason, has given man the atom bomb.

(177-6) Education, heredity and environment are all conditions given by karma. They all help in forming character and shaping conduct.

(177-7) The inhabitants of the subtler regions of being contain semi-human, semi-animal creatures which are sympathetic to animals and hostile to humans because of the generally bad treatment which animals have received from the human kingdom.

(177-8) Happiness is the state of freedom from the tyranny of the ego, and is only to be found when the Quest of the Overself is completed.

(177-9) Evil is only temporary and relative to the good whose existence it presupposes, therefore evil can never triumph.

(177-10) Theosophy means “wisdom of God” but that which is taught by Societies using this name is something else, which may or may not be divine wisdom.

(177-11) The acceptance of and obedience to the spiritual laws governing living is our best contribution to humanity. The heart, so far as it can express the deepest intuitive feelings, rather than mere emotional urges, is the best source of guidance of conduct.

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UNCATEGORISED PARAS

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

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XVII<sup>366</sup>

(179-1) His spiritual life begins when he leaves for the office each morning, and continues there throughout the day. It is by the attitude he holds towards his work, and

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<sup>365</sup> Void page

<sup>366</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

by the thoughts he entertains about other people in his office life that he has continual practice in the work of developing true spirituality.

(179-2) It is interesting, elevating and noble, but like so many inspirational or psychic scripts not historically reliable.

(179-3) He need not become anxious about evil spirits, provided he keeps away from spiritualism, mediums, seances and the like.

(179-4) His question why the personal ego does not have more understanding when it is of such ancient lineage arises from incomplete data. The first work of the ego was to build itself up, was to develop and expand itself, not to seek understanding. It is this development which has taken such a long evolutionary period. Now the need of adding understanding has arisen and since understanding can be got only by suppressing egoistic tendencies,<sup>367</sup> there is inevitably an inner conflict. Therefore his further question why it should ever wish to do wrong, is without meaning. In developing itself during the earlier stages the ego was not doing wrong, but right. Only now, when it begins to place itself under the rule of the Overself, does it find a revision of values necessary.

(179-5) It is a fairly common experience that the first slight feeling of the Overself may be followed by a long period when nothing more seems to happen. Then great patience and persistence and faith {are}<sup>368</sup> needed. It should be made a daily practice to hold in memory the assurance which the experience gave, and to trust in the beneficence of the Power which was felt.

(179-6) It is my practice to meditate each day, but it is not important for him to know the times, which, owing to my travels about Europe and America vary considerably.

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## Uncategorised Paras

181<sup>370</sup>

UNCATEGORISED PARAS

(181-1)<sup>371</sup> *{Deleted para}* [His]<sup>372</sup> spiritual life begins when [he leaves] for the office each morning, and continues there throughout the day. It is by the attitude [he holds]

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<sup>367</sup> PB himself inserted comma by hand.

<sup>368</sup> We changed "is" to "are" for clarity.

<sup>369</sup> Void page

<sup>370</sup> PB himself inserted "III" at the top of the page by hand.

towards [his] work, and by the thoughts [he entertains] about the other people in [his] office life that [he has] continual practice in the work of developing true spirituality.

(181-2) *{Deleted para}* It is interesting, elevating and noble, but like so many inspirational or psychic scripts not historically reliable.

(181-3) *{Deleted para}* [He] need not become anxious about evil spirits, provided [he keeps] away from spiritualism, mediums, seances and the like.

(181-4) *{Deleted para}* [His] question why the personal ego does not have more understanding when it is of such ancient lineage arises from incomplete data. The first work of the ego was to build itself up, was to develop and expand itself, not to seek understanding. It is this development which has taken such a long evolutionary period. Now the need of adding understanding has arisen and since understanding can be got only by suppressing egoistic tendencies, there is inevitably an inner conflict. Therefore [his] further question why it should ever wish to do wrong, is without meaning. In developing itself during the earlier stages the ego was not doing wrong, but right. Only now, when it begins to place itself under the rule of the Overself, does it find a revision of values necessary.

(181-5) *{Deleted para}* It is a fairly common experience that the first slight feeling of the Overself may be followed by a long period when nothing more seems to happen. Then great patience and persistence and faith {are}<sup>373</sup> needed. It should be made a daily practice to hold in memory the assurance which the experience gave, and to trust in the beneficence of the Power which was felt.

(181-6)<sup>374</sup> *{Deleted para}* [His] disease need not be a deterrent on the Quest of the Overself. The inner poise which meditation gives may even help the body to deal with its disorders. The breathing exercise is not important, so [he] may miss it.

(181-7)<sup>375</sup> *{Deleted para}* It is my practice to meditate each day, but it is not important for [him] to know the times, which, owing to my travels about Europe and America vary considerably.

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<sup>371</sup> PB deleted paras 181-1 through 181-9 by hand. Paras 181-1 through 181-5 are duplicates of paras 179-1 through 179-5.

<sup>372</sup> PB himself deleted all instances of "you" and "your" on this page by hand. We believe he intended to ultimately change "you" to "he" and "your" to "his" based on the duplicate paras where "he" and "his" are used and because he changed the syntax of the verbs following "you" and "your" to match "he" and "his". We have changed "you" and "your" to "he" and "his" on this page.

<sup>373</sup> We changed "is" to "are" for clarity.

<sup>374</sup> This para is a duplicate of para 183-1.

<sup>375</sup> This para is a duplicate of para 179-6.

(181-8)<sup>376</sup> {Deleted para} Association with other students in a group or society is not necessary to progress and may be a hindrance.

(181-9) {Deleted para} When the word “men” is used in my books it is usually in the general inclusive meaning of “humanity.” Women are just as capable as men of advancement in thought. From time to time the same ego uses a male and a female body, the different sets of conditions of each being favourable for some things and unfavourable for others.

(181-10) [Not]<sup>377</sup> having travelled in the East, [he may]<sup>378</sup> have too generalised a belief about its spiritual condition. The spiritual insights and beliefs which [he attributes] to the East belong more to the past than to the present time as the East is rapidly losing hold of its spiritual traditions. Secondly, the spiritual training which [he attributes] to the East is practised only by comparatively few persons nowadays, and is not at all widespread.

(181-11) It is good to know of a young person engaging upon the Quest of the Overself with understanding and persistence, and [he has] my upholding thought in this endeavour.

(181-12) Christian Science comes close to truth, and I have both admiration and respect for it, but it is incomplete and contains some errors.

(181-13) It would be good for the development of whatever work [he is] going to do for humanity, if [he] could cultivate just a little warmth in [his] outer dealings with people. I know that [he has] great compassion in [his] heart, but [he may]<sup>379</sup> give the impression of being an incarnate mind living on a cold mountain top. People may form an erroneous impression of [him] and think that [he is] unfriendly. As [he is] going to be thrown into contact with them {as a}<sup>380</sup> spiritual helper, it might perhaps smooth [his] path if [he] tried to avoid this impression.

182<sup>381</sup>

UNCATEGORISED PARAS

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<sup>376</sup> Paras 181-8 through 181-13 are duplicates of paras 183-2 through 183-7.

<sup>377</sup> PB himself deleted “I agree with your views in the main, but they need a little modification.” before “Not” by hand.

<sup>378</sup> PB himself changed “you” to “he may” by hand.

<sup>379</sup> PB himself changed “do” to “may” by hand.

<sup>380</sup> PB himself deleted “this special relation” by hand but gave no indication what should replace it. We changed “in this special relation of” to “as a” to match our correction in duplicate para 183-7.

<sup>381</sup> Void page

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

183  
XVII<sup>382</sup>

(183-1) His disease need not be a deterrent on the Quest of the Overself. The inner poise which meditation gives may even help the body to deal with its disorders. The breathing exercise is not important, so he may miss it.

(183-2)<sup>383</sup> Association with other students in a group or society is not necessary to progress and may be a hindrance.

(183-3) When the word “men” is used in my books it is usually in the general inclusive meaning of “humanity.” Women are just as capable as men of advancement in thought. From time to time the same ego uses a male and a female body, the different sets of conditions of each being favourable for some things and unfavourable for others.

(183-4) Not having travelled in the East, he must have too generalised a belief about its spiritual condition. The spiritual insights and beliefs which he attributes to the East belong more to the past than to the present time as the East is rapidly losing hold of its spiritual traditions. Secondly, the spiritual training which he attributes to the East is practised only by comparatively few persons nowadays, and is not at all widespread.

(183-5) It is good to know of a young person engaging upon the Quest of the Overself with understanding and persistence, and he has my upholding thought in this endeavour.

(183-6) Christian Science comes close to [truth. It deserves both admiration and respect,]<sup>384</sup> but it is incomplete and contains some errors.

(183-7) It would be good for the development of whatever work he is going to do for humanity, if he could cultivate just a little warmth in his outer dealings with people. I know that he has great compassion in his heart, but he does give the impression of being an incarnate mind living on a cold mountain top. People may form an erroneous impression of him and think that he is unfriendly. As he is going to be thrown into

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<sup>382</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>383</sup> Paras 183-2 through 183-7 are duplicates of paras 181-8 through 181-13.

<sup>384</sup> PB himself changed “truth, and I have both admiration and respect for it” to “truth. It deserves both admiration and respect” by hand.

contact with them {as}<sup>385</sup> a spiritual helper, it might perhaps smooth his path if he tried to avoid this impression.

184<sup>386</sup>

UNCATEGORISED PARAS

## From Letters to Students

185

FROM LETTERS TO STUDENTS<sup>387</sup>

(185-1)<sup>388</sup> There<sup>389</sup> is a great art in giving spiritual help to a person without getting too entangled in all the private problems which affect that person. Becoming a psychopathic case, a futile dreamer, or an egocentric neurotic, is too often mistaken as being a synonym for becoming spiritually minded. This is not the Philosophic view. Spirituality must be brought down to earth and made practical for everyday living.

(185-2) It is quite possible to encourage occult or psychic experiences by one's desire for them. Such experiences are [phenomena]<sup>390</sup> and incidental to the search for self-evolvement. They should be rigorously discouraged and an effort made to stop them the minute they appear. It is also best not to indulge in the practice of meditation at this time. Seek instead, for inner calmness, for the higher emotions and reason which have no concern with the individual failings of others, for balance, and for increased efforts in prayer. Self-study and attention to God will give [him]<sup>391</sup> the needed guidance from [his]<sup>392</sup> higher self.

(185-3) It is of the greatest importance to balance any external exercise [you]<sup>393</sup> may do with the development of [your] inner life. Self-observation and self-study, an awareness of the necessity for a deeper emotional and intuitive growth, an analysis of

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<sup>385</sup> We have changed "if" to "as" for grammar's sake.

<sup>386</sup> Void page

<sup>387</sup> PB himself inserted "Letters to STUDENTS" by hand in the top right corner of the page. PB himself later inserted "From" before "Letters to STUDENTS" by hand.

<sup>388</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page. The subsequent pages in this section are 189, 187, and 193 in that order.

<sup>389</sup> A typed note above this para reads: "(This could be three separate paras)" meaning the original enumeration were intended to be paragraphs of the same para.

<sup>390</sup> PB himself changed "phenomenon" to "phenomena" by hand.

<sup>391</sup> PB himself changed "you" to "him" by hand.

<sup>392</sup> PB himself changed "your" to "his" by hand.

<sup>393</sup> PB himself deleted all instances of "you" and "your" in this para by hand but did not insert a replacement word. He may have intended to change "you" to "he" and "your" to "his" but we have left "you" and "your" for clarity.

[your] own past and present experiences, meditation and an attitude of prayer and devotion, must be as constant as external work.

(185-4) Any cooperation given towards spiritual liberation will in coming years bring an inner reward in feeling such work has helped make known ideas and practices which more enlightened ones among many need deeply. The good karma thus made will bring benefits in various ways.

(185-5) At a certain stage, [a too intense]<sup>394</sup> intellectual probing may hinder or even defeat a student's spiritual progress.

(185-6) It is [better]<sup>395</sup> to wait patiently for [your]<sup>396</sup> own development to bring [you] what [you] really need at each stage.

(185-7) Does the Overself want us to be in physical good health? The answer is, that Nature, which is the system of laws governing the physical world and therefore an expression of the World-Mind, in which the Overself is rooted, does not want anything but does bring about in each individual the fruits of his past karma, or the fruits of his past living habits, or the fruits of his present mental and emotional states, or the direction in which its evolutionary trend is to be expressed in the individual. All these may show themselves in his health conditions. That is why we find in the body the red and white blood corpuscles which have both a constructive and destructive effect, - why we find health and strength associated with young manhood and decay and weakness with old age. The foregoing expresses the truth of the matter so far as it affects the masses of ordinary people. Where, however, a person is awakened to the Quest and seeks consciously to unfold himself spiritually, he may use his knowledge to cooperate harmoniously with the working of Nature. If he does so, he will seek to ascertain and obey the laws of physical hygiene, mental and emotional hygiene, and to exercise through prayer and meditation for the indrawing of the cosmic recuperative and healing forces. Therefore, at a certain stage he may ask the Overself for guidance and help in the matter of freeing himself from painfully sick conditions which have brought prolonged suffering. He has the right to claim good health.<sup>397</sup>

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<sup>394</sup> "a too intense" was typed above "an overactive" and PB himself inserted one set of brackets around both phrases; we chose to treat this as an edit, though no deletion was marked.

<sup>395</sup> PB himself deleted "(and safer)" after "better" by hand. A question mark was typed over "(and safer)".

<sup>396</sup> PB himself deleted all instances of "you" and "your" in this para by hand but did not insert a replacement word. He may have intended to change "you" to "he" and "your" to "his" but we have left "you" and "your" for clarity.

<sup>397</sup> The bottom of the page was cut off. It appears that there may have been an additional para numbered 8 that was cut off; if so, the paras on this page continue on page 189.

(187-1)<sup>399</sup> It is needful to correct his idea about the wrongness of trying to escape from activity, with its troubles, into the silence. On the highest level there are actually no problems for the great work of evolution is seen as all inclusive and always effectual, and also because the world experience is seen for the Maya that it is. On the level of the ego's personal development through day by day living the necessity of accepting activity and coping with its troubles is equally existent. A philosophic view reconciles both these standpoints as complementary and necessary to a full understanding of the human situation.

(187-2) There is no need to regard himself in too dismal a light because of memories that seem negative. We have all made mistakes, but by learning from them we can make a worthwhile future.

(187-3) When thinking of others, a too critical attitude requires the [complement and balance]<sup>400</sup> of a sufficiently [sympathetic]<sup>401</sup> one as well.

(187-4) His first and best hope toward the immediate practical solution of a problem is to use the present situation to seek still more intensely through prayer, meditation, aspiration and building of character the spiritual strength and spiritual understanding. The effort to remember God calmly and constantly in times of distress helps to attract God's protection. [His]<sup>402</sup> second hope is to wait patiently for the changes of destiny.

(187-5)<sup>403</sup> The repudiation of a spiritual source of help is [a]<sup>404</sup> serious [matter. It]<sup>405</sup> should never be done on impulse as the consequences are far-reaching,<sup>406</sup> both inwardly and outwardly.

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<sup>398</sup> Void page

<sup>399</sup> The paras on this page are numbered 13 through 25; they are not consecutive with the previous page - but they follow the paras on page 189. PB himself inserted para number 13 by hand.

<sup>400</sup> "complement" was typed above "balance" with a blank space after "balance." PB himself inserted "and" after "complement" and moved "balance" to after "and" by hand.

<sup>401</sup> PB himself changed "loving" to "sympathetic" by hand.

<sup>402</sup> PB himself changed "The" to "His" by hand.

<sup>403</sup> This para was typed all uppercase and has been changed to sentence case for readability.

<sup>404</sup> PB himself deleted "very" after "a" by hand.

<sup>405</sup> PB himself changed "matter and" to "matter. It" by hand.

<sup>406</sup> PB himself inserted comma by hand.

(187-6) At a certain stage it is quite all right for him to imagine God as personal if he finds that helps him.

(187-7) God can be reached by simple love alone, but it is better to bring in a balanced approach and to try to learn something through the intellect also about God and God's love.

(187-8) Those who are not interested in self-inquiry need not follow that path, which is only one out of several.

(187-9) He should certainly try not to overcome any feeling he has for God which is a good one. It is only the lower personal [emotions]<sup>407</sup> which have to be overcome.

(187-10) One mediumistic tendency is shown by the movement of hands during meditation. This is not a good sign, for mediumship is to be avoided. If such a tendency is present, it is all the more necessary for the student to find a more balanced path than the simple one of emotional love for God alone. He needs to cultivate both the reason and practicalities, and especially the ideal of balance, since he [has to]<sup>408</sup> live in the world amongst people.

(187-11) Any<sup>409</sup> contribution toward the development of an analytical and philosophic standpoint should be made tactfully and without pressure. If lead thusly, the possibilities for growth are good.

(187-12) He will feel that no physical adventure can possibly equal the challenge of [truth-fulfilment]<sup>410</sup> offered by this journey into eternity. Concern over his personal destiny or the higher workings of an impersonal destiny will slowly [ebb]<sup>411</sup> though his heart may hope to be allowed the privilege of being associated in [however]<sup>412</sup> humble a degree, with those [authentic spiritual leaders who work increasingly to forward humanity's ultimate objective - integration with the Overself.]<sup>413</sup>

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<sup>407</sup> PB himself changed "emotion" to "emotions" by hand.

<sup>408</sup> PB himself changed "must" to "has to" by hand.

<sup>409</sup> PB himself circled "Any" and put a question mark above it by hand.

<sup>410</sup> PB himself deleted "such" from before "truth-fulfilment" and "as is" from after "truth-fulfilment" by hand.

<sup>411</sup> PB himself changed "cease" to "ebb" by hand.

<sup>412</sup> PB himself changed "whatever" to "however" by hand.

<sup>413</sup> PB himself changed "God-Graced men who contribute unceasingly their efforts toward the ultimate objective of the Overself" to "authentic spiritual leaders who work increasingly to forward humanity's ultimate objective - integration with the Overself" by hand. There is another arrow indicating a second insertion after "Overself" - however, the text to be inserted has been torn out of the page, presumably by PB himself.

(187-13) Negative thoughts are primarily materialistic ones and secondarily harmful ones. Thus, under the first heading would be included, lack of sufficient faith in a higher power as the ultimate Governor of the world; lack of appreciation for spiritual values and ignorance of the power of right thinking and aspirational prayer. Under the second heading would come, resentment, hatred, greed, suspicion, destructive thinking and selfish refusal to consider the general welfare.<sup>414</sup>

188<sup>415</sup>

FROM LETTERS TO STUDENTS

189

FROM LETTERS TO STUDENTS

(189-1)<sup>416</sup> [His]<sup>417</sup> willingness to acknowledge faults, and lots of them is admirable – so few ever like to confess such a thing – but generally, they are not so deep or so numerous as imagined. The aspirant may forget that he has some merits too, and they are well able to balance the others and keep them where they belong. [Striving]<sup>418</sup> for perfection seems endless, but when [he]<sup>419</sup> knows that the Real always is, and that we disappear back into it because there is nowhere else to go, [he will cease his]<sup>420</sup> terrific hurry to get somewhere and just [repose.]<sup>421</sup> Though he should continue to work at self-improvement there need not be any desperate bother about the task. Patience comes with the fragrance of the eternal.

(189-2) The Quest is something everybody is engaged in – even [a bus driver – only he has]<sup>422</sup> set consciously about it. The more [he gets]<sup>423</sup> to grasp its significance and value, the harder it is for him to resist it.<sup>424</sup> It's a lifetime job. And in a period such as the

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<sup>414</sup> The paras on this page continue on page 193.

<sup>415</sup> Void page

<sup>416</sup> The paras on this page are numbered 9 through 12; they are not consecutive with the previous page – but they follow the paras on page 185, except that number 8 is missing. The para originally numbered 12 was deleted and then retyped again below and renumbered 12.

<sup>417</sup> PB himself changed “The” to “His” by hand.

<sup>418</sup> PB himself changed “His striving” to “Striving” by hand.

<sup>419</sup> PB himself changed “one” to “he” by hand.

<sup>420</sup> PB himself changed “one ceases this” to “he will cease his” by hand.

<sup>421</sup> PB himself changed “reposes” to “repose” by hand.

<sup>422</sup> PB himself changed “the street car drivers – only we have” to “a bus driver – only he has” by hand.

<sup>423</sup> PB himself changed “you get” to “he gets” by hand.

<sup>424</sup> PB himself changed “the more helpless you become to depart from it” to “the harder it is for him to resist it” by hand.

present, when millions are overborne by sorrow and loss and fear, its practical worth in inner serenity and outer courage justifies it.

(189-3) The path of human enlightenment begins with Religion. This is given out by a sage who understands truth but who veils it in symbol and parable to suit the masses. Thus he pictures an anthropomorphic God because that is all they can grasp of the Inner Reality. But after his passing the religion undergoes various vicissitudes,<sup>425</sup> flourishes for a while and then falls into decay. The organisation – church, etc., which takes hold of the teaching usually ends in becoming a professional one and thus opposes any advance in enlightenment which is against its selfish interests. The minority who see this or who become dissatisfied with orthodox teaching come sooner or later to Mysticism. This I have thoroughly explained in my books. But this is not the end. An intellectual few who need to have their questions answered, their doubts cleared and reason satisfied cannot obtain this from mysticism. So they eventually advance to Philosophy which seeks by the use of pure intelligence to fathom life's meaning. Thus you will understand there are three degrees of enlightenment. In the first, we merely believe, in the second, we practise meditation to feel peace, in the third, we think, (using the concentrativeness gained by meditation) in order to get at truth. Beyond these three lies a fourth; Realisation, when we live out what we know and so become unified. All ignorance then disappears with the consummation of the fourth stage.

(189-4)<sup>426</sup> If an aspirant seeks truth, he will eventually attempt to release himself from the bondage of relying on the human factor (and how can another slave make you

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<sup>425</sup> PB himself inserted comma by hand.

<sup>426</sup> PB heavily edited this para by hand, deleted it and then retyped it underneath the deleted version. The deleted version originally read: "If an aspirant seeks truth he will attempt to release himself from the bondage of relying on the human factor. (and how can another slave make you free?). If he seizes the opportunity to set the ego back, deny its clamourings of injured pride and wounded emotions, he creates the possibility of ultimate detachment from his false self, thus opening the way for alliance with his true self. This physical experience, which like all others proceeds out of the law of Karma, offers him the rare chance to make rapid spiritual progress: a test, if you like, but a test is also an opportunity, which once accepted in the right manner can lead to great things. Let him remember that his outer life is primarily shaped by his inner life; put the latter right and the former will fall into place. The more he turns to the Overself and puts his complete trust in It, he will discover It will, in time and to the degree that he actually surrenders, give him Its peace and protection." Before being deleted and retyped below, the beginning of this para was further edited to read: "If an aspirant seeks truth he will attempt to release himself from the bondage of relying on the human factor. (and how can another slave make you free?). If he seizes the opportunity to set [his feet firmly in the right direction, deny the ego with] its clamourings of injured pride and wounded emotions, he creates the possibility of ultimate detachment from his false self, thus opening the way for [eventual] alliance with his true self."

free?). If he chooses to firmly set his feet in the right direction [and seize]<sup>427</sup> the marvellous opportunity to deny the ego with its clamourings of injured pride and wounded emotions [he creates]<sup>428</sup> the possibility of [utter]<sup>429</sup> detachment from his false self, and hence, ultimate alliance with his true self. This physical experience, which like all others proceeds out of the law of karma, offers him the rare chance to make rapid spiritual progress; a test, if you like, but a test is also an opportunity, which once accepted in the right manner can lead to great things. Our outer life is primarily shaped by our inner life; put the latter right and the former will fall into place. Let him [constantly]<sup>430</sup> remember, the more he turns to the Overself and puts his complete trust in It, It will, in time and to the degree that he actually surrenders, give him Its peace and protection.<sup>431</sup>

190<sup>432</sup>

FROM LETTERS TO STUDENTS

## Uncategorised Paras

191<sup>433</sup>

UNCATEGORISED PARAS

(191-1) Without Grace, all one can do by one's self will be without success. For this Grace one must seek and pray, either to God or to a Master.

(191-2) It is necessary to try to increasingly gain practicality for the worldly life, and some measure of self-reliant individuality. This is not something separate or apart from his search for the higher self. Whatever truth he finds and whatever is changed in his being should be reflected in any activity or relationship, whether it be the work done as his share in the world's labour, or the necessary ability to participate in relationships not only with those of his own understanding, but with all humanity.

(191-3) Out of the peace and beauty of deep meditation I cull for the student a few flowers which are redolent with lovely spiritual fragrance and waft them to him from a distant land that they may bring him something of the peace and truth I found there.

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<sup>427</sup> PB himself changed "he creates" to "and seize" by hand.

<sup>428</sup> PB himself changed "and so create" to "he creates" by hand.

<sup>429</sup> PB himself inserted "utter" by hand.

<sup>430</sup> PB himself inserted "constantly" by hand.

<sup>431</sup> These paras are continued on page 187.

<sup>432</sup> Void page

<sup>433</sup> This page is related to 195; they have the same paper, probably the same backs, and the same ink. – TJS, 2020

(191-4) He must put away the fear which is in him. Let his faith in the ability of the true divine power to protect him be stronger than his acceptance of this fear.

(191-5) He should avoid psychism and psychics, occults and occultism, and place his faith in God.

(191-6) There is no reason for him to feel that his love for his mate is at variance with his efforts toward self-evolvement, in its best sense. The mutual love is a challenge and aid for them both to progress and develop as individuals.

(191-7) His interest in Astrology should be guided by reason and judgment. An intensified attitude of prayer and devotion will guide him to a more permanent inner security and a lesser concern with day by day happenings.

(191-8) It is unfortunate that anyone could so have misunderstood the message in any of the books as to believe that the Overself could make a distinction as to colour or race. I suggest that he make an effort to honestly discover what undue sensitivities are within himself, and perhaps at a later time re-read the books.

(191-9) The inner changes through which students pass are excellent signs of the beginnings of a period of real spiritual development.

192<sup>434</sup>

UNCATEGORISED PARAS

## **From Letters to Students**

193

FROM LETTERS TO STUDENTS

(193-1)<sup>435</sup> The stage he is now passing through is only a temporary one. All he needs is strength and courage to come out of it. Trust in [God]<sup>436</sup> will guide him to everlasting peace

(193-2) The forces which are protecting him will take care of his further needs.

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<sup>434</sup> Void page

<sup>435</sup> The paras on this page are numbered 26 through 39; they are not consecutive with the previous page - but they follow the paras on page 187 and conclude the four pages of From Letters to Students.

<sup>436</sup> PB himself deleted "and He" from after "God" by hand.

(193-3) The sense of detachment he experiences is not to be feared... (but it would be needful to hear more details before venturing an opinion)

(193-4) Real spiritual knowledge cannot be bought and sold like cheese. If price is involved, it is turned into a commercial venture. This is not to say that he may not learn some useful knowledge, but he may be quite sure it will not be knowledge derived from the highest level.

(193-5) If he lives up to higher ideals only good can result, whereas disloyalty to them brings a trail of misery and suffering.

(193-6) He should earnestly try to improve his character and to overcome his weaknesses.

(193-7) The different phases through which he must inwardly pass are inevitable, but also temporary. The darkness is as much a phase of spiritual development as the light. Very few ever escape it. One must enter and pass through it with trust and with patience and with resignation. Doing that its purpose will be outworked in one and its end will be followed by a constructive period when the profits of such a painful experience are then clearly discernible.

(193-8) A married woman [may suffer]<sup>437</sup> from deep emotional conflict through the realisation that she has made a mistake in getting married to her husband. This conflict will affect the health of her body until it is settled. The settlement will depend upon what attitude her husband takes. If he behaves selfishly he will lose his wife and the marriage will break up. If, however, he shows her true love and adjusts himself to her wishes he can save one marriage and she would then not fall sick [again].<sup>438</sup>

(193-9) Only the highly advanced can give correct and reliable guidance.

(193-10) The disciplining of personal emotions is never easy and involves suffering. The will has to be used against oneself – an unpleasant procedure. However, the path has its compensations. It is their existence which makes it worth while and which foreshadows the satisfaction of the goal itself.

(193-11) The Quest will lead to peace profound and an understanding of life which dissolves all its troubles. Its way demands many qualities but if he has the deep longing and the unshakeable determination to find and fulfil the purpose of incarnation, he will surely receive the help needed to achieve success.

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<sup>437</sup> PB himself changed "is suffering" to "may suffer" by hand.

<sup>438</sup> PB himself deleted "There is not much hope of this last possibility. (a perfect movie scenario!)" after "again." by hand.

(193-12) [Some people develop]<sup>439</sup> a lamentable mix-up with a dubious and deceptive form of spiritualistic mediumship. It is difficult to arouse people of this type of mentality, being so unbalanced despite their genius. Usually nothing but a painful experience suffices.

(193-13) The question of asceticism is one on which he cannot lay down rules for the whole of his life but only for the present period of his life. He should do what he knows and understands to be wisest in this matter and not worry as to what attitude he shall or should adopt in future years. The higher self will naturally lead him through changes and phases of developments during the course of a lifetime, for his growth must be balanced and equilibrated.

(193-14) He will be ready for a great deal of help from the higher powers at a certain time and what he is doing now is really to prepare himself for that time. Meanwhile, he should not be over-eager about his development for there is a certain destiny behind it.

194<sup>440</sup>

FROM LETTERS TO STUDENTS

## Uncategorised Paras

195<sup>441</sup>

UNCATEGORISED PARAS

(195-1) I think he needs to avoid certain kinds of people to be met with in city circles preoccupied with occultism. They do not help him to arrive at truth but put obstacles in his path. There are unhealthy and undesirable mental conditions around them. The quest really consists in liberating ourselves from the personal ego and in identifying ourselves with the impersonal Soul. Many would-be occultists have developed a subtler form of egoism that is harder to escape from than the open and straightforward kind of the ordinary person. Contacts with them, because of their psychic practices, lead to psychic infections.

(195-2) [It may happen that]<sup>442</sup> one is in terrible distress because of an unfortunate marriage which was a great mistake and should never have been entered into. However, I am glad to say that this deep wound is quickly healed, but there may be

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<sup>439</sup> PB himself changed "The experience indicates" to "Some people develop" by hand.

<sup>440</sup> Void page

<sup>441</sup> This page is related to 191; they have the same paper, probably the same backs, and the same ink. —TJS, 2020

<sup>442</sup> The original typist changed "Often" to "It may happen that" by typing the new phrase above the line and typing over "Often" with x's.

such tragedy in his soul and probably in his past life experience that he seems to have touched the final depth of suffering and unhappiness which it is possible for such a refined, cultured and noble person to touch. I feel a great pity for him. He has remarkable spiritual possibilities of attaining great heights if destiny which is so powerful in his life will only permit it.

(195-3) If he will follow up the material which was given to him mainly spiritually he will certainly have enough to work on within himself and for his own benefit.

(195-4) The Infinite Intelligence always provides specific guidance at the time apropos.

196<sup>443</sup>

FROM LETTERS TO STUDENTS

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

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XVII<sup>444</sup>

(197-1)<sup>445</sup> It is possible that a period of no progress will give him a real desire for an intensified effort. If his efforts have been largely in one direction it is sometimes helpful to turn more strongly in another for a fresh impetus.

(197-2) He can continue to read what is within his understanding, with a realisation that each small advance in his own inner efforts will enable him to understand more in the books.

(197-3) The investigation into atomic structure is undoubtedly opening the path for the reconciliation of science and spiritual philosophy. They will grow closer and closer as new facts come to life.

(197-4) Work on himself is most important. When he has purified his character, developed qualities of discrimination, achieved some measure of balance, well-understood the lessons of past experience, gained a certain measure of self-control, mental, moral, and physical, and then, and then only will he be in a position to benefit by the personal instruction of a Master.

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<sup>443</sup> Void page

<sup>444</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. —TJS, 2020

<sup>445</sup> This para is a duplicate of para 169-2.

(197-5) It is true that enlightenment is to be found anywhere, and not in one special place, even India. However, in this his own desires and needs should also be a source of direction. It may be that his own individual progress will best be served by his proposed journey.

(197-6) Remembering that the Teacher will be found only after his own efforts in work on the self have been sufficient.

(197-7) It is true that no effort is ever for nought, both in the individual struggle for progress and in its influence for all.

(197-8) I would suggest that discrimination is of utmost importance in the selection of a spiritual path and Teacher. For this purpose one must apply all one's intelligence, caution, and common sense.

(197-9) In thinking of his relative, he must try to think of him in relation to God, rather than in relation to surroundings over which he has no control. His own clear and prayerful attitude will be a greater help to him than anything he may say or write.

(197-10) Emotion is a strong and valuable factor in the search for the higher self. It must be guided by reason and will and practicality.

198<sup>446</sup>

XVII

## Uncategorised Paras

199

UNCATEGORISED PARAS

(199-1) His confidence in me is appreciated and I thank him for it. However I gave up personal teaching some years ago and do not now accept students. It is not essential to have a teacher if he wishes to progress spiritually. If he has a deep ardent yearning for divine self-realisation that is sufficient precondition. With that, study, reflection, meditation, intuition, analysis of experience will be led by his own higher self from stage to stage and from truth to truth. This is a safer way than entrusting himself to the average teacher available today.

(199-2) The problems which arise out of it are not merely intellectual ones, but also personal ones. The truth has to be sought with all one's heart and love, will and strength, intuition and subtlety, prayer and reverence, as well as intellect and reason. But the reward is commensurate. It is the most satisfying that life can offer.

(199-3) Life teaches us again and again by practical hard experience how transient is external good fortune, how necessary it is to acquire happiness primarily from within and only secondarily from without. Armed as he will be in time, with a deeper insight into the course of life, he will be in a better position to serve himself and his fellow-humanity, so must stick to this quest for his own sake as well as for the sake of others.

(199-4) The fears engendered by his experience of astral projections were early warnings from his higher self. It is very dangerous to dabble in the occult for its own sake. Such experience may come safely only when it comes as the by-product of the higher quest, which means that it should be welcomed only when one is fairly well advanced in protective knowledge, self-control and spirituality.

(199-5) We must not let even the emotions aroused by the threat of war deter us from the quest. For it is not only our inner salvation but our safeguard against material fears too. So amid the alarms and tension of today, we must keep this thought as our talisman. I give it to you as my best offering today.

200<sup>447</sup>

UNCATEGORISED PARAS

201

UNCATEGORISED PARAS

(201-1) In answer to your request I am sorry to say that I do not give personal instruction because I do not set myself up as a public teacher. Neither can I pass any comment upon teachers mentioned as this is against my rule. You will find some useful advice upon these points if you consult pages (bottom of 423 to the middle of 425) of my book, "The Wisdom of the Overself."

(201-2) He is really marked out for spiritual development but has not yet attained the level which he is destined to attain in this life. The source of his inspiration is a good one and he may go on with such writing and drawing if he feels it is helping him. However it is necessary to take extreme care owing to his sensitive condition not to fall into a merely passive and negative mediumistic state. The higher spiritual quest cannot be mixed with the lower psychism as one or the other will have to be sacrificed. He must be on his guard too against any psychic messages which unduly flatter his ego or which predict a great future for him, as this is a trick often used by lying evil spirits. He must seek only to come closer to God and this cannot be done without true humility.

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<sup>447</sup> Void page

(201-3) INTERIOR WORD: “Be still and Know that I am God” is one of the most wonderful of Biblical sayings. Out of that inner silence of thought and emotion, there will speak forth a mystical Voice. It is none other than the voice of his Overself. It can become in time a constant companion. It is so with me.

(201-4) Bernard Shaw<sup>448</sup> in “Back to Methuselah” suggested a trifle sarcastically, that we really begin to be experienced enough to face life only when we are old men; – with enormously prolonged existences.

(201-5) There are those who are not satisfied enough with the movies-and-radio-and-television kind of progress but must needs flap into the stratosphere as well.

(201-6) I feel strongly the need for clinging to common sense even whilst pursuing mystical studies. There has been so much neuroticism, superstition, charlatanism and self-deception in this field that a strictly scientific factuality is most essential.

(201-7) In the new cycle of wider horizons, our line of thoughts will begin to find its honoured place. The need of the true Christs, grows and shall grow more widely. Divine love will respond.<sup>449</sup>

202<sup>450</sup>

UNCATEGORISED PARAS

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

203

XX<sup>451</sup>

(203-1) In trying times like the present this spiritual philosophy can best sustain us. It shows its power even more when it is better understood and longer practised.

(203-2) He may not do wrong in making a pact with his child for a posthumous sign of existence but it is by its very nature a most difficult matter. He can receive either a strong sense of his presence or a clear message during a state of reverie or else in dream. It is necessary to be very quiet and free from emotional excitement at such a time. If he can pray for it, along with his higher aspirations, I do not see why he should not get it with patience. But he must not make the mistake of seeking it often. He must sit at the same time each day for this purpose. It is most inadvisable to resort to mediums.

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<sup>448</sup> Referring to George Bernard Shaw.

<sup>449</sup> PB himself or the original typist changed a semicolon to a period.

<sup>450</sup> Void page

<sup>451</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

(203-3) As so very few people are interested in religious mysticism, I would suggest that it is more advisable to teach a small class of a dozen people rather than lecture before a large audience of several hundreds. He is quite right in limiting the subject within a frame of Roman Catholic beliefs in which it can easily fit. Many great mystics have been produced by the Roman Catholic church such as St. Teresa and St. Bernard.<sup>452</sup> However God's love is for all peoples and not for one sect or one church alone. That is why mysticism preaches tolerance. The mystics of East and West, Catholic, Protestant, Hindu, Buddhist and Muhammadan,<sup>453</sup> have all had the same inward experience which liberated them from prejudice and filled them with good will towards others.

(203-4) Zen Buddhism is a valuable subject of study and he does well to study it. Its basic feature, the cultivation of insight, is identical with the basic feature of the philosophy taught in my later books. Owing however to the variation in circumstances, culture and character, approach and technique are different.

(203-5) The essential thing amid the world turmoil today is to hold on more intensely than ever to devoted aspiration towards realisation of the Divine.

(203-6) There is a special significance in the completion of seven years' study and practise of philosophical mysticism.

204<sup>454</sup>

XX

## Uncategorised Paras

205

UNCATEGORISED PARAS

(205-1) Chrysippus, the Roman Stoic, said that "the wise man is as useful to Zeus as Zeus is to the wise man." Plutarch, I believe, denounced this as shocking blasphemy. Eckhart,<sup>455</sup> the German medieval [mystic and]<sup>456</sup> preacher, repeatedly and even more plainly said in his sermons that man was necessary to God if God was to remain God, but if God is a perfect being, how can he be in need of anything at all, whether it be man's devotion or something else? If He is not perfect, he cannot be God. This is mere speculation. However these theological points are only of intellectual importance. The

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<sup>452</sup> Referring to St. Teresa of Ávila and St. Bernard of Clairvaux.

<sup>453</sup> "Muhammedan" in the original.

<sup>454</sup> Void page

<sup>455</sup> Referring to Meister Eckhart, also known as Eckhart von Hochheim.

<sup>456</sup> PB himself inserted "mystic and" by hand.

essential thing is to get on with the spiritual quest, to improve character, to practise meditation and to spiritualise one's values.

(205-2) His intuitive phenomena have been too mixed a lot to be satisfactory. His interest in them would be more profitable if limited to promptings on spiritual rather than worldly matters. This is because they are still too foggy, too ego-ridden and too much swayed by external appearances. It would be better to leave these experiments and use the more customary faculties meanwhile.

(205-3) I do not accept the position of a personal teacher. I have little faith in the external formalities of a teacher-pupil relationship. Such a relationship can only exist in reality in the silence of the pupil's own heart. There alone does it have effective meaning so he must consider me as a fellow student if he must mention it in this external world of convention and appearance.

(205-4) His was an authentic experience of the Overself, its bliss and beauty penetrated him temporarily and his intellect {reflected}<sup>457</sup> them on the flowers, unconsciously super-imposed them as it were, when insight is awakened such experiences do not cease but the thrill they yield does cease because this is due first to their novelty and second to emotional reaction. Instead, he must learn to live enduringly in the Overself and always be aware of the divine wonder of all existence.

(205-5) For me to break off contact with him would however not be advisable because my Dharma, that is the totality of my duties, is not the same as his. I knew his weaknesses long ago. Meanwhile I am sure that time will bring him some healing and that he will be able to look back upon his present sufferings as upon a closed chapter.

206<sup>458</sup>

UNCATEGORISED PARAS

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

207

XX<sup>459</sup>

(207-1) Students often over-stress the importance of the occult phenomena which they experience, and it is undesirable to enter on a course of occult experience. It might easily lead to serious unbalance and is quite wrong to think that every spiritual seeker has to go through these experiences. They have to go through them only when they are

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<sup>457</sup> We changed "reflect" to "reflected" for clarity.

<sup>458</sup> Void page

<sup>459</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

suddenly aroused, usually by the arousing of the Kundalini – without any previous preparation, training or instruction. The fact that all these phenomena disappear and he experiences them no longer but only a sense of peace brings him to the same level which others already enjoy although they did not have to go through these experiences in the past. Hence, they do not need them.

Part of my work is research in the \_\_\_\_\_<sup>460</sup> field and I talk to occultists, mystics and yogis wherever I find them in order to carry on my studies in comparative mysticism from the external and intellectual point of view. This has nothing to do with my own inner life for part of my work is to assemble evidence that will convince the intellectuals and the scientists. I keep records of the essence of all these individuals' records which contain much that I did not agree with personally or consider incorrect. But only by bringing together all these different statements and showing why and how they agree, or why and how they contradict each other, is it possible for me to explain Mysticism both from the inside and from the outside in the way the modern mind can clearly understand.

(207-2) A friend can bring a student great happiness because he has had no sympathetic soul to talk to about his inner life and probably, no understanding. His need of inner companionship is intense, so a friend's sudden appearance in his life is like water in a desert, but the situation is so full of perilous possibilities that I cannot always recommend the exaggerated values and dangers from going more deeply into it.

208<sup>461</sup>

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

209

XVII<sup>462</sup>

(209-1) Students often ask whether insight is achieved gradually or suddenly, as the Zen Buddhists claim. Here again both claims are correct, if taken together as parts of a larger and fuller view. We have to begin on cultivating intuitive feelings, these come to us infrequently at first and so the process is a gradual and long one. Eventually, we reach a point, a very advanced point, where the ego sees its own limitation, perceives its helplessness and dependence, realises that it cannot lift itself up into the final illuminations. It should then surrender itself wholly to the Overself and cast its further

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<sup>460</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>461</sup> Void page

<sup>462</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

development on the mercy and grace of the power beyond it. It will then have to go through a waiting period of seeming inactivity, spiritual stagnation, and inability to feel the fervour of devotion which it formerly felt. This is a kind of dark night of the soul. Then, slowly, it begins to come out of this phase, which is often accompanied by mental depression and emotional frustration into a higher phase where it feels utterly resigned to the will of God or destiny, calm and peaceful in the sense of accepting that higher Will, and not in any joyous sense, patiently waiting for the time when the infinite wisdom will bring it what it once sought so ardently but what it is now as detached from as it is detached<sup>463</sup> from worldly ambition. After this phase there will come suddenly unexpectedly and in the dead of night as it were a tremendous Realisation of the egoless state, a tremendous feeling of liberation from itself as it has known itself, a tremendous awareness of the infinitude, universality and intelligence of life. With that new perceptions into the Laws of the cosmos will suddenly unfold themselves. The seeker must thus pass from intuition into insight.

210<sup>464</sup>

XVII

## Uncategorised Paras

211

UNCATEGORISED PARAS

(211-1) It is not really helpful to introduce some people to Hindu and Buddhist teachings because it will have the effect of taking them away from the path which they need at present.

(211-2) Some student ideas represent an inspiration partly derived from Brunton and partly from his own deeper self but the expression is mostly his own mixed with some influence of Brunton.

(211-3) A visit can be quite stimulating to students. Still they do not always understand the different moods through which they necessarily have to pass.

(211-4) Krishnamurti<sup>465</sup> and the record of his teaching interests me. What he says fits in quite well with philosophy and is indeed a part of it, although not the only part. It is evident that he has matured markedly since I met him so many years ago in India.

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<sup>463</sup> Although this was typed on the same paper with the same typewriter, this section is glued to the preceding part of the page; it may either be an addition or because PB himself cut out a section. — TJS, 2020

<sup>464</sup> Void page

<sup>465</sup> Referring to Jiddu Krishnamurti.

(211-5) I regret to say that I have not learned anywhere anything to substantiate de Bernier Smith's beliefs. There is no evidence for them, only personal opinions.

(211-6) His deep sincerity and earnest aspirations for spiritual progress are unquestioned and he has already travelled very far and quite fast in certain directions. That is not enough. There are other directions which he has neglected but which must also be included to obtain the full illumination of his whole being. This is what we call a balanced development and this alone can lead to a lasting enlightenment instead of a merely temporary one.

212<sup>466</sup>

UNCATEGORISED PARAS

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

213

III<sup>467</sup>

(213-1) The experience and mental trouble through which some pass should be a warning to students of how it is necessary to be in trying to {teach}<sup>468</sup> others or when indulging in the practice of meditation and above all, the need for balance.

(213-2) The fact that he asks me to advise him whether to go away for a spell of intensive meditation makes it imperative to tell him that he has done quite enough meditating for the stage in which destiny has placed him. It is not advisable for him to over-do meditation. What he needs now is to balance up all the gains got hitherto from meditation - and they have been many - by bringing them into life in the intellect. I know that he regards the intellectual life as inferior in value to the mystical life of meditation and is quite correct. Nevertheless it has its place and is needed for a balanced development.

I consider it necessary for him to stimulate his thinking faculties and his critical judgment. Therefore, he should study from a purely intellectual point of view all those teachings which hitherto he has grasped from an intuitional or emotional point of view alone. One meditation with a student to start him off should make him quite able to carry on with this impetus and then should give him no further meditations. If {he does}<sup>469</sup> anything at all in the devotional line, it should be Prayer.

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<sup>466</sup> Void page

<sup>467</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>468</sup> We changed "each" to "teach" for clarity.

<sup>469</sup> We changed "you do" to "he does" for consistency.

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

(215-1) If he has had one miserable experience of marriage, he is obligated to be reasonably sure before he enters a second, that it will be more successful. If he has any doubts, it is best to wait until time clears them one way or the other. It is a duty which he owes to the {woman}<sup>472</sup> as well as to himself to be a little more patient and more certain before he marries her. It may be, as he thinks and she feels, they can make each other happy and that they will be able to follow the Quest together. If so, to wait a little longer would only confirm this feeling. If it is a correct one, they will get to know each other better still.

(215-2) Contradiction does not really exist. It arises only because he has taken sentences out of their context. My reference that one is not here for business was meant in the ultimate sense, as he will certainly have to go later through a long period of withdrawal from business, a period which will be devoted to study and meditation.<sup>473</sup> My rebuking students for wanting to become dreamers is to stop them committing the error of doing the right thing at the wrong time. There is a time to attend to outer affairs and a different time to withdraw from them. The two attitudes can and should co-exist in different periods of the same person's life. Only those who are fanatical extremists and utterly one-sided say that we should live for ambition alone or for renunciation alone. Philosophy does not limit itself to such narrow attitudes.

(215-3) Through faith, devotion, study of general laws, plus study and correction of his weaknesses; through the pursuit of a sound balance between the various parts of his personality, the regular practice of prayer and meditation, he will do all that the ego can do of itself to establish the requisite conditions for the reception of help from higher sources.

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<sup>470</sup> Void page

<sup>471</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. — TJS, 2020

<sup>472</sup> The original typist changed "wife" to "woman" by typing "woman" above the line and typing over "wife" with x's.

<sup>473</sup> The original typist deleted "My other reference" from after "meditation" by typing over the phrase with x's.

(215-4) A situation can be used as a challenge to seek still more intensely through prayer, meditation, aspiration and self-control to get more spiritual strength and spiritual understanding. The calm remembrance of God in times of danger helps to give protection.

(215-5) He should not identify himself with what he knows must be a difficult situation. A more objective attitude will help him to use the time (while waiting for the change which will come) for learning. He must learn patience and forbearance – when to speak and when to be silent.

216<sup>474</sup>  
XXV

217  
XXV

(217-1) When the whole picture over a number of years is regarded by him as being a frustrating one it is needful to say, in reviewing it, that he has tended to stress the dark side of it without enough balance to see the bright side as a compensating factor. He has also been too intent on laying out his future in a calculating manner, planning ahead like a good engineer doubtless, and not allowing enough for the fact that the results are always liable to be affected by other factors beyond his management. When he did what he could, the only thing left was to accept those results with patience and fortitude as having some meaning in the eyes of the higher self for him. Instead, he resented the situation and became either depressed or angry, always pitying himself. Our freewill being limited it is needful to learn some resignation where God's will imposes itself distastefully upon us.

I believe that if he could become as a child, in this hour of tribulation, and throw up his hands and confess his inability to manage life successfully and his readiness to turn it all over into the hands of the higher power, asking only to be led and guided in its wisdom, the present difficulties will gradually or suddenly resolve themselves. I believe that this situation has been created for that purpose. He must let go, not rebel and recover his faith that the higher will for him is for his ultimate good, and try to be at peace with it. In this way he will best help himself achieve what he wants to achieve, and least hinder it. But he must make alignment with that higher will the main objective, not the secondary one.

(217-2) I know of no avatar or incarnation of God, nor do I believe in such a being. I know only of human beings who have attained the consciousness of their higher self but who still remain human.

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<sup>474</sup> Void page

(217-3) If I find a person a “bleak” person, it does not mean I do not enjoy being with them, but that enquirers might find him too cool and too detached when they come full of their personal problems, which usually cause such agitation. But I am delighted to know that such an impression does not last long.

218<sup>475</sup>

XXV

## Old xxiv: General ... NEW XII: Reflections

219

XXIV<sup>476</sup>

(219-1) If anyone insists on regarding me as their guru because of faith in my teaching or inspiration from my person, they will spontaneously derive help from me by holding the right mental attitude toward me of such faith. This is a general spiritual law, (it is mentioned in the Bhagavad Gita), and operates outside my own personal activity through subconscious processes. In this sense and in this way, there are many people whom I have known in the past but who had to be released who are quite satisfied with the situation and feel an inner contact. This satisfied me also, for I sincerely wish them all the best for their spiritual welfare.

I am in semi-retreat, devoted to meditation and preparing a book for future publication. Do not therefore ask me to write again for an indefinite period. There are hundreds of unanswered letters at my side.

But I want to clear up or prevent misunderstandings, created partly on one side and partly on the other. And I want him to continue on that path of increasing self-reliance which he seemed to be treading, with decreasing attachment to a guide's personality. He knows that his own higher self is the true teacher in the end.

(219-2) My good wishes for your inner welfare will continue to go out to you on the mental plane.

(219-3) He has been through a tremendous ordeal and a grave crisis, but he has endured it bravely and unselfishly. He has something to live for and by God's Grace he has been markedly helped. He has so much goodness and wisdom to go out that others greatly need.

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<sup>475</sup> Void page

<sup>476</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. — TJS, 2020

<sup>477</sup> Void page

## From Letters to Students

221

FROM LETTERS TO STUDENTS

(221-1) It is essential to achieve some measure of clarity and harmony both in his inner life, and in his material circumstances, before making attempts at further progress.

(221-2) The effort to resolve personal problems by the light of philosophic teachings and principles eventually draws forth latent resources of understanding and strength.

(221-3) It is useless to seek a Master unless sufficiently prepared. I suggest that he discontinue his practices of a psychic nature, which are phenomena incidental to the search for true self-development.

(221-4) Continuous and sincere work in self-study and self-observation, an objective analysis of his own experience past and present in the light of his highest aspirations, practice in meditation and an ever-present attitude of devotion and faith will open the possibility for that understanding and change which would bring him the teacher.

(221-5) It is not possible to put you in touch with Ra-Mak-Hotep, since he passed out of this life in the fall of 1953.

(221-6) The quickening of his psychic-dream-life is probably connected with the phase upon which he is now entering, a phase which links him with the Indian inspiration. It should however, be only a temporary phenomenon.

(221-7) It is necessary for his quickest progress to realise the importance of balance, to keep his feelings and emotions guided by his reason and will and practicality.

(221-8) In the search for the self it is necessary to develop not only emotion, but the impersonal objectivity of reason and balance. These latter can also be present in his analyses of his experiences, that he may draw the needed lessons from them.

(221-9) His central problem is to bring his emotional nature under the control of reason, will and intuition. Therefore, he should work at developing his powers of rational thinking, at strengthening his will and at stilling the thoughts so as to hear the whisper of intuition.

222<sup>478</sup>

FROM LETTERS TO STUDENTS

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

223  
XVII<sup>479</sup>

(223-1) It is necessary to be content as we go step by step. This is a tremendous task, over a much longer period of time than one realises.

(223-2) Be assured that one has made no error in giving up his guru and deciding to follow God alone. By all means he must rely on the Father for the help he needs.

(223-3) One must gain a knowledge of good and evil, and for the seeker as well as others it is necessary to learn balance and discrimination, and to exercise reason and caution.

(223-4) Continued study and thought will show the quester that the impersonal will surely come into the consciousness of his personal life.

(223-5) It is more important than ever to safeguard one's studies by purification of character and motives.

(223-6) Seek instead for more knowledge of the laws governing life, for purity of character, and a more complete devotional attitude.

(223-7) It is possible to learn and to be guided even though working alone. Continued effort on his part will prepare the student to take what help may at some later time be obtainable from a teacher.

(223-8) Self-study and an impersonal analytic attitude towards one's own experiences and the experiences of others will stimulate one's self-awareness and clarify the direction of his efforts.

(223-9) My basic attitude is that progress is best made by a purely individual search. Different kinds of books dealing with the subject, and attending lectures will help one.

(223-10) By not accepting the limitations of a particular school, one will be free to study the different doctrines presented by many schools. The doctrine of one school will help to correct the limitations of another school.

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<sup>479</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

(223-11) Part of a student's depression is avoidable and hence unnecessary. It has come through the infrequent contact with another. Because he had some exciting emotional mystic experiences, because another had them, he unconsciously or consciously feels that he is being left out and making no progress in that direction.

(223-12) If our way is not so dramatic and takes longer to show results, the latter are sure and lasting and safe. We say: prepare yourself to become ready for, and worthy of, mystical raptures and then you can get them at the proper time. But they will be superior to, and far safer than, the other kind.

224<sup>480</sup>

XVII

## Old xxiv: General ... NEW XII: Reflections

225

XXIV<sup>481</sup>

(225-1) Last year I abandoned the practice of picking up secretaries wherever I happened to be. It was not satisfactory as each time I move I have to start afresh to train someone. But it was the only way I could get such help since I could not afford a permanent secretary on my limited income. Now I do my own work entirely, which means I am always in great arrears, but I live such an irregular and unsettled life that it fits well.

(225-2) The most important thing for him at the present time is to constantly discipline his character and to endeavour to gain inner tranquillity so as to provide improved conditions for the reception of Grace.

(225-3) His interest in spiritual literature and desire to elevate the thoughts of mankind is noted with pleasure.

(225-4) He treats the appearance and rise of Spiritualism in a psychological manner, showing that it came to fulfil a definite need at a time when the supernaturalistic belief in immortality was dying out. He vigorously defends Spiritualism against its critics and declares that it has fully proved its claims. He has no personal experiences of seance rooms, mediums or psychic phenomena to offer, but makes lengthy quotations from 'experience' books.

Lastly,<sup>482</sup> he enters into the philosophical significance of Spiritualism and predicts that the day will come when academic philosophy and metaphysics will

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<sup>480</sup> Void page

<sup>481</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

recognise that they owe a great debt to Spiritualism and will therefore honour it. He also tries to justify the acceptance of Spiritualism by orthodox religion, believing that it will round out and complete the latter.

(225-5) I do not know what arrangements students make with the Aurobindo Ashram, whether they go for a short visit or for a permanent stay, but I would be the last to oppose such a visit. On the contrary, I know the Ashram fairly well, having stayed there a few times and always with much admiration for the way in which it is conducted and the high calibre of the disciples who live there.

226<sup>483</sup>

XXIV

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

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(227-1) He may have turned the corner and escaped from the grave danger in which he had been thrown. However, he may not realise that he has escaped and should begin to do so. There is a Divine reason behind current conditions, and his Higher Self does care and does take an interest.

He can be going through the dark night of the soul, which most have to go through at some time or other on the Quest, although without the highly dramatic and theatrical experiences some have. This passing through is only temporary – it will come to an end; and if he will compare himself with a year before he will have to admit there is a great improvement. This process of betterment will continue, but slowly. However, the worst part is soon over if he<sup>485</sup> will only be patient, obedient and not lose faith he will find himself emerging from the dark forest eventually. This experience happens to many and they are all saved from it in the end.

(227-2) Experiences emphasise the importance of balance.

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<sup>482</sup> The original typist typed x's over the parentheses before "Lastly," indicating that this should not be a separate para.

<sup>483</sup> Void page

<sup>484</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>485</sup> Although this was typed on the same paper with the same typewriter, this section is glued to the preceding part of the page; it may either be an addition or because PB himself cut out a section. – TJS, 2020

(227-3) The Overself does not directly need any experience at all. It is the ego which is in need and is getting the experience, and therefore it is the ego which is subject to evolution.

By the Overself, he must understand it is that point where the personal ego becomes aware of the Universal Mind. It is not possible for the human intellect to conceive of anything beyond that point and yet to conceive correctly. Arguments about God being subject to this evolution are such incorrect thoughts. In fact, every thought about God from the ego's point of view must be incorrect.

The karmic law is not the only law governing human individuals. Therefore what happens to them is not due solely to karma. What Nature wishes to bring about in them may also be the cause of the events which happen to them. Within its own limits of operation the karmic law is perfect because it is working with and for Nature, too.

The notion that something can happen only if there exist two elements can be true only within the realm of relative, limited and finite things; that is, within the realm of duality. But the World-Mind exists in the realm of perfect unity. The universe is not its synthesis, but its manifestation.

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XVII

(229-1) By seeking to become less identified with the ways of living around him as well as [by efforts to be aware]<sup>487</sup> of what he is thinking, he can create the objectivity which will allow him to study and know himself.

(229-2) Life weariness is quite understandable and is felt by many people today. However, the fact that he is saved from a poisoning or suicide attempt shows that he has something to live for. The real thing to kill is not the body but the personal ego. This is what he really has to live for plus the awakening of an awareness of his higher self.

Some people hear a warning voice. Often the psychic meaning of the message conveyed by the voice is that through the practice of mental relaxation and spiritual meditation he will find the way to inner peace and acceptance of life. If he finds a little time to meditate and do spiritual exercises, his difficulties will be overcome because the healing power of the soul is tremendous.

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<sup>486</sup> Void page

<sup>487</sup> "by efforts to be aware" was typed above the line and inserted with a handwritten arrow by PB himself.

(229-3) Present difficulties can, and will, be overcome once he devises his own combination of deliberate effort, determination and patience. His faith, which has withstood other tests, together with the knowledge that he is not dependent on limited resources alone, should provide him with true inner strength.

There are two ways of looking at every situation: first, as the interpretation given it by his emotional and intellectual responses; and, secondly, as it is in Reality. Whereas the former often appears to be discouraging, the very opposite is true of the latter.

It is possible that the emotions may be presenting a distorted, or one-sided point-of-view. Perhaps it helps to think of it this way: Problem plus emotion equals frustration; leading to unhappiness, anxiety, etc. Problem minus emotion equals unobstructed view; leading to solution, peace, etc.

(229-4) It is quite possible to find God while earning a living.

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XVII

(231-1)<sup>489</sup> External conditions, {even though often undesirable}<sup>490</sup> in themselves, are the material for self-study.

(231-2) Whether or not there is any conscious progress in meditation, the fundamental attitude towards life is more important. If he can develop a sense of right direction, an aspiration however weak towards his best and highest self, he need not be anxious about the speed with which he travels in that direction.

(231-3) He can ask about the different means to achieve the dissolving of the ego mind and what means could be advised the different kinds of people he wishes to help. These are very deep questions and difficult ones. The final work of dissolving the ego mind is a matter of Grace from the Overself and therefore outside our hands. All we can do is to thin down the ego and the obstruction it offers to the receiving of this Grace.

(231-4) The anguish and cries of the suffering ego represent the chance to renounce it and rise to a higher level and a higher point of view and a higher relationship with his

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<sup>488</sup> Void page

<sup>489</sup> This para is a duplicate of para 173-2.

<sup>490</sup> This part of the page was torn out. Only "ev-" and "-able" are visible in the original. We inserted "even though often undesirable" to match duplicate para 173-2.

mate. It is so easy to give way to negative emotions of resentment, anger, despair, bitterness and so on, and to have sought to injure him as a direct result. But by taking the nobler attitude, after having done what he could to explain to him the real significance of his actions, he can, and must accept the issue with calm resignation.

(231-5) Acceptance is the key for his way out at the present stage. The consequence will be, that the greater the suffering he has been through the greater the Peace which will succeed it.

(231-6) Nobody can own anyone else, and the family relationships do not contravene this truth. If divorce is the only way out, well then, after all, he does not own the wife, and she does not own him.

(231-7) Usefulness of a family set-up is only constructive in so far as it conduces to the individual growth of each member. It begins to become harmful when it exalts itself to the point of obstructing the individual's growth.

(231-8) If he himself felt that only by embarking on these experiences which he feels to be sin and folly he could get the kind of experience which he felt he needed then – negative course though it is and unnecessary for a more developed person though it may be – the only way out for him in the end, if not in this incarnation,<sup>491</sup> then in the next, is to have the experience, learn at first hand its true nature and taste the bitter-sweet fruits of his actions.

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XVII

(233-1) There is a great insufficiency in our use of the word, "Philosophy." I have always considered this unqualified use to be tentative and temporary only until an alternative can be found.

(233-2) It is gratifying when the student makes an effective response to the effort made in his behalf, which I am sure he will endeavour to strengthen and develop.

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<sup>491</sup> Although this was typed on the same paper with the same typewriter, this section is glued to the preceding part of the page; it may either be an addition or because PB himself cut out a section. – TJS, 2020

<sup>492</sup> Void page

(233-3) Progress is not to be made alone in Egypt or India but anywhere, if approached in the right way. His present life situation is his material for self-study and self-observation. An analysis of his experiences past and present in the light of his highest aspirations and a search for awareness and attentiveness to God in his daily living will open the way to guidance from his higher self.

(233-4) He will often find himself working at unsympathetic tasks and his associates may be superficial and not ready for deeper truths. However, that is all right as they are in the process of learning, and there are many more incarnations through which they will learn.

(233-5) The student should continue by himself, and thus make himself ready and worthy of the attention of a Master, who obviously can deal only with pupils who have reached an advanced degree of understanding and of self-control.

(233-6) The practice of relaxation is always helpful. At least twice a day he should let himself lie perfectly still and endeavour to consciously relax until all the tension is gone – body and mind. He should keep his breath regular and without effort.

(233-7) Even the worst sinner will be saved if he goes to a guru and requests his help.

(233-8) It is important that ideas be spread, and may success crown their attempts.

(233-9) “And the spirit of the Lord came upon him” is from the Old Testament, “Be still and know that I am God” from the Psalms.

(233-10) The inner changes through which he has been passing are excellent signs of the beginnings of a period of real spiritual development.

234<sup>493</sup>

XVII

## Uncategorised Paras

235

UNCATEGORISED PARAS

(235-1) I do not know what God is like. I do not think that any human being, since he does not possess the proper faculties, will ever know God.

Therefore, the best that I can do is to create for myself an idea about God that will suit my understanding and help me, just as every person has done.

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<sup>493</sup> Void page

All that anyone says about the personal God I fully accept, but I do not call it God - I call it my Self, or Overself.

(235-2) My attitude toward Theosophy is certainly not a hostile one, for although I am aware of its limitations, I am at the same time appreciative of the good work it has done. I have been sympathetically interested in, and always in touch with its history.

(235-3) Karma itself can use a doctor's help as its agent. We mortals cannot and should not interfere with karma, which is well able to take care of itself. God has given man intelligence and will and ego to allow him to use them in order to grow - to learn how to take care of himself, and of others.

It is necessary to keep up the quest for Truth. It should be kept with balance and common sense and practicality as part of it.

(235-4) He must seek inner calmness, for the higher emotions and reason which have no concern with the individual failings of others, for balance, and for increased efforts in prayer.

(235-5) If he cultivates sufficient faith, out of the cosmic mind will come the response to his aspirations and eventually the answers to his questions.

To receive this, he must learn to keep vigil for intuitive feelings and inner promptings of the most delicate nature.

(235-6) It is needful to correct his ideas about the wrongness of trying to escape from activity with its troubles into the silence. On the highest level there are actually no problems for the great work of evolution is seen as all inclusive and always effectual, and also because the world experience is seen for the Maya that it is. On the level of the ego's personal development through day by day living the necessity of accepting activity and coping with its troubles are equally existent. The philosophic view reconciles both these standpoints as complementary and necessary to a full understanding of the human situation.

236<sup>494</sup>

UNCATEGORISED PARAS

237

UNCATEGORISED PARAS

(237-1) It will help him if he tries to understand that everyone has on varying levels his own difficulties and problems. To accept his particular ones without the added burden of negative emotions expressed outwardly and inwardly is the first step in coming to a

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<sup>494</sup> Void page

possible solution. Coming to terms with life and one's self is a never-ending process for all – the very nature of existence is synonymous with the struggle toward self-evolvement.

It is important to undertake the solution of his material problems with the understanding that they are not alone material problems as such, but an outer expression of his inner life, and an opportunity to gain knowledge and develop needed qualities in the self.

He should study himself without evaluation criticism or commendation.

(237-2) There is obviously a factor of self-earned karma responsible for all cases of feeble-mindedness, but there is no such thing as a stage of feeble-mindedness through which mankind passes on its way to normal-mindedness. Different causes, physical, psychical, mental, or moral may be responsible for individual conditions.

Theosophy, esoteric Buddhism and Hindu sects like the Vedantists come at several points of contact quite close to the Hidden Teaching,<sup>495</sup> but diverge at others. The septenary constitution of man is somewhat theoretical, as actually there are only two entities, the ego and the Overself, but it may be useful for analytic purposes.

What happens metaphysically to the further existence of the being resulting from the conscious union of the ego with the Overself is guarded as a mystery, and may not be discussed.

They talk nonsense who call Madame Blavatsky<sup>496</sup> an unmitigated quack. Although her teachings were partly unreliable, there was nevertheless a great deal of truth in them, and although she herself was imperfect, and occasionally unreliable, she was mostly sincere.

(237-3) The lessons of experience are indeed a part of progress. Analyse them always in the light of one's highest aspirations and seek through self-study and prayer to intensify the awareness which is the guide to one's higher self.

(237-4) Lectures are of limited value. No society or movement can displace what is to be gained by making one's own individual efforts along the right lines.

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UNCATEGORISED PARAS

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

239

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<sup>495</sup> This might or might not be referring to PB's book "The Hidden Teaching Beyond Yoga." – TJS, 2020

<sup>496</sup> Referring to Helena Petrovna Blavatsky.

<sup>497</sup> Void page

(239-1) It is possible for the earnest European to live an active life and still practise meditation. However, there are some Indian Yogi exercises which could never {have}<sup>499</sup> been practised in active life without leading to insanity or a nervous breakdown. The exercises given in my books, are intended for Europeans leading an active life, and are quite safe.

(239-2) My study is no longer limited to Yoga alone, as it is understood in Indian form, but includes the mystical philosophy of all countries and all times so far as I<sup>500</sup> can, and what I have found has come through that universal approach.

(239-3) A knowledge of Yoga would deepen the Christian religion.

(239-4) It is not necessary to renounce any religion to achieve success in Yoga.

(239-5) It is not necessary to live with a Guru. However, it is advisable to meet with him on the physical plane for a few minutes. When this is impossible, the next best substitute is to enter into a written correspondence with him, and to use his photograph for meditation.

(239-6) It is quite possible to attain illumination without the assistance of a Guru and solely by following one's intuitive guidance from within.

(239-7) May he come closer to his highest self. He must continue to work more vigorously than ever and to put forth his own efforts.

(239-8) He must use the knowledge he has gained to continuously expand his mind – to strive for a more impersonal attitude and to permit his intuition to come through unhindered by biased or egoistic desires.

(239-9) Since I am not forming a movement of any kind, and discourage personality worship, I cannot send a photograph.

(239-10) It is best that the student not try to understand my position in the world.

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<sup>498</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>499</sup> We inserted missing word "have" for clarity.

<sup>500</sup> "I" might be "it" which would make the sentence read better, but we are unsure so we are leaving it. – TJS, 2020

(239-11) It is nice to know young people are trying to rise out of a materialistic existence, and to that [extent send]<sup>501</sup> my upholding thoughts.

240<sup>502</sup>  
XVII

## Old xxiv: General ... NEW XII: Reflections

241  
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(241-1) Apart from the duty to his parents, there is the duty to himself, but only he can know where the dividing line is.

(241-2) The only safe exercise is deep breathing – all others are too risky and should not be practised alone.

(241-3) Hypnotism is useful for some bad habits of nervous illnesses, though often, the cure is not reliable. Carefully and conscientiously used by the right person, it can be helpful – though exceedingly dangerous in the hands of a wrong one.

(241-4) He should work on himself in order to be able to take the teaching when he meets it. In any case, illumination is to be found in no one particular place. Each has his own destiny, and one must go to the Himalayas because of one's own inner need, rather than because others have gone. At the right time he and a teacher will meet.

(241-5) Animals do evolve, they are an entity which is not now self-conscious in the human sense, or having a human possibility of aspiring above and beyond himself. They do ultimately arrive at the human level.

(241-6) Nature, concerned only with her own larger purposes which are hidden from us, makes use of us in that light. Utterly impersonal, she has no emotion, which is a purely human quality.

(241-7) If circumstances permit, I strongly recommend vegetarianism.

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<sup>501</sup> PB himself appears to have deleted "send" from after "extent" by hand; however, the sentence really needs it, so we have restored it. – TJS, 2020

<sup>502</sup> Void page

<sup>503</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

(241-8) He should realise that it is the mental attitude which is the real relationship – and that faith and devotion in that relationship, rather than physical contact, are its true importance.

(241-9) The emphasis should be on the study of his own character, to ascertain his weaknesses.

(241-10) It is necessary to balance the study of books with all other phases of our existence.

(241-11) It is important to balance reason against emotion and to strengthen the will.

242<sup>504</sup>

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(243-1) Such help as I have given has been given as a boy in a higher grade class might give to a boy in a lower grade one, not as it should be given by the school-master.

(243-2) I may have a single sitting with a medium, a clairvoyant famous for visions, etc. as a part of my research, just as my meditation with 100 other persons has been. It must not be taken to mean that I accept and endorse whatever these people tell me, merely because I listen quietly and make no criticisms. I have learned to keep my judgments to myself and to put them into writing if and when necessary in a general way without naming individuals in my notes or in my books. Spiritualism in its lower form is expressed through cheap, paid mediums and in its higher form by a mixture of the Mystical with the mediumistic. Most seekers are far beyond that level ever to need its so-called revelations. It may be a sign of progress that those teachers have reached their present stage and teaching but what is there for the student that he has not already, and how unsafe is the mediumistic path! They mix their own thought forms up with genuine intuitions from the Overself. In Mysticism we want the pure Intuition without the admixture of imagination or speculation. Still, some mediums do a very good work among the class of people who cannot rise beyond this inferior level and give them helpful instruction and comfort.

(243-3) There is great danger in practising some of the breathing exercises being taught. Some of these were for ascetic contemplatives, not for active westerners living a busy life on a different diet.

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<sup>504</sup> Void page

(243-4) I write with a desire for the student's highest good and not in any way out of a desire to reprove him, and it should be taken in the right spirit.

(243-5) Some of the books on improving eyesight are excellent. Going through their books makes me feel that they could do a very important work covering the entire field for better health quite outside the improvement of sight. A book written upon the knowledge and techniques they are using would form a valuable contribution to the science of healing.

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(245-1) He should refrain from attempts at automatic writing, since the practice can lead to mediumship, and the danger of being possessed by lying or evil spirits. There is the further possibility that he will get deceptive messages, and by such messages be gradually led astray from the true spiritual path.

(245-2) He must remember that books and discussions are but guides to the inward search each must make for himself - that self-study and self-observation - an analysis of one's own experiences in the light of his highest aspirations - a constant effort toward self-awareness and an attitude of faith and devotion - which each can know only for himself - are the individual task.

(245-3) It is true that sufficient effort and faith will open the way to his higher self and the guidance he needs.

I would suggest that he does not encourage further psychic experiences, and avoid an undue interest in phenomena which are incidental to the true search for self-evolvement.

He must concentrate instead on self-study - objective analysis of past experiences in the light of his highest aspirations will give him an insight into present situations. Facts as well as feelings are to be found through faith and devotions, and meditation will help him to reach the larger significance of a personal suffering.

(245-4) Progress in self-evolvement is an individual effort which can be encouraged and fostered only in proportion to each individual's wants and needs. All his children, even those least interested in an inner search, are fulfilling their own need for a particular variety of experience, and it is neither necessary nor possible for him to insist that it be in one direction.

He will recognise that present situations are the material for work on the self, and a constant attention to God will awaken in his own awareness some of the knowledge he is seeking in the books. What he does for his own self will enable him to see more clearly what {can,}<sup>506</sup> and what can not be done for others.

Books are a good meeting ground for him and his children.

246<sup>507</sup>

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(247-1) Sometimes my attempt to clear misconceptions on one student's part may have exaggerated repercussions on another's feelings. Friendships among students can<sup>508</sup> be mutually helpful. If differences arise because of loose or silly phrasing of thoughts, it is not necessary to have explosive arguments or break off their friendships. I am not insulted if they are critical of me. I understand that they are living in a little private world all their own from which they can not quite clearly look into my own world. They should forgive each other and absorb the correct lessons from their quarrels.

(247-2) Some people are bewildered by this incarnation amid the 20th-century circumstances in which they find themselves. We must remember we are not Theosophists, we aren't trying to cook up an Irish stew of all the old Oriental religions and Yogas mixed up with Christianity. We are trying to find the spiritual way and truth-expression to suit our needs and time. The tremendous need today is to gain more strength to endure life and to {cope with it, whereas}<sup>509</sup> most of the old Oriental<sup>510</sup> paths will turn seekers into escapists or dreamers.

(247-3) It is of little avail to think about the highest questions when he does not yet know his own self, his own deepest being.

(247-4) It is not quite correct to assume that we individually are "little bits of perfection" chipped off the old block. We are projections in some denser medium from the universal mind, projections appearing by some catalytic process of their own accord within that medium. The entire cosmic activity brings each projection on "life and

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<sup>506</sup> We have inserted "can" for clarity.

<sup>507</sup> Void page

<sup>508</sup> Although this was typed on the same paper with the same typewriter, this section is glued to the preceding part of the page; it may either be an addition or because PB himself cut out a section. — TJS, 2020

<sup>509</sup> We have changed "grope with it, as whereas" to "cope with it, whereas" for clarity.

<sup>510</sup> PB himself changed "oriental" to "Oriental" by hand.

intelligence centre" through an evolutionary process whereby its own volitional directive energies are eventually blended with the cosmic will and harmonised with it.

(247-5) Merely the silencing of thoughts is insufficient. A real and undeniable longing for liberation is needed – liberation from a state of ignorance, and for entry into knowledge, or true conscious being.

(247-6) Needed also are the personal efforts of the will, analytic reflections, prayer, and study, to help remove the obstacles created by egoistic nature.

248<sup>511</sup>

XXIV

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

249

XVIII<sup>512</sup>

(249-1) One may want to become an instrument through which the Overself can serve humanity. He may certainly become one if he will both continue to aspire and work upon his character. He must try also to bring about a balance within his whole personality and to remain inwardly calm always without letting himself get disturbed by other persons. The same attitude must apply even to his fears.

The problem with sex and marriage will have to be met by cultivating the quality of patience together with resignation to destiny and impersonal reflection about the matter.

The death of a sage does not destroy his conscious life. If, however, he is to return again to earth he cannot escape passing through the realm of complete unconsciousness prior to taking on the new personality.

Some student ideas of development, both animal and human, through karmic impressions are too rigid and confined too much to the physical form. It is the life capacities and mental intelligence and natural instincts which develop in a very broad and general sense. They can use any form which suits their purpose and are not tied to one particular series of forms just because it happens to belong to their most recent or immediate past experience.

When I wrote in the book that consciousness emanates from unconsciousness I was thinking of the viewpoint of an ordinary human observer. And when I wrote that man falls unconscious in his deepest state, I was thinking again of the same ordinary human observer looking from outside. But in natural fact what is unconsciousness to

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<sup>511</sup> Void page

<sup>512</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

the ignorant observer is the most intense, most highly concentrated, and most living kind of awareness to the mystic who experiences it.

(249-2) In his own best spiritual-professional interests it is quite necessary for him to free himself from leaning on Paul Brunton, so that he would be unable to stand up if his master disappeared or died tomorrow. This must not only be achieved by capacity to take physical separation but also by taking care to avoid mental reaching out. When he has recovered a healthy self-reliance it will be possible to resume a healthy \_\_\_\_\_<sup>513</sup> relationship.

(249-3) He must not worry so much about making progress or falling back; just do what he can under the circumstances and leave the results to God.

250<sup>514</sup>

XVIII

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

251

XXV<sup>515</sup>

(251-1) I am writing on behalf of Dr Paul Brunton in answer to your letter of recent date, who very much regrets that he is unable to enter into correspondence with you.

Dr Brunton asked his friend \_\_\_\_\_<sup>516</sup> to give you an interview and whatever help he could.

It is not possible for Dr Brunton to go beyond this and give you the personal attention for which you ask. He considers it necessary for you to ignore all such psychic messages and alleged prophecies, otherwise you will be led astray by your own ego. He thinks it is necessary for you to forget having a divine mission, and instead concentrate your energies on the sound advice \_\_\_\_\_<sup>517</sup> gave you to become practical and balanced.

The receipt of messages and so-called illuminations containing flattering predictions about one's divine missions to save humanity is a temptation and pitfall

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<sup>513</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>514</sup> Void page

<sup>515</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. — TJS, 2020

<sup>516</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>517</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

which comes to many seekers when they reach a certain point. It is highly misleading and should be ignored.

Dr Brunton is extremely sorry to have to write to you in this way. He is also returning you herewith, those of your letters of a highly personal nature. He hopes you will destroy them rather than continue in such a foolish line of thought. He urges you to wake up and arouse yourself and remember that the person who truly possesses a Divine Mission does not have to run after others, as God will make the Way for them. Please do not send him any further letters, but he recommends you take advantage of any opportunities to meet \_\_\_\_\_<sup>518</sup> if they should arise.

Dr Brunton sends you his Peace.

(251-2) If he wishes to continue his fasting at \_\_\_\_\_<sup>519</sup> he could not switch over to a semi-fast or fruit fast.

I am glad however, if the attempt indicates that he has both awakened to the necessity of {disciplining}<sup>520</sup> the bodily passions and appetites more rigorously than in the past, since he has both now reached an age when this further self-control ought to be attempted if there is to be sufficient power of concentration to make meditation more fruitful.

252<sup>521</sup>

XXV

## PB's Talk

253<sup>522</sup>

PB'S TALK

(253-1)<sup>523</sup> {*This first paragraph is a continuation of a missing page.*} He was learning to. So what we consider that the Sahaja or continuous samadhi is the state which pertains to the state [of God]<sup>524</sup> whereas the discontinuous samadhi of others pertains to the [state

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<sup>518</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>519</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>520</sup> We changed "discipline" to "disciplining" for clarity.

<sup>521</sup> Void page

<sup>522</sup> "3" was typed at the top of the page. PB himself inserted "PB'S TALK" at the top of the page by hand.

<sup>523</sup> For odd pages 253 through 301 (excluding page 269), the original format was in question and answer form (Q. and A.). However it appears that PB edited these pages heavily by hand in order to make it one continuous section of text. As such, we have removed all Q. and A. formatting, and put the original text in the comments.

<sup>524</sup> PB himself inserted "of God" by hand.

where one has to detach]<sup>525</sup> himself from the world and come out of {it<sup>526</sup>} in order to find his higher consciousness.

A<sup>527</sup> certain kind of illumination is gotten through [the] trance [state. If] you go into a deep trance, you [block the] five senses [which] [we] have [to seal off] to come into full expression of [the] full [self. You] do get much enlightenment in that way but it is not the ultimate enlightenment which may come in trance or out of [it. You] may get a flash<sup>528</sup> while walking in {the}<sup>529</sup> street [so] the trance state [is not a requirement of illumination.]<sup>530</sup>

[One<sup>531</sup> is first attracted to the Quest by] inclinations [of] mental inquiry which [he] developed in previous incarnations and which [he] took up again now. In fact the younger [he is] when [he starts] the more certain it is that [he] had those tendencies for a long time.

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<sup>525</sup> PB himself changed "istake as such who has to attach" to "state where one has to detach" by hand.

<sup>526</sup> "it" inserted for clarity.

<sup>527</sup> PB himself heavily edited this paragraph by hand. It originally read: "A certain kind of illumination is gotten through trans state if you go into a deep trans you \_\_\_\_\_ five senses \_\_\_\_\_ he have \_\_\_\_\_ which to come into full expression of full self but you do get much enlightenment in that way but it is not the ultimate enlightenment which may come in trans or out of it you may get a flash while walking in street the trance state is a incorpor"

<sup>528</sup> "partial" x'd out

<sup>529</sup> We inserted "the" for clarity.

<sup>530</sup> The original typist typed "Perhaps you can rephrase it." below this paragraph, likely as a note to PB. PB later deleted the phrase by hand. PB additionally deleted the following by hand: "Q. Is it necessary therefore for an individual to be an adept of the mystical processes to some degree.

A. Usually he has to go through it to some degree to a large degree that is why we say that mysticism is part of philosophical \_\_\_\_\_ but whereas the mystics make it the highest \_\_\_\_\_ until one of their practices philosophies make it one of their practices they don't make it the highest thing."

<sup>531</sup> PB himself heavily edited this paragraph by hand. It originally read: "A. What is the explanation of the what makes [you want] to seek this thing or what first brings you around to be interested in or curious about it.

Q. Well, it is entirely \_\_\_\_\_ of past tendencies that is inclinations mental inquiry which you developed in previous incarnations and which you took up again now. In fact the younger you are when you start the more certain it is that you had those tendencies for a long time."

<sup>532</sup> Blank page

<sup>533</sup> "4" was typed at the top of the page.

(continued from the previous page) [In<sup>534</sup> reincarnation, one picks up] from where [he] left [off in his last incarnation. One] may go higher or [he] may go [lower, there are sometimes] regressions.

The regressions [will]<sup>535</sup> be a temporary thing,<sup>536</sup> if [he takes the]<sup>537</sup> longer point of view there is no regression. Being human we cannot live like machines. The inherent tendencies force [him]<sup>538</sup> to lift [himself] up again and go ahead. Even after [he suffers] regression [he learns] from suffering and [it is]<sup>539</sup> less likely that [he will] make that regression again.<sup>540</sup>

[In]<sup>541</sup> each body [one] more or less [starts] out from the beginning [again] for a limited [time. Then he picks] up {at}<sup>542</sup> the point where [he] left off. Some may pick it up in their teens, some twenties or thirties... If [he has an advanced soul, he] may not pick it up until later years. Because [the] body [is so preoccupied with sense impressions, it is the] inner self [that] does the [remembering. It] must happen that whatever recognition [he had] in previous incarnations must come back sooner or later and the higher self [does not] have to [guide him to] recognise it because it knows that

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<sup>534</sup> PB heavily edited this sentence by hand. It originally read: "Q. As I understand it then, you in one body you come so far in this and then you come to as far as you are supposed to go you come into another body and go on higher yet.

A. You pick up from where you left. You may go higher or you may go lower. \_\_\_\_\_ the regressions."

<sup>535</sup> PB himself changed "would" to "will" by hand.

<sup>536</sup> PB himself inserted comma by hand.

<sup>537</sup> PB himself changed "you took" to "he takes the" by hand.

<sup>538</sup> For the rest of this paragraph, PB himself changed "you" to "he" or "him" and changed the verb forms to match by hand.

<sup>539</sup> PB himself inserted "it is" by hand.

<sup>540</sup> PB himself inserted period by hand.

<sup>541</sup> PB himself heavily edited this para by hand. It originally read: "But in each body you more or less start out from the beginning again.

Yes for a limited time you pick up the point where you left off. Some may pick it up in their teens, some twenties or thirties... If you have \_\_\_\_\_ you may not pick it up until later years. Because body \_\_\_\_\_ so what inner self does the seeing \_\_\_\_\_ you can't use the word seeing because the thing is there it must happen that whatever recognition you have in previous incarnations must come back sooner or later and the higher self doesn't have to want what you recognise it because it knows that ultimately you have to recognise it but from our point of view it takes a lifetime. The ultimate knows if we have developed our human functions. After we finish our formal stage of evolution we become human \_\_\_\_\_ become truly human when we recognise higher self. which means that you have to develop all human qualities reasons human feelings human action and top of that crowning it with intuition which enables you to recognise higher self. That intuitive development can come only from good karma. But you make it yourself by trying to either understand through your"

<sup>542</sup> We inserted "at" for clarity.

ultimately [he has] to recognise [it. But] from our point of view it takes a lifetime. The ultimate knows if [one has] developed [his] human functions. After [he finishes his] formal stage of evolution [he becomes] human [and he becomes] truly human when [he recognises the] higher self. [This] means that [one has] to develop all human qualities, reasons, human feelings, human action, and [on] top of that crowning it with intuition which enables [him] to recognise [the] higher self. That intuitive development can come only from good karma. But [he makes it for himself] by trying to either understand through [his]

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(continued from the previous page) intelligence or by right conduct and create a lot of good karma which may work out by bringing [him]<sup>545</sup> intuition.

[Right<sup>546</sup> conduct is] benevolent conduct which [hurts] no others and it does good to [one] without harming [others; it is] also conduct which even benefits others. [Primarily] it means developing higher emotions, the [nobler qualities] of character.

When<sup>547</sup> someone becomes conscious of the quest, [there is] a difference [in his life and] a change takes place within [him. The] idea of the quest is that [he wants] to

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<sup>543</sup> Blank page

<sup>544</sup> "5" was typed at the top of the page.

<sup>545</sup> PB himself changed "you" to "him" by hand.

<sup>546</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. What do you mean by right conduct?

A. I would say benevolent conduct which harms no others and it does good to you without harming others and also conduct which even benefits others. But primarily it means developing higher emotions the \_\_\_\_\_ of character we have different qualities of character the \_\_\_\_\_ and the inferior through practising the inner forces we make good karma or practise right conduct or the \_\_\_\_\_ us bad karma."

<sup>547</sup> PB heavily edited this paragraph by hand. It originally read: "Q. When someone becomes conscious of the quest is there a difference a change does a change take place within them.

A. Either to give you an example do they have more free will or is their \_\_\_\_\_ rate speeded up. So many people I talk to say he was never like this before was never aware of so many things wrong with him before.

A. Yes, something does happen. Of the things that you mention they certainly happen too, because the idea of the quest is that you want to speed up your evolution. Everybody is on the quest he's not consciously on the quest, the quest means that you consciously and deliberately want to shorten that period and get to the goal as quickly as possible. The ordinary person has [say] 20 [units] of experience. If he goes on quest he may have 200 other experiences that you develop and will"

speed up [his] evolution. Everybody is on the quest, [although]<sup>548</sup> [he may not be consciously aware of it, whereas the others] consciously and deliberately want to shorten [the rest of their period of evolution] and get to the goal [more quickly than the ordinary person.] The {<sup>549</sup>person on the quest may have}<sup>550</sup> 200 other [experiences] that [he develops] and will [face and solve.]

[That]<sup>551</sup> experience will be good [or] bad using the words good and bad in the [ordinary]<sup>552</sup> sense. [If he gets] more problems it is because [he learns] more than [he does] from [his] pleasures. [Secondly] it is because [his] bad karma is something [he has] made usually out of [his] own faults or [imperfections] of [character. So,] by having just those bad traits of [his]

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(continued from the previous page) karma which represents weakness [and] stand in the way of further development, [he] can [have] a chance to grow [and] to discover [these obstructions,] then to deal with them and [face] them. {Weaknesses}<sup>555</sup> come to the surface. They come up and [he has] to [solve] them. In that sense things speed up. It is all for [his] ultimate benefit and gives [him valuable] experiences.

[When<sup>556</sup> these] faults [arise, they] are in reality the karma acquired before [that] had not been worked [out. They] represent karma which [is] still in [one]. If in [the]

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<sup>548</sup> added by PB himself in pencil, probably at a different time than the edits done in red ink.

<sup>549</sup> It is probable that PB himself deleted the wrong words here. It originally read "The ordinary person has say 20 units of experience. If he goes on the quest he may have 200 other experiences &c." I have therefore changed the text to carry this meaning. –TJS, 2020

<sup>550</sup> We inserted "person may have" for clarity.

<sup>551</sup> PB himself heavily edited this paragraph by hand. It originally read: "Well, that experience will be good and bad using the words good and bad in the \_\_\_\_\_ sense. If you get more problems it is because you learn more than we do from our pleasures. And secondly it is because our bad karma is something we have made usually out of our own faults or \_\_\_\_\_ of character, so, by having just those bad traits of our karma which represents weakness which stand in the way of further development we can \_\_\_\_\_ a chance to grow \_\_\_\_\_ is to discover this obstruction and then to deal with them and create them. Weakness come to the surface. They come up and you have to deal with them. In that sense things speed up. It is all for our ultimate benefit and gives us \_\_\_\_\_ experiences."

<sup>552</sup> added by PB himself in pencil, probably at a different time than the edits done in red ink.

<sup>553</sup> Blank page

<sup>554</sup> "6" was typed at the top of the page.

<sup>555</sup> We changed "Weakness" to "Weaknesses" for clarity.

<sup>556</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. When these things faults arise are in reality the karma acquired before and had not been worked out, they

sub-conscious, they have to be brought up [to the surface or] the relationship with another person [may provoke] these tendencies to come up to the surface. [One has to review his character, accept] it as it is, or [make the necessary changes. On] the quest, [one makes] an effort to overcome it in that respect. It is hard because [it is] not easy to change [one's personality. The Quester has] to tackle the [job, but with the] ordinary person it takes a much longer time. [One has] to welcome every experience and solve it. It has to be that particular experience for [his] path. It is always there for a reason.

[This does not mean that<sup>557</sup>] people on the quest have less trouble. [One cannot]<sup>558</sup> say that,<sup>559</sup> because other people not on the path also have trouble. [One]<sup>560</sup> can only say that the experience on the path is speeded up. If [the]<sup>561</sup> outer life is relatively quiet,<sup>562</sup> then something is being hurried inside the inner life. And then of [course]<sup>563</sup> the speeding up process [does not operate]<sup>564</sup> the whole [time, one has periods]<sup>565</sup> of rest. [One asks for complications to solve when one asks for the goal. By putting himself]<sup>566</sup> on the quest [he asks]<sup>567</sup> for life's purpose. In fact [he cannot]<sup>568</sup> avoid it. The thing is not to be afraid of the problems but to try to understand them impersonally<sup>569</sup> and try to deal with them as best [he]<sup>570</sup> can.

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represent karma which are still in us. If in sub-conscious they have to be brought up \_\_\_\_\_ on the relationship with another person provokes these tendencies to come up to the surface. Go into field review. Accept it as it is or \_\_\_\_\_ with \_\_\_\_\_ on the quest make an effort to overcome it in that respect. It is hard because not easy to change \_\_\_\_\_. Then you have to tackle the job. With ordinary person it takes a much longer time. We have to welcome every experience and solve it. It has to be that particular experience for our path. It is always there for a reason.

<sup>557</sup> PB himself deleted "Q. Well don't other people have less trouble?" and changed "A. I wouldn't say" to "This does not mean that" by hand.

<sup>558</sup> PB himself changed "You can't" to "One cannot" by hand.

<sup>559</sup> PB himself inserted comma by hand.

<sup>560</sup> PB himself changed "We" to "One" by hand.

<sup>561</sup> PB himself inserted "the" by hand.

<sup>562</sup> PB himself inserted comma by hand.

<sup>563</sup> PB himself deleted "it is" from after "course" by hand.

<sup>564</sup> PB himself changed "doesn't work" to "does not operate" by hand.

<sup>565</sup> PB himself changed "time. have period" to "time, one has periods" by hand.

<sup>566</sup> PB himself changed "Intro \_\_\_\_\_. We have to be \_\_\_\_\_ in between. You ask for it when you ask for the goal by putting yourself" to "One asks for complications to solve when one asks for the goal. By putting himself" by hand.

<sup>567</sup> PB himself changed "you ask" to "he asks" by hand.

<sup>568</sup> PB himself changed "you can't" to "he cannot" by hand.

<sup>569</sup> PB himself deleted period after "impersonally" by hand.

<sup>570</sup> PB himself changed "you" to "he" by hand.

<sup>571</sup> Blank page

(continued from the previous page) How<sup>573</sup> [much] one person [can do] in dealing with other people, [interfering] with their lives, [solving their] problems [or bringing his] experience to bear in [their situations] depends on the relationship [he has] with the other [persons. The closer the tie] the more [he is] entitled to bring {his}<sup>574</sup> [influence to] bear on it. [He cannot force, he can only] tell what [he knows] and what [he has] learned. But if [the] other person wants to learn in his own way [one cannot] do anything about it. [That is] {the}<sup>575</sup> other [person's] right and [one is] wrong [to interfere unasked.]

[To<sup>576</sup> solve another's problems does not necessarily mean] developing a dependence [in him.] That depends on the relationship between [them. If one] person [relies and depends completely] on the other, then of course it will be so. Eventually he has to learn to stand on his own resources. He has to [make his own decisions.] If [he is able to learn vicariously, there is] nothing wrong with the [state of being] dependent. If [he goes] beyond what is necessary [in accepting help,] then it becomes a weakness [and he is not learning the lessons karma provides him.]

[When]<sup>577</sup> asked why [he is] a vegetarian, [there are several reasons one can give. He] can only give those reasons if [a] person [requests him to do it, otherwise he has] to

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<sup>572</sup> "7" was typed at the top of the page.

<sup>573</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. How much can one person in dealing with other people interfere with their lives in dealing with these problems. How much right have I to bring my experience to bear in another person's life when

A. It depends on the relationship you have with the other person. Closer \_\_\_\_\_ are the more you are entitled to bring to bear on it. You can't force. You can \_\_\_\_\_ it. You can tell what you know and what you have learned. But if other person wants to learn in his own way you can't do anything about it. \_\_\_\_\_ other person is right and you're wrong." We deleted the "Q." and "A." though PB himself did not mark those deletions.

<sup>574</sup> We changed "to" to "his" for clarity.

<sup>575</sup> We have inserted "the" for clarity.

<sup>576</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. Wouldn't there be a tendency of developing a dependence or rather a \_\_\_\_\_

A. That depends on the relationship between you. One person as you yourself dependencing on the other then of course it will be so. Eventually he has to learn to stand on his own resources. He has to learn that. If his \_\_\_\_\_ there's nothing wrong with the \_\_\_\_\_ of the dependent. If you go beyond what is necessary then it becomes a weakness."

<sup>577</sup> PB himself heavily edited this paragraph by hand. The section on this page originally read: "Q. Sometimes I'm asked why I'm a vegetarian. I know why I am and reasons were sufficient for me but I don't fully comprehend the technical reasons.

A. Reason for vegetarianism. You can only give those reasons if person responds to it. You have to keep quiet about it. You have to know all the reasons but not wise to give reasons to

keep quiet about it. [He has] to know all the reasons, but [be wise enough not] to give [the same] reasons to every person. [There are three] reasons: 1, moral, 2, physical [and] 3, spiritual. [Starting] with the [physical, the body] is made up from food [one eats. It is built] from food. [Good food makes] the body healthy, [grow, nourishes] and [gives] it strength.

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(continued from the previous page) If<sup>580</sup> [one takes] bad food or poisoned food [he] will impair [his] health. On that basis flesh food is considered to be harmful ultimately to the health of the body, using the word health in the very broadest sense, because although the human race has made itself by long usage [a] flesh-digesting organism, [has] adapted [itself] to [meat and] therefore seems to crave it, [in] fact it was not primarily made for that purpose. It became so in the course of [evolution. In] the

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every person. 3 reasons. 1 moral 2 physical 3 spiritual. Let's start with the physical. Body is made up from food we eat. Build from food. Arguments are \_\_\_\_\_ making the body healthy growth nourish and give it strength."

<sup>578</sup> Blank page

<sup>579</sup> "8" was typed at the top of the page.

<sup>580</sup> PB himself heavily edited the rest of this paragraph by hand. It originally read: "If you take bad food or poisoned food you will impair your health. On that basis flesh food is considered to be harmful ultimately to the health of the body using the word health in the very broadest sense because although the human race has made itself by long usage flesh digesting organism have adapted to it therefore seems to crave it \_\_\_\_\_ fact it was not primarily made for that purpose. It became so in the course of \_\_\_\_\_ because in the beginning of every world cycle the race is vegetarian later it becomes a meat eating \_\_\_\_\_ Adapts itself. Nature always adapts itself. When change in meat eating follows a moral change a spiritual change symbolised in bible by fall of man when man was chased out of the garden of eden. We consider that meat leaves poisonous deposits in the body from \_\_\_\_\_ and that these poisonous foods \_\_\_\_\_ you take into body the nature of the animal you are eating. The vibrations of flesh food \_\_\_\_\_. If body filled up by \_\_\_\_\_ you get a mixed result. Of these qualities are present in your body. Brains and nervous system affected by animals you take in and promotes expression of animal qualities of your character making it easier to express themselves. Physically, other dangers \_\_\_\_\_ that is the affect upon the mentality do not permit the development of intellect and intelligent \_\_\_\_\_. Vegetable and fruit foods make it easier to develop intellect and intelligence and especially intuition. The intuitive elements in us finds itself more adept to express itself without (when) food that (with) animal mainly. Ultimately the strength of the man's (emotions) mind or character will come through no matter \_\_\_\_\_ but it comes through with more difficulty in the one case than it does in the other."

beginning of every world cycle the race is vegetarian [and] later it {becomes}<sup>581</sup> meat eating [as it adapts] itself. Nature always adapts itself. [Change] in meat eating follows a moral change [or] a spiritual [change. It is] symbolised in [the Bible by the] fall of man when man was chased out of the garden of Eden. [Meat] leaves poisonous deposits in the body [as the animal which died in pain, fear or agony poisons each cell with the terror and shock. The Jews realised the blood carried the adverse elements and soaked their meats free of it before eating. In absorbing blood-filled and] poisonous foods, [one takes] into {the}<sup>582</sup> body the nature of the animal [he is] eating. The vibrations of flesh food [are of a much higher consciousness than vegetable foods.] If [the] body [is] filled up by [the two foods one gets] a mixed result. [Often] these [adverse] qualities are present in [the] body. [The brain] and nervous system [are] affected by [the] animals [one takes in. These promote] expression of [the] animal qualities of [one's] character [and] {make}<sup>583</sup> it easier [for them] to express [themselves.] Physically, [there are] other dangers [such as animal diseases which can be contracted by humans and the high sensitivity of the body to spoiled animal food. Even more serious] is the effect upon the [mentality; it does] not permit the development of intellect and [intelligence.] Vegetable and fruit foods make it easier to develop [intellect,] intelligence and especially intuition. The intuitive elements in [one find it easier] to express [themselves with vegetable] food [than with a meat diet.] Ultimately the strength of the man's [soul,] mind, or character will come through no matter [what food is taken] but it comes through with more difficulty [if meat is eaten than it does with vegetables and fruits.]

The<sup>584</sup> other argument is what [one] might call the karmic [aspect] which deals [with the question] morally and ideally. If there were no other way of sustaining

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<sup>581</sup> We deleted "a" from after "becomes" for clarity.

<sup>582</sup> We inserted "the" for clarity.

<sup>583</sup> We changed "making" to "make" for clarity.

<sup>584</sup> PB himself heavily edited this paragraph by hand. It originally read: "The other argument is what you might call the karmic which deals morally and ideally. If there were no other way of sustaining our bodies unless by a flesh food then we would have to eat it. Man is a higher animal and has the right to exploit the animal for that purpose. Millions of people have lived on it, so we know nature has given us grains, etc. It's not necessary and if we have to slaughter innocent creatures to take the life of beings which have a right to live as much as we have we commit a crime let's say more than 1/2 the human race there seems to be nothing wrong with it. They are doing it in England and what is happening and thus men's bad karma must express itself. It expresses itself particularly in the tendencies toward wars, revolutions, riots. It contributes, I don't say it causes. It will be impossible to get complete peace on earth until human race does become vegetarian. We notice in countries in India 1/2 \_\_\_\_\_ and 1/2 warlike are meat eating. Are also most quarrelsome people. True, the Hindu, Moslem riots when India got her independence. Most slaughter took place in areas where people ate meat. In southern part which is mainly a vegetarian part of India the slaughter was very little by comparison.

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(continued from the previous page) [human] bodies [except] by a flesh food, then [one] would have to eat it. Man is a higher animal and has the right to exploit the [other] animal for that purpose [when necessary.] Millions of people have lived on [a vegetable diet and] we know nature has given us grains, [nuts, fruits,] etc. [It is] not necessary [to eat meat] and if we have to slaughter innocent creatures [and] take the life of beings which have a right to live as much as we have, we commit a crime. [More] than half the human [race] seems to [find] nothing wrong with it. They are doing it in England and [one sees] what is happening and thus men's bad karma must express itself. It expresses itself particularly in the tendencies toward wars, revolutions, riots. It contributes [to if it does not actually cause violence.] It will be impossible to get complete peace on earth until [the] human race does become vegetarian. We notice in countries {like}<sup>587</sup> India [where half are vegetarians] and [half not, the] warlike are [the] meat eating. [They are] also [the] most quarrelsome people. [It is] true the Hindu-Muslim riots [took place] when India got her [independence, but most] slaughter took place in areas where people ate meat. In [the] southern part which is mainly a vegetarian part of India, the slaughter was very little by comparison.

[There]<sup>588</sup> are [firm] reasons why [one should] consider {the}<sup>589</sup> vegetarian [diet] more desirable. Since it is not necessary to take life of creatures, why do so? [If one goes] into a butcher shop, [he finds] a repulsive odour so [strong his] own body's instinct tells [him] this is something it [does not] want. [He cooks it, treats] it first because [he has] to make it palatable. If housewives had to kill their own meat they would become vegetarians, they [would not] have the heart to [butcher cattle and swine.]

[The]<sup>590</sup> younger people today have a tendency to become oversexed, overstimulated sexually<sup>591</sup> and one of those causes is the excessive meat eating. It is the

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<sup>586</sup> "9" was typed at the top of the page.

<sup>587</sup> We changed "in" to "like" for clarity.

<sup>588</sup> PB himself marked this as a new paragraph and heavily edited it by hand. It originally read: "So those are reasons why we consider vegetarian more desirable. Since it is not necessary to take life of creatures why do so. There are other reasons if you want them I will go into them. For instance, I will give you two more. Go into a butcher shop you find a repulsive odour so your own body's instinct tells you this is something it doesn't want. You cook it, treat it first because you have to make it palatable. If housewives had to kill their own meat they would become vegetarians, they wouldn't have the heart to do so."

<sup>589</sup> We inserted "the" for clarity.

<sup>590</sup> PB himself changed "The other point is that we find that" to "The" and marked the start of the sentence as a new paragraph by hand.

<sup>591</sup> PB himself deleted a comma after "sexually" by hand.

animal quality permeating the food. The red meats particularly and also [fish]<sup>592</sup> tend to stimulate sexual desire to some extent. [They may not be fully]<sup>593</sup> responsible for [it but the heavier the diet]<sup>594</sup> is in meat,<sup>595</sup> the more the stimulation will be. And most people have to get

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(continued from the previous page) control of the sexual nature. Why should they increase the difficulty by a diet of [an arousing and stimulating kind?]<sup>598</sup>

[The]<sup>599</sup> sexual urge [is] one of the things [we inherit] from the animal kingdom. We have animal in us. We share the animal inheritance. We share their food as they do. There's this difference in the [animal, the] animal is following a group instinct. And [where sex] is right for [the] animal [it's] no longer right for us [to indulge indiscriminately] and we have to sublimate our instincts with our [reason. We must] learn to judge our instincts by reason [too, because] we are in the process of developing to a stage higher than the animal. If we were to remain perfectly animal by nature, there would be no reason to [struggle, but] because we have to develop, therefore we have to question our instincts and learn when it is necessary to control or even to change them.

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<sup>592</sup> PB himself changed "fish, do" to "fish" by hand.

<sup>593</sup> PB himself changed "I don't say they're" to "They may not be fully" by hand.

<sup>594</sup> PB himself changed "it. Heavier eating" to "it but the heavier the diet" by hand.

<sup>595</sup> PB himself inserted comma by hand.

<sup>596</sup> Blank page

<sup>597</sup> "10" was typed at the top of the page.

<sup>598</sup> PB himself changed "that kind?" to "an arousing and stimulating kind?" by hand.

<sup>599</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. Isn't the sexual urge one of the things that are on the surface that there is some other thing in your subconscious causing it and that that's the reason you have it?

A. You can't say it's on the surface, it's below the surface too.

Q. Is it the conscious urge or some other emotion you get?

A. Yes, some psychologists say that. It could be that in some cases but generally speaking it is our inheritance from the animal kingdom. We have animal in us. We share the animal inheritance. We share their food as they do. There's this difference in the animal. The animal is following a group instinct. And what is right for animal - and it is right - it's no longer right for us and we have to sublimate our instincts with our reason and learn to judge our instincts by reason too. Because we are in the process of developing to a stage higher than the animal. If we were to remain perfectly animal by nature, there would be no reason to struggle. But because we have to develop therefore we have to question our instincts and learn when it is necessary to control or even to change them."

[There is]<sup>600</sup> difference between [waking, sleeping] and the deep [sleep.] Where is the “I”<sup>601</sup> in the deep sleep? How are you conscious of it?<sup>602</sup> [One knows that] the average [experience] in deep [sleep is he remembers] nothing. But [he welcomes it, even if] it is deeper and unconscious. There<sup>603</sup>

268<sup>604</sup>  
PB’S TALK

269  
PB’S TALK

(171-1)<sup>605</sup> transcript add to answer on vegetarianism:

- 1) Fear and horror of animal waiting to be slaughtered
- 2) cholesterol of animal fat hardens arteries, [helps to cause]<sup>606</sup> old age

270<sup>607</sup>  
PB’S TALK

271<sup>608</sup>  
PB’S TALK

(continued from page 267)<sup>609</sup> is no conscious awareness as [one knows]<sup>610</sup> awareness in the conscious state. The I must have been there because [he seems]<sup>611</sup> to pick it up again the next morning. It [has not]<sup>612</sup> been lost. It was there latently, the dream or [ego]<sup>613</sup>

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<sup>600</sup> PB himself heavily edited the beginning of this paragraph by hand. It originally read: “Q. The difference between wake and sleep and the deep sleep. That is one phase that I am reading now and haven’t been able to understand. Where is the I in the deep sleep? How are you conscious of it. You state there is nothing, there’s void.

A. You know what the average experience is in deep sleep. You remember nothing. But we welcome it. But it is deeper and unconscious. There”

<sup>601</sup> We have added quotation marks, as that is PB’s wont. —TJS, 2020

<sup>602</sup> We changed a period to a question mark for clarity.

<sup>603</sup> This para is continued on page 267.

<sup>604</sup> Blank page

<sup>605</sup> This para was handwritten by PB himself.

<sup>606</sup> PB himself changed “causes” to “helps to cause” by hand.

<sup>607</sup> Void page

<sup>608</sup> “11” was typed at the top of the page.

<sup>609</sup> PB himself changed all instances of “you” and “your” to “he” and “his” in this para by hand, and changed the verb forms following to match.

<sup>610</sup> PB himself changed “we know” to “one knows” by hand.

<sup>611</sup> PB himself changed “you seem” to “he seems” by hand.

<sup>612</sup> PB himself changed “hasn’t” to “has not” by hand.

was there but not active. With the process of development of consciousness,<sup>614</sup> the nature of the I changes. That is it [expands]<sup>615</sup> and begins to take in that deeper part of [one's]<sup>616</sup> being in which [he goes when he experiences] deep sleep. [He goes] into that and there the I again functions. [It might be put]<sup>617</sup> this way: [in]<sup>618</sup> deep sleep [he is] not aware of [his] ego or personal self so that deeper part of [his] being which we call the fourth state,<sup>619</sup> the ego or the personal self is not able to function there. The process of spiritual development brings that area of what is now the unconscious into [his] consciousness so that [he has] a two-fold life because [he has] the non-ego state and the ego state working together but the non-ego state is [the real power.]<sup>620</sup> It has slowed [down]<sup>621</sup> the ego state. It's as if deep sleep were united with waking [consciousness.]<sup>622</sup>

[One does not]<sup>623</sup> have to [read]<sup>624</sup> books to find [himself.]<sup>625</sup> {If}<sup>626</sup> [he] were cast away on a desert island [he] can still come to this knowledge. If [he reads] the books they might help [him.] Books are not a process of thinking,<sup>627</sup> [he is] the thinking being. They become a barrier. Books may prevent [his] own thinking if [he relies] on them alone. [He has] also to do [his] own thinking.

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PB'S TALK

273<sup>629</sup>

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<sup>613</sup> PB himself inserted "ego" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

<sup>614</sup> PB himself inserted comma by hand.

<sup>615</sup> PB himself deleted ", if you like," from after "expands" by hand.

<sup>616</sup> PB himself changed "your" to "one's" by hand.

<sup>617</sup> PB himself changed "I might put it" to "It might be put" by hand.

<sup>618</sup> PB himself deleted "If" from before "in" by hand.

<sup>619</sup> PB himself inserted comma by hand.

<sup>620</sup> PB himself inserted "the real power." in the blank space left by the original typist (indicating that the typist couldn't read his writing).

<sup>621</sup> PB himself inserted "down" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

<sup>622</sup> PB himself deleted the following from after "consciousness." by hand: "If you can imagine you get the picture.

Q. I don't know much about \_\_\_\_\_ I have great stimulation

A. The thing"

<sup>623</sup> PB himself changed "Q. You state that you don't" to "One does not" by hand.

<sup>624</sup> PB himself deleted "your" from after "read" by hand.

<sup>625</sup> PB himself changed "yourself. If you don't read, how does this come about?" to "himself." by hand.

<sup>626</sup> We deleted "A," before "If" for clarity.

<sup>627</sup> PB himself inserted comma by hand.

<sup>628</sup> Blank page

<sup>629</sup> "12" was typed at the top of the page.

(continued from the previous page) [It]<sup>630</sup> is a question of their mental tendencies. [If they have no high intelligence quotient, they] can learn in other ways. [Using the qualities he is] born with [and observing the] type of [mentality, little] by little one can change that if one wants to work on oneself. Book learning by itself is quite [incomplete, practice is] needed to supplement [it.]

[It is]<sup>631</sup> usually advisable to get [the] theoretical groundwork [first, then] work up from that. [The usual] method of instruction is to give [both, the] theoretical alongside the [practical, the] two together side by side.

[One divorces from flesh, but not]<sup>632</sup> total divorce. [He is] still functioning through the body. [It is] the only means of expression [on this plane that he has. He is] divorced from body's ["I" and ego,] divorced from identifying [himself] with the body.

[Through]<sup>633</sup> knowing the inner self you can look at yourself as if you're looking through another pair of eyes and have complete control of your body. [There] are people who [detach this way and] it may be done by degrees.

[One learns as he goes]<sup>634</sup> along from every experience [and] all that {is}<sup>635</sup> leading up to the discovering of what the ego is and what [he is.] After [he discovers]

<sup>630</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. Why is it that reading books \_\_\_\_\_

It is a question of their mental tendencies. They haven't got \_\_\_\_\_. They can learn in other ways (engineering example.) Qualities they are born with. The type of mentality. Little by little one can change that if one wants to work on oneself. Book learning by itself is quite incomplete. Practice needed to supplement it is essential to make \_\_\_\_\_." PB himself inserted a question mark over "engineering example" by hand. We removed it for clarity.

<sup>631</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. Isn't there a certain amount of theory required?

A. Usually advisable to get theoretical groundwork first. Then work up from that. Usually method of instruction is to give both. Theoretical alongside the practical. The two together side by side."

<sup>632</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. When we were talking about vegetarianism I notice that the I is something more or less divorced from the body. The body is more or less a house we live in. Then why is it not all right to eat flesh? You say vibration in flesh but still I divorce from flesh.

A. Not total divorce. You are still functioning through the body. It's the only means of expression down here that you have. You are divorced from body's \_\_\_\_\_. You are divorced from identifying yourself with the body."

<sup>633</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. Through knowing the inner self you can look at yourself as if you're looking through another pair of eyes and have complete control of your body. Is that a possibility within a living state?

A. Yes, quite possible. And there are people who are doing it. But of course it may be done by degrees."

<sup>634</sup> PB himself heavily edited this paragraph by hand. The section on this page originally read: "Q. You acquire a certain \_\_\_\_\_ because you compen\_\_\_\_\_

the truth about it [he finds] its illusory nature. [It is] not as real as [he thinks.] Truth comes up and takes possession. All

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(continued from the previous page) these practices, meditation, yoga, are just preparations leading up to this. Because that is all that [he really has]<sup>638</sup> to do to find out who [he really is.] [He] first [dis-identifies himself] from what [he] thought [he was] that is [his] personal ego and [his] body,<sup>639</sup> and then again [identifies himself] with what [he really is, he himself.] To develop that type of mind [one has]<sup>640</sup> to go through disciplines. Disciplines have no ultimate value other than this. So [there are]<sup>641</sup> what is called the long path and short path. Long path includes all disciplines, [yoga control,]<sup>642</sup> studies,<sup>643</sup> meditation. [It takes]<sup>644</sup> time and toil and when [one has]<sup>645</sup> made some progress on that [path, he can include the]<sup>646</sup> short path [which]<sup>647</sup> is much quicker and leads to realisation. [The short]<sup>648</sup> path exposes the ego. Some people try to short

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A. You can learn as you go along from every experience and don't forget that all that is leading up to the discovering of what the ego is and what you are. After you discover the truth about it you discover its illusory nature. It's not as real as you think. Truth comes up and takes possession. All"

<sup>635</sup> We have deleted "is" from after "is" for clarity.

<sup>636</sup> Blank page

<sup>637</sup> "13" was typed at the top of the page.

<sup>638</sup> PB himself changed "you really have" to "he really has" by hand. For the rest of the paragraph, except where otherwise noted, PB himself changed all instances of "you", "your", and "yourself" to "he" and "his" and changed the verb forms following to match.

<sup>639</sup> PB himself inserted comma by hand.

<sup>640</sup> PB himself changed "you have" to "one has" by hand.

<sup>641</sup> PB himself changed "we have" to "there are" by hand.

<sup>642</sup> PB himself changed "yogi controls" to "yoga control," by hand.

<sup>643</sup> PB himself inserted comma by hand.

<sup>644</sup> PB himself changed "Takes" to "It takes" by hand.

<sup>645</sup> PB himself changed "you have" to "one has" by hand.

<sup>646</sup> PB himself inserted "path, he can include the" in the blank space left by the original typist (indicating that the typist couldn't read his writing) and deleted "contains" before "short" by hand.

<sup>647</sup> PB himself inserted "which" by hand.

<sup>648</sup> PB himself changed "Short" to "The short" by hand.

cut into the short path and avoid long [path, as the Zen Buddhists do.]<sup>649</sup> Unless [they have]<sup>650</sup> good karma they will be thrown back into long path again.

[One]<sup>651</sup> can start the short path at any time but [he will not]<sup>652</sup> get much results from it until [he has]<sup>653</sup> actually done some work on the long path. If [he has]<sup>654</sup> never practised meditation at all [he]<sup>655</sup> will find it difficult to do the exercises of the short path.

[On<sup>656</sup> the long path, one dis-identifies himself. On the] short path, the attempt [is] to identify [himself] with [his] higher, true self. [It has] techniques just as [the] long path has techniques (and I am going to give these techniques in my next book.)

[Some people cannot]<sup>657</sup> learn from books but have to learn from action. [In university] control [tests, everyone] falls into one of two classes, eye-ear-right-hand, left-hand.

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(continued from the previous page) [Whether]<sup>660</sup> we hear [sensed sounds]<sup>661</sup> through physical ears or see [sensed scenes]<sup>662</sup> from eyes,<sup>663</sup> we not only {are}<sup>664</sup> [performing]<sup>665</sup> a

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<sup>649</sup> PB himself changed "path zen budhist" to "path, as the zen budhists do." We changed it to "Zen Buddhists."

<sup>650</sup> PB himself inserted "they have" by hand.

<sup>651</sup> PB himself heavily changed "Q. How do we know when we are ready for the short path? A. You" to "One" by hand.

<sup>652</sup> PB himself changed "you won't" to "he will not" by hand.

<sup>653</sup> PB himself changed "you have" to "he has" by hand.

<sup>654</sup> PB himself changed "you've" to "he has" by hand.

<sup>655</sup> PB himself changed "you" to "he" by hand.

<sup>656</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. Describe the short path a little for us. What is required of the short path.

A. \_\_\_\_\_ it's what I said before. Long path dis-identify yourself. The short path the attempt to identify yourself with your higher, true self. Has techniques just as long path has techniques and I am going to give these techniques in my next book."

<sup>657</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. You were speaking earlier of some people no learn from books but have to learn from action. Interesting sidelight. University control tests. Every one for \_\_\_\_\_ falls into one of two classes. Eye-ear-right-hand, left hand.

That's interesting. It does seem to have some \_\_\_\_\_ on it. Some people can never learn from books."

<sup>658</sup> Blank page

<sup>659</sup> "14" was typed at the top of the page.

<sup>660</sup> PB himself deleted "A." from before "Whether" by hand.

physical we also are performing a mental act. In [the]<sup>666</sup> dream state,<sup>667</sup> you are also seeing and hearing,<sup>668</sup> but [the] physical [is]<sup>669</sup> not in it. If someone can do this without the physical,<sup>670</sup> he could [also]<sup>671</sup> learn without the physical performance. The inventor can bring into being a machine, see it, see it in operation and in doing that he can actually [perform]<sup>672</sup> an unconscious clairvoyance because thoughts in his theory would also come into action. There's a point where you cannot divide clairvoyance from imagination. So some of the yogis' exercises consist in creating scenes imaginatively and stepping into those scenes and taking part [in]<sup>673</sup> the experience in that. Some hermits sit in caves for [years, get]<sup>674</sup> everything in trance. By doing it that way,<sup>675</sup> they get it [free from worldly]<sup>676</sup> distraction of any kind.

[These experiments are]<sup>677</sup> on a different plane. When they have gone as far as they [can, nature]<sup>678</sup> throws them out in {the}<sup>679</sup> world to test them, to see to what extent they have gone. Who knows, some of these [same cave]<sup>680</sup> yogis may be [reborn in New York City]<sup>681</sup> having to learn the other side.

[Artists]<sup>682</sup> often [have] intuitive experiences similar to trance [when they are] not consciously thinking and not consciously following [any experiences they] may have

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<sup>661</sup> PB himself changed "senses" to "sensed sounds" by hand.

<sup>662</sup> PB himself changed "senses" to "sensed scenes" by hand.

<sup>663</sup> PB himself inserted comma by hand.

<sup>664</sup> We inserted "are" for clarity.

<sup>665</sup> PB himself changed "perform" to "performing" by hand.

<sup>666</sup> PB himself inserted "the" by hand.

<sup>667</sup> PB himself inserted comma by hand.

<sup>668</sup> PB himself inserted comma by hand.

<sup>669</sup> PB himself changed "physical" to "the physical is" by hand.

<sup>670</sup> PB himself inserted comma by hand.

<sup>671</sup> PB himself inserted "also" by hand.

<sup>672</sup> PB himself inserted "perform" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

<sup>673</sup> PB himself changed "of" to "in" by hand.

<sup>674</sup> PB himself changed "years. Get" to "years, get" by hand.

<sup>675</sup> PB himself inserted comma by hand.

<sup>676</sup> PB himself inserted "free from worldly" in the blank space left by the original typist (indicating that the typist couldn't read his writing) and deleted "no" from after the blank space by hand.

<sup>677</sup> PB himself changed "Q. Would that be considered existing on a physical plane?"

A. Experiments" to "These experiments are" by hand.

<sup>678</sup> PB himself changed "can. Nature" to "can, nature" by hand.

<sup>679</sup> We inserted "the" for clarity.

<sup>680</sup> PB himself inserted "same cave" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

<sup>681</sup> PB himself changed "sitting in this room" to "reborn in New York City" by hand.

<sup>682</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. I have been thinking about the people who have not found contact with yogis. Take an artist for instance. I

[had] {in}<sup>683</sup> life. [They do not] know what happened when it is over. [It can] be analysed but not while [they are] in [it, they can] analyse it when [they] get out of it. [It is] between artistic and mystic [states, mystic] because [they are] on [a] quest [and do] it [consciously, artistic] appears by [their] falling into it and [being] swept away by it. [The state] is very similar but not identical [with the mystic,] which is where the ego [enters.] Many people who [have not] tried to practise meditation for years can make no progress because they [cannot]

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(continued from the previous page) get into {a}<sup>686</sup> state of [one-pointed] concentration and yet quite a number of artists get into that state while they are working. They do it instinctively.

Meditators who [cannot]<sup>687</sup> succeed are those who are trying but are unable to forget themselves while they are trying. Artists get carried away by [their]<sup>688</sup> theme, idea, subject, and [forget themselves]<sup>689</sup> because {they are}<sup>690</sup> absorbed by it. [The meditator who]<sup>691</sup> is thinking of himself and of experiences [he is]<sup>692</sup> expecting to get from meditation is still thinking of himself. To reach the deeper [side]<sup>693</sup> in meditation,<sup>694</sup> it has to become an unconscious act. [One's]<sup>695</sup> best meditation may come

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have very often \_\_\_\_\_ intuitive experiences similar to trance you are not consciously thinking and not consciously following you may have a life you don't know what happened when it is over. You can't analyse it like any type of experience.

A. It could be analysed but not while you're in it. You could analyse it when you get out of it. It's between artistic and mystic state. Mystic because he is on quest he does it consciously. Artist appears by falling into it and is swept away by it. State is very similar but not identical, which is where the ego is. Many people who haven't tried to practise meditation for years can make no progress because they can't get into state of \_\_\_\_\_ concentration and yet quite a number of artists get into that state while they are working. They do it instinctively."

<sup>683</sup> We changed "a" to "in" for clarity.

<sup>684</sup> Blank page

<sup>685</sup> "15" was typed at the top of the page.

<sup>686</sup> We have inserted "a" for clarity.

<sup>687</sup> PB himself changed "can't" to "cannot" by hand.

<sup>688</sup> PB himself inserted "their" by hand.

<sup>689</sup> PB himself changed "forgets himself" to "forget themselves" by hand.

<sup>690</sup> We inserted "they are" for clarity.

<sup>691</sup> PB himself changed "Meditator" to "The meditator who" by hand.

<sup>692</sup> PB himself changed "he's" to "he is" by hand.

<sup>693</sup> PB himself inserted "side" by hand.

<sup>694</sup> PB himself inserted comma by hand.

to [him when he is]<sup>696</sup> out in the country seeing a beautiful scene. One must not try too hard in meditation. [He can try in the]<sup>697</sup> beginning to brush away thoughts of [the]<sup>698</sup> day's [activities, after]<sup>699</sup> that stage [he]<sup>700</sup> must become more [passive. If he tries] too hard [he defeats his]<sup>701</sup> purpose. All that has [been, yogis]<sup>702</sup> really [analyse; they]<sup>703</sup> know every state from complete absorption. [The artist does not]<sup>704</sup> go all the way.

[The artist]<sup>705</sup> has no objection to recognising the ego. He [may not]<sup>706</sup> want to recognise [it, but he is]<sup>707</sup> quite pleased to pick it up again. Whereas the mystic if he understands his job,<sup>708</sup> has [completely]<sup>709</sup> renounced the ego.

[The artist may get]<sup>710</sup> into a second stage of [meditation, forget]<sup>711</sup> himself [and]<sup>712</sup> get so absorbed in his work [he is]<sup>713</sup> able to touch his [higher]<sup>714</sup> mind. He gets inspired. [It is]<sup>715</sup> a very pleasant [state, just as the]<sup>716</sup> state of meditation itself is very pleasant. The feeling of some other being taking the work over from his is [the higher]<sup>717</sup> mind entering in and [mixing with his thinking.]<sup>718</sup> He was [consciously]<sup>719</sup> present but the higher mind was also there somewhat,<sup>720</sup> though not fully active. To be

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<sup>695</sup> PB himself changed "Our" to "One's" by hand.

<sup>696</sup> PB himself changed "us when we are" to "him when he is" by hand.

<sup>697</sup> PB himself changed "Try hard in" to "He can try hard in the" by hand.

<sup>698</sup> PB himself inserted "the" by hand.

<sup>699</sup> PB himself changed "activities. After" to "activities, after" by hand.

<sup>700</sup> PB himself changed "you" to "he" by hand.

<sup>701</sup> PB himself changed "passive if you try too hard you defeat your" to "passive. If he tries too hard he defeats his" by hand.

<sup>702</sup> PB himself changed "been they" to "been, yogis" by hand.

<sup>703</sup> PB himself changed "analyse. Yogis" to "analyse; they" by hand.

<sup>704</sup> PB himself changed "Artist doesn't" to "The artist does not" by hand.

<sup>705</sup> PB himself changed "Q. I think a lot of times he's not conscious.

A. He" to "The artist" by hand.

<sup>706</sup> PB himself changed "doesn't" to "may not" by hand.

<sup>707</sup> PB himself changed "it. He's" to "it, but he is" by hand.

<sup>708</sup> PB himself inserted comma by hand.

<sup>709</sup> PB himself inserted "completely" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

<sup>710</sup> PB himself changed "Q. Whenever I am painting I don't feel I am the one who is doing it.

A. He gets" to "The artist may get" by hand.

<sup>711</sup> PB himself changed "meditation. Forget" to "meditation, forget" by hand.

<sup>712</sup> PB himself inserted "and" by hand.

<sup>713</sup> PB himself changed "you're" to "he is" by hand.

<sup>714</sup> PB himself changed "high" to "higher" by hand.

<sup>715</sup> PB himself changed "It's" to "It is" by hand.

<sup>716</sup> PB himself changed "state. Just as" to "state, just as the" by hand.

<sup>717</sup> PB himself changed "Higher" to "the higher" by hand.

<sup>718</sup> PB himself changed "mixed with him" to "mixing with his thinking" by hand.

<sup>719</sup> PB himself inserted "consciously" by hand.

<sup>720</sup> PB himself inserted comma by hand.

fully active,<sup>721</sup> he would first have to consciously give up the ego. One slight touch of [the Overself]<sup>722</sup> is enough to give him inspiration. [That is]<sup>723</sup> one reason why artists go into the practice of mysticism or the study of philosophy with greater ease than ordinary people. [It is]<sup>724</sup> easier for them to do it. On the other hand [it is]<sup>725</sup> also easier for scientists to go into the state of philosophy [as their mental training equips them]<sup>726</sup> for the practice.

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(continued from the previous page) The artist has greater difficulty controlling [the]<sup>729</sup> emotions when he goes into [the mystical state].<sup>730</sup> Only on [the]<sup>731</sup> path of philosophical [mysticism do]<sup>732</sup> scientists [and]<sup>733</sup> artists [learn]<sup>734</sup> to develop [and]<sup>735</sup> to unite what is best in them without the negative qualities.

[One] should drop [his meditation if he finds he is] concentrating on something not from [the Overself].<sup>736</sup> If less than [the]<sup>737</sup> highest [self, there]<sup>738</sup> comes a point

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<sup>721</sup> PB himself inserted comma by hand.

<sup>722</sup> PB himself changed "it" to "the Overself" by hand.

<sup>723</sup> PB himself changed "That's" to "That is" by hand.

<sup>724</sup> PB himself changed "It's" to "It is" by hand.

<sup>725</sup> PB himself changed "it's" to "it is" by hand.

<sup>726</sup> PB himself inserted "as their mental training equips them" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

<sup>727</sup> Blank page

<sup>728</sup> "16" was typed at the top of the page.

<sup>729</sup> PB himself inserted "the" by hand.

<sup>730</sup> PB himself changed "it" to "the mystical state" by hand.

<sup>731</sup> PB himself inserted "the" by hand.

<sup>732</sup> PB himself inserted "mysticism do" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

<sup>733</sup> PB himself inserted "and" by hand.

<sup>734</sup> PB himself deleted a blank space and "as" from after "learn" by hand.

<sup>735</sup> PB himself inserted "and" by hand.

<sup>736</sup> PB heavily edited this sentence by hand. It originally read: "Q. You said in the beginning of your meditations when you get to a stage you should drop it. How do you know when you're in that point. Is your concentration so intense.

A. You drop it I assume then what you were concentrating on something not from highest."

<sup>737</sup> PB himself inserted "the" by hand.

<sup>738</sup> PB himself changed "self" to "self, there" by hand.

where [he has]<sup>739</sup> to drop it because [he can]<sup>740</sup> replace that dropped thought by the higher self. If [he does] that [he drops] within the thought of the higher self. Mere thought is not enough. First [he begins] with [a]<sup>741</sup> higher thought, then Grace gives [him experience, and he drops]<sup>742</sup> lesser thoughts for [the]<sup>743</sup> higher state. [He drops the]<sup>744</sup> higher state where there is no thinking at [all, consciousness]<sup>745</sup> is at rest. In that [moment, the]<sup>746</sup> higher self takes possession of [him.] Thinking is a [barrier, a product]<sup>747</sup> of intellect. [The higher]<sup>748</sup> self is higher than intellect. Dropping thought is dropping the whole intellectual [activity, only the conscious]<sup>749</sup> awareness should remain. If it [does not]<sup>750</sup> remain,<sup>751</sup> then [he is] also going to fall asleep which is not desirable because [he is]<sup>752</sup> trying to keep fully conscious. So if [the]<sup>753</sup> whole of [his] preparation has been wrong,<sup>754</sup> [he] may fall into mediumship. However, there may be moments when even {awareness}<sup>755</sup> disappears. That happens when [the]<sup>756</sup> intellectual activity stops. At that point [he is] passing into another level of [his] being and there may be a losing of awareness for a fraction of a fraction of a second.

[The satisfaction one receives is something he experiences] and [it is] difficult to describe in words.<sup>757</sup> One can suggest what it is but [he who experiences it knows]<sup>758</sup> it

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<sup>739</sup> For the rest of this paragraph, PB himself changed “you” and “your” to “he” and “his” and changed the verb forms following to match by hand. The one exception where “we are” was changed to “he is” has been noted.

<sup>740</sup> PB himself changed “you” to “he can” by hand.

<sup>741</sup> PB himself inserted “a” by hand.

<sup>742</sup> PB himself changed “you experience. Drop” to “him experience, and he drops” by hand.

<sup>743</sup> PB himself inserted “the” by hand.

<sup>744</sup> PB himself changed “Then drop” to “He drops the” by hand.

<sup>745</sup> PB himself changed “all. Consciousness” to “all, consciousness” by hand.

<sup>746</sup> PB himself inserted “moment, the” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

<sup>747</sup> PB himself changed “barrier. Product” to “barrier, a product” by hand.

<sup>748</sup> PB himself changed “Higher” to “The higher” by hand.

<sup>749</sup> PB himself changed “activity. Conscious” to “activity, only the conscious” by hand.

<sup>750</sup> PB himself changed “doesn’t” to “does not” by hand.

<sup>751</sup> PB himself inserted comma by hand.

<sup>752</sup> PB himself changed “we are” to “he is” by hand.

<sup>753</sup> PB himself inserted “the” by hand.

<sup>754</sup> PB himself inserted comma by hand.

<sup>755</sup> We deleted “even” from after “awareness” to avoid repetition.

<sup>756</sup> PB himself inserted “the” by hand.

<sup>757</sup> PB heavily edited this sentence by hand. It originally read: “Q. Dan said the other night that every time you go a little further you receive more satisfaction. You only know when you get there.

A. That’s right. Something you experience and it’s difficult to describe in words.”

<sup>758</sup> PB himself changed “you experience it you know” to “he who experiences it knows” by hand.

(continued from the previous page) by [his]<sup>761</sup> own experience. The more [he advances,]<sup>762</sup> the more intense [his] satisfaction becomes. Then [it is]<sup>763</sup> proof against all [argument,]<sup>764</sup> criticism or discussion.

[One can]<sup>765</sup> think of the higher self [by asking] "Who am I?" and "What am I?" [That is] one approach, although that particular [method] embraces both the short and long paths. [In] the beginning [one has] to analyse [himself, he has] to analyse [his] ego but later [he advances] and [goes] to [the] border of [his] ego. [The short] path is not an analytic [process, the long] path is. [The short] path [is] to practise reflection at odd moments at any time of [the] day, not just when sitting down to meditation. Of course one ought to do it between. [The short] path brings [meditation] into daily [activity, the long] path limits meditation. [When one reaches] that point, [he] will get the necessary guidance either from books or from some other person or from [his] own intuition.

[It is]<sup>766</sup> possible [to meditate while one works] but [he has] to do that very carefully because [his] concentration on [his] work has to be done perfectly, too. [The

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<sup>759</sup> Blank page

<sup>760</sup> "17" was typed at the top of the page.

<sup>761</sup> For the rest of this paragraph, PB himself changed "you" and "your" to "he" and "his" and changed the verb forms following to match by hand.

<sup>762</sup> PB himself inserted comma by hand.

<sup>763</sup> PB himself changed "it's" to "it is" by hand.

<sup>764</sup> PB himself changed "argument or" to argument," by hand.

<sup>765</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. By think of the higher self you mean Who am I and What am I and that type of thing?

A. Yes. That's one approach, although that particular \_\_\_\_\_ that you mention embraces both the short and long paths. Because in the beginning you have to analyse yourself, you have to analyse your ego but later as you advance and go to border of your ego. Short path is not an analytic process. Long path is. Short path to practise reflection at odd moments at any time of day not just when sitting down to meditation. Of course one ought to do it between. Short path brings \_\_\_\_\_ into daily activity. Long path limits meditation. Because when you reach that point you will get the necessary guidance either from books or from some other person or from your own intuition."

<sup>766</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. During the day when I work - it's the creative field.

A. It's possible but you have to do that very carefully because your concentration on your work has to be done perfectly too.

Q. I am not conscious of doing it.

ultimate] is the highest [step, to] be able to do [his] work when one part of [his] mind [remains] in [the higher] state all the time. But it has to be done very [carefully, and his] development toward it should be [gradual and cautious.] Otherwise, [he develops] absentmindedness.

[The attainment of the higher state] depends on [his] stage of evolution.<sup>767</sup> There will be one stage where [one]<sup>768</sup> will be in direct possession then there will be another stage where [he]<sup>769</sup> will be in perfect [union].<sup>770</sup> On the long path [he has] to go through

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(continued from the previous page) a period learning to get control of [himself] which means all of [himself.] To get that control [he] may have to practise periods of self discipline and particularly of renunciation and self denial because that is the quickest way to get control when [he] can force [his] mind, feelings and body to give up to what they have been accustomed to. It stirs up conflicts but [eventually he achieves mastery of]<sup>773</sup> that practical existence. We have to go through phases of renunciation [to achieve control] and also [not] to be swept away by all this [activity].<sup>774</sup> Therefore [one has]<sup>775</sup> to go through a phase seeing this as being nothing but a dream. To enable [him] to get into that attitude of mind [he] will have to practise renunciation of various kinds.

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A. Ultimate that is the highest step. To be able to do your work when one part of your mind being in that state all the time. But it has to be done very carefully. That means your development toward it should be \_\_\_\_\_. Otherwise, you develop absentmindedness."

<sup>767</sup> PB himself heavily edited this sentence by hand. It originally read: "Q. Artists..."

A. That depends on your stage of evolution."

<sup>768</sup> PB himself changed "they" to "one" by hand.

<sup>769</sup> For the rest of this paragraph (continuing onto the next page), PB himself changed "you" and "your" to "he" and "his" and changed the verb forms following to match by hand. Any exceptions have been noted.

<sup>770</sup> PB himself inserted "union" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

<sup>771</sup> Blank page

<sup>772</sup> "18" was typed at the top of the page.

<sup>773</sup> PB himself changed "when you once you achieve mastery to" to "eventually he achieves mastery of" by hand.

<sup>774</sup> PB himself heavily edited this sentence by hand. It originally read: "We have to go through phases of renunciation for that purpose and also for another real a \_\_\_\_\_ reason. Which is that we aren't to be swept away by all this activity. \_\_\_\_\_ In the common belief that this is the \_\_\_\_\_."

<sup>775</sup> PB himself changed "you have" to "one has" by hand.

When [he has] achieved it [and has]<sup>776</sup> found world to be [a]<sup>777</sup> dream,<sup>778</sup> [he] can still go further and discover that the dream after all is made up of the same substance, the mind stuff<sup>779</sup> and thought, that [his] own higher self is because it can only come from there [and]<sup>780</sup> has been projected from there. So when [he] can see God at work everywhere in [everything, it is]<sup>781</sup> no longer a dream but God's expression [and means of his gaining self mastery.]<sup>782</sup> [He] may {even}<sup>783</sup> want to give it up after a [while, it]<sup>784</sup> may seem relatively unimportant. It is a phase. If [he passes]<sup>785</sup> through [that, there]<sup>786</sup> will be a direct possibility {of}<sup>787</sup> [possession by the Overself.]<sup>788</sup> [He will not] get inspiration from [his] ego. [The only]<sup>789</sup> thing [he] will want then is to know [his] higher self,<sup>790</sup> but later when [he has] been through this phase and [gets] what [he needs he] may then go back again to [his] ego and use inspiration [he] got to express [himself] through [painting and art forms]<sup>791</sup>. [This is not the]<sup>792</sup> ordinary way an artist expresses [himself.]<sup>793</sup> His ego [is the]<sup>794</sup> most important thing in the world. [If one does not attach himself to his ego, his]<sup>795</sup> artistic production will be [inspired with the]<sup>796</sup> finest quality. There are so many artistic creations today that they are mis-inspired.

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<sup>776</sup> PB himself changed "when you have" to "and has" by hand.

<sup>777</sup> PB himself inserted "a" by hand.

<sup>778</sup> PB himself inserted comma by hand.

<sup>779</sup> PB himself deleted comma after "stuff" by hand.

<sup>780</sup> PB himself inserted "and" by hand.

<sup>781</sup> PB himself changed "everything" to "everything, it is" by hand.

<sup>782</sup> PB himself changed "- of gaining self mastery and \_\_\_\_\_ is also a part of the dream and what is it after all." to "and means of his gaining self mastery." by hand.

<sup>783</sup> We deleted "have" from before "even" for clarity.

<sup>784</sup> PB himself changed "while. It" to "while, it" by hand.

<sup>785</sup> PB himself changed "you do pass" to "he passes" by hand.

<sup>786</sup> PB himself changed "that. There" to "that, there" by hand.

<sup>787</sup> We inserted missing word "of" for clarity.

<sup>788</sup> PB himself changed "possession(?)" to "possession by the Overself." by hand.

<sup>789</sup> PB himself changed "Only" to "The only" by hand.

<sup>790</sup> PB himself inserted comma by hand.

<sup>791</sup> PB himself inserted "painting and art forms" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

<sup>792</sup> PB himself changed "Not in an" to "This is not the" by hand.

<sup>793</sup> PB himself inserted "himself" by hand.

<sup>794</sup> PB himself inserted "is the" by hand.

<sup>795</sup> PB himself changed "You don't attach anything to your ego. Your" to "If one does not attach himself to his ego, his" by hand.

<sup>796</sup> PB himself changed "inspired. They will be inspired with" to "inspired with the" by hand.

<sup>797</sup> Blank page

(continued from the previous page) They have gotten something that is inspired by Satan,<sup>799</sup> evilness or godlessness rather than by beauty. If [one has]<sup>800</sup> this [inspiration, it]<sup>801</sup> will satisfy [him.] But [one cannot]<sup>802</sup> say that every individual has to go through this phase. It depends {on}<sup>803</sup> what [he has] gone through before. [It is entirely individual in each case.]<sup>804</sup>

There<sup>805</sup> may [be] several people [who] have to [go] through the [same experience.] Where are all the artistic creations of the [Egyptians?<sup>806</sup> Where] is their music? What about the civilisations that have disappeared before this world came into being?<sup>807</sup> All [are] finished.

[If] {an}<sup>808</sup> artist is truly inspired, it [does not] matter if [the inspirations do not] last.<sup>809</sup> His main job is to find his higher self. If [he is]<sup>810</sup> going to come back,<sup>811</sup> he will come back and produce these creations.

[There is no] difference between the ego and the conscious [I.] That is what we mean by the conscious [I, the] personal [self, the] self that [one is] ordinarily aware of.<sup>812</sup> At times [he] may get a flash of intuition. Actually, the intuitive self is [his] real, [his] higher [self, if he] can find it in its pure state. Usually [it is] mixed up.

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<sup>798</sup> "19" was typed at the top of the page.

<sup>799</sup> PB himself changed "Satan, or" to "Satan," by hand.

<sup>800</sup> PB himself changed "you have" to "one has" by hand.

<sup>801</sup> PB himself changed "inspiration. It" to "inspiration, it" by hand.

<sup>802</sup> PB himself changed "you can't" to "one cannot" by hand.

<sup>803</sup> We deleted "the" from after "on" for clarity.

<sup>804</sup> PB himself changed "Entirely individual" to "It is entirely individual in each case" by hand.

<sup>805</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. \_\_\_\_\_

A. There may \_\_\_\_\_ several people may have to \_\_\_\_\_ the experience of \_\_\_\_\_. Where are all the artistic creations of the Egyptians few things left \_\_\_\_\_ where is their music? What about the civilisations that have disappeared before this world came into being. All finished."

<sup>806</sup> We changed period to question mark for clarity.

<sup>807</sup> We changed a period to a question mark for clarity.

<sup>808</sup> We inserted "an" for clarity.

<sup>809</sup> PB himself heavily edited this sentence by hand. It originally read: "Q. Were they truly inspired?

A. If artist is truly inspired it doesn't matter if they don't last."

<sup>810</sup> PB himself changed "he's" to "he is" by hand.

<sup>811</sup> PB himself inserted comma by hand.

<sup>812</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. Is there a difference between the ego and the conscious I?

A. That is what we mean by the conscious I. The personal self. The self that you're ordinarily aware of. At times you may get a flash of intuition. Actually, the intuitive self is your real your higher self. If you can find it in its pure state. Usually it's mixed up."

[There is]<sup>813</sup> a consciousness without the [I, but it is] like deep sleep. [There is] no [I as in conscious] deep sleep. [It is] called the fourth state. [The waking dream or dream] sleep, [is] also [the] fourth state. [Very] few people have [experiences] which [have] that consciousness without the I. [It is] indescribable. If [one starts] injecting [his] own intellect into it then [he comes] out of it. [He] can only stay in it at the cost of keeping the intellect out of it. So there must be one part of [him that] must remain untouched. All these things are very difficult

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(continued from the previous page) to [understand, all] these questions {and}<sup>816</sup> matters pertaining to the I, its deeper nature and [ego. Unless one has] personal [experience, otherwise it is all] mere words. When [one gets the] experience [he knows] what it means. To get [the] experience, [he has] to {forget}<sup>817</sup> [his] ego. If [he cannot] experience [it he has] to [work on the submission of his] ego.

[One can say]<sup>818</sup> that it goes beyond the [ego, that] is a form of [super] consciousness. [It is] intermediate between the ego [consciousness and nirvana.] This

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<sup>813</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. Is there a consciousness without the I?"

A. There is but as I said before it's like deep sleep. There's no I. Conscious deep sleep. It's called the fourth state. Waking dream. Dream sleep, also 4th state. Which very few people have experience which has that consciousness without the I. It's indescribable. If you start injecting your own intellect into it then you come out of it. You can only stay in it at the cost of keeping the intellect out of it. So there must be one part of you must remain untouched. All these things are very difficult to understand. All these questions matters pertaining to the I, its deeper nature and ego unless you have personal experience. Otherwise mere words. When you get experience you know what it means. To get experience you have to forget I your ego. If you can't experience you have to \_\_\_\_\_ ego."

<sup>814</sup> Blank page

<sup>815</sup> "20" was typed at the top of the page.

<sup>816</sup> We inserted "and" for clarity.

<sup>817</sup> We deleted "I" from after "forget" for clarity.

<sup>818</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. It seems to me that it may be possible to remove it \_\_\_\_\_ in another \_\_\_\_\_ to explain it.

A. Say that it goes beyond the ego. That is a form of \_\_\_\_\_ consciousness. It's intermediate between the ego conscious or nirvana \_\_\_\_\_. This expanded consciousness is a state of self identification of the whole of nature. But still not the ultimate. Very wonderful state but by very nature it's temporary. It may last minute or a day may last a month but it has to come to an end because it's not the ultimate goal."

expanded consciousness is a state of self identification {with}<sup>819</sup> the whole of [nature, but] still [is] not the ultimate. [It is a very] wonderful state, but by [its] very nature [it is] temporary. It may last [a] minute or a day, [maybe] a month but it has to come to an end because [it is] not the ultimate goal.

[The]<sup>820</sup> internal [world is what] everyone sees within [himself.] We in [the] west are [concerned] with [the] external world. [The] general tendency in India and all the east has been [introspective, just] as in Europe and America [it] has been extrospective. That is partly [a] result of climate. We [in the] temperate zone have had to grapple with nature to protect [ourselves,] to gain shelter [and] food. Whereas in [the] tropics man can live more easily. In any case the tropical earth is usually very fertile so it [is] easier for people to live a lazy, indolent life by comparison with {the}<sup>821</sup> active life we have to live. In that indolent life they can dream, etc., for which West [does not] have the time. [The western] climate makes [man aggressive and active. It is also the] general tendency [of] the religion which is behind it. Eastern [thought is] always

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(continued from the previous page) introspective.<sup>824</sup> [It is better] understood and [admired there. They have a] greater knowledge of [the inner] nature and especially

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<sup>819</sup> I strongly believe "of" should be "with" since the state of savikalpa samadhi is an intuition into the breadth of phenomena and that is an intermediate between the ego and the void and so have made the change. – TJS, 2020

<sup>820</sup> PB himself heavily edited the beginning of this paragraph by hand. It originally read: "Q. Talk about relationship of the internal world and the external world. What do you mean by the internal world.

A. By internal world I mean everyone sees within himself. You mention in your book \_\_\_\_\_ concerned with introspection. We in west are concern is with external world.

A. The general tendency in India and all the east has been introspective. Just as in Europe and America has been extrospective. That is partly result of climate. We have had in temperate zone have had to grapple with nature to protect ourself to gain shelter food. Whereas in tropics man can live more easily. In any case the tropical earth is usually very fertile so it was easier for people to live a lazy indolent life by comparison with active life we have to live. In that indolent life they can dream, etc, for which West doesn't have the time. His climate makes him do so. Partly climatic. Also it is general tendency and the religion which is behind it. Eastern always"

<sup>821</sup> We inserted "the" for clarity.

<sup>822</sup> Blank page

<sup>823</sup> "21" was typed at the top of the page.

<sup>824</sup> PB himself heavily edited this paragraph by hand. It originally read: "introspective. Better understood and admired. Have greater knowledge of nature and especially intuitive nature.

[the] intuitive nature. [Large numbers of the people] in India, although they are less [active,] have to live by sweat of their [brows.] They have to have thoughts directed outward, but [the] moment work is done, their thoughts instinctively [revert] to [the] inner self. It is customary to see people before sunrise and after work [singing] religious songs. It is instinctive. However, more change is [now] taking [place with the impact] of [the] West, and [they are] going in for materialism. Western ideas [are] affecting [the] Orientals. It is pushing them to develop themselves physically and intellectually, and [they are] becoming less and less religious, becoming more and more materialistic in our sense. [It is] happening in China, [more slowly] in India, [and] in all the Muslim countries. [It affects] the younger generation first. They will grow up and be leaders of tomorrow. [By] {the}<sup>825</sup> end of [the] {20<sup>th</sup>826} century, if things do not change, they will be like us but I [do not] think they will ever become as materialistic as we became.

[In] the sense of finding [the] true self, they are better off than we are. They had [a] better chance of finding it. [The] framework of society makes it easier for them to renounce the world to live as monk [or as] sage. Those things are respected and [their culture] enables [them] to do so. Here it is much more difficult.

[The influence of] a past [life] depends on the individual.<sup>827</sup> We have two types here in the West of {the}<sup>828</sup> spiritual kind of person. Those who, shall we say, have lived in the Orient in a spiritually composed society but who are becoming materialistic, who are developing material desires and who are losing faith or interest in religious things. Thoughts [are]<sup>829</sup> creative and desire [is]<sup>830</sup> one of the things that brings us into

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People in India, although they are less active, large numbers have to live by sweat of their brow. They have to have thoughts directed outward but when moment work is done their thoughts instinctively reverts to inner self. It is customary to see people before sunrise and after work to sing religious songs. It is instinctive. However, more change is taking place. Impact of West and going in for materialism. Western ideas is affecting Orientals. It is pushing them to develop themselves physically and intellectually and becoming less and less religious, becoming more and more materialistic in our sense. Happening in China, slower in India, in all the moslem countries. Affecting the younger generation first. They will grow up and be leaders of tomorrow. If by end of century if things do not change they will be like us but I don't think they will ever become as materialistic as we became.

Q. In the sense of finding true self they are better off than we are. They had better chance of finding it.

A. The framework of society makes it easier for them to renounce the world to live as monk of \_\_\_\_\_ sage. Those things are respected and it enables him to do so. Here it is much more difficult."

<sup>825</sup> We inserted "the" for clarity.

<sup>826</sup> 20th added for clarity

<sup>827</sup> PB heavily edited this sentence by hand. It originally read: "Q. But yet if you were that in a past life you would go ahead anyway.

A. It depends on the individual."

<sup>828</sup> We inserted "the" for clarity.

<sup>829</sup> PB himself changed "being" to "are" by hand.

incarnation. Then there are the other type who have been through the other kinds of renunciation, ashrams, [etc.,]<sup>831</sup> and perhaps became somewhat

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(continued from the previous page) unbalanced by having had too much of [them. So]<sup>834</sup> to try and balance [them,]<sup>835</sup> they have been thrown into this [material]<sup>836</sup> environment.

[It is forced to balance] itself out through the [years.]<sup>837</sup> Balance controls the universe. Whether [one is]<sup>838</sup> dealing with the atom or with any living growing thing or with the history of civilisation,<sup>839</sup> [he]<sup>840</sup> will find that with any life of development. The evolution is circular, that is, evolution from [the]<sup>841</sup> inner sense. [There is]<sup>842</sup> an ultimate and [there is] nothing beyond that. All evolution is taking place within the ultimate itself. It is all projected out of the ultimate, it all goes back. This circular evolution which prevents us from [permanent retrogression is a] [spiral-cylinder, a circle mounting<sup>843</sup> up] as spiral.<sup>844</sup> The circle and the spiral are the key of the universe and everything in it and even to us as human beings.

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<sup>830</sup> PB himself changed "being" to "is" by hand.

<sup>831</sup> PB himself deleted "have been through that" from after "etc.," by hand.

<sup>832</sup> Blank page

<sup>833</sup> "22" was typed at the top of the page.

<sup>834</sup> PB himself changed "them, so" to "them. So" by hand.

<sup>835</sup> PB himself inserted "them," by hand.

<sup>836</sup> PB himself inserted "material" by hand.

<sup>837</sup> PB himself heavily edited this sentence by hand. It originally read: "Q. It balances itself out through the years.

A. They are forced to."

<sup>838</sup> PB himself changed "you're" to "one is" by hand.

<sup>839</sup> PB himself inserted comma by hand.

<sup>840</sup> PB himself changed "you" to "he" by hand.

<sup>841</sup> PB himself inserted "the" by hand.

<sup>842</sup> PB himself changed both instances of "there's" to "there is" in this sentence by hand.

<sup>843</sup> PB himself means that when the insides of a cylinder are traversed in a circular motion combined with an upward ascent of the cylinder, a spiral is produced. – TJS, 2020

<sup>844</sup> PB himself heavily edited this sentence by hand. It originally read: "This circular evolution which prevents us from \_\_\_\_\_ spiral - cylinder up as spiral \_\_\_\_\_."

[It<sup>845</sup> is not necessarily clear to one as he achieves] these different [states] along the line [nor is he always] aware of where [he stands.] [He may recognize dream] state [and] trance state [or he] may not be sure where [he is.]

[There]<sup>846</sup> are some states [where one has] to be [cautious. When one enters] into the internal world, [he is] groping in the dark so [he has] to be careful. When [he cannot] see [his] way, [he has] to be [wary] and be guided by those who [know] their way. Whether [he gets] guidance through books or [a person is unimportant.]

[Going]<sup>847</sup> into the state of the I [is] like being in a [void.] In the beginning [one has] to lose all contact. [He is] with [his] own self. [He has] to go into [his] own self in the [beginning, then he] can go up and return and pick up relations with others.

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295<sup>849</sup>

PB'S TALK

(continued from the previous page) [When<sup>850</sup> trying to find himself, one should read] a few [books and] discuss [the situation. He] will begin to see [his] way more

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<sup>845</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. When you achieve these different things along the line you are aware of where you stand? Dream state, trance state, etc.?"

A. You may or may not. It may not be clear to you. You may not be sure where you are."

<sup>846</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. Dan said there are some states you have to be afraid of.

A. Yes, when you enter into the internal world you are groping in the dark so you have to be careful. When you can't see your way you have to be careful and be guided by those who can see their way. Whether you get guidance through books or anything."

<sup>847</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. Going into the state of the I is it like being in a void? Are you going on a plane where other people have been on this plane?"

A. In the beginning you have to lose all contact. You're with your own self. You have to go into your own self in the beginning. Then you can go up and return and pick up relations with others.

Q. In other words, it's just a step."

<sup>848</sup> Blank page

<sup>849</sup> "23" was typed at the top of the page.

<sup>850</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. I feel a total blankness right now. I don't know where to go or what to do. From what I've assumed so far it is supposed to be finding yourself or your ego.

A. How long have you been interested?"

Q. That I can't say. For a long time. I went to library. Only upon a couple of weeks.

A. But you have had this feeling for a long time?"

Q. I can't explain it.

[clearly, but he] will have to get the intellectual theory first. [He has to get] the [groundwork first, partly] from books, partly from someone [else, partly from his] own inner development as it awakens. Enthusiasm for something worthwhile is very good but [he] will find difficulties will dissolve if [he sticks] to it. They can be [defeated if he remains determined and] will get more and more light on the [subject.]

[These]<sup>851</sup> things [are] more or less [ordained.] In other words, [there is] a great plan behind life and behind every individual [there is] even a plan there. [There] is the intelligence which is inherent in [the] life of [the] universe itself. This intelligence is moving all things and all creatures to fulfil a certain [purpose. In] that sense there is a [plan, the] overall World-Idea. Everyone has a place. [The life] of every individual creature is [an] expression of this [intelligence, but] it may be a limited [expression, just] as [the] ant. With evolution it becomes something more developed. But at every stage [of] all that

296<sup>852</sup>

PB'S TALK

297<sup>853</sup>

PB'S TALK

(continued from the previous page) development<sup>854</sup> it is expressing the plan or World-Idea. [One does not have great catastrophes] unless the World-Idea was {working<sup>855</sup>} in

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A. Read a few more books. Discuss it. You will begin to see your way more clearly. You will have to get the intellectual theory first. Get a the groundwork. Partly from books partly from someone else. Partly your own inner development as it awakens. Enthusiasm for something worthwhile is very good but you will find difficulties will dissolve if you stick to it. They can be dissolved as you remain determined. You will get more and more light on the subject. Such as meeting with Larry might not be just chance alone."

<sup>851</sup> PB himself heavily edited the beginning of this paragraph by hand. It originally read: "Q. Were these things more or less ordained?

A. Yes, more or less. In other words, there's a great plan behind life and behind every individual there's even a plan there.

Q. That confuses me. It is an overall plan? When I think of plan I think of plan as something you \_\_\_\_\_ the whole universe is planned that you are a part of it.

A. There is the intelligence which is inherent in life of universe itself. This intelligence is moving all things and all creatures to fulfil a certain purpose in that sense there is a plan. The overall world idea. Everyone has a place. Life of every individual creature is expression of this intelligence. But it may be a limited expression. Just as ant. With evolution it becomes something more developed. But at every stage all that"

<sup>852</sup> Blank page

<sup>853</sup> "24" was typed at the top of the page.

<sup>854</sup> PB himself heavily edited the rest of this paragraph by hand. It originally read: "development it is expressing the plan or world idea. \_\_\_\_\_ unless the world idea was in that direction. Your own individual life from birth to death is preordained in the sense that it just

that direction. [His] own individual life from birth to death is preordained in the sense that it just has to happen that way in order for [him] to develop as a [part] of life and the mind. So certain things will have to happen to [him] in this incarnation which are necessary for [his] development. They would have to happen to [him] and not to [another] because his needs are different from [the other person's.] Things [are] preordained for him. [Inside] that [preordination he has his] limited free will. In other words, [it is] as if [he] were inside a room, [he has] to be in that room but [while he is in] that room [he] can do as [he likes] or go to sleep, but [he has] to be in that [room. In] that sense [{he}<sup>856</sup> has] free will. [He has] {the right}<sup>857</sup> in [the] room to jump out of {the}<sup>858</sup> window or [he has the] right to preserve [himself, but he has] to be in that room. And why was the World-Idea pushing [him] into [the] room? Because of past [incarnations,] circumstances [were brought about] that [he] must be in that room here now.

[Some]<sup>859</sup> are [fatalists] who believe because life is preordained [one] might as well sit down and do nothing at all. [He has] contributed to that experience by past [experiences.] And [the new] experiences will cure [him] of it. It does curb [the] ego. Mussolini<sup>860</sup> said he [could not] afford to believe in God because then he would have to make Him greater than Mussolini.

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has to happen that way in order for you to develop as a \_\_\_\_\_ of life and the mind. So certain things will have to happen to you in this incarnation which are necessary for your development. They would have to happen to you and not to him because his needs are different from yours. Things preordained for him. Also, everything is preordained in that sense inside \_\_\_\_\_ that preordained you so you have your limited free will. In other words, it's as if you were inside a room you have to be in that room but what you're doing in that room you can do as you like or go to sleep but you have to be in that room in that sense you have free will.

Q. You have a little control over it? I can't say there's any sense in

A. You have rights in room to jump out of window or you have right to preserve yourself. But you have to be in that room. And why was the world idea pushing you into room? Because of past incarnations brought about circumstances that you must be in that room here now."

<sup>855</sup> "working" added for clarity; "moving," "thinking" or "willing" would work as well, so be wary of putting weight on this sentence. —TJS, 2020

<sup>856</sup> We changed "one" to "he" here and in the next sentence for the sake of consistency. —TJS, 2020

<sup>857</sup> We have changed "rights" to "the right" to parallel the latter phrase in this sentence. —TJS, 2020

<sup>858</sup> We inserted "the" for clarity.

<sup>859</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. In one sense we are fatalists. Not like people in Orient who believe because life is preordained you might as well sit down and do nothing at all.

A. They have contributed to that experience by past experience. And their experiences will cure them of it. It does curb our ego. Mussolini said he couldn't afford to believe in God because then he would have to make Him greater than Mussolini."

<sup>860</sup> Referring to Benito Mussolini.

[Finding]<sup>861</sup> this way [gives one] a better understanding of people around [him,] teaching [him] a better way of life. The quest will help [him] to understand [himself] better. To that extent it will teach [him] psychology. In learning to understand [himself he] will understand other people better because people are more or less alike.

298<sup>862</sup>

PB'S TALK

299<sup>863</sup>

PB'S TALK

(continued from the previous page) [He will also be] more useful to [society,] will become a better [citizen,] will be less likely to injure others and more likely to seek to help others. In another sense, because [he is] seeking truth [he] may become estranged from society. A vegetarian may be considered eccentric or [freakish and does not] fit into [ordinary] social activity.

[Hitler]<sup>864</sup> developed a kind of mediumship mixed up with the fact that he was being used as an instrument of destiny. If things are preordained they are preordained for whole nations too. To bring them about instruments are needed. Hitler [was]<sup>865</sup> raised for the purpose. He was extraordinarily intuitive in his youth in a mediumistic way, not in a logical way.

[The] quest is [not] something terrible and hard, [is not] made up of difficulties, sacrifices and sufferings.<sup>866</sup> There are those elements in [it, but there is]<sup>867</sup> also the positive side. It has its joys and satisfactions and successes.

[It]<sup>868</sup> is really a privilege to be an artist. [The nature] of [the] Overself is bliss or rather a happy peace. It is happiness in a calm [sense and it is] perpetually like that.

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<sup>861</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q. In finding this way, give me a better understanding of people around me, teaching me a better way of life.

A. The quest will help you to understand yourself better. To that extent it will teach you psychology. In learning to understand yourself you will understand other people better because people are more or less alike. As regards being more useful to society, in one sense yes, you will become a better citizen, you will be less likely to injure others and more likely to seek to help others. In another sense, because you are seeking truth you may become estranged from society. A vegetarian may be considered eccentric or freakish. Doesn't fit into social activity."

<sup>862</sup> Blank page

<sup>863</sup> "25" was typed at the top of the page.

<sup>864</sup> PB himself changed "Q. What about Hitler.

A. He" to "Hitler" by hand (referring to Adolf Hitler).

<sup>865</sup> PB himself inserted "was" by hand.

<sup>866</sup> PB himself heavily edited this sentence by hand. It originally read: "I don't want you to get the idea from anything that has been said here that the quest is something terrible and hard, that it is made up of difficulties, sacrifices and sufferings."

<sup>867</sup> PB himself changed "it. There's" to "it, but there is" by hand.

[The nature] of ego is happy and [depressed, ups and downs.] After [one finds the Overself, God is] beyond [it.] So far as [one is] a human being, [the Overself is] an end of [his] struggles as [a] human being. If [he has] complete inner peace, [he has] nothing to struggle for. [At a] certain stage, [he] will be subject to [desires] and [he] will understand them, then [he has] to go beyond them. [What is] beyond is a matter that will concern [him] then. Now [it is] not [practical to consider the ultimate and final goal.]

300<sup>869</sup>  
PB'S TALK

301<sup>870</sup>  
PB'S TALK

(continued from the previous page) [Mysticism]<sup>871</sup> is not usually guided by [anything but the highest] emotion. If [mystics] feel [the] presence of God, that is enough for them. Since as human beings we are made up of intelligence, we ask questions. In philosophical mysticism we not only seek our soul which [one] calls God but [also] what our relationship is with {the}<sup>872</sup> rest of the universe. That the ordinary mystic [does not] know unless he receives revelation on [the] subject. The difference between [mystic and] philosopher [or] sage is [the] mystic is not concerned with [the] world, [the] philosopher wants to know.

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<sup>868</sup> PB himself heavily edited this paragraph by hand. It originally read: "Q.

A. It is really a privilege to be an artist. Nature of Overself is bliss or rather a happy peace. It is happiness in a calm sense. It's perpetually like that. Nature of ego is happy and depressed.

Q. After you find Overself is there something beyond it?

A. God. So far as you are a human being it's an end of your struggles as human being. If you have complete inner peace you have nothing to struggle for.

Q. In other words you are not subject to desires, etc.?

A. At certain stage you will be subject to them and you will understand them, then you have to go beyond them. What's beyond is a matter that will concern you then. Now not practical."

<sup>869</sup> Blank page

<sup>870</sup> "26" was typed at the top of the page.

<sup>871</sup> PB himself heavily edited this sentence by hand. It originally read: "Q. This is the first time I've asked questions about \_\_\_\_\_

A. Because mysticism is not usually guided by any other \_\_\_\_\_ emotion. If they feel presence of God that is enough for them. Since as human beings we are made up of intelligence we ask questions. In philosophical mysticism we not only seek our soul which he calls God but what our relationship is with rest of the universe. That the ordinary mystic doesn't know unless he receives revelation on subject. The difference between philosopher and sage is mystic is not concerned with world, philosopher wants to know.

<sup>872</sup> We inserted "the" for clarity.

## **PB Paras Apparently Never Typed or Put in Notebooks**

303

### PB PARAS APPARENTLY NEVER TYPED OR PUT IN NOTEBOOKS

(303-1)<sup>874</sup> If the Void is to be reached, as it must if contemplation is to fulfil itself, self-annihilation is the consequence. The personal consciousness as such simply vanishes. A divine nothingness remains. There is no world and there are no creatures. No happenings in time and no existences in space. Man, who was always alone in reality, although not in superficiality, returns to the Alone. This is why nothing can really be said or written to describe the Void in any detailed way that the hearer or reader can recognise and understand. If it could be done, it would be like describing deep sleep from the inside – the sleeper could not then be fully asleep. In the same way the meditator must himself be present in the Void if he is to look at it and tell others, but then it is no more the true Void. PB – Quote here from the Old Testament, probably Moses: “Man shall not see the face of God and live.” Yet the attempt is not wasted. Why? Because it gives a clue to the right direction.

(303-2) a) Why did the Upanishads return again and again to the theme of Self? What seems in vain, impractical and too high? Because this is the most urgent important matter for every reader, no matter whether he be beginner or advanced.

b) Why is sunset prescribed for meditation? Because its beauty easily brings on concentration, while its admiration keeps other thoughts away.

(NOTE: at the bottom is written: Themes (dictates))

(303-3) The yogis and would-be yogis talk of their goal being liberation from the chain of rebirths. The would-be philosopher is not content to stop there. He prefers to liberate himself from the very idea of self-liberation.

(303-4) PB write up this evening's meditation: old gods Vishnu etc. spoke to old times, not to me. Nature is my god again[?]<sup>875</sup>... ever helps Her sunsets – 2 things – beauty and serenity. Even when black night follows, beauty and serenity are seen to be ideas – consciousness remains.

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<sup>873</sup> Blank page

<sup>874</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page. This page was printed off a computer – it is unclear where the paras originally came from.

<sup>875</sup> Unlike most square brackets, these were added by PB himself in the original – or so we think, since we only have the printout as a source. – TJS, 2020

(303-5) A book which contributed very early and markedly in my higher life was Edward Pococke's translation of Ibn Tufail's 17th-century (NOTE: PB check this date)<sup>876</sup> Arabic "The Awakening of the Soul." It was a tale similar to "Robinson Crusoe" but went much deeper. Whether Defoe's<sup>877</sup> narrative published after Pococke's book was read by him?<sup>878</sup> I do not know. But I suspect that the Arab's mind was the more original one. He certainly never got beneath an earthy, or at best an intellectual, story, whereas Tufail penetrated to the inner self.

Ibn Tufail tells of a child's awakening intellect when left to its own resources on a deserted island.

Ibn Tufail's philosophic romance "Hayy ibn Yaqhdhan" was translated into English by Simon Ockley 1708.

The study is confined to a minority

English translation of title = the Living, Son of the Waking One

Describes how an isolated from society recluse - seeker of truth first as a child separates himself from the animal passions and lifts himself above the earthly world to the archetypal sources of its forms, eventually achieving union with the Supreme Mind.

(NOTE: PB note in the margin: was Pococke's translation or was Ockley's? see univ. lib. (university library)).

(303-6) Chocolate is supposed to convert emotional tension to emotional energy.

304<sup>879</sup>

PB PARAS APPARENTLY NEVER TYPED OR PUT IN NOTEBOOKS

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

305<sup>880</sup>

XX

Critique of Mysticism - Intuition

(305-1) He who would present to others this non-dual experience has to seek the aid of reason to make it mentally legitimate. The rational presentation of non-dual

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<sup>876</sup> Tufail lived in the 12th century. The Latin translation by Edward Pococke Jr. appeared in 1671. His father was a very famous Orientalist of the 17th century about whom we know a good deal. This son is only known for contributing a couple of Latin translations of books in his father's possession. NB This also means PB read this book in Latin. - TJS, 2020

<sup>877</sup> Referring to Daniel Defoe.

<sup>878</sup> Robinson Crusoe was published in April 1719, having been written in six months. Current scholarship considers Ibn Tufail to be an influence on it. - TJS, 2020

<sup>879</sup> Blank page

<sup>880</sup> The top left corner of this page was torn off. The original page number is partially missing, only "-1" is visible in the original.

metaphysic is only intended to communicate the vital experience of non-duality itself; but it is only a communication after all, and as such not a bit less symbolic than is the written paper of a cablegram. The service of reason is but to confirm for the benefit of the intellect what the profoundest possible intuition can tell man of the Overself. What the reason grasps symbolically, this intuitive experience grasps as a reality. What reason perceives mediately, intuitive experience presents immediately. Hence the two are not contradictory, not opposed to one another.

The Vedanta criticism of yoga that nothing is done that has a beginning and must have an ending (like meditation) can yield realisation is correct. But it overlooks that he who has finished the philosophic course and reverts to meditation will now know his very produce to be idea, illusory, and understand that he is doing nothing really because Brahma is.

(305-2)<sup>881</sup> Occult experiences are merely incidental. It is a mistake to exalt them beyond their proper value, and an even greater one to hunger and thirst for them

306<sup>882</sup>

XX

Critique of Mysticism - Intuition

307<sup>883</sup>

XX

Critique of Mysticism - Mediumship

(307-1) The dangers of psychological disintegration which attend the practice of mediumship are serious. The slow destruction of will power which it entails is grave. The degradation of ethical standards of truth and falsehood to which it often leads, is deplorable. The claim that the spirits of famous historical persons of the past like Jesus and Napoleon<sup>884</sup> can control mediums is an utterly false one. The assertion that living Masters of the present day teach mankind through mediums is equally false. The so-called psychic development is nothing less than psychic retrogression. This said, it still remains to be said that spirits do exist, but that the kind with which spiritism mostly comes into contact, when it is not sheer fraud, are not what they purport to be and are therefore better avoided.

308<sup>885</sup>

XX

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<sup>881</sup> This para was pasted on this page from a different sheet of paper and was number "XX."

<sup>882</sup> Blank page

<sup>883</sup> "(XX)" and "11" were typed at the top of the page.

<sup>884</sup> Referring to Napoléon Bonaparte.

<sup>885</sup> Blank page

## Uncategorised Paras

309

UNCATEGORISED PARAS

(309-1)<sup>886</sup> Food which is intended to be eaten within three or four weeks such as sliced fruit for snacking, is dry when it reaches the degree of chewiness which pleases you. By all means, experiment with one or two apples, peaches, bananas, etc. until you discover your preferences. Dry it until you like it - always remembering that the chewier it is (i.e., the more moisture that remains), the sooner it must be used.

Food dried for long-term storage, one or two years or more, must be completely dry, until it is actually hard and brittle, before storing.

Each food requires a slightly different length of time to dry varying according to your personal preferences, size of load, moistness of the food, etc. Drying times are rarely a critical matter. Relax! Check your dehydrator two or three times a day. Observe, taste, turn a tray, raise or lower the temperature a few degrees if it seems necessary... enjoy.

Different foods have different time requirements. Leafy herbs dry in half a day, one day at most. If stems are thick and pithy it is a good idea to remove them before drying, or to dry them separately, if you wish to save them, because they will take longer. For maximum flavour, herbs should be removed and packaged as soon as they are dry enough to crumble easily at your touch.

Most foods dry in one or two days; the juiciest fruits often take three. Apples sliced into the dehydrator in the afternoon will often be ready by the following morning. If they are especially juicy they will require longer.

NOTE: If you have something in your dehydrator and must be gone all day or overnight, reduce the heat by a few degrees. Dehydration will continue, but at a slower rate.

310<sup>887</sup>

UNCATEGORISED PARAS

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

311<sup>888</sup>

II

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<sup>886</sup> This page is typed (and not by PB himself); it is instructions for how to use a dehydrator. - TJS, 2020

<sup>887</sup> Blank page

<sup>888</sup> PB himself inserted "II" and "On Relaxing" at the bottom left of the page by hand.

(311-1)<sup>889</sup> PB's Self-Healing Relaxation Technique: Usually<sup>890</sup> allow a period of about twenty minutes to one-half hour, but you may extend for {a}<sup>891</sup> longer period if such a desire or intuition arises. Select a time of day when you can be alone, free from disturbance, and when you are free from emotional reactions to personal matters.

Concentrate on its recuperative power, able to heal all ills and negative things and qualities.

(B) Treating the Body: Imagining it to be flowing into you as a White Light, mentally draw a current from it to yourself. Draw this Power within the body, through the forehead, the palms and the solar plexus. Then bring it to the diseased part of the body needing healing.

Place a hand lightly over this part and bathe both the hand and the affected part with the White Light, trying to feel this intensely, for about two minutes. Forget the rest of the body, and concentrate the fullest intense attention here.

Then with the mind's eye, forget the sick part. Become relaxed again, letting the Light immerse in and distribute itself throughout the entire body. Think of the body as being a manifestation of Creative Intelligence and as a projection of the higher self.

(C) Reaching to the Soul: Now regard the body as a thought in the World-Mind. Then forget it entirely. Lift consciousness above the plane of the physical world. Immerse thought in the higher self alone, entirely forgetting self. Empty the mind as far as possible of all thoughts, [and seek utter inward stillness]<sup>892</sup>

(311-2)<sup>893</sup> The modern westerner has lost both the capacity and desire to relax. He tries to crowd too much activity into his days which are filled with the anxiety to attain speed.

(311-3)<sup>894</sup> Time Magazine:<sup>895</sup> "Dymaxion<sup>896</sup> Sleep" ... "Sleep is just a bad habit. So said Socrates and Samuel Johnson, and so for years has thought grey-haired Richard

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<sup>889</sup> This para is incomplete at the beginning and at the end. Some material was cut out of the middle as well, and the pieces glued together. The numbers (4) and (5) here refer to subsections of the same para. We have designated them as (B) and (C) in hopes of eliminating some of the confusion. – TJS, 2020

<sup>890</sup> PB himself inserted a handwritten note in the left margin of this para that reads: "(intervening withdrawn paras were used in 'SP. CR of man')" (referring to "The Spiritual Crisis of Man").

<sup>891</sup> We inserted missing word "a" for clarity.

<sup>892</sup> "seek utter inward stillness" had been typed but was smudged out or removed intentionally. PB himself inserted "and seek utter inward stillness" by hand.

<sup>893</sup> This para was pasted on this page from a different sheet of paper.

<sup>894</sup> This para was pasted on this page from a different sheet of paper.

<sup>895</sup> From the issue dated Monday, October 11, 1943. – TJS, 2020

Buckminster Fuller, futurific<sup>897</sup> inventor of the Dymaxion house, the Dymaxion car and the Dymaxion globe. Fuller made a deliberate attempt to break the sleep habit, with excellent results. Last week he announced his Dymaxion system of sleeping. Two hours of sleep a day, he said firmly, is plenty. Fuller reasoned that man has a primary store of energy, quickly replenished, and a secondary reserve (second wind) that takes longer to restore. Therefore, he thought, a man should be able to cut his rest periods shorter by relaxing as soon as he has used up his primary energy. Fuller trained himself to take a nap at the first sign of fatigue (i.e., when his attention to his work began to wander).<sup>898</sup> These intervals came about every six hours; after a half-hour's nap he was completely refreshed. For two years Fuller thus averaged two hours of sleep in twenty-four. Result: 'The most vigorous and alert condition I have ever enjoyed.' Life-insurance doctors who examined him found him sound as a nut. Eventually he had to quit because his schedule conflicted with that of his business associates who insisted on sleeping like other men."

312<sup>899</sup>

II

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

313<sup>900</sup>

I

(313-1)<sup>901</sup> Is it possible to know the beautiful reality in its wonder, not a mere glimpse but a steady communion with it?

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

314

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<sup>896</sup> Buckminster's term "Dymaxion" is a portmanteau of the words DYnamic, MAXimum, and tensIOn; sums up the goal of his study, "maximum gain of advantage from minimal energy input." – TJS, 2020

<sup>897</sup> This is a Bucky-word and quoted as such in the "Time" article. – TJS, 2020

<sup>898</sup> PB himself underlined "Fuller trained himself to take a nap at the first sign of fatigue (i.e., when his attention to his work began to wander)" by hand.

<sup>899</sup> Blank page

<sup>900</sup> PB's edits on the paras on pages 313 through 317 are from 1981. – TJS, 2020

<sup>901</sup> Paul "Randy" Cash numbered the para on this page as 1; it is not consecutive with the previous page. This para was handwritten by PB himself. Randy Cash inserted a handwritten note below the para that reads: "used in 1st PBPF newsletter from L. Stevens" (referring to Lorraine Stevens). A handwritten sticky note attached to the page reads: "All from L. Stevens" (written by Randy Cash) and "10 pages" (written by TJS in 1980).

(314-1)<sup>903</sup> Scientifically<sup>904</sup> it would seem [to many persons]<sup>905</sup> that each human being is just a collection of various physical [sense-perceptions]<sup>906</sup> and that he is nothing more. The religious person would protest and add<sup>907</sup> his spiritual self,<sup>908</sup> or soul, to [the other two.]<sup>909</sup> Here, the philosopher would come along and ask both persons, What about the consciousness which tells you all this?<sup>910</sup>

(314-2)<sup>911</sup> How few are those who have begun to see that we are {not}<sup>912</sup> here to satisfy our needs alone but in a larger way to fulfil the higher purpose of the World-Idea.

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

315  
XXIII<sup>913</sup>

(315-1)<sup>914</sup> According to Buddhism, not [only]<sup>915</sup> stoppage of physical action, but the neutralisation of the psychological clinging to action, is essential for Nirvana.

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<sup>902</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>903</sup> Paul Cash numbered the paras on this page as 2 and 3, making them consecutive with the previous page. He also noted “(RVLS p. 721)” in the right margin next to this para; it is a duplicate of para 525-1 in RVLS II.

<sup>904</sup> PB himself deleted comma from after “scientifically” by hand.

<sup>905</sup> PB himself inserted “to many persons” by hand.

<sup>906</sup> PB himself deleted “, which quickly change and flow,” from after “sense-perceptions” by hand.

<sup>907</sup> PB himself deleted commas after “protest” and “add” by hand.

<sup>908</sup> PB himself inserted comma by hand.

<sup>909</sup> PB himself changed “this collection” to “the other two” by hand.

<sup>910</sup> PB himself deleted quotation marks from around “What about the consciousness which tells you all this?” and underlined “consciousness” by hand. PB himself also changed “the” to “a” and then back to “the” by hand.

<sup>911</sup> This para was handwritten by PB himself and pasted on from a separate sheet of paper.

<sup>912</sup> I have inserted “not” because that carries the sense of PB’s para and other paras by him. – TJS, 2020

<sup>913</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>914</sup> Paul Cash numbered the paras on this page as 4 through 6; they are consecutive with the previous page. Each of the paras is pasted on from a separate sheet of paper.

<sup>915</sup> PB himself changed “the mere” to “only” by hand.

Although<sup>916</sup> the Buddha is a great ethical teacher, and inculcates the supremacy of moral living and righteous endeavor, it is incorrect to [interpret him as a promulgator of only the {sanctity<sup>917</sup>} of actions.]<sup>918</sup> [He]<sup>919</sup> teaches [also] the [high importance] of knowledge [and the need of compassionate feelings.] [Karma]<sup>920</sup> has a vital importance [also]<sup>921</sup> in Buddhist ethics and metaphysics, the supreme way to enlightenment [must gather together and use all of these qualities.]<sup>922</sup>

(315-2)<sup>923</sup> So far as a man believes in karma it has some place in promoting or helping to maintain moral values.

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

(315-3)<sup>924</sup> [From]<sup>925</sup> the constant practice of [mental quiet] sensitivity [may be] much [increased] to the [auras,] feelings and thoughts of others. [When] this sensitivity seems to submerge him in their [influences] he is in danger of losing [some of] his own individuality, or of getting confused and muddled. [He must find out how to keep his guard against such happenings, he is to be mastering his own mind.]

## Uncategorised Paras

316

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<sup>916</sup> This was originally the start of a new para. PB himself combined this para with the previous para by hand.

<sup>917</sup> Typed as "sanction" in the original typescript, but Book Notes 6 shows this as a quote from "Early Buddhist Philosophy of Moral Determinism" by V.P. Varma, where the word is "sanctity." The remainder of the para is a paraphrase of Varma's work. —TJS, 2020

<sup>918</sup> PB himself deleted quotation marks from around "interpret him as a promulgator of only the sanction of actions." and inserted then deleted a question mark after "actions." by hand.

<sup>919</sup> PB himself heavily edited this sentence by hand. It originally read: "Beyond actions, he teaches the supremacy of knowledge."

<sup>920</sup> This was originally the start of a new para. PB himself combined this para with the previous para by hand and changed "Although karma" to "Karma" by hand.

<sup>921</sup> PB himself inserted "also" by hand.

<sup>922</sup> PB himself changed "is" to "must gather together and use all of these qualities." by hand.

<sup>923</sup> This para was handwritten by PB himself.

<sup>924</sup> Paul Cash categorised this para as "VIII" by hand, referring to "NEW: VIII. The Ego ... Old: xi. The Ego."

<sup>925</sup> PB himself heavily edited this para by hand. It originally read: "A difficulty arises from the constant practice of meditation in that sensitivity is much increased; sensitivity to the feelings and thoughts of others. And when this sensitivity seems to submerge him in their influences and auras, he is in danger of losing his own individuality, or of getting confused and muddled." PB himself inserted "He must find out how to keep his guard against such happenings, he is to be mastering his own mind. age (R)" in the left margin of the para but with no arrow indicating placement. We added it to the end of the para and removed "age (R)." PB himself edited this same para differently at RVLS II 299-2.

(316-1)<sup>926</sup> Why is it that so many Orientals through so many centuries<sup>927</sup> have showed in their religions and metaphysics a desire for being dissolved in [some] vast [nirvana or Brahman] being [or]<sup>928</sup> consciousness,<sup>929</sup> where all personal identity [vanishes, a]<sup>930</sup> desire, which is so often to be found in their intellectual and religious history that it seems to amount to a kind of infatuation and obsession?<sup>931</sup>

(316-2)<sup>932</sup> Philosophy gives a man a loftier conception of himself than he otherwise would [have. It is a worthwhile study. Yet]<sup>933</sup> it is not a conception which makes self-conceit vanity<sup>934</sup> and pride [grow bigger.]<sup>935</sup> On the contrary, it is [more likely to be]<sup>936</sup> accompanied by [a kind of]<sup>937</sup> humility.

(316-3) [Lao-Tzu]<sup>938</sup> recommended the way of “Losing and Losing,” to reach Tao. This is not rejection, however, but self-realisation. When man leaves his burden and fear behind him he attains inner serenity and reaches a more integrated level of consciousness.

(316-4) The Jain<sup>939</sup> thinkers [warned us]<sup>940</sup> that it is [only]<sup>941</sup> through very intense and prolonged efforts that [a person could]<sup>942</sup> reach the stage of [self-realisation.]<sup>943</sup>

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<sup>926</sup> Randy Cash numbered the paras on this page as 7 through 9, making them consecutive with the previous page. The last para on the page is unnumbered. Each of the paras is pasted on from a separate sheet of paper; the last two paras were pasted together from the same sheet. Randy Cash inserted a note at the end of this para that reads “(RVLS pg. 619).”

This para is a duplicate of para 281-1 in RVLS II.

<sup>927</sup> PB himself inserted then deleted commas after “Orientals” and “centuries” by hand. This was edited in the last months of his life. – TJS, 2020

<sup>928</sup> PB himself changed “the vast mass of life, being, and” to “some vast nirvana or Brahman being or” by hand.

<sup>929</sup> PB himself changed dash to comma by hand.

<sup>930</sup> PB himself changed “vanishes. A” to “vanishes, a” by hand.

<sup>931</sup> PB himself changed period to question mark by hand.

<sup>932</sup> PB himself categorised this para as “XX” by hand referring to “NEW: XX. What is Philosophy? ... Old: v What is Philosophy.”

This para is a duplicate of para 367-2 in RVLS II.

<sup>933</sup> PB himself changed “have but” to “have. It is a worthwhile study. Yet” by hand.

<sup>934</sup> PB himself deleted commas after “self-conceit” and “vanity” by hand.

<sup>935</sup> PB himself changed “grown” to “grow bigger” by hand.

<sup>936</sup> PB himself inserted “more likely to be” by hand.

<sup>937</sup> PB himself changed “sacred” to “a kind of” by hand.

<sup>938</sup> PB himself deleted “, himself,” after “Lao-Tzu” by hand.

<sup>939</sup> “Jaina” in the original

<sup>940</sup> PB himself changed “realised” to “warned us” by hand.

<sup>941</sup> PB himself inserted “only” by hand.

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

317  
XXI<sup>944</sup>

(317-1)<sup>945</sup> Richard Wilhelm:<sup>946</sup> is recognised as [one of] the best [authorities in]<sup>947</sup> the translation of the Tao Te<sup>948</sup> [Ching. Also,]<sup>949</sup> the works of [his fellow]<sup>950</sup> scholar, Siegbert<sup>951</sup> [Hummel have]<sup>952</sup> clarified [an]<sup>953</sup> important point as the possibly correct interpretation of the Tao. According to Hummel some scholars<sup>954</sup> in their translations of the famous first two chapters of the [Tao Te Ching,<sup>955</sup> containing the definition of Tao,]<sup>956</sup> have taken the polarity between being and non-being in the absolute rather than relational meaning. Non-being, however, should not be interpreted on the metaphysical plane as absolute non-existence, but rather, as the absence of conceptual perception.

318<sup>957</sup>  
XXI

## Occult

319  
OCCULT  
Excerpts on the Occult<sup>958</sup>

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<sup>942</sup> PB himself changed "an individual can" to "a person could" by hand.

<sup>943</sup> PB himself changed "perfection" to "self-realisation" by hand.

<sup>944</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>945</sup> Randy Cash numbered the para on this page as 10, making it consecutive with the previous page. This para is a duplicate of para 23-2; different edits have been marked on the two paras.

<sup>946</sup> "Willhelm" and "Willholm" in the original.

<sup>947</sup> PB himself changed "the best authority on" to "one of the best authorities in" by hand.

<sup>948</sup> "Teh" in the original.

<sup>949</sup> PB himself changed "Ching (?) and also" to "Ching. Also," by hand.

<sup>950</sup> PB himself changed "another German" to "his fellow" by hand.

<sup>951</sup> "Seigbert" in the original.

<sup>952</sup> PB himself changed "Hummel (?) who has" to "Hummel have" by hand.

<sup>953</sup> PB himself deleted "extremely" from after "an" by hand.

<sup>954</sup> PB himself deleted commas after "Hummel" and "scholars" by hand.

<sup>955</sup> "Tao Teh King" in the original.

<sup>956</sup> PB himself inserted "Tao Te Ching, containing the definition of Tao," by hand.

<sup>957</sup> Blank page

<sup>958</sup> PB himself inserted "Excerpts on the Occult" at the top of the page by hand.

(319-1) This is a curious variation of the usual belief of primitive peoples that by taking a photograph of a person you take his soul and thereafter have it under your control. A Sahara Bedouin whom I had snapped offered to buy back his soul. I gave it to him without charge. – Willard Price, on South America Indians

(319-2)<sup>959</sup> CONCEPT THERAPY INSTITUTE: SPECIAL TEXT: (a) When confronted with a diseased condition the psychoanalyst physician assumes a negative basic concept is operating in the subconscious. It becomes his task to find and eradicate it from the psychic fabric, assuming that when this is done the body will undergo a corresponding change. The remaining treatment consists of leading the patient to suspect causal relation between this dominant concept or fixed idea and his suffering. He now no longer accepts, but consciously rejects the idea. Restoration to health follows, often in the most immediate fashion. (b) The very highest states of consciousness, and the most supernormal powers, have occurred uniformly in the case of those whose conscious thought was most habitually occupied with conceptions of Deity as omnipotent, omniscient and omnipresent Being.

(319-3) JOHN KEEL, "JADOO": (1) In nearly all the lama series I subsequently visited I found at least one lama who was practising telepathy or linga sharira.<sup>960</sup> Autosuggestion, what we call "self-hypnosis," plays a big role in their techniques. They battle hunger and cold by telling themselves they have feasted or that they're warm. They have strong visual imaginations. They don't freeze because they concentrate on fire and warmth. Their minds are so sharply keyed that their bodies warm themselves on these mental images. Western hypnotists can make their subjects believe they are being burned, and even cause their skins to blister. So it's not illogical to assume the lamas can hypnotise themselves into thinking they're warm or well-fed. (2) "Think of an object... some common thing you might find here in Sikkim. Try to clear your mind of all other thoughts and concentrate on that one object." I thought of a tree. He gazed deep into my eyes and smiled. "That is too easy. You're thinking of a tree. Try something difficult." Astonished, I silently focused my mind on a pair of Tibetan felt boots. "Now you are thinking of a pair of boots," he declared. "But how..." I began. "Can you teach me to do that?" "No, I can't teach you. You must learn it for yourself with practice. After you've mastered it you can go on to more difficult things." I had to cleanse my mind of all thoughts and concentrate entirely on my subject. If the subject is a<sup>961</sup> reasonably intelligent person, able to visualise strongly the object he is thinking of, an image of that object would pop into my mind. In most cases I would see several

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<sup>959</sup> This para was numbered 2.

<sup>960</sup> "sharrira" in the original. NB "linga sharira" is the name of the causal body in Hinduism and as such has nothing to do with telepathy!

<sup>961</sup> Although this was typed on the same paper with the same typewriter, this section is glued to the preceding part of the page; it may either be an addition or because PB himself cut out a section. – TJS, 2020

different objects but I should seize upon the first one. It was as uncomplicated as that. Few people are good subjects. They are unable to concentrate properly, they don't take the experiment seriously, or they are so sceptical they have a mental block which prevents them from projecting a thought. Disciplined people with a higher education, such as doctors, military men, and newspapermen, are impossible subjects. Sensitive people like actors, artists, and poets, people with strong visual imaginations make the best subjects. The object must be visualised. Words can't be intercepted by a novice telepath. And disciplined people tend to think more in words than in images. They might think: "A purple cow wearing a green brassiere." It is impossible for a novice to pick up such a thought. But if they merely visualise a cow in their minds, the novice might be able to catch it. (3) The technique for linga sharira<sup>962</sup> is equally simple. You just need to relax completely, concentrating on a road you know well. Follow that road mentally, visualising every detail, until you reach a point where your personal knowledge ends. Then try to continue beyond that point. If the experiment succeeds, and it probably won't, you can see things, places, and people beyond the scope of your knowledge, and events happening at the moment of the experiment. This takes a very high form of concentration, separating mental vision from the body, and though there are authenticated cases of it in the West (where it's known as projection of an etheric double) it remains primarily a mystery of the lamas.<sup>963</sup>

320<sup>964</sup>

OCCULT

Excerpts on the Occult

## Sanskrit Works on Poetry

321

SANSKRIT WORKS ON POETRY

(321-1)<sup>965</sup> The poet is considered a creator or maker. He is often compared to (God) the Creator. His skill is not to select existing situations, copying life or Nature but in inventing new elements. He does not merely portray them exactly as they are, although (his work) will of course be modelled on them, rests on their basis.

(321-2) The beautiful as a value needs to be striven for and achieved, no matter whether one is artist or spectator. People take for granted that we have merely to yield ourselves

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<sup>962</sup> "sharrira" in the original.

<sup>963</sup> PB himself inserted "(CONT) after MISHRA "Fundamentals")" at the bottom of the page by hand.

<sup>964</sup> Blank page

<sup>965</sup> This entire page is handwritten by PB himself. The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

to derive delight from it. This is a naive view (because) the end [sought]<sup>966</sup> is delight, the contemplation is but a means whereas in the view of Indian thinkers [especially Vedantins] the end is unique, not only [joy]<sup>967</sup> but insight and complete disinterestedness as only one characteristic aspect of it, impersonal, comparable to jivanmukta. Probably as a consequence of this self-forgetfulness, the contemplation of art yields a kind of spontaneous joy.

322<sup>968</sup>

SANSKRIT WORKS ON POETRY

## Medical

323<sup>969</sup>

MEDICAL

(323-1) SPROUL: THE HUMAN BODY: (1) LIVER: A high fat or protein diet enhances and increases the amount of bile. Carbohydrates have the opposite effect. Pain and anger suppress its flow. The state of health and activity of the liver and bile passages can be learnt by examination of blood, faeces and urine. Damage to it has probably occurred if the level of blood albumin is low. (2) PROSTATE: This lies immediately behind the rectum. It is easy for an examining physician to feel it with his finger through rectum. He can estimate its size and shape and structure. Its secretion is continuous, with periodic excretion into the urine. During sex act more secretion than usual is rapidly formed and forcefully ejected. (3) DEFECATION is desired when the rectum becomes sufficiently distended. Then contraction of the walls of abdomen, colon and rectum WITH DEEP INSPIRATION LOWERING THE DIAPHRAGM, combine to exert considerable force against the stool. (4) The liver is the great chemical laboratory which builds up the products needed by the body out of food. To do its work it needs choline, a B vitamin, which is found in dried brewer's yeast.

(323-2)<sup>970</sup> INSOMNIA<sup>971</sup> is easily caused by hunger

(323-3)<sup>972</sup> UPHILL WALKS<sup>973</sup> cause heart strain and are forbidden to heart sufferers

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<sup>966</sup> PB himself inserted "sought" by writing it in the left margin and inserting it with a caret by hand.

<sup>967</sup> PB himself changed an undecipherable word to "joy" by hand.

<sup>968</sup> Blank page

<sup>969</sup> PB himself inserted "MED" at the top of the page by hand.

<sup>970</sup> PB himself marked this as a new para by hand.

<sup>971</sup> PB himself underlined "INSOMNIA" by hand.

<sup>972</sup> PB himself marked this as a new para by hand.

<sup>973</sup> PB himself underlined "UPHILL WALKS" by hand.

(323-4)<sup>974</sup> Even paralysed limbs<sup>975</sup> have often been cured by practising moving them or working them. The practice must be hard, for the muscles are wasted. INSOMNIA:<sup>976</sup> To overcome: Turn eyeballs slightly upward after shutting lids. (b) Do a hatha yoga breath exercise. SPRUE: Ancient Romans cured dysentery by wearing emeralds. Parsley soup water<sup>977</sup> is beneficial in kidney trouble as well as prostate trouble. LIVER is stimulated by plenty of exercise. WAX IN EARS may be caused by cold draughts of air.

(323-5)<sup>978</sup> Liver medicines should be taken before meals in order to start bile working. They should not be taken in morning on empty stomach, only in afternoon and evening

(323-6) HIVES (URTICARIA) is called an allergic state. So list and ban foods, conditions, etc. causing it. SLEEP: It has been found that the hour at which a person is born is the best time to fall asleep

(323-7) Those who suffer from heart trouble have to sleep with several pillows, as if almost sitting up

324<sup>979</sup>  
MEDICAL

## Art Objects

325  
ART OBJECTS

(325-1) The picture of an aged fisherman-hermit living or moving in the wilds, whose identity is a mystery, is repeatedly met with in the Taoist books.

(325-2) How to Wall-Hang the Mandarin's Robe as a Decoration: Simply use a long board as coat-hanger - say 2'6" wide - with a hook screwed into top. If this is not available, use an ordinary coat-hanger as substitute, although it is somewhat too narrow.

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<sup>974</sup> PB himself marked this as a new para by hand.

<sup>975</sup> PB himself underlined "Even paralysed limbs" by hand.

<sup>976</sup> This rest of this para was originally in all uppercase, and has been changed to sentence case for readability.

<sup>977</sup> PB himself underlined "parsley soup water" by hand.

<sup>978</sup> This para was originally in all uppercase, and has been changed to sentence case for readability.

<sup>979</sup> Blank page

(325-3) Jeweller said: Your kind of very thin dress style watch has not been made by Zenith since 1905-1910.

326<sup>980</sup>

ART OBJECTS

## Uncategorised Paras

327<sup>981</sup>

UNCAGETORISED PARAS

(327-1)<sup>982</sup> hatred, bitterness, violence and conflict are everywhere.

(327-2) The cultural tendencies of the time, the historic and social circumstances, the structural institutions of religion and education, the levels of mental and moral capacity, afford a background against which he must operate.

(327-3) Guenon,<sup>983</sup> and more especially his disciple Schuon,<sup>984</sup> illustrate completely a rabid intellectual and religious fanaticism which becomes almost morbid at some times, continuously criticising most of the time and utterly blind to its own limitations. They are fanatics of a new kind, not narrowly read as the other kind has usually been, but quite well informed. They are also neo-medieval scholastics in the remarkable quality of their intellects, but

(327-4) "JODO" term used in Japanese Buddhism. Is it grace?

"HONEN,<sup>985</sup> the Buddhist Saint" (He was famous Japanese)

328<sup>986</sup>

UNCATEGORISED PARAS

329

UNCATEGORISED PARAS

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<sup>980</sup> Blank page

<sup>981</sup> This page was entirely handwritten by PB himself. PB himself inserted "LIB" at the bottom of the page by hand.

<sup>982</sup> Incomplete – the beginning of this para was not found in this file.

<sup>983</sup> Referring to René Guénon.

<sup>984</sup> Referring to Frithjof Schuon.

<sup>985</sup> Referring to Hōnen.

<sup>986</sup> PB himself wrote "K's papers to bring to Malaga" referring to a trip he was planning to take with his son Kenneth Hurst. This appears to be card stock of some kind with an Egyptian motif. It has no particular significance otherwise. – TJS, 2020

(329-1)



[AUM<sup>987</sup> symbol of the 3 states of consciousness and of the three qualities of Nature and of Brahman.]

[PER<sup>988</sup> NINA DA CLARISSA]

330<sup>989</sup>

UNCATEGORISED PARAS

331<sup>990</sup>

UNCATEGORISED PARAS

(331-1) Deserting the ultimate level where all universes have vanished into the great Void, and coming back to the immediate level where they are actively existent, there is no full freedom anywhere or in any conscious being – not even in the World-Mind. All are bound in some way and to some extent

(331-2) The character which a man reveals openly to the world is not at all the same as the one hidden in himself. This is not the result of hypocrisy, but of the polarity which divides Nature, and hence man.

(331-3) An experience which leads him to desert atheism and put some faith in the pleas of religion

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<sup>987</sup> PB himself wrote this sentence by hand.

<sup>988</sup> Nina da Clarissa signed her drawing by hand (“PER” = “by”).

<sup>989</sup> Blank page

<sup>990</sup> The original editor inserted “See Dec. 4 with” at the top of the page by hand (“with” is in shorthand).

(331-4) A beautiful, colourful and paintable waning of the sun is an offer of grace to the human beings who take the trouble to pause and notice their parent – Nature.

(331-5) When so much comes within mortal scope can we – dare we – ignore so high a truth, avoid so significant an encounter?

332<sup>991</sup>

UNCATEGORISED PARAS

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

333<sup>992</sup>

XXII<sup>993</sup>

(333-1) Spenser's<sup>994</sup> "The Faerie Queene,"

"So passeth, in the passing of a day,  
Of mortall life the leafe,  
the bud, the flowre."

(333-2) That which finds itself and lives in him, works through him and is the God within; a holy Presence

334<sup>995</sup>

XXII

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

335

XVIII<sup>996</sup>

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<sup>991</sup> Blank page

<sup>992</sup> The original editor inserted "See Dec. 4 letter" at the top of the page by hand.

<sup>993</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>994</sup> Referring to Edmund Spenser.

<sup>995</sup> Blank page

<sup>996</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

(335-1) [We]<sup>997</sup> need a term which, while recognising the Divinity within, admits the limitation which makes it necessary to carry on working for the Realisation of that Divinity within our individual consciousness.

The Advaitins didn't want to admit that it's a conjunction of the two, since Advaita admits only the One. It can't admit the individual.

And so when Frederica<sup>998</sup> asked her guru how it's possible to attain Sahaja, work in the world, and be conscious of the not-world, that is answered by him by silence, he gives no answer.

Can two thoughts be active simultaneously in the same mind? This is the first question, and the sequel to it is, can two awarenesses be known at the same time? Can a knowledge which is outside time come into realisation inside time? All these are questions. It is the business of philosophy to find answers to these questions.

Why should the knowledge of illusion as such cancel the knowledge of Reality?

336<sup>999</sup>

XVIII

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

337

XXIII

(337-1)<sup>1000</sup> According to Lao-Tzu,<sup>1001</sup> by simply sitting quite still, the attention [may]<sup>1002</sup> gradually be abstracted from the outside world. Like muddy water gradually being cleared through tranquillity, the mind becomes transparent. Although he gave this excellent advice, he omitted to add that putting it into execution is not likely to give immediate result. For most people it is an arduous work, but [this meditation]<sup>1003</sup> is based on a very sound principle. It may take a lot of time, yet when fully achieved, when there is complete withdrawal [of attention]<sup>1004</sup> from outside surroundings, it could end in [the glorious possibility of a transition to an extremely deep degree of

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<sup>997</sup> PB himself deleted the first two sentences of this para by hand: "We need a term which combines the notion of the Short Path with the 'as if' exercise. The term Long Path has been used for 30 years, not in the writings, but with others."

<sup>998</sup> Referring to Queen Frederica.

<sup>999</sup> Blank page

<sup>1000</sup> This para was handwritten and marked XXIII by TJS in 1980 while with PB. – TJS, 2020

<sup>1001</sup> "Lao Tse" in the original.

<sup>1002</sup> TJS in 1980 changed "can" to "may" by hand.

<sup>1003</sup> TJS in 1980 changed "it" to "this meditation" by hand.

<sup>1004</sup> TJS in 1980 inserted "of attention" by hand.

consciousness.]<sup>1005</sup> There is one other difference; the object of concentration [which was]<sup>1006</sup> used to start the meditation definitely must hold the ideal of attaining the loftiest state, that is, the [psychological and moral]<sup>1007</sup> purity of mind. This is

338  
XXIII

(continued from the previous page) virtually equivalent to attainment of the quality of Mind. It is the end of the work as work, but not the end of the quest. You still have to go to realisation. If this attainment were the end, all the people who've had it would have to give up their life and stay in meditation. They couldn't live a normal life. They have to come out of the pure state. And the realisation is the realisation of what? It is the experience of the truth of mentalism, of the truth about themselves, about the universe, and about God.

## Uncategorised Paras

339  
UNCATEGORISED PARAS

(339-1)<sup>1008</sup> (1) [Artist's]<sup>1009</sup> function is to restore equanimity of mind by leading us away from common world... It is not given to ordinary man to transcend personal relations; art affords the best means for a temporary escape from them.

(2) (He) finds through a poem's words generalised conceptions [thereby gaining a power of equal appeal to all. Later]<sup>1010</sup> the experience of delight. He (in end) derives pure unalloyed pleasure from artist's creations. Thus there are two stages: (1) apprehension of meaning of the art form (poem play etc.) {(2)}<sup>1011</sup> aesthetic enjoyment of it.

(3)<sup>1012</sup> Aesthetic attitude is one of contemplation dissociated from practical interest, also shown by composure. It is a third attitude for the natural one is not

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<sup>1005</sup> TJS in 1980 changed "Nirvikalpa samadhi" to "the glorious possibility of a transition to an extremely deep degree of consciousness" by hand.

<sup>1006</sup> TJS in 1980 inserted "which was" by hand.

<sup>1007</sup> TJS in 1980 inserted "psychological and moral" by hand.

<sup>1008</sup> PB himself wrote this para by hand. It paraphrases an essay ("Indian Aesthetics," first published in 1919 in the Proceedings of the First All-India Oriental Conference) by Mysore Hiriyanna in his 1954 book "Art Experience: Popular Essays in Indian Philosophy."

<sup>1009</sup> PB himself changed "Absolute artist's" to "Artist's" by hand.

<sup>1010</sup> PB himself moved "thereby gaining a power of equal appeal to all." from after "derives" to after "conceptions" and changed "and later" to "Later" by hand.

<sup>1011</sup> We have added "(2)" here to try to keep straight PB's internal numbering of this para. – TJS, 2020

<sup>1012</sup> PB himself marked this a "3" by hand.

always pleasurable while the spiritual one is neither painful nor pleasurable, but artistic attitude produces pure pleasure.

The Samkhya theory of aesthetics which is numbers 1-3 above differs from the [Vedantic] but both systems agree that aim of art is to induce a mood of detachment. Former says Nature has phases of ugliness as well as beauty, that there is nothing in Nature which is at all times pleasurable to all. For pure unalloyed pleasure we must turn to Vedanta which says nothing mars the inward harmony of universe. Saint knows everything is Atman, everything therefore delights him whereas, artistic appreciation is only occasional thus Vedanta.

Artistic attitude = a temporary forgetting of our personal individuality, Samkhya's<sup>1013</sup> = an escape from Natural world. In Vedanta art is a pathway to reality; in Samkhya a deflection from the [world.]<sup>1014</sup>

(brackets<sup>1015</sup> are PB's own insertion - rest is H's text)

340<sup>1016</sup>

UNCATEGORISED PARAS

341

UNCATEGORISED PARAS

(341-1)<sup>1017</sup> PB Reminder 5/8 {1980}<sup>1018</sup>

Ask after arrival here with E.<sup>1019</sup>

To ask Lorraine:<sup>1020</sup> There was a lecture she went to, near Laguna Beach, given by a Miss Margaret Brese-Whiting (q.v.). After this lecture Lorraine had an interview with the woman who said that the Dalai Lama had had to leave Tibet and the situation had arranged itself, or he took advantage of the situation he found himself in - it became an opportunity to spread the truths of Tibetan Buddhism.

(1) Does Lorraine remember the correct wording?

(2) Was this actually said by the Dalai Lama to Miss Brese-Whiting, or was this her interpretation?

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<sup>1013</sup> "Sankya's" in the original.

<sup>1014</sup> PB himself either drew a line between the para and this parenthetical comment or deleted it. The comment is: by hand.

<sup>1015</sup> We believe that by brackets PB means the parentheses that appear on this page. The text itself could be by either Hirayana or Heinrich Zimmer, but we weren't able to find it. - TJS, 2020

<sup>1016</sup> Blank page

<sup>1017</sup> This para was handwritten by TJS in 1980.

<sup>1018</sup> We inserted 1980 for context.

<sup>1019</sup> "E" here refers to Ella May Damiani, the wife of PB's main student Anthony Damiani. I know because I was there. - TJS, 2020

<sup>1020</sup> "Lorraine" in the original throughout the para, referring to Lorraine Stevens.

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

343  
XXVII<sup>1022</sup>

(343-1)<sup>1023</sup> Thou, O Mind of the World, art with me.  
Peeeeaaccceee

344<sup>1024</sup>  
XXVII

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

345  
XXI<sup>1025</sup>

(345-1)<sup>1026</sup> There<sup>1027</sup> are two possible views which may be called the superficial, [that which is obtained at first sight,] and the profound, [that which is matured and final.]

(345-2)<sup>1028</sup> Only by entering into the standpoint taken by the opposing schools can they be justly examined.

(345-3) Even illusion points to a reality which it claims to be.

(345-4) The texts are compressed and staccato that their meaning is not seldom obscured

346<sup>1029</sup>

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<sup>1021</sup> Blank page

<sup>1022</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>1023</sup> The handwritten text on this page is very faint, but can just be made out in good lighting.

<sup>1024</sup> Blank page

<sup>1025</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>1026</sup> PB himself wrote these paras by hand. Page 359 is written on the same kind of paper with the same pen.

<sup>1027</sup> PB himself heavily edited this para by hand. It originally read: "There are two possible views which may be called the superficial and the profound."

<sup>1028</sup> PB himself inserted a new para maker at the beginning of this para by hand.

(347-1)<sup>1030</sup> As for the ritual observance and priestly ceremonies

(347-2) Adi Shankara's<sup>1031</sup> [triumphant]<sup>1032</sup> debates with the [learned]<sup>1033</sup> heads of rival systems

348<sup>1034</sup>

XXI

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

349<sup>1035</sup>XXIII<sup>1036</sup>

Encyclopaedia

(349-1)<sup>1037</sup> Vedanta philosophy is based on the Brahma Sutras of Badarayana, a sage of the 2nd or 3rd century. Unlike the other schools which developed elaborate theories on the constituents of matter and the character of the soul, Vedanta adhered to a rather straightforward view of Brahman and Atman. In the following centuries Vedanta split into a number of theological schools, differing primarily on the degree of identity allowed Brahman and Atman. The dominant school was the Advaita, or monist, school, developed by Shankara in the 9th century. Shankara taught

<sup>1029</sup> Blank page

<sup>1030</sup> PB himself wrote these paras by hand on the same kind of paper and with the same pen as the previous page.

<sup>1031</sup> "Sankara's" in the original.

<sup>1032</sup> PB himself inserted "triumphant" by hand.

<sup>1033</sup> PB himself inserted "learned" by hand.

<sup>1034</sup> PB himself deleted the following note that he had written by hand: "put down specific points that can be linked with what you read of H.H. Sank now alive." This is in reference to His Holiness Shankaracharya the 68th of Kanchipuram Mutt. – TJS, 2020

<sup>1035</sup> Pages 349 through 357 were entirely handwritten by Devon Cottrell in 1980. PB himself inserted "ENCYCLO" at the top of this page by hand.

<sup>1036</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>1037</sup> This para was entirely handwritten by Devon Cottrell in 1980 while at the Lausanne Library with PB himself.

(continued from the previous page) that the only reality in the universe is Brahman and that Brahman's relationship to the world of the senses, maya, is inexpressible. The individual soul, Atman, is a manifestation of Brahman and liberation of the soul can be achieved only through full realisation of the oneness of Atman and Brahman.

(continued from the previous page) Hinduism encompasses a broad variety of beliefs and practices, not all of which are shared by all Hindus. It is probably unique among the religions of the world in its tolerance and diversity. It is a completely decentralised religion, with no hierarchy of clergy and no supreme authority. Unlike Christianity or Islam it has no single founder. Some of the same gods worshipped by Hindus today were being worshipped by their ancestors nearly 4,000 years ago. A basic source of diversity in Hinduism is the distinction between the philosophical religion developed in the intellectual atmosphere of large cities and scholarly academics, and the

(continued from the previous page) [folk]<sup>1041</sup> religion that has evolved in the 450,000 villages of India. Philosophical Hinduism and popular Hinduism have influenced each other greatly throughout history, but the differences between them in belief and practice remain very significant. Scriptures play a major role in all varieties of Hinduism. Philosophical Hinduism emphasises classical Sanskrit works as the Vedas and Upanishads. Popular Hinduism while revering the Vedas and the Upanishads, uses as its texts the epics Ramayana and Mahabharata. One section of the Mahabharata epic,

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<sup>1038</sup> Devon inserted "2" at the top of the page by hand.

<sup>1039</sup> Devon inserted "3" at the top of the page by hand. PB himself inserted "cont" and "ENCYC" and circled "3" at the top of the page by hand.

<sup>1040</sup> Devon inserted "4" at the top of the page by hand.

<sup>1041</sup> Devon deleted "unreflective" before "folk" by hand.

(continued from the previous page) called the Bhagavad-Gita is known by nearly every Hindu. The goal most widely recognised in Hinduism is dharma. In addition to morality and right conduct it also signifies quality and duty. Faithful fulfilment of dharma is the best way to improve one's condition in future lives. Philosophical Hinduism is concerned with moksha, complete release from rebirth, and has recognised at different periods in history a number of techniques for achieving moksha.

Most Hindu religious activity centres in the home. And the most common type of religious rite is the

(continued from the previous page) puja or worship service. There are two main categories of Hindu scriptures, Shruti, or divinely revealed works, and Smriti, traditional works of acknowledged human authorship

(239-1)<sup>1045</sup> Like the Muhammadans Shankara rests his claim to the authenticity of his doctrines on the authority of a single divinely inspired canon, the Vedas. Like them again he was unequivocal in his emphasis on extreme monism and made no compromise, in theory at least, with a division of deity in any form.

Shankara represents the high-water mark of medieval Hindu thought, although he can hardly be called an original mind. Burdened with the ontological lumber<sup>1046</sup> of early Hindu speculation and the prejudices of the Nambudiri Brahmins, he was fundamentally a conservative if not reactionary genius.

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<sup>1042</sup> Devon inserted "5" at the top of the page by hand. PB himself inserted "cont" and "ENCYC" and circled "5" at the top of the page by hand.

<sup>1043</sup> Devon inserted "6" at the top of the page by hand.

<sup>1044</sup> Devon inserted "1" at the top of the page by hand. PB himself inserted "HINDU WORLD" and circled "1" at the top of the page by hand. This refers to the Newspaper "Hindu World" that Devon was copying from.

<sup>1045</sup> This para was entirely handwritten by Devon Cottrell in 1980.

<sup>1046</sup> I believe PB is using "lumber" here in its somewhat archaic meaning of "surplus or disused articles (such as furniture) that are stored away." – TJS, 2020

(continued from the previous page) He is the Hindu commentator par excellence, and his various commentaries, especially on the Vedanta, are standard expositions showing a mind of the keenest quality, and a critical intellect of the highest perception. His was indeed a critical rather than a creative genius, and as such he ranks with the lawyer rather [than]<sup>1048</sup> the prophet. As it happened he founded a metaphysical theory of extreme subtlety that added an illustrious name to the long list of Indian "armchair" philosophers which is one of the chief glories of Hinduism.

(continued from the previous page) Shankara was extremely caste conscious, a victim of his times, and was unable to rise above many of the superstitious beliefs of his age. He held that the Shudras had no right to read the Vedas, much less perform the Vedic rites. Like other Brahmin advocates of the holy life he held out little hope of salvation for those who were not twice born. Says Vivekananda, "Shankara had no great liberality. Besides, he used to take great pride in his Brahminism."

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

(359-1) In all experience there is division into an experiencer and something apart which is the object experienced, there is a knower and an object known

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<sup>1047</sup> Devon inserted "2" at the top of the page by hand.

<sup>1048</sup> Devon deleted "with" after "than" by hand.

<sup>1049</sup> Devon inserted "3" at the top of the page by hand. PB himself inserted "HINDU WORLD" and circled "3" at the top of the page by hand.

<sup>1050</sup> Blank page

<sup>1051</sup> This page was entirely handwritten by PB himself. It is connected to the paras on page 345.

<sup>1052</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

(359-2) There is a lower knowledge and a higher one

(359-3) The world presents itself in experience

(359-4) This is the real power which sustains the universe, which underlies all human existence; to this man is called to give his loving adoring reverence.

360<sup>1053</sup>

VII

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

361<sup>1054</sup>

XXV<sup>1055</sup>

(361-1)<sup>1056</sup> The young are increasingly indifferent as modern glamour and political excitement engage their interest. Those in their middle years are perhaps the ones to whom his message can best reach, even though by its very nature it is meant for all.

Some<sup>1057</sup> years ago a novel was published which impressed many Westerners and made many Protestants and other non-Catholics seriously rethink their attitude to the head of the Roman Catholic religion. The author - Morris West<sup>1058</sup> - was himself a devout but broad-minded Catholic who lived in Rome at the time. The central figure of "The {Shoes of the} Fisherman"<sup>1059</sup> was the Pope. The

362<sup>1060</sup>

XXV

363

XXV

(continued from the previous page) story<sup>1061</sup> showed how difficult was his high position, the strains pressures and problems which beset him, the sense of mission

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<sup>1053</sup> Blank page

<sup>1054</sup> PB himself inserted "5" at the top of the page by hand. This page was entirely handwritten by PB himself.

<sup>1055</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. - TJS, 2020

<sup>1056</sup> PB himself inserted "p1a" above this para by hand.

<sup>1057</sup> PB himself inserted "p2" in the right margin after the first line of this paragraph by hand.

<sup>1058</sup> Referring to Morris Langlo West.

<sup>1059</sup> "The Fisherman" in the original. "The Shoes of the Fisherman" was first published in 1963.

<sup>1060</sup> Blank page

which supported him, the feeling of responsibility for the inner welfare of hundreds of millions of people which he had to bear. The situation in India is not the same, the administration of Hinduism shows large differences from that of Christianity. [Nevertheless]<sup>1062</sup> one cannot help<sup>1063</sup>

364<sup>1064</sup>

XXV

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

365<sup>1065</sup>

XV<sup>1066</sup>

Dasgupta - Indian Idealism

(365-1)<sup>1067</sup> In the Shankara Vedanta, however, the basic principle of pure intelligence explains the growth of experience in each individual not only as a hypothetical ultimate background but as one that takes part in the formation of each and every one of our experiences.

According to Shankara's Vedanta the stuff of world-appearance, mind, the senses, and all their activities are but the modifications of maya, which is indescribable in itself, but which is always related to pure consciousness as its underlying principle.

The world is there, even {if}<sup>1068</sup> it be not perceived, it has an objective existence quite independent of my sensations or ideas, but independence of my sensations or ideas is not independence of the consciousness with which it is associated and on which it is dependent. This consciousness is the principle which underlies all conscious thoughts. Analogies of world-objects with dream-objects or illusions can be taken only as popular examples to make the conception of maya popularly intelligible, and this gives the Vedantic idealism its unique position.

366

XV

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<sup>1061</sup> PB himself inserted "p3" at the top of the page by hand.

<sup>1062</sup> PB himself deleted "Nevertheless there still remained organisations, institutions and enough forms of resemblance to make me think of Shankara when I" from before "Nevertheless" and "the novel helped" from after "Nevertheless" by hand.

<sup>1063</sup> Incomplete - the end of this para was not found in this file.

<sup>1064</sup> Blank page

<sup>1065</sup> PB himself inserted "Dasgupta - Indian Idealism" by hand.

<sup>1066</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. - TJS, 2020

<sup>1067</sup> This para is entirely handwritten by Devon Cottrell in 1980.

<sup>1068</sup> We inserted missing word "if" for clarity.

(continued from the previous page) Brahman, according to Shankara, is the identity of pure being, pure intelligence and pure bliss.

In dreamless sleep the nature of our true state as pure bliss is partly realised.

The Vedanta takes a twofold view of things, the first refers to the ultimate reality and the second to appearance. One point that comes out in comparing the idealism of the Shankara school of Vedanta with that of the Buddhists is that though in Vasubandhu's idealism we find that one permanent entity as pure bliss and consciousness is admitted as the ultimate reality, as is also found in this school, yet no attempt has been made in the former to show that this ultimate principle of pure intelligence forms the basic principle of all our consciousness even in our ordinary experiences.

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

367  
XXIII<sup>1069</sup>

(367-1)<sup>1070</sup> SANSKRIT

KARIKAS = memorials

SUTRAS = clues

Both are [shortened]<sup>1071</sup> forms of original works. One difference is that Karikas were only somewhat shortened whereas sutras were shortened to the utmost possible extent so that commentaries, spoken and written, became quite necessary. A second difference is that Karikas are written in poetical verses whereas sutras are written in prose paragraphs.

(2) "Mandukya Karika" written by Gaudapada was historically the first composed work expounding without reticence the teaching of non-duality

(3) Shankara's view that Brahma, having no necessity for a world, must be regarded as having created it for play, sport or amusement, seems inadmissible to a Western mind.

(4) Shankara's commentary on "Vedanta Sutra" accepts the ancient belief in (a) gems and herbs possessing occult force (b) a dream may foretell the future; (c) recommends patience when suffering, the giving up of religious ritual duties, and the cultivation of calmness. But C2 contradicts his general support of Hindu religion.

(5) Taittiriya Upanishad

"Wherefrom words turn back,

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<sup>1069</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>1070</sup> This para is entirely handwritten by PB himself.

<sup>1071</sup> PB himself changed "abbreviated" to "shortened" by hand.

Together with the mind,”

(6) Kena Upanishad

“IT is not understood by those who understand IT.

It is understood by those who understand IT not.”

Thus the Absolute can neither be thought of, described, or expressed by human beings, except in negative words.

368<sup>1072</sup>

XXIII

## Uncategorised Paras

369

UNCATEGORISED PARAS

(369-1)<sup>1073</sup> Paras written for insertion in QUEST but not used CAN be put in Notebook (New Ideas) with other paras.

370<sup>1074</sup>

UNCATEGORISED PARAS

371

UNCATEGORISED PARAS

(371-1) Now there is a microscopic valve-like opening in the indestructible divine atom. It is closed in the case of almost all men, but open in the case of the sage or adept. As the consciousness touches this point it must, by holding unshakenly to the Overself-quest and by a little inward pressure, try to open it. Although there is indeed a physical ramification, that which is described here really exists in an invisible “mental” body which interpenetrates the physical.

372<sup>1075</sup>

UNCATEGORISED PARAS

373

UNCATEGORISED PARAS

(373-1) Whoever advances alone far enough on any spiritual path may sooner or later come to a standstill, when the help of a guide becomes paramount. Such a guide must

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<sup>1072</sup> Void page

<sup>1073</sup> This para was entirely handwritten by Alan Berkowitz.

<sup>1074</sup> Blank page

<sup>1075</sup> Blank page

be sought and found, and then his grace must be won. Gold cannot buy it, but intelligent devotion and persistent loyalty may earn it in a year.

374<sup>1076</sup>

UNCATEGORISED PARAS

375

UNCATEGORISED PARAS

(375-1) To this may be added what the inventor does not yet know, that these life-waves carry the spiritual characteristics of the subject, the mental atmosphere and personal imprint which he habitually bears. And the atmosphere of a man who has himself attained mental quiet is most definitely helpful to our high purpose, apart from his ethically inspirational value.

(375-2) There is even another method available for those who do not care to trouble with any of these objects. It is practised by certain yogis who live in the Himalaya mountains. One holds the end of the forefinger about half a foot distant from the eyes and focuses the gaze until weary, for a slight squint is induced by this method. It is not the best but may suit some persons.

376<sup>1077</sup>

UNCATEGORISED PARAS

377

UNCATEGORISED PARAS

(377-1) In the macrocosmic plan and microcosmic pattern of the Supreme Creator, the transcendental self has been mysteriously focused within each individual human body at a point whose location is within the chest. If we draw a line down the middle of the body, a portion of the physical heart – about one-eighth – will be found to project over to its right side. In this part the spiritual self has its central abode within the human flesh – and yet paradoxically transcends it!

Scientifically stated, the divine atom of the Overself is situated in the right ventricle of the heart, more than an inch to the right of the body's median line.

This atom is the minutest of all in the physical body yet, strangely, the most powerful, because it condenses, concentrates and mirrors the creative power behind the universe. The scalpel of the anatomist has never found, and can never find, this pinpoint of divinity made flesh and God made manifest as man. We know that atoms ultimately resolve themselves into protons and electrons, that electrons again disappear

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<sup>1076</sup> Blank page

<sup>1077</sup> Blank page

into something finer still; in short, that matter is but a concretion of some mysterious force. So distinguished a scientific

378<sup>1078</sup>

UNCATEGORISED PARAS

379

UNCATEGORISED PARAS

(continued from the previous page) authority as Sir Arthur Eddington<sup>1079</sup> confessed in one of his lectures, "The revelation by modern physics of the void within the atom is more disturbing than the revelation by astronomy of the immense void of inter-stellar space." Therefore it should not seem absurd to the twentieth-century mind that 'a something' exists within this material body of ours whose nature is so fine and impalpable that no instrument devised by science can possibly grasp it. Nevertheless, despite the assertion that it is so intangible, so invisible and so elusive, we may conceive theoretically that its existence is scientifically not impossible. This unseen atom is the true spiritual heart: and to distinguish it from the physical heart the writer will spell its name with a capital initial letter henceforth, thus - the 'Heart.'

The scientists who were groping out of the crude materialism of the nineteenth century sometimes defined matter as "holes in space." Their definition possesses some particular applicability to this divine atom, because it can only be conceived intellectually as a spiracle, and because the Oriental seers liken it to a minute hollow space inside the bodily heart which is pervaded of the true Self, poetically termed "The Lord of the Cave."

380<sup>1080</sup>

UNCATEGORISED PARAS

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

381<sup>1081</sup>

XIV

(381-1)<sup>1082</sup> The freedom of man is largely illusory and belief in it is a compound of lack of depth in perception and reflection, of self-conceit and ignorance of the higher laws. He is drawn to the allotted karma even when he imagines he is acting of his own entire

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<sup>1078</sup> Blank page

<sup>1079</sup> Referring to Arthur Stanley Eddington.

<sup>1080</sup> Blank page

<sup>1081</sup> This page was entirely handwritten by PB himself.

<sup>1082</sup> This para was numbered "XIV" by PB himself.

free will. Nevertheless there is some kind of equilibrium, proportion and measure between his free choice and fated necessity. This differs all the time during the whole of a human being's life.

382<sup>1083</sup>

XIV

383<sup>1084</sup>

XIV

(383-1)<sup>1085</sup> The basic personality tends to reappear, with some difference in details. Moral character and physical bearing, nervous temperament and personal attitudes, even some facial features show up again in the new reincarnation. The modifications and alterations are contributed by the new karma, by the parents and ancestry, and by the new invisible auric body which forms the pattern for the visible one. The intermingled picture is completed by the amount of vital force, good and ill-health, intellectual capacity, psychic and aesthetic sensitivity allotted under the World-Idea.

384<sup>1086</sup>

XIV

## Essay on the Overself (Not by PB)

385

ESSAY ON THE OVERSELF (NOT BY PB)<sup>1087</sup>

(385-1) Who can print the footsteps of Overself. Those mysterious perceptions which are and are not. Who can tell about Him who is beyond [mind]<sup>1088</sup> and intellect yet expresses [Himself]<sup>1089</sup> through them not me. If this conveys something it is Him, if it does not it is my limitation. Let Him express Himself Through me.

This is inevitable. On the long line of the evolution there has to be a step where matter will end and the mind will unfold. This long promise has been fulfilled in man. The quest of the consciousness will begin sooner and later in every man. The eternal call is there in the world in its limitation to satisfy the human heart. We are consciously or unconsciously running all the time - after what? Shall we accept the challenge or

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<sup>1083</sup> Void page

<sup>1084</sup> This page was entirely handwritten by PB himself.

<sup>1085</sup> This para was numbered "XIV" by PB himself.

<sup>1086</sup> Void page

<sup>1087</sup> This work is not by PB but he obviously retained it for the account of this person's quest for the Overself. - TJS, 2020

<sup>1088</sup> The original editor inserted "mind" by hand.

<sup>1089</sup> The original editor changed "Him" to "Himself" by hand.

not, that is our free choice. He made man in His image. The free choice is there. This is inevitable that somewhere in the line we must answer the call consciously. Existence means knowledge. Nothing short of knowledge is going to satisfy man. This is man's personal quest. The knowledge or the proper perspective of this everyday I, has to come. Is this the only thing that exists or is there something beyond that? Man has to know it, prove or disprove.

This is inevitable once again because who can comprehend a quest where there is no imaginable goal, who can start a climb where there is no dream of a summit, who can lay his [first]<sup>1090</sup> step in nowhere? Still he does. This is inevitable again; man on the quest must speak out his quest. The quest has to come out - not that it helps the narrator or the listener but it is the same unfolding of the inevitable. If this existence has been used for the unfolding of the great inevitable, he will unfold the quest.

Who can tell where the ball started rolling here or before this existence? At the beginning there was chaos. There was no order; the instinct was the master of the existence. Then came mind, too young to exert, too shy to speak. It desired the things that were pleasurable and discarded those unpleasurable unconsciously. But there was a faint quivering of the consciousness in the back of the mind - who is sorting this? Vision came - this is not the first time this question is asked. Many, many times before this you stumbled on it. You have not solved it, pushed it away. How long are you going to push it? Yes how long? It opened a few pages of the long series of I - contemplating the same question. {Thus}<sup>1091</sup> I was frightened {of}<sup>1092</sup> a problem without solution, a beginning without an end, an entrance without an exit. A question is only justified when there is an answer. An answer must be there. Is it in the conventional religion in its daily practice? This was discarded as soon as accepted. They wanted you to believe and be happy. You are not to ask but to obey with a remote suggestion of answer. Why should one obey? If obeying is the law why is there a question? Why is there this rebellion? No, the conventional religion did not help, it did not promise to open the windows and let the light in but wanted to close them and make you feel safe. It did not promise to make you brave but offered a protection in its fold. That one-legged truth, that pseudo-security with its glitter did not satisfy. The pendulum swung back to the other extreme. If the gods do not answer the question they do not exist for this self. There is no deity, no god, no nothing. A complete mental purging of the beliefs. It was all me, my pleasure, my achievement - there did not exist anything beyond me. At the height of this nonchallenge, the I became so charged it sparked. It was the first thunder of this life or the first descent of grace. The grace came and brought with it the sweet glimpse of security - a possibility - the first voice of the Overself, You are going to love me! Who spoke, who paralysed the body, who squeezed the heart, made me hear? Where did it come from? All remained unsolved. But the command could not be pushed away. The thunder left this existence

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<sup>1090</sup> The original editor deleted "foot" from after "first" by hand.

<sup>1091</sup> We changed "This" to "Thus" for clarity.

<sup>1092</sup> We inserted missing word "of" for clarity.

transformed, electrified “KNOW HIM!”<sup>1093</sup> He became the search everywhere outside through every emotion. He remained hidden but not unknown. Once in a while when the quest became too hard the traveller had a few glimpses of the way ahead. Maybe a simple aura just enough to keep on the quest. A secret in the heart but no way to approach it. All the erudition of the world East and West did not open the gate. The philosophy sharpened the mind but did not furnish the key. The story of the water did not quench the thirst. Mind was still searching outside. With every contact it asked, “Do you know Him? Do you know the answer?” The world looked up with queer eyes, a faint hostility. Who wants to know, who wants to remove the mist from the eyes if it gives a beautiful image; who wants to wake up if it is a beautiful dream. They do not want to be shocked, not the ordinary man of the world. There were others who travelled on the path. There were many paths, many guides but if this I does not know what it is looking for, how will it know that it has got it. How can one be sure of the path or the guide? If the knowledge is missing in one place it is missing in the other place. To look for gold there should be a touch-stone. There was no time to lose; life is slipping by, every day, every minute.

386<sup>1094</sup>

ESSAY ON THE OVERSELF (NOT BY PB)

387<sup>1095</sup>

ESSAY ON THE OVERSELF (NOT BY PB)

(continued from the previous page) At this crossroad he found himself all alone with a question in the heart, “Where?” This beautiful world with its promise and security was empty. It could not answer the only question. If every thing is for myself, if the egoself is the only palpable consciousness the one can comprehend, that ego was hurt – my question was not answered. The world lost its importance as well as its charms. The touch-stone was found at last – nothing in the world is important which does not help the quest. At this stage he picked up all the pebbles in the world and tried them on his touch-stone. He did everything once more just to convince him of {their}<sup>1096</sup> emptiness. All alone he is going to toil and struggle with one song in the heart, “I shall strive, if I die, it will be my path.” This is the beginning of the journey within – a sadness, a disappointment left him stripped to the core with his only one friend I. It is sad and beautiful. The first positive question he will ask is, “Who is this I

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<sup>1093</sup> The punctuation throughout this particular section indicates it was typed (and probably written) by a non-English speaker. The convention of using either ,xx! or ,xxx' for quotation marks was used by typists in several European countries. We have replaced them with their English equivalents. – TJS, 2020

<sup>1094</sup> Blank page

<sup>1095</sup> “2” was typed at the top of the page.

<sup>1096</sup> We changed “there” to “their” for clarity (another indication of a non-English writer). – TJS, 2020

who wants to know this I?" He has a great knot to solve. Who knows whom? Yes, step by step he is going to accept one I and negate the lower one with a consciousness of a higher one. If the mind is the [I]<sup>1097</sup> governing the body I, there is a higher I conscious of this mind I, an all-pervading I, the first idea of the Overself. Does He open Himself? To see Him the eyes have to be trained, the ears have to be sharpened, the mind has to desire. This I conceived that it has to be realised as a truth – unconditional. How can one work up to a truth so vast and all pervading? How and [by]<sup>1098</sup> what alchemy will this unlimited and everfree truth reflect on this self? Is there any part any medium in this existence of like nature. There is the desire equally vast, equally free – the key to the quest. At this cross-road "I desire IT!" The missing link between the I and It is the desire. The desire is to know. Life means knowledge. It is a question of to know or to die. To know that "it"<sup>1099</sup> exists everywhere," a realised truth. The truth holds you, you do not hang on to the truth. It was not there. It was an intellectual hammering on the consciousness constantly forcing to see, hear, feel that "It exists!" The feeling was that something is not opening up inside. A great shock was needed to open it up. Would physical death do it. The life on its outcoming process from the body might realise the greatest truth. The key to this alchemy was the conviction "I must know it!" Could one have this conviction at the verge of physical dissolution or will there be other thoughts to distract, a fear, a hatred? Does he know for sure. He did not. The physical death was not the answer. Dissolution of the body is just putting off the quest to start all over again. A different sort of dissolution, a transformation was needed. The acid of desire has to burn all the series of I's – physical, mental, intellectual. The desire aimed at the all-pervading I, the Overself, will open His gate. He can not and will not remain silent. When every atom of the existence quivers with the one desire only, when the eye sees that desire in its light, when the ear hears that in the sounds, when that desire {is}<sup>1100</sup> in the taste of the tongue, in the touch of the body, when the world dissolves away, the body dissolves away, when there is nothing, still there is something. What is it? There flashes out the knowledge "IT EXISTS!" It exists everywhere, anywhere. Its nature is bliss \_\_\_\_\_.<sup>1101</sup> He is thunderstruck once again. The life loses its old perspective. From now on he is \_\_\_\_\_.<sup>1102</sup> He will carry a cross on his forehead. The goal once known has to be achieved, summit \_\_\_\_\_<sup>1103</sup> seen has to be climbed. Now on the climb is a guided journey, worthy, something to look forward to, to strive for. The quest does not end till the summit is reached, but it is not a groping in the darkness anymore.

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<sup>1097</sup> The original editor inserted "I" by hand.

<sup>1098</sup> The original editor inserted "by" by hand.

<sup>1099</sup> We inserted open quotation marks for clarity.

<sup>1100</sup> We inserted missing word "is" for clarity.

<sup>1101</sup> In the original, this part of the page was torn out; the missing area is only big enough for one or two small missing letters.

<sup>1102</sup> In the original, this part of the page was torn out; the missing area is only big enough for one or two small missing words.

<sup>1103</sup> In the original, this part of the page was torn out; the missing area is only big enough for one or two small missing words.

There is a sense of security, a promise of a goal. The Overself takes care of the path; you follow, strive to follow. Why should one follow? Because there is the security, the joy, the peace, the answer to [all]<sup>1104</sup> questions. This is heaven on earth! This is where Upanishad<sup>1105</sup> said "See the immortal Self!"

The self thus known has to be followed persistently. The aspiration is unconditional surrender. To whom? The consciousness which is bigger, greater, which transcends all dimensions. How to do that? He is going to show and direct if the mind is quiet enough to receive the hints. All the ripples of the mind must go, all the little desires must end. How can one harness the mind? All these passions and emotions were playing on the property, the proprietor keeping silent. How is he going to reclaim it? It seems beyond his control. But he is going to learn step by step. It is I who is involved in the mad show through my free will. The emotions occupied me because I let them do it. The anger is not the trouble, the problem is "I am angry!" With this discrimination at every step it is possible to prevent the I from being involved in the emotions. I will promise not to be swayed {by}<sup>1106</sup> the external stimuli. The controlled mind is the key to the inner world. Now it is the working of this key from lock to lock. With little surrender comes a little acceptance with more surrender more acceptance. The pull is greater than the push. It becomes His responsibility to tide the quest. The miracles happen physically, \_\_\_\_\_ly<sup>1107</sup> and spiritually till the summit is \_\_\_\_\_.<sup>1108</sup> There the mystery of the miracles \_\_\_\_\_.<sup>1109</sup>

388<sup>1110</sup>

ESSAY ON THE OVERSELF (NOT BY PB)

## Elaine Mansfield Letter

389

ELAINE MANSFIELD LETTER

(389-1) July 22, 1977

Dear PB,

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<sup>1104</sup> The original editor deleted "the" from after "all" by hand.

<sup>1105</sup> "Upanisad" in the original.

<sup>1106</sup> We deleted "with" from after "by" for clarity.

<sup>1107</sup> The word was cut off because part of the page is torn away. Only "-ly" is visible in the original.

<sup>1108</sup> In the original, this part of the page was torn out; the missing area is only big enough for one or two small missing words.

<sup>1109</sup> In the original, this part of the page was torn out; the missing area is only big enough for one or two small missing words.

<sup>1110</sup> Blank page

The group of notes which are clipped together with no typed pages have already been typed. I assume you have the typed sheets. If you do not, I will retype them. To prevent this error, I have clipped the new notes to the page on which they were typed.

The unclipped typed sheets are final drafts which needed simple corrections.

There were two questions on page 44. The first concerns the placement of the word "only." The second is an unfinished sentence.

I have enclosed my address, in hope that I may be of further help to you.

With deeply felt gratitude,

[Elaine]<sup>1111</sup>

Elaine Mansfield

390<sup>1112</sup>

ELAINE MANSFIELD LETTER

## Uncategorised Paras

391<sup>1113</sup>

UNCATEGORISED PARAS

(391-1) It is to those who follow traditional religion that this approach [which could disturb faith]<sup>1114</sup> has little say.<sup>1115</sup> Yet it knows that for others who are less conscientious it will do so – atheistics, materialists and agnostics.

(391-2) Synesius (4th Century): "This would be the most extreme of ills – not to be conscious of the presence of evil. For this is the condition of those who no longer try to rise... for this reason repentance is an elevating means... (but) both deeds and words (must) lend a helping hand."

(391-3) Those who live in a world of turmoil need this serenity not less but even more than the yogis.

(391-4) So we find the Christian bishop of Ptolemais, Synesius, writing: "I will always be a philosopher with myself, but I must be a priest with the people."

392<sup>1116</sup>

UNCATEGORISED PARAS

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<sup>1111</sup> Elaine Mansfield inserted "Elaine" by hand.

<sup>1112</sup> Blank page

<sup>1113</sup> This page is a duplicate of page 417. Different edits have been marked on the two pages. Devon Smith inserted "38" at the top of the page by hand.

<sup>1114</sup> PB himself moved "which could disturb faith" from after "say" by hand.

<sup>1115</sup> PB himself inserted period by hand.

<sup>1116</sup> Blank page

(393-1) The philosopher is a religious devotee inasmuch as he finds the Real sacred and holy. He is also a respecer of science, one who tests theory against fact, belief against observation. He is a lover of aesthetic beauty, seeking its higher forms in poetry, music and other arts. He is [metaphysically]<sup>1118</sup> minded, transcending materialism by responding to intuitive intelligence.

(393-2) The "As If" exercise uses the kind of imaginative experience which has some affinity with the aspirant, with his [temperament. It]<sup>1119</sup> cannot be the same for everyone. Each will put into it some pictures created from his own Ideal. But for all aspirants there will be certain elements shared in common.

(393-3) Not to tell another person "No!" when all prudence, intelligence, foresight [and]<sup>1120</sup> experience [bid]<sup>1121</sup> us do so is simply moral and verbal cowardice.

(395-1) Acupuncture is a valid acceptable body of knowledge and skill, new only here but ancient in the Far East. It should be allowed to integrate itself with our own scientific modern knowledge and [techniques.]<sup>1124</sup> There are others worth learning in most Oriental lands.

(395-2) Cerebral thought is an activity which, if it dominates a person as it does with most people, prevents his deeper levels of consciousness from getting entry. It also prevents other minds from doing the same thing, thus barring hypnotic suggestion and telepathic transfer.

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<sup>1117</sup> Devon Smith inserted "23" at the top of the page by hand.

<sup>1118</sup> PB himself changed "metaphysical" to "metaphysically" by hand.

<sup>1119</sup> PB himself changed "temperament, so it" to "temperament. It" by hand.

<sup>1120</sup> PB himself changed "or" to "and" by hand.

<sup>1121</sup> PB himself changed "bids" to "bid" by hand.

<sup>1122</sup> Devon Smith inserted a handwritten note at the top of the page which reads: "PAR 1/LINE 8 'metaphysical' should be 'metaphysically.'"

<sup>1123</sup> Devon Smith inserted "25" at the top of the page by hand.

<sup>1124</sup> PB himself changed "technique" to "techniques" by hand.

(395-3) He is what he made of himself – not in a single [lifetime]<sup>1125</sup> but in the course of many.

(395-4) Where the planes of feeling and thought are so different, the goals are likely to be different too.

396<sup>1126</sup>

UNCATEGORISED PARAS

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

397<sup>1127</sup>

IV<sup>1128</sup>

(397-1) The love for all humanity which some religionists profess to feel would not need much testing to find out the shallowness of its reality. The saint possessed by his higher self may perhaps [out of excessive kindness]<sup>1129</sup> be able to give it to the undesirable and the disgusting but the most impersonal philosopher has a wide good will, not love.

(397-2)<sup>1130</sup> Does everyone have the right to know this truth? Yes and no. Yes – because all men must do so in the end as a part of the fulfilment of life's purpose. No – when they are uninterested in [it and]<sup>1131</sup> unable or unwilling to receive it.

(397-3) An inner life not entirely directed by or dependent on another person is an adult one. No one is such who has to seek another's approval of actions or shrinks from his disapproval of them.

(397-4) The man who sets out on this quest sets out on a total discipline, one in which body, mind, feeling and will concur.

398<sup>1132</sup>

IV

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<sup>1125</sup> PB himself deleted "of course" from after "lifetime" by hand.

<sup>1126</sup> Elaine Mansfield inserted two handwritten notes which read: "PAR 1/LINE 5 'technique' should be 'techniques'" and "Par 3 line 2: commas before and after 'of course.'"

<sup>1127</sup> Devon Smith inserted "26" at the top of the page by hand.

<sup>1128</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>1129</sup> PB himself moved "out of excessive kindness" from after "disgusting" by hand.

<sup>1130</sup> This para was numbered "IV," referring to Old Category IV.

<sup>1131</sup> PB himself changed "it," to "it and" by hand.

<sup>1132</sup> Blank page

## Uncategorised Paras

399<sup>1133</sup>

### UNCATEGORISED PARAS

(399-1) Those who do not understand that true development is self-development will look for, even demand, a guru's "magic" as they believe it to be. This will lead them to frequent his vicinity or even live in it permanently, in order to be more or less constantly under his mesmeric influence. Thus they come to depend increasingly on an outside source - another person - and remain ungrown.

(399-2) If moral instruction and spiritual direction fail to lead a person on the right self-controlled course, then troubles, sufferings, shocks, and scares may have to do so. Sooner or later he will have to surrender himself to strict principles, the sooner the pleasanter in the end.

(399-3) It is more prudent to "sense" the emanations imprinted in the auric field surrounding a person than [to]<sup>1134</sup> trust alone to the words he utters or the claims he makes.

400<sup>1135</sup>

### UNCATEGORISED PARAS

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

401<sup>1136</sup>

III

(401-1)<sup>1137</sup> [A twofold exercise:]<sup>1138</sup> The inhaled breath is long and deep but not strained, while the exhaled breath is shorter. This allows some of the carbon dioxide to remain so that eventually a sleepy feeling is induced. The mind begins to retire into itself, the will slackens, the body relaxes.

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<sup>1133</sup> Devon Smith inserted "13" at the top of the page by hand.

<sup>1134</sup> PB himself inserted "to" by hand.

<sup>1135</sup> Elaine Mansfield inserted a handwritten note which reads: "Para 3/line 3 '... than (to) trust alone to the...' Would you prefer to keep the infinitive construction intact? i.e., to 'sense'/to trust."

<sup>1136</sup> This page is a duplicate of page 413. Different edits have been marked on the two pages. Devon Smith inserted "8" at the top of the page by hand.

<sup>1137</sup> This para was numbered "III," referring to New Category III.

<sup>1138</sup> Alan Berkowitz inserted "A twofold exercise:" at the beginning of the para by hand. It was originally typed at the end of the para.

The other part of the exercise depends on whether you choose a chanted or whispered mantra or a pictured form, figure, scene or diagram. The sound must be repeated constantly but slowly, the imagery must be held intensely.

(401-2) Even where he is unable, like most persons, to relax the mind freely, it is not so difficult to relax the muscles of the body: the exercises are easy but must be practised regularly.

(401-3) He should take any approach which appeals to him, if it is morally worthy, and try to use what he can of it.

402<sup>1139</sup>

III

## Uncategorised Paras

403<sup>1140</sup>

UNCATEGORISED PARAS

(403-1) The intellectual type tries to analyse what he does and sees in the attempt to understand it more fully. But the end result is that the transcendent part of the experience is lost; one set of thoughts succeeds only in producing another. He must be willing and ready to stop intellection at the start of the exercise. This is essential to success in meditation.

(403-2) If you identify with the little ego alone, you [may]<sup>1141</sup> believe and feel that you have to solve your problems alone. In that case the burden will be heavier than it need be. [But]<sup>1142</sup> if you recognise that this planet has its own Governor, the World-Mind, you need not feel forlorn, since you are included in the world.

(403-3) Nature had to put the rapture first to lure animals, including human animals, into procreation. But not forever. A time comes when the thrills begin to fade away, the fun to pall, the romance to repel.

404<sup>1143</sup>

UNCATEGORISED PARAS

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<sup>1139</sup> Blank page

<sup>1140</sup> This page is a duplicate of page 411. Different edits were marked on the two pages. Devon inserted "15" at the top of the page by hand.

<sup>1141</sup> Elaine Mansfield changed "will" to "may" by hand.

<sup>1142</sup> Elaine Mansfield changed "For" to "But" by hand.

<sup>1143</sup> Blank page

(405-1) The code of ethics by which he sets all references of his actions and relations is higher than most others think it to be.

(405-2) The animal which at a certain age deserts its offspring to force them into self-reliance is like the rare guru who tells the [overstayed]<sup>1145</sup> learner it is time to leave.

(405-3) If we go far back in time and space, to Greece or India or China, we come close to the pure primordial truth. It is the same [with]<sup>1146</sup> Parmenides and [with]<sup>1147</sup> the Upanishad seers.

(405-4) The electric shock therapy has hurt more patients than [it has helped.]<sup>1148</sup> Proof: the same treatment has given pigs and dogs madness.

(405-5) Full knowledge of the Truth can be sudden or slow: the first way is through knowledge, the second [through]<sup>1149</sup> devotion and meditation.

(405-6) We find in this area those who are more poseur than enlightened, more self-deluded than self-realised.

(407-1) The pure truth cannot come out of [human vessels which are]<sup>1152</sup> crooked, deformed, enraged, destructive, insane, exasperated, extremist, perceiving nothing good or true or beautiful in the past, and [fanatically]<sup>1153</sup> believing they alone hold such

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<sup>1144</sup> This page is a duplicate of page 433. Different edits have been marked on the two pages. Devon inserted "36" at the top of the page by hand.

<sup>1145</sup> Alan Berkowitz inserted "overstayed" by hand.

<sup>1146</sup> Alan Berkowitz changed "in" to "with" by hand.

<sup>1147</sup> Alan Berkowitz changed "in" to "with" by hand.

<sup>1148</sup> Alan Berkowitz changed "helped them" to "it has helped" by hand.

<sup>1149</sup> Alan Berkowitz inserted "through" by hand.

<sup>1150</sup> Blank page

<sup>1151</sup> Devon inserted "6" at the top of the page by hand.

<sup>1152</sup> Elaine Mansfield changed "a human vessel which is" to "human vessels which are" by hand.

<sup>1153</sup> Elaine Mansfield inserted "fanatically" by hand.

values. But they may still be vessels for a partial, confused, mixed-up [truth. This]<sup>1154</sup> is where the young – naive, inexperienced but adventurous, courageous, fresh, idealistic, utopian [- may]<sup>1155</sup> fall into traps, marshes or illusions.

(407-2) In the ultimate phase of meditation, he has mastered the art, finished his work, and relaxed completely. He is quite inactive, quite still in both body and mind, doing nothing. For now he is at his best level of consciousness – the holiest, calmest, widest [one.]<sup>1156</sup>

(407-3) Put it into words as much as you can, this “Touch of the Untouch,” but you will get nothing that is anything more than a whispered hint, a vague clue.

408<sup>1157</sup>

UNCATEGORISED PARAS

409<sup>1158</sup>

UNCATEGORISED PARAS

(409-1) Nothing could be more certain that not a single person in historic times has conquered death, that not a single irrefutable record exists of that tremendous event. Yet in the century when science established its worldwide celebrity and dominance – the nineteenth<sup>1159</sup> – a woman arose in America and established a religion which spread rapidly and which asserted that it had found the way to eliminate death! The founder herself died, and not one of her followers has yet succeeded. Yet despite [such]<sup>1160</sup> grandiose failure this woman-prophet also propounded a second astonishing tenet which is remarkably true, that of mentalism. And this despite the fact that she used the only basis she was capable of using – a religio-metaphysic [one]<sup>1161</sup> alone rather than what would be called a strictly scientific one.

(409-2) In the Stillness he can renew his lost forces, refind his store of wisdom and, if it is accompanied by [solitude,]<sup>1162</sup> find his innermost being.

410<sup>1163</sup>

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<sup>1154</sup> Elaine Mansfield changed “truth and that” to “truth. This” by hand.

<sup>1155</sup> Elaine Mansfield inserted “– may” by hand.

<sup>1156</sup> Elaine Mansfield inserted “one” by hand.

<sup>1157</sup> Blank page

<sup>1158</sup> This page is a duplicate of page 435. Different edits have been marked on the two pages. Devon inserted “1” at the top of the page by hand.

<sup>1159</sup> Elaine Mansfield changed commas around “the nineteenth” to dashes by hand.

<sup>1160</sup> Elaine Mansfield changed “this” to “such” by hand.

<sup>1161</sup> Elaine Mansfield inserted “one” by hand.

<sup>1162</sup> Elaine Mansfield deleted “and” after “solitude,” by hand.

UNCATEGORISED PARAS

411<sup>1164</sup>

UNCATEGORISED PARAS

(411-1) The intellectual type tries to analyse what he does and sees in the attempt to understand it more fully. But the end result is that the transcendent part of the experience is lost; one set of thoughts [succeeds only in producing]<sup>1165</sup> another. He must be willing and ready to stop intellection at the start of the exercise. This is essential to success in meditation.

(411-2) If you identify with the little ego alone, you will believe and feel that you have to solve your problems alone. In that case the burden will be heavier than it need be. For if you recognise that this planet has its own Governor, the World-Mind, you need not feel forlorn, since you are included in the world.

(411-3) Nature had to put the rapture first to lure animals, including human animals, into procreation. But not forever. A time comes when the thrills begin to fade away, the fun to pall, the romance to repel.

412<sup>1166</sup>

UNCATEGORISED PARAS

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

413<sup>1167</sup>

III

(413-1)<sup>1168</sup> A TWOFOLD EXERCISE<sup>1169</sup> The inhaled breath is long and deep but not strained, while the exhaled breath is shorter. This allows some of the carbon dioxide to

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<sup>1163</sup> Blank page

<sup>1164</sup> This page is a duplicate of page 403. Different edits were marked on the two pages. Devon inserted "15" at the top of the page by hand.

<sup>1165</sup> PB himself changed "producing succeeding only in" to "succeeds only in producing" by hand.

<sup>1166</sup> Blank page

<sup>1167</sup> This page is a duplicate of page 401. Different edits have been marked on the two pages. Devon inserted "8" at the top of the page by hand.

<sup>1168</sup> This para was numbered "III."

<sup>1169</sup> "A TWOFOLD EXERCISE" was originally typed at the end of the second paragraph, but it obviously applies to this whole para, so I have moved it. –TJS, 2020

remain so that eventually a sleepy feeling is induced. The mind begins to retire into itself, the will slackens, the body relaxes.

The other part of the exercise depends on whether you choose a chanted or whispered mantra or a pictured form, figure, scene or diagram. The sound must be repeated constantly but slowly, the imagery must be held intensely.

(413-2) Even where he is unable, like most persons, to relax the mind freely, it is not so difficult to relax the muscles of the body: the exercises are easy but [must be]<sup>1170</sup> practised regularly.

(413-3) He should take any approach which appeals to him, if it is morally worthy, and try to use what he can of it.

414<sup>1171</sup>

III

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

415<sup>1172</sup>

XVI

(415-1) Beware of those gatherings where blind movements of head, limbs and trunk sway the crowd, where strange voices are heard and uncontrolled feelings let loose. There is nothing holy there; on the contrary, evil forces should be suspected.

(415-2) The evil spirits which attend such seances can cleverly imitate higher beings, claim lofty famous names, and even create an aura of light in the darkened room under the pretence that it is the authentic holy divine Light.

(415-3) Rudolf Steiner,<sup>1173</sup> using his own clairvoyance [to penetrate]<sup>1174</sup> the so-called "Nature's Record,"<sup>1175</sup> confirmed that Jesus visited Egypt, India and Persia to note their religious condition, their former uplift and later downfall, their earlier knowledge and attainments but later superstition and evil.

416<sup>1176</sup>

XVI

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<sup>1170</sup> PB himself changed "he" to "must be" by hand.

<sup>1171</sup> Blank page

<sup>1172</sup> Devon inserted "39" at the top of the page by hand.

<sup>1173</sup> PB himself inserted a comma by hand.

<sup>1174</sup> PB himself changed "penetrated" to "to penetrate" by hand.

<sup>1175</sup> PB himself inserted comma by hand.

<sup>1176</sup> Blank page

## Uncategorised Paras

417<sup>1177</sup>

UNCATEGORISED PARAS

(417-1) It is to those who follow traditional religion that this approach has little to say [which could]<sup>1178</sup> disturb faith. Yet it knows that [for]<sup>1179</sup> others who are less conscientious [it]<sup>1180</sup> will do so - atheistics,<sup>1181</sup> materialists and agnostics.

(417-2) Synesius (4<sup>th</sup> Century): "This would be the most extreme of ills - not to be conscious of the presence of evil. For this is the condition of those who no longer try to rise... for this reason repentance is an elevating means... (but) both deeds and words (must) lend a helping hand."

(417-3) Those who live in a world of turmoil need this serenity not less but even more than the yogis.

(417-4) So we find the Christian bishop of Ptolemais, Synesius, writing: "I will always be a philosopher with myself, but I must be a priest with the people."

418<sup>1182</sup>

UNCATEGORISED PARAS

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

419<sup>1183</sup>

XVI

(419-1)<sup>1184</sup> This is the mistake all too often made by those who ask the age-old questions: they see that every creature's life has a beginning to they assume God must have had one too. But the Life-Force which appears anew in every babe [comes]<sup>1185</sup> from God; it has always existed, taking on countless outward forms. God, its source, has always

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<sup>1177</sup> This page is a duplicate of page 391. Different edits have been marked on the two pages. Devon inserted "38" at the top of the page by hand.

<sup>1178</sup> Alan Berkowitz changed "for it \_\_\_\_\_ to" to "which could" by hand.

<sup>1179</sup> Alan Berkowitz inserted "for" by hand.

<sup>1180</sup> Alan Berkowitz inserted "it" by hand.

<sup>1181</sup> rare: definition is: pertaining to or characteristic of atheists or atheism; containing, suggesting, or disseminating atheism:

<sup>1182</sup> Blank page

<sup>1183</sup> Devon inserted "22" at the top of the page by hand.

<sup>1184</sup> This para was numbered "XVI," referring to Old Category XVI.

<sup>1185</sup> PB himself changed "came" to "comes" by hand.

been and never began. [Any other] assumption [makes him]<sup>1186</sup> like the creatures – finite – [and]<sup>1187</sup> is a false one and contradicts the very idea of God – the Infinite.

(419-2) Not seldom this high phase of the Quiet is accompanied by great light, of which this “Divine Body” is made and by which he may feel in great ennobled awe.

(419-3)<sup>1188</sup> He alone can be an atheist who has never experienced a glimpse or who has been caught and become embedded in a hard dry intellectualism or in whom ethics and conscience have withered.

420<sup>1189</sup>

XVI

## Uncategorised Paras

421<sup>1190</sup>

UNCATEGORISED PARAS

(421-1) They are not usually members of any sect but circumstance or necessity may sometimes render it desirable that they be such.

(421-2) He needs to be inwardly attentive to an extraordinary degree, letting all else go – affairs, interests, enjoyments.

(421-3)<sup>1191</sup> Too much modern art and poetry, music and literature, is derived from sources that have nothing to do with the real article, that are neuroses, psychoses, imbalances, decadence itself.

(421-4)<sup>1192</sup> Brahms<sup>1193</sup> got creative moods in the woods. Walking did not stop them from occurring despite the body’s movements while the solitude combined with Nature

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<sup>1186</sup> PB himself changed “The assumption that God is” to “Any other assumption makes him” by hand.

<sup>1187</sup> PB himself inserted “and” by hand.

<sup>1188</sup> This para was numbered “XIX,” referring to “xix OLD: Religion ... NEW XVII The Religious Urge.”

<sup>1189</sup> Blank page

<sup>1190</sup> This page is a duplicate of page 429. Different edits have been marked on the two pages. Devon inserted “21” at the top of the page by hand.

<sup>1191</sup> This para was numbered “I,” referring to “i OLD: Art and Inspiration ... NEW XIV The Arts in Culture & XXII Inspiration and the Overself.”

<sup>1192</sup> This para was numbered “I,” referring to “i OLD: Art and Inspiration ... NEW XIV The Arts in Culture & XXII Inspiration and the Overself.”

<sup>1193</sup> Referring to Johannes Brahms.

to foster his inspiration. [It was only at home[that]<sup>1194</sup> he put his composition [into]<sup>1195</sup> writing.

(421-5) These truths may come to him in bits and pieces and years may pass before they begin to fit together properly.

422<sup>1196</sup>

UNCATEGORISED PARAS

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

423<sup>1197</sup>

XXVI<sup>1198</sup>

(423-1)<sup>1199</sup> He does not need to support a shaky ego by taking stimulants, talking loudly or drawing attention to his past achievements. He has no need, and feels no need, to impress others, whether they be single persons or whole groups of persons, nor to ingratiate himself with them, nor to prop up their egos by pretending to agree with their opinions nor to accept their actions. He cannot let them live off his integrity, and thus be a traitor to himself. His confidence in the higher laws and the Overself's power is complete.

(423-2) Hippocrates, one of the founders of Greek medical science and practice, which gave so much [to modern allopathy,]<sup>1200</sup> put fasting among the primary remedies. Yet how [neglected]<sup>1201</sup> has it been until lately, until the awakening of old truths reborn under new names in spiritual, psychic and physical matters.

424<sup>1202</sup>

XXVI

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<sup>1194</sup> PB himself changed "At home" to "It was only at home that" by hand.

<sup>1195</sup> PB himself changed "in" to "into" by hand.

<sup>1196</sup> Blank page

<sup>1197</sup> Devon inserted "12" at the top of the page by hand.

<sup>1198</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. — TJS, 2020

<sup>1199</sup> This para was numbered "VI," referring to "vi OLD: Emotions and Ethics ... NEW VI Emotions and Ethics." However, PB himself later moved the topic of Drugs to Old xxvi.

<sup>1200</sup> PB himself changed "from which our own is derived" to "to modern allopathy" by hand.

<sup>1201</sup> PB himself deleted "and lost" from after "neglected" by hand.

<sup>1202</sup> Blank page

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

425<sup>1203</sup>

III<sup>1204</sup>

(425-1)<sup>1205</sup> Once “tuned in” the longer you can stay with [the Overself,]<sup>1206</sup> the greater the [depth penetrated]<sup>1207</sup> and this in turn means the more [general]<sup>1208</sup> benefit will be gained, the more creativity will be possible in ideas, in arts and in intuitions.

(425-2) Self-reliance is not a quality which can be given to others. Only by providing them with your own living example can you contribute to this end.

(425-3) This inner detachment from the world comes but slowly, so deep are the roots of desire. The young who value freedom to the point of rejecting home, parents, family, society, education and tradition should enquire more deeply into what freedom is.

(425-4) If people only knew what they could do for themselves, they would not run hither and thither looking for vicarious salvation through another person.

426<sup>1209</sup>

III

## Uncategorised Paras

427<sup>1210</sup>

UNCATEGORISED PARAS

(427-1) This life-force, this invisible energy is behind and within, around and above the physical body. Under certain circumstances its area can be seen and traced out and its recuperative healing power drawn upon. It forms an aura, the etheric or vital body of light, but not the still more elusive and subtle divine body of Light nor the aura of various colours, the astral body.

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<sup>1203</sup> Devon inserted “24” at the top of the page by hand.

<sup>1204</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>1205</sup> This para was numbered “III,” referring to Old Category III.

<sup>1206</sup> PB himself changed “it” to “the Overself” by hand.

<sup>1207</sup> PB himself changed “depth. You may penetrate” to “depth penetrated” by hand.

<sup>1208</sup> PB himself inserted “general” by hand.

<sup>1209</sup> Blank page

<sup>1210</sup> Devon inserted “2” at the top of the page by hand.

(427-2) The value of letting oneself pass this point can hardly be overestimated, even though it be done only during the limited sessions of meditation or the casual periods of unexpected visitations. For from them peace, wisdom, sanity can be emanated. At this point there is the mysterious division between human normal meditation and divine contemplation, between discursive thinking and its dissolution as the divine self takes over, between mental concentration and release into still timeless being, between imagery and pure CONSCIOUSNESS.

428<sup>1211</sup>

UNCATEGORISED PARAS

429<sup>1212</sup>

UNCATEGORISED PARAS

(429-1) They are not usually members of any sect but circumstance or necessity may sometimes render it desirable that they be such.

(429-2) He needs to be inwardly attentive to an extraordinary degree, letting all else go - affairs, interests, enjoyments.

(429-3)<sup>1213</sup> Too much modern art and poetry, music and literature, is derived from sources that have nothing to do with the real article, that are neuroses, psychoses, imbalances, decadence itself.

(429-4)<sup>1214</sup> Brahms<sup>1215</sup> got creative moods in the woods. Walking did not stop them from [occurring despite]<sup>1216</sup> the body's movements while the solitude combined with Nature to foster his inspiration. At home he put his composition in writing.

(429-5) These truths may come to him in bits and pieces and years may pass before they begin to fit together properly.

430<sup>1217</sup>

UNCATEGORISED PARAS

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<sup>1211</sup> Blank page

<sup>1212</sup> This page is a duplicate of page 421. Different edits have been marked on the two pages. Devon inserted "21" at the top of the page by hand.

<sup>1213</sup> This para was numbered "I," referring to "Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself."

<sup>1214</sup> This para was numbered "I" referring to "Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself."

<sup>1215</sup> Referring to Johannes Brahms.

<sup>1216</sup> Elaine Mansfield changed " \_\_\_\_\_ through" to "occurring despite" by hand.

<sup>1217</sup> Blank page

(431-1) The price of excess pleasure has to be paid in the end. It is paid in unwanted children, unhappy castaways, unpleasant diseases, unkept health and unpopular aging process.

(431-2) Exercises get reduced in power if done only occasionally. It is better and in the end easier if a regular [habit]<sup>1219</sup> is formed.

(431-3) Since each man appears differently from other men, there need be no surprise if he thinks differently too.

(431-4) "... a civilisation which is fundamentally insane, always liable to fits of homicidal mania," wrote the novelist Storm Jameson<sup>1220</sup> of her own twentieth-century society. It is not so unjustifiably severe a criticism as it seems. The inhabitants of this planet are not totally demented, of course, but a case can be made that they are largely so.

(433-1) The code of ethics by which he sets all references of his actions and relations is higher than most others think it to be.

(433-2) The animal which at a certain age deserts its offspring to force them into self-reliance is like the rare guru who tells the learner it is time to leave.

(433-3) If we go far back in time and space, to Greece or India or China, we come close to the pure primordial truth. It is the same in Parmenides and in the Upanishad seers.

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<sup>1218</sup> Devon inserted "19" at the top of the page by hand.

<sup>1219</sup> Elaine Mansfield inserted "habit" by hand.

<sup>1220</sup> Referring to Margaret Storm Jameson.

<sup>1221</sup> Blank page

<sup>1222</sup> This page is a duplicate of page 405. Different edits have been marked on the two pages. Devon inserted "36" at the top of the page by hand.

(433-4) The electric shock therapy has hurt more patients than helped them. Proof: the same treatment has given pigs and dogs madness.

(433-5) Full knowledge of the Truth can be sudden or slow: the first way is through knowledge, the second devotion and meditation.

(433-6) We find in this area those who are more [poseur]<sup>1223</sup> than enlightened, more self-deluded than self-realised.

434<sup>1224</sup>

UNCATEGORISED PARAS

435<sup>1225</sup>

UNCATEGORISED PARAS

(435-1) Nothing could be more certain that not a single person in historic times has conquered death, that not a single irrefutable record exists of that tremendous event. Yet in the century when science established its worldwide celebrity and dominance, the nineteenth, a woman arose in America and established a religion which spread rapidly and which asserted that it had found the way to eliminate death! The founder herself died, and not one of her followers has yet succeeded. Yet despite this grandiose failure this woman-prophet also [propounded]<sup>1226</sup> a second astonishing tenet which is remarkably true, that of mentalism. And this despite the fact that she used the only basis she was capable of using – a religio-metaphysic {one}<sup>1227</sup> alone rather than what would be called a strictly scientific one.

(435-2) In the Stillness he can renew his lost forces, refind his store of wisdom and, if it is accompanied by solitude.<sup>1228</sup>

436<sup>1229</sup>

UNCATEGORISED PARAS

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<sup>1223</sup> Elaine Mansfield inserted “poseur” in the blank space left by the original typist (indicating that the typist couldn’t read PB’s writing).

<sup>1224</sup> Blank page

<sup>1225</sup> This page is a duplicate of page 409. Different edits have been marked on the two pages. The original editor inserted “1” at the top of the page by hand.

<sup>1226</sup> Devon Cottrell inserted “propounding” in the blank space left by the original typist (indicating that the typist couldn’t read PB’s writing). We changed “propounding” to “propounded” for clarity.

<sup>1227</sup> We inserted missing word “one” for clarity.

<sup>1228</sup> In duplicate para 409-2, this para has been edited to make it a complete sentence.

<sup>1229</sup> Blank page

# Chogyam Trungpa: “Cutting Through Spiritual Materialism”

437<sup>1230</sup>

CUTTING THROUGH SPIRITUAL MATERIALISM

Chogyam Trungpa

(437-1)<sup>1231</sup> It does not last because he regards it as being eternal to himself, and because he used and evaluated it [as being rare and valuable.]<sup>1232</sup>

(437-2) Once we have actually ‘opened,’ ‘flashed,’ in the second moment we realise that we are open. So we try to hold on and the problems start.

(437-3) The evaluation comes from fear of being separated [and losing it,]<sup>1233</sup> which is just what keeps us separated.<sup>1234</sup> At

438

CUTTING THROUGH SPIRITUAL MATERIALISM

Chogyam Trungpa

(continued from the previous page) that very point it comes in.

(438-1)<sup>1235</sup> To have the experience now, give up evaluation of how wonderful it was. If we had the experience continuously, it would seem ordinary.

(438-2) Ego thus looks for inspiration in the past experience: it dreams, hopes, wishes running back [in memory]<sup>1236</sup> to the past rather than the now, the present moment. What is here now is what is; accept [and work with]<sup>1237</sup> the situation as it is. Stop searching, drop trying to discover, stop struggling, be just where you are, here!

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<sup>1230</sup> This page was entirely handwritten by PB himself.

<sup>1231</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page. They are duplicates of paras 205-2 through 205-4 in Book Notes 5.

<sup>1232</sup> PB himself moved “as being rare and valuable” from after “The” in para 437-3 by hand.

<sup>1233</sup> PB himself moved “and losing it” from the bottom of the page by hand.

<sup>1234</sup> PB himself inserted “FORSTER” sideways in the left margin by hand, then deleted it; this is possibly a reference to E.M. Forster. – TJS, 2020

<sup>1235</sup> The paras on this page are numbered 4 through 5, making them consecutive with the previous page. They are duplicates of paras 205-5 through 205-6 in Book Notes 5.

<sup>1236</sup> PB himself moved “in memory” from after “what is here now” by hand.

<sup>1237</sup> PB himself moved “and work with” from after “Stop” by hand.

## Uncategorised Paras

439<sup>1238</sup>

### UNCATEGORISED PARAS

(439-1) Will he ever free himself [from]<sup>1239</sup> enslavement by the attraction of sex the normal [appeal] and general pull of the [animal] senses?<sup>1240</sup> Will he attain a measure of indifference to the physical forces which draw him down to the pleasurable charms of the opposite sex?

(439-2) If in some ways he is as human as everyone else, in other ways he is unlike other men. This is inevitable because he has gone ahead and surpassed his fellows.

(439-3) The uneasiness which they feel in his presence is partly caused by the fact that there are negative qualities in themselves which are not present in him. [But partly it is also caused by their incomprehension of his character. He does not attempt to criticise judge or condemn them, nor to approve or disapprove of them. He accepts that this is not his business for he accepts that evolution has made them what they are, both the good and bad in them. To this extent their uneasiness is unnecessary.]<sup>1241</sup>

(439-4) No man is exempt from the operation of these higher laws. All [men]<sup>1242</sup> alike are subject to them.

(439-5) This is a principle of Being which covers all men without [exception, but they need to learn of it and from it.]<sup>1243</sup>

(439-6) Life is a conflict. He must not let these negative feelings take up lodgement within [him]<sup>1244</sup> longer than a single moment.

(439-7) Moments like this have come to many men who have not recognised the preciousness, the [special]<sup>1245</sup> value and the [uncommon]<sup>1246</sup> nature of the experience.

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<sup>1238</sup> "DISC 37 pg. 1" was typed at the top of the page.

<sup>1239</sup> PB himself deleted "the" from after "from" by hand.

<sup>1240</sup> PB himself changed "and general pull of the animal appeal to the senses?" to "appeal and general pull of the animal senses?" by hand.

<sup>1241</sup> PB himself inserted "But partly it is also caused by their incomprehension of his character. He does not attempt to criticise judge or condemn them, nor to approve or disapprove of them. He accepts that this is not his business for he accepts that evolution has made them what they are, both the good and bad in them. To this extent their uneasiness is unnecessary." by hand.

<sup>1242</sup> PB himself inserted "men" by hand.

<sup>1243</sup> PB himself changed "exception." to "exception, but they need to learn of it and from it." by hand.

<sup>1244</sup> PB himself deleted "not" from after "him" by hand.

<sup>1245</sup> PB himself inserted "special" by hand.

## T.V. Kapali Sastry (Pondicherry Ashram)

T.V. KAPALI<sup>1249</sup> SASTRY (PONDICHERRY ASHRAM)

(441-1) T.V.K.<sup>1250</sup> felt and saw the Light enter him 12 days after Aurobindo's death, just as it entered Maharshi<sup>1251</sup> during the few hours he spent at TIRUKOILUR<sup>1252</sup> on his way to Arunachala. The Light has remained with T.V.K.S. ever since. He has been transformed from a pandit to a realised soul.

(441-2) In a five-minute silent darshan stillness descended and penetrated deep in me. "For the past 1½ years I have been giving no interviews but you had to be made an [exception," he said to me.]<sup>1253</sup>

(441-3) "Eight years ago Maharshi<sup>1254</sup> sent for me. He wanted me to finish a book on the Gita I had once started. I never saw him again."<sup>1255</sup>

## Karti-Swami: (North Arcot jungle)

(441-4)<sup>1256</sup> Hatha yoga is intended for the protection of the body. It is the foundation of spiritual yoga and the beginning<sup>1257</sup> of it.

KARTI-SWAMI (NORTH ARCOT JUNGLE)

<sup>1246</sup> PB himself inserted "uncommon" by hand.

<sup>1247</sup> Blank page

<sup>1248</sup> PB himself inserted "278" at the top of the page by hand.

<sup>1249</sup> "KAPALA" in the original.

<sup>1250</sup> Referring to T.V. Kapali Sastry.

<sup>1251</sup> "Maharshee" in the original.

<sup>1252</sup> "TIRUKULUR" in the original.

<sup>1253</sup> PB himself changed "exception."" to "exception,' he said to me." by hand.

<sup>1254</sup> "Maharshee" in the original.

<sup>1255</sup> PB himself inserted quotation marks around this para by hand.

<sup>1256</sup> The North Arcot Jungle was very near Tiruvannamalai, which was the capital of the area for a time. We presume that "Karti-Swami" was a visitor or resident in the area. – TJS, 2020

<sup>1257</sup> PB himself circled "beginning" and apparently intended to relocate it, but we cannot see where it would fit, so we have left the original version. See the pdf for clarification. – TJS, 2020

<sup>1258</sup> Devon Cottrell inserted a handwritten note on this page which reads: "D. Talks in Orient left hand next to Jain." "Jain" was later deleted by hand.

## Jain Pandit Dhirajlal Shah

443<sup>1259</sup>

JAIN PANDIT<sup>1260</sup> DHIRAJLAL SHAH

(443-1)<sup>1261</sup> Jain Yoga discipline is threefold: posture, silence, contemplation. Corpse posture is the starting one. Begin with feet and draw attention slowly upwards until knees are reached. Pause, then renounce body. Continue to the navel. Pause, renounce and direct to base of spine, then to cerebellum. Renounce at each centre. The aim is to forget the body when pineal gland centre is reached. From the centre attention is directed to any holy place or Arhat. Deep breathing is sufficient pranayama for few minutes before corpse posture. The 2nd posture is folded legs and each palm resting on corresponding knee, palm open upwards. Siddhasana, Uvasa or Padmasana also may be used. 3rd posture, stand erect, hands down at sides. These are stages, to be done successively. Period of time left to each individual. 3rd posture is [to be]<sup>1262</sup> done in solitary [place; contact with others may prove dangerous.]<sup>1263</sup>

(443-2) Silence is done gradually for increasing periods.

(443-3) Contemplation<sup>1264</sup> is of two types. [First type:] Evil {ideas,}<sup>1265</sup> negative thoughts, are to be avoided. [Benevolent]<sup>1266</sup> ideas and things, are to be taken for contemplation. [Subjects:] The world is meditated on. Cosmos and his relation to [it; also Karma-law.] Enter into harmony with cosmos, (as bounded).

(443-4) One type of meditation is [synthetic,]<sup>1267</sup> other is analytic. Latter is done first. Former leads to perfect no-mind state. In that state foreknowledge of future is gained as it transcends time.

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<sup>1259</sup> PB himself inserted "279" at the top of the page by hand.

<sup>1260</sup> "Pundit" in the original.

<sup>1261</sup> The paras on this page are numbered 1 through 10; they are not consecutive with the previous page. The para numbered 7 was run in with para 6.

<sup>1262</sup> PB himself inserted "to be" by hand.

<sup>1263</sup> PB himself changed "or dangerous place." to "place; contact with others may prove dangerous." by hand.

<sup>1264</sup> PB himself heavily edited the beginning of this para by hand. It originally read: "Benevolent Contemplation is of two types. Evil idea, negative thoughts, are to be avoided. First type: Ideas and things, are to be taken for contemplation. The world is meditated on. Cosmos subjects and his relation to them. Karma-law also."

<sup>1265</sup> We changed "idea" to "ideas" for grammar's sake.

<sup>1266</sup> PB himself originally moved "Benevolent" from before "Contemplation" to before "Evil" but that makes no sense, so we have relocated it to its present position. – TJS, 2020

<sup>1267</sup> PB himself changed "synthesis" to "synthetic" by hand.

(443-5) Nirvana is freedom from rebirth. The Soul remains in Nirvana with all its knowledge, capacities and powers. Buddhist idea of Nirvana is opposite to this.

(443-6) The Nirvanic Soul although un-merged, is in purest state. It retains [pure attributeless consciousness.]<sup>1268</sup> Ego remains but egoism vanishes. No thoughts, no feelings remain – only pure Soul. No tendencies remain. It<sup>1269</sup> gets the qualities of [the]<sup>1270</sup> purest state and remains permanently with them, does not merge.

(443-7) Mantra is pronounced both aloud and silent. It is words and letters.

(443-8) Japa, or repetition of a mantra,<sup>1271</sup> is a [method]<sup>1272</sup> used by Hindus,<sup>1273</sup> not [by]<sup>1274</sup> Jains.

(443-9) Jains reject Hindu belief in Divine Incarnations. The [freed souls]<sup>1275</sup> never reincarnate<sup>1276</sup>

444<sup>1277</sup>

JAIN PANDIT DHIRAJLAL SHAH

## Uncategorised Paras

445

UNCATEGORISED PARAS

(445-1) These so-called saviours are men too but with this difference that they are awakened enlightened encalmed and empowered to an extent beyond other men.

(445-2) Unless one has this feeling or faith born into one, it is hard to acquire.

(445-3) The inner life of the awakened man holds many paradoxes.

446<sup>1278</sup>

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<sup>1268</sup> PB himself changed “consciousness. Pure attributeless.” to “pure attributeless consciousness.” by hand.

<sup>1269</sup> PB himself indicated by hand that this sentence, originally its own para numbered 7, should be run in with the previous para.

<sup>1270</sup> PB himself inserted “the” by hand.

<sup>1271</sup> PB himself inserted comma by hand.

<sup>1272</sup> PB himself changed “process” to “method” by hand.

<sup>1273</sup> PB himself inserted comma by hand.

<sup>1274</sup> PB himself inserted “by” by hand.

<sup>1275</sup> PB himself changed “latter” to “freed souls” by hand.

<sup>1276</sup> PB himself deleted “(?)” from after “reincarnate” by hand.

<sup>1277</sup> Blank page

(447-1) It is an impressive sight, whether at dawn or at sunset, but especially during the silence that comes at both times, to see these men, these Muhammadans<sup>1280</sup> kneeling on the ground in serried rows, their faces turned towards the sun, their minds and their tongues engaged in prayer.

(447-2) Look up in PB's book, "The Wisdom of the Overself," for one of these seven exercises where he speaks of the gap between two thoughts as having a great significance.

(447-3) It is needful, when mentioning the subject again, to point out the significance that is given to holding the breath in the practice of yoga. This experience - although induced by the would-be yogis deliberately and artificially - can also come about involuntarily, of its own accord by itself, purely through meditation and aspiration when it is called, the-catch-in-the-breath, or unexpectedly when the grace descends the man falls into utter stillness, a great deep silence, and the breath of itself seems to stop. Of that moment it is written in some sacred work, age-old, belonging to a period far earlier than the times of Plato and Buddha, that it is the soul of man.

(447-4) Will the time ever come when religious organisations will release their clutch on men and let them look for the divinity within their own hearts and not outside themselves alone. Will these organisations tell men that there is a power within themselves to find God?

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

<sup>1278</sup> Blank page

<sup>1279</sup> "PB" was typed at the top of the page. The original editor inserted "No mark 2" at the top of the page by hand.

<sup>1280</sup> "Mohammedans" in the original.

<sup>1281</sup> Blank page

<sup>1282</sup> "PB" was typed at the top of the page. The original editor inserted "46-1" at the top of the page by hand.

(449-1) The ordinary man, who loves comfort and desires possessions, is not acting wrongly. The philosopher may also have these things but there is this difference, that he will be inwardly free of them.

(449-2) Spiritual pride has rightly been listed by the Christian saints as a source of deception and as the last of the traps into which the would-be saint can fall. A man may be quite holy, and well self-controlled, but if he notices these two<sup>1284</sup> attainments with self-complacency, or, rather, self-congratulation, he at once strengthens the ego, although he transfers his excellence from worldly to spiritual matters.

(449-3) The minimum of possessions must be set, unless a man is to go about completely naked. A minimum of shelter must also be set, otherwise he may lose his health or soon die off. A minimum of food and drink likewise has to be set, or the body will perish even quicker. Where, then, is this minimum to be placed, and is it to be the same for every man, and is it to be the same for every man in utterly different climate, such as the tropic and arctic?

(449-4) The higher individuality is one and unchanging, whereas the personal self may take different forms at different times and certainly changes.

(449-5) Intellectual development is right and necessary, whatever the anti-intellectual, ascetic-minded spiritual<sup>1285</sup>

450<sup>1286</sup>

XVII

## Uncategorised Paras

451<sup>1287</sup>

UNCATEGORISED PARAS

(451-1) Since the higher individuality is a stable thing \_\_\_\_\_<sup>1288</sup> to be achieved by any efforts but to be discovered as present.

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<sup>1283</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>1284</sup> Lorraine Stevens inserted parentheses around and a question mark above “two” and another question mark in the right margin beside the word “attainments” by hand.

<sup>1285</sup> Lorraine Stevens inserted “unfinished sentence ‘click’ ‘para.’” at the bottom of the page by hand.

<sup>1286</sup> Blank page

<sup>1287</sup> “PB” was typed at the top of the page. The original editor inserted “(46) 2.” at the top of the page by hand.

(451-2) Because the over-eager quest of mystical experiences has been criticised in these books, it would be a mistake to believe that the philosopher never has them because he has outgrown them. He may have them. Their appearance is not improper, and it is unlikely that anyone who consistently meditates will not have a few or many. But whether he has them or not he is inwardly detached from them, free of them.

(451-3) If the intellect of the philosopher is a developed one it will be active in the creation of ideas – if he is working with them – or of images, if he is working in an artistic pursuit. But anyway, he will still be detached from them, unbound by them, free to pursue them or to drop them.

(451-4) It was a great triumph for the onward move towards a more tolerant kind of religion when Vatican II, changed its attitude towards the Asiatic religions as well as the other Semitic religions besides Christianity.

(451-5) The traditional, ancient, historical religion into which a man is born, and which he accepts unquestionably, is comforting and secure in his young days, but with adult maturity and the intellect coming more into play, he may get disturbed in his faith.

452<sup>1289</sup>

UNCATEGORISED PARAS

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

453<sup>1290</sup>

XXV<sup>1291</sup>

(453-1) Pierre Loti, brilliant French novelist of a bygone era, was a man with a vivid picture memory, hence, the style,<sup>1292</sup> so fresh and so living. Whatever he saw, he remembered, not so much in words, as in pictures seen and heard, as a man with a picture mind. When he revisited a scene actually familiar to him, everything seemed exactly to be happening anew in his memory, as if down to the smallest detail, and as if everything occurred afresh.

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<sup>1288</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>1289</sup> Blank page

<sup>1290</sup> "PB" was typed at the top of the page. The original editor inserted "(Folding Disc) pg. 1" at the top of the page by hand.

<sup>1291</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>1292</sup> The original editor inserted comma by hand.

(453-2) In our own lifetime, we have seen how new leaders with a new dynamism and, for them, new ideas, have pushed their way to the forefront of the Oriental<sup>1293</sup> and other countries. The Orient<sup>1294</sup> is changing in most ways and quite rapidly, but alas! the changes are not all for the better. There is much materialism, much ruthlessness and much hardship accompanying them. Evil forces are stirring as well as the good. Improvements have been made but they have been heavily and bitterly paid for. Brutality and selfishness have raged, kindness and spiritual thought have been often crushed; noble ideals have been destroyed, wars and riots, hatreds and bitternesses have raged. All is subject to change, taught the Buddha, but what sort of change is this hurling globe rushing toward?

(453-3) Speed rushes through the world faster and faster, while men's thoughts are driven farther and farther away from their higher course. Articles for use in the home, or fate, in the form of the homes themselves, once charming, shapely and beautiful, are smashed more and more into commonplace forms or even ugly ones, as refined taste perishes.

454<sup>1295</sup>

XXV

## Uncategorised Paras

455<sup>1296</sup>

UNCATEGORISED PARAS

(455-1)<sup>1297</sup> Few know, or even care for the truth. And, as regards others, it escapes them. The world goes on its materialistic way.

(455-2) Religion<sup>1298</sup> was the eternal call, whether it be through the voice of the muezzin, or the bells of the church, it has an old history and taken varied forms. But beyond religion there is that which can be heard or felt only in silence, the deep, deep, silence of the mind.

(455-3) It is not for nothing that many sages have rebuked those who claim to have seen visions, or heard revelations. Buddha went so far as to order that those who spoke

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<sup>1293</sup> "oriental" in the original.

<sup>1294</sup> "orient" in the original.

<sup>1295</sup> Blank page

<sup>1296</sup> "PB" was typed at the top of the page. The original editor inserted "Folding Disc 2" at the top of the page by hand.

<sup>1297</sup> This page is a duplicate of page 19 in Carbons 9.

<sup>1298</sup> We deleted a comma after "Religion" for grammar's sake.

about their personal occult experiences should be asked to leave the monastery to which they belonged. I had myself, heard Sri Ramana Maharshi exclaim when someone told an audience about such an experience, "Nonsense! I am not denying that such things may happen, I am saying that they should not be talked about, certainly not in public, and better not to anyone else"<sup>1299</sup> - only the guru in private, would be competent to tell the true from the false.

456<sup>1300</sup>

UNCATEGORISED PARAS

457<sup>1301</sup>

UNCATEGORISED PARAS

(457-1) So-called pagan philosophers, like the Stoics, did not evade the discussion of any problem in their doctrine. What they could not solve by reason, they accepted by resignation, believing that the universal mind had enough wisdom and sense to know what it is doing.

(457-2) Those who criticise - generally through ignorance - the two widest Asiatic faiths, Hinduism and Buddhism, and call them life-denying because of the monastic presence and forms of organisation, the hermit's presence and the wandering sadhus' and monks' presence, are utterly mistaken \_\_\_\_\_<sup>1302</sup> form of life, not denying it. A higher \_\_\_\_\_<sup>1303</sup> and holier \_\_\_\_\_<sup>1304</sup>

458<sup>1305</sup>

UNCATEGORISED PARAS

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

459<sup>1306</sup>

VII<sup>1307</sup>

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<sup>1299</sup> The original editor inserted close quotation marks by hand.

<sup>1300</sup> Blank page

<sup>1301</sup> "PB" was typed at the top of the page. The original editor inserted "(46) 3" at the top of the page by hand.

<sup>1302</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>1303</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>1304</sup> Lorraine Stevens inserted "Words lost" at the bottom of the page by hand.

<sup>1305</sup> Blank page

<sup>1306</sup> "PB's Work" was typed at the top of the page. The original editor inserted "(A)-1" at the top of the page by hand.

(459-1) If the intellect wants to understand something of the cosmic situation it must understand that there is existence on several different planes simultaneously. There is the fullness where multitudes of things and creatures can be found but there is also the void, where nothing at all can be found. If he desires to know why such conditions should be there it must simply give up trying, for only a higher faculty could do so.

(459-2) From the point of view of the intellect, the Void is a nothing, a complete absence of things and creatures. From the point of view of transcendental experience, it {is}<sup>1308</sup> the home of World-Mind.

(459-3) Wisdom, intelligence and even intellect, if they are developing within him, should not be allowed to make him feel proud and self-glorifying. On the contrary, they should make him humbler. If he does this to himself he will preserve them and benefit by them, but if he yields to self-worship and self-adoration, he may begin to lose them.

(459-4) The mind may affirm certain truths and deny certain errors, but it may do so with more certainty if it is not swayed by the passions at the same time.

(459-5) The intellect can supply you with fitting words but can it supply you with certain truths? For the mind to penetrate to deeper truths, a sustained attention is necessary; for it to rise to higher truths a delicate subtle feeling is necessary.

460<sup>1309</sup>

VII

## Uncategorised Paras

461<sup>1310</sup>

UNCATEGORISED PARAS

(461-1) A spiritual truth which is too high for you to understand should not be ignored or abandoned as too baffling. It is worth your while to work away at it periodically, to return to it, for in that way understanding will grow.

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<sup>1307</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>1308</sup> We inserted missing word “is” for clarity.

<sup>1309</sup> Blank page

<sup>1310</sup> “PB’s Work” was typed at the top of the page. The original editor inserted “(A) 2” at the top of the page by hand.

(461-2) Depend on no one for what the higher Self alone can give you, neither on the most intimate relative nor the closest friend.

(461-3) The Romans brought its periodical processions of captured possessions and captive kings to the imperial city. But in the end, what did it all sum up to – the history of a materialistic people whose art was copied from others, whose religion lacked mystical experience.

(461-4) The World-Mind brings our universe into being and governs it too. The enormous number of objects and creatures which appear through its agency, through its power and wisdom cannot be limited to what is visible alone, and must fill a thinking man with wonder at all the possibilities. A wonder which Plato said must be the beginning of philosophy. Mind, knowledge, intelligence are here;<sup>1311</sup> there,<sup>1312</sup> they are not the only things that are here. In this stupendous world everything has its part to play in the divine order, even the evils and the goods, the oppositions and the harmonies. Here is a mighty cosmos possessed of meaning, even though the understanding of that meaning escapes the powers of man in its fullness. But the brief glimpses which he does get are breathtaking and leave him utterly awed.

462<sup>1313</sup>

UNCATEGORISED PARAS

## Regime

463<sup>1314</sup>

REGIME

(463-1) The mornings and early evenings are valuable periods for then my creative strength in writing is at a peak. Do not waste them on producing letters which can serve only a single person whereas books serve thousands.

464<sup>1315</sup>

REGIME

## Voice

465<sup>1316</sup>

VOICE

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<sup>1311</sup> The original editor changed a dash to a semicolon.

<sup>1312</sup> The original editor inserted comma by hand.

<sup>1313</sup> Blank page

<sup>1314</sup> "REGIME" was typed at the top of the page.

<sup>1315</sup> Blank page

<sup>1316</sup> "VOICE" was typed at the top of the page.

(465-1) (a) The Eleusinian Mysteries consisted of five degrees, the earlier ones of which were not open to “those who possess impure hands and an inarticulate voice.” (b) Assman<sup>1317</sup> revealed weakness of voice, as Kelliher criticised. So project sound, increase volume, raise pitch; and deeper fuller breath.

(465-2) Dr Brodnitz:<sup>1318</sup> Sudden tensing of the muscles which move the arm downward stimulates the tones of the vocal muscles too. The fists are brought down from the chest – at the height of the nipples – in a forceful manner, while, at the same time, a vowel is voiced preceded by a consonant (for instance, P-Ah, P-A, P-O). Perfect synchronisation between the push and the voicing is important. This method is being used in the treatment of muscular weakness (Voice-larynx-muscles).

(465-3) Practise to make the voice exquisitely trained, ringing and resonant. Lord Lytton<sup>1319</sup> said, “Oratory is an Art in which practice produces marvellous improvement.”

466<sup>1320</sup>  
VOICE

467  
VOICE

(467-1)<sup>1321</sup> On one side are the articulate speakers of good, clear [polished]<sup>1322</sup> English [who pronounce syllables distinctly]<sup>1323</sup> – on the other side are the mumble-mouths, the manglers of vowels and clippers of consonants, their meagre words cut up by the glottal stop – as with Cockney speech.

(467-2) Sentences to develop vocal qualities: {(a)}<sup>1324</sup> “THE SUN IN SPAIN FALLS mainly on you.” (b) “cheese PLEASE” (c) “ROME IS HOME”

468<sup>1325</sup>

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<sup>1317</sup> This is the brand of the dictation machine PB used; thus he is referring to hearing his own voice by playback. – TJS, 2020

<sup>1318</sup> Referring to the voice coach Dr Friedrich Brodnitz.

<sup>1319</sup> Referring to Edward Bulwer-Lytton.

<sup>1320</sup> Blank page

<sup>1321</sup> The paras on this page are numbered 1 through 2; they are not consecutive with the previous page.

<sup>1322</sup> PB himself typed “polished” above the para and inserted it with an arrow.

<sup>1323</sup> PB himself typed “who pronounce syllables distinctly” above the para and inserted it with an arrow.

<sup>1324</sup> We inserted “(a)” for consistency.

VOICE

469  
VOICE

(469-1) Tiberius was slow in speech, almost wrestling with the utterance of his words.

(469-2) Henry James spoke with some hesitation and great care.

(469-3) By speaking quite slowly your statements take on importance, your personality takes on dignity and increased worth.

(469-4) Do not clip your words. Speak fuller, slower, give time to use tongue and lips.

(469-5) Apart from shallow breathing, another cause of weakness in voice is keeping head projected forward instead of stretching neck backward.

(469-6) To strengthen the voice speak from expanded lungs, not from the throat. This is the secret of professional singers.

(469-7) Cultivate a firm speaking voice, not a mumbling one, nor a flat one.

(469-8) "Open your mouth to a medium extent, unclench your teeth so that the word is clear and that you {do not speak}<sup>1326</sup> down your throat. Pronounce words carefully, neither slowly nor precipitately."

(469-9) If it is hard for others to understand your French, it is because your accent is wrong. Listen carefully to natives and radio for the exact correct sounds.

470<sup>1327</sup>  
VOICE

## Counsel

471<sup>1328</sup>  
COUNSEL

(471-1) PB The excessive mental restlessness and inability to relax in thought-free contemplation may be partly caused by drugging the nerves with theine [from tea]<sup>1329</sup>

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<sup>1325</sup> Blank page

<sup>1326</sup> We have changed "speak do not" to "do not speak" for obvious reasons. – TJS, 2020

<sup>1327</sup> Blank page

<sup>1328</sup> PB himself inserted "Counsel" at the bottom of the page by hand.

and partly by opening the eyes too wide. Keep them half shut and when in public, looking downwards.

472<sup>1330</sup>  
COUNSEL

## Independence

473<sup>1331</sup>  
INDEPENDENCE<sup>1332</sup>

(473-1)<sup>1333</sup> Stephen Spender:<sup>1334</sup> “I had an exaggerated sense of social obligation. I soon fell into social manner of living in which whole days were wasted. It often takes an hour to get to lunch, which lasts till 3pm. It takes an hour to return home and at 6:30pm you are ready to leave again for dinner engagements. I was bad at saying “No”! Thus while I met people I wanted to know, I worked less than when I was leading an unrespectable life. WP,<sup>1335</sup> on contrary, controlled every moment of his day, refused to be on phone, saw only small number of people, and made his friends conscious of the value of his time. I solved the problem simply by running away abroad 6 months a year; during them I lived a more solitary life.”

474<sup>1336</sup>  
INDEPENDENCE

## Swami Vivekananda

475<sup>1337</sup>  
SWAMI VIVEKANANDA

(475-1)<sup>1338</sup> (by meditation on) the heart has given up all attachment to sense-objects. Take some holy person, some great person whom you revere, some saint whom you know to be perfectly non-attached, and think of his heart. That heart has become non-

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<sup>1329</sup> PB himself inserted “from tea” by hand.

<sup>1330</sup> Blank page

<sup>1331</sup> “(IND)” was typed at the top of the page.

<sup>1332</sup> “IND” in the original.

<sup>1333</sup> The para on this page is numbered 292; it is not consecutive with the previous page.

<sup>1334</sup> Referring to Stephen Harold Spender. PB himself underlined “Stephen Spender” by hand. This whole para is a paraphrased quote from Stephen Spender’s autobiography.

<sup>1335</sup> Referring to William Charles Franklyn Plomer.

<sup>1336</sup> Blank page

<sup>1337</sup> “SWAMI VIVEKANANDA” was typed at the top of the page.

<sup>1338</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page. The sixth para is blank.

attached. Meditate on that heart and it will calm the mind. If you cannot do that, there is the next way.

(475-2) When the perceptions of smell, taste, touch, form, and sound, arising from earth, water, air, fire, and akasha,<sup>1339</sup> as described in yoga, have taken place, then yoga has begun. Unto him disease does not come, nor old age nor death, who has got a body purified by the fire of yoga. (for PB to write a critique)<sup>1340</sup>

(475-3) Being established in truthfulness, the yogi gets the power of attaining for himself and others the fruits of work without the work.

When this power of truth is established within you, then you will never tell an untruth even in a dream. You will be true in thought, word, and deed. Whatever you say will be truth. You may say to a man, "Be blessed," and that man will be blessed. If a man is diseased and you say to him, "Be thou cured," he will be cured immediately.

(475-4) By being established in continence, the yogi gains energy. The chaste person has tremendous energy and gigantic will-power. Continence gives wonderful control over mankind.

(475-5) When the yogi is established in non-receiving he gets the memory of past life. When a man does not receive presents, he is not beholden to others but remains independent and free. His mind becomes pure. With every gift, he is likely to receive the evils of the giver. If he does not receive gifts, his mind is purified, and the first power it gets is the memory of past life. Then alone does the yogi become perfectly fixed in his ideal. He sees that he has been coming and going many times; so he becomes determined that this time he will be free, that he will no more come and go and be the slave of nature.

476<sup>1341</sup>

SWAMI VIVEKANANDA

## Old xxiv: General ... NEW XII: Reflections

477

XXIV<sup>1342</sup>

(477-1)<sup>1343</sup> things, emotions and passions that are mere frothy bubbles floating up [from]<sup>1344</sup> this source and quickly bursting.

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<sup>1339</sup> "akasa" in the original.

<sup>1340</sup> This parenthetical was typed in red, presumably as a note. — TJS, 2020

<sup>1341</sup> Blank page

<sup>1342</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. — TJS, 2020

(477-2) To meet me you must penetrate deeply into the meanings of your thoughts about me; you must semanticise them. This in turn will require you to achieve intensive concentration on each word firmly shutting out all irrelevant thoughts and ideas. Such holding of attention to a straight course will in its time require you to work with deliberation and slowness; so that you can see where you are, where you are going, and remain on the course.

(477-3) Infinite Love is now present by Grace in me. It brings me joy; it brings blessing to others

(477-4) Fall asleep at night and wake up to greet the day with a pleasant smile. Assume it even as you read books or work at the desk. Greet all persons with one when you meet them. How else reflect the tremendous fact that the Overself's atmosphere is saturated with bliss? This is the practice of philosophy – this cheerfulness [whether]<sup>1345</sup> in solitude [or]<sup>1346</sup> society.

(477-5) Enforce the rule that your solitude {exists}<sup>1347</sup> to be respected. Be firm with habitual encroachers among old friends who really act as parasites on you.

(477-6) You will get the correct guidance for your journeys and movements if you wait patiently for My guidance.<sup>1348</sup> You will also get just those happenings, contacts and circumstances which will best meet your evolutionary needs. My Power will bring them into existence. Trust Me completely to do so. This is to walk by inspired faith. But it will necessitate keeping in touch with Me by going into the Stillness every day. It is faith with sight.

(477-7) After stating theme, problem, or student's name and picture, subject, or selected reading sentence, and [giving]<sup>1349</sup> thought on it a couple of minutes, lapse into vacant mind. Then let Overself take over. When sigh or gasp comes a few minutes later, close the meditation.

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<sup>1343</sup> The paras on this page are numbered 7 through 14; they are not consecutive with the previous page. There is the end of an incomplete para at the top of the page.

<sup>1344</sup> PB himself inserted "from" by hand.

<sup>1345</sup> PB himself inserted "whether" by hand.

<sup>1346</sup> PB himself changed "and" to "or" by hand.

<sup>1347</sup> This word was cut off by the right margin; only "exis-" is visible. The beginning of the following line is cut off by a hole punch but appears to be "is"; it's unclear whether "exists" or "is" was meant, but we went with "exists." – TJS, 2020

<sup>1348</sup> PB himself inserted a period by hand.

<sup>1349</sup> PB himself inserted "giving" by hand.

(477-8) The “I” is God. What other illumination do you need? It contains all because God contains all attributes and qualities as well as all these things that shall be added unto you.

(477-9) Adopt new bodily position for meditation. Simply sit back in chair feet on floor, hands on thighs above knees, relaxed!

478<sup>1350</sup>  
XXIV

## Counsel (William J. MacMillan)

479<sup>1351</sup>  
COUNSEL  
William J. MacMillan

(479-1)<sup>1352</sup> Do not hold your body rigid with muscular tensions, both when awake and when asleep. Do not sleep stiffly flat on back but curl up naturally and relax.

(479-2) Permanently stop wine drinking. It is hyperacid and you already suffer from hyperacidity. Also it is too stimulating and you are already over-stimulated, needing to tone down. About tea drinking, until the Force has completely taken you over it is better to abstain but if you can't then drink tea excessively weak.

(479-3) Learn to play, to be less solemn, to laugh and to be less intense. When you get an idea, people can almost see by your face you worry over it (compare with Ken's<sup>1353</sup> face)

(479-4) Once the being is fully open to the awareness of the divine flow, then even hyper-intellectual activity or ordinary sex life will balance themselves within it. The lower energies can then be kept successfully in their place and will not cancel the highest one.

(479-5) Love your body positively. Don't be at war with it, don't hate it because it is short or ugly. Don't despise or resent it. This hatred is the cause of tensions which express in illness, as well as of the lack of liaison between the outer and inner life.

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<sup>1350</sup> Blank page

<sup>1351</sup> “57” was typed at the top of the page.

<sup>1352</sup> The paras in this section are extracts from the works or interviews with MacMillan, whom PB personally knew. —TJS, 2020

<sup>1353</sup> Referring to his son, Kenneth T Hurst, who resembled PB to a startling degree. —TJS, 2020

(479-6) You have to learn how to walk easily and gracefully. You make it a strain by putting all your intensity into it, instead of relaxing and really enjoying it

(479-7) Your psychic registration of other people's auras may be accepted if you allow it to pass through you

(479-8) Your nerve-endings are inflamed. There is too much tension.

(479-9) If you keep the centres open to this Force, you can go on indefinitely with the self-treatment. This will result in a permanent cure of your ailments. But to keep them open, it is essential to be relaxed, free from physical and mental tensions.

(479-10) There is a psychological block inside you which prevents cure. You seem to be on the defensive. Let go. Do not try so hard in whatever you are doing. And do not work so hard inside your head!

(479-11) Your body is so sensitive that the slightest psychological or emotional strain stress or worry reflects itself almost at once physically. The result is that you get an attack of bronchitis, sciatica or neuritis, consequent on an over-active thyroid gland or other glandular disturbance. Hence you must keep out every negative emotion or thought, for it will hurt your body

(479-12) You are too violent with yourself, too fanatically strict and rigid with your weaknesses and body. That is wrong. Regard your body as your friend (for the divine power is in every atom of it), not your enemy. This does not mean refrain from self-control but do so out of love, not harsh repression. Be kinder to yourself your body and your weaknesses.

(479-13)<sup>1354</sup> It is the wrong way you do things, not so much what you do, that causes trouble.

(479-14) Abandon the logical approach to life which tries to pre-arrange everything. Live in the split second, or on the 12-hour basis as regards the future plans.

480<sup>1355</sup>

COUNSEL

William J. MacMillan

481<sup>1356</sup>

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<sup>1354</sup> PB himself swapped the numbering of the last two paras on this page by hand, changing "13" to "14" and "14" to "13". We reordered them according to this edit.

<sup>1355</sup> Blank page

(continued from the previous page) Wait<sup>1357</sup> on Heaven's will rather than try rigidly to manage the future. At the time it is needed, you will be shown what to do. Until then deliberately seek the Intuitive way as often as possible every day and in widely varied situations, however small and unimportant. This will give you the needed practice in separating yourself from the logical mentality. Even such a thing as choosing the tie to be worn – pause and ask for guidance rather than impose your egoist will. So in many different ways you can stop and await intuition instead of rushing into action or thinking logically how to deal with it.

(481-1)<sup>1358</sup> The objection to tea is that you are already so highly keyed up that further stimulation is not only not needed but positively injurious.

(481-2) The exercise will render you independent of the need of artificial stimulants like tea.

(481-3) Use salt solution to sniff up nostrils and remove congestion which is apt to happen there.

(481-4) I am never troubled with sex problems or conflicts or temptations for I find that the healing work and the meditations absorb all the sex energy.

(481-5) Moller's<sup>1359</sup> refusal to cohabit with his wife is selfishness, not spirituality. It shows that he has not yet reached the goal but is only on his way to it. If he had reached it, he could have brought the Spirit into his sex relations. I told my patient G. that he could continue marital relations with his wife, that it was not wrong, but that his approach to them, the way he did them, was wrong. It was lust, not affectionate love. He was violent aggressive egoistic brief and brusque in his approach. Although tea coffee and alcohol do interfere with the treatment, such relations do not. In fact the healing current can be introduced into them. But of course to achieve this successfully both partners will need to unite in the attempt. They<sup>1360</sup> must not start it violently, must not mistake lust for love. After it is over, it has a relaxing effect, and so was even helpful.

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<sup>1356</sup> "58" was typed at the top of the page.

<sup>1357</sup> "(14 cont)" was typed before this word.

<sup>1358</sup> The paras on this page are numbered 15 through 23, making them consecutive with the previous page.

<sup>1359</sup> Possibly referring to "E. Moller," who appears in para 489-3, but we do not know who that is. – TJS, 2020

<sup>1360</sup> The last two sentences of this para were originally typed after para 481-8. PB himself drew an arrow to indicate they should follow the end of the para numbered 19.

(481-6) Take seven hours sleep. You spend so much nervous energy during the day that you need this minimum time. It is your only way to recoup the spent energy

(481-7) Eat at regular times. The body is only a machine and irregular hours upset it.

(481-8) Your fundamental problem is a split personality: you have to knit together two utterly different sides of your being – a deep inner quietness and a tense external as well as mental activity. They are now sundered and unlinked. This may be achieved by keeping to your centre in the very midst of activities and never letting go.

(481-9) Your next problem is to eliminate the sense of pressure and urgency

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(continued from the previous page) which you have hypnotised yourself into and which causes the nervous tension that prevents solution of the other problem of a split personality. For this you must become selective in the work you do. Sacrifice the less important to the more important. Organise your day better. You have such humility that you do not realise the importance of your work and consequently you waste much time on trivial matters which should have been given to greater ones. You have become a magnetic centre attracting those who seek to find law peace and truth in the chaotic confused highly-tense world situation today.

(483-1)<sup>1364</sup> Even your hurried eating is not a real cause of the nervous tension but is rather an effect of the false sense of pressure on time and of work which you have created for yourself so unwisely through lack of selectivity in the daily program. Cut out activities which are not important enough to justify inclusion and stop meeting people who are not absolutely necessary to meet.

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<sup>1361</sup> Blank page

<sup>1362</sup> "59" was typed at the top of the page.

<sup>1363</sup> "counsel" was typed at the top of the page.

<sup>1364</sup> The paras on this page are numbered 24 through 27, making them consecutive with the previous page.

(483-2) If emotional stress can cause stomach ulcer in such physically-minded types as prize-fighters, how much more can it or intellectual strain<sup>1365</sup> cause sickness in your own case? For your body is so extremely sensitive that every mental and emotional change is almost immediately reflected in it. Your nervous tension is shown in a harassed face, for instance. You must try to hold the Force more successfully.

(483-3) THE EXERCISE: When drawing-in and holding the healing force for self-treatment, do not direct it to any particular malfunctioning organ or diseased part. Let it be distributed all over the body and let it find its [own]<sup>1366</sup> way, by its own intelligence, to sick spots. The Christian<sup>1367</sup> Science way of visualising the diseased organs of the body as if they were working perfectly is wrong. The correct technique is not to try to see details or parts or even the body at all but to see the Force and let its healing current flow all over the body, healing wheresoever it wishes.

(483-4) Do not generate unnecessary nervous tension by living ahead of the present task. Do not worry over undone work, or mull over coming engagements and appointments. Attend to one thing at a time, learn to live within the hour and keep what belongs to other times out of your mind. You get mentally anxious about what you have to attend to later on, and thus live it twice.

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(continued from the previous page) Also you get emotionally wrought-up about such matters and this creates nerve tensions of a highly obstructive character. Again it must be emphasised that it is needful to find the right way to do things, for it is not the amount of work you do that is the trouble but the way it is done.

(485-1)<sup>1370</sup> When you are quiet and silent, people feel a great power going out of you. But then, you suddenly swing over to the opposite and become so intense in activity

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<sup>1365</sup> PB himself moved "or intellectual strain" from after "how much more can it" to after "cause sickness" by hand, but then crossed out the edit.

<sup>1366</sup> "own" was typed above the line and PB himself inserted it with a caret.

<sup>1367</sup> "Xtian" in the original.

<sup>1368</sup> Blank page

<sup>1369</sup> "60" was typed at the top of the page. PB himself inserted "counsel" at the bottom of the page by hand.

that it unbalances you, the power ceases to flow out, and nervous tension is set up. Avoid this extreme.

(485-2) THE EXERCISE: There is no special position for it – do it lying flat, sitting or even walking. Do it three times at least, and especially before sleep at night. Begin by feeling for the pressure or weight against the nerve-centre, situate in the forehead. As a variant you may use the centre in the upturned palms at times. When and if you feel this (but do not create or imagine it)<sup>1371</sup> draw it in. It is the current of Life-Force which makes trees grow etc. Pull [it]<sup>1372</sup> into your whole being mentally. It is also the healing power. It is not so much a feeling of inflow as of pressure that you should look for. When drawn in, hold it there for a minute. Then let go and forget it for a further minute. Then draw it in once again and repeat, until {done}<sup>1373</sup> three times altogether. The whole exercise can be done in five minutes. When expert you will be able to draw in the Force through any of the centres. The first effect is to relax the body and relieve the tenseness of the nerves. When the healer is giving the deep silent concentration treatment, the patient is either to let his mind wander idly wherever it will or to let it passively fall into a light sleep but on no account is it to try to meditate or deliberately concentrate, as that counteracts the treatment.

(485-3)<sup>1374</sup> There is a failure to remember. You still pour your whole self into whatever you are doing and so pass right out of your inner self and are unable to return. This desertion of it, this division between it and your everyday self, can only be overcome by constant remembrance and the creation of a new habit of living. (use mantra japa – PB)<sup>1375</sup> The practical way may be to stop every five minutes and recollect yourself and give over to That, also whenever you change over to a different activity, as when rising from a chair, remember your Self,<sup>1376</sup> and thus heal the division between your inner life, which is perfect, and the private life now separated from it.

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<sup>1370</sup> The paras on this page are numbered 28, 26-a, and 29, making them consecutive with the previous page.

<sup>1371</sup> We changed slashes to parentheses around this phrase for clarity.

<sup>1372</sup> “it” was typed below the line and PB himself inserted it with an arrow.

<sup>1373</sup> We changed “down” to “done” for clarity.

<sup>1374</sup> PB himself inserted para number “29” by hand.

<sup>1375</sup> “(,semantra jap – PB)” in the original; I’m guessing that some sort of mantra given to or by PB is meant. – TJS, 2020

<sup>1376</sup> Both a capital and lowercase “s” were typed on top of each other; it is unclear whether “self” or “Self” was intended.

<sup>1377</sup> Blank page

## Old xxiv: General ... NEW XII: Reflections

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(487-1) I am now an American resident. I have to live among people who speak the English language in their own way, which is somewhat different from the British. Consequently the Americans criticise British accent for two defects: (1) They find it harder to understand. (2) It sounds affected and snobbish. Note the following excerpts from criticisms of a play in New York with British actors: “The lofty British diction of the singers, abetted by dismaying refinement of their dialogue, prevents the apprehension of more than {the}<sup>1380</sup> occasional phrase or so.” The dislike of American audiences of the overdone accent was shown by the quick demise of this operatic play. The moral is that I must watch my accent and eliminate the Oxford overtones, the public school diction which seems so alien to Americans.

(487-2) (BILL BROWN): PB is a spiritual teacher. He ought not to need a wife. He ought not to marry but should go on a lone path. He is an instrument of God

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(489-1) Dec 3.54 [(morning after arrival)]<sup>1382</sup>, Onomea,<sup>1383</sup> [1st Dawn Med]<sup>1384</sup>

Here in Hawaii, you return to a life more in harmony with Nature than during the [many]<sup>1385</sup> years past; to the body’s much-needed exercise through walking as well as through formal postures; to the sun’s genial rays, to the sleeping hours before midnight, to the release from tensions, pressures, demands and people; to long meditations at dawn and night. Here is the place, so much-sought after for so many years, where you can settle down at last and really live. (2) Search the islands for a suitable spot and a house where you may reside and keep your base for a few years. (3) On your next visit to New York collect such belongings as will be useful in the Island

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<sup>1378</sup> PB himself changed “on (Voice)” to “Counsel” at the top of the page by hand.

<sup>1379</sup> These paras were not given a topic or category by PB himself, however I am confident that they belong in this Old category, so I have placed them there for ease of location. – TJS, 2020

<sup>1380</sup> We inserted missing word “the” for clarity.

<sup>1381</sup> Blank page

<sup>1382</sup> PB himself inserted “(morning after arrival)” by hand.

<sup>1383</sup> “Onomei” in the original.

<sup>1384</sup> PB himself inserted “1st Dawn Med” by hand.

<sup>1385</sup> “many” was typed above the line and inserted with handwritten markings by PB himself.

Home, remembering the return to a simpler existence<sup>1386</sup> however, and transfer them to California for eventual reshipment. (4) Wait until the next two books are finished and then you will have to begin work as a teacher, but resist demands before that time as they will delay this highly important, urgent work. (5) The old self is surrendering, the new one is soon to be born. So a new and spiritual name will be conferred on you. Its meaning will be such as to celebrate the ego's death. (6) By the time the next two book are finished, the preliminary work on the Magazine will be finished too and its final shape will be ready. It could then be used by you directly as a vehicle for the New Message. (7) For private use change your name from PB to a new spiritual one.

(489-2) November 54

While resting in bed at night, reading a letter from my Indian friend and advanced yogi, P.S. a passive state [of pacified intellect]<sup>1387</sup> was entered and Interior Word spoke: "The time has come for further overcoming of the ego and the bliss of standing aside from it will begin, the joy of ruling it."<sup>1388</sup>

(489-3) Feb 55 Why Joel?<sup>1389</sup> [To concentrate on Short Path,]<sup>1390</sup> to help implement the Saristone TMP<sup>1391</sup> of Dec 53 ordering E. Moller<sup>1392</sup> practice throughout the day, to remind constant attention to 'feeling' of inner presence, to instigate frequent receptivity by inner listening at odd times. {Joel Goldsmith} [writes]<sup>1393</sup> in "Infinite Way":<sup>1394</sup> "It is achieved as we take a few minutes now and then to listen, commune in quietness, which opens the way for us to feel or become aware. This feel is the activity of God in our consciousness."

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<sup>1386</sup> PB himself deleted comma after "existence" by hand.

<sup>1387</sup> "of pacified intellect" was typed below the para and inserted with handwritten markings by PB himself.

<sup>1388</sup> We inserted close quotation marks for clarity.

<sup>1389</sup> Referring to Joel Solomon Goldsmith, whom PB himself met in Hawaii in 1953. — TJS, 2020

<sup>1390</sup> PB himself inserted "To concentrate on Short Path," by hand.

<sup>1391</sup> We have not been able to figure out what this refers to. — TJS, 2020

<sup>1392</sup> There's a slash through the "o" in "Moller" in the original. Although PB refers to this person in para 481-5, we have no additional information about him. — TJS, 2020

<sup>1393</sup> PB himself inserted "writes" by hand.

<sup>1394</sup> "G [writes] in 'Inf. Way'" in the original; PB himself underlined it by hand. "The Infinite Way" was published in 1947.

<sup>1395</sup> Blank page

(491-1) The fact can now be plainly seen in the perspective of two decades of experience, that contacts with would-be-disciples, whether as friends or interviewees, was bad for me and in the end bewildering to most of them. They impeded my own progress and even caused me to regress; at the same time I was unable to give them the degree or kind of help they expected. This situation was dangerous to me and disappointing to them. It had to end. Furthermore<sup>1396</sup> my followers brought much trouble and loss to me. In the end I became weary of them and was greatly relieved when that chapter of my life was finally closed.

(491-2) 1952 FINAL DECISION: After the experiences of Mexico, Altadena<sup>1397</sup> and Hollywood, it has become quite clear that my best work can only be done in my own private apartment or house. This refers not only to literary and research work but also to meditational [work.]<sup>1398</sup> This lesson has been thoroughly rubbed in. Time is short and much work needs to be done. Do not repeat the mistake.

(491-3) On Taking up Residence At Holley Chambers,<sup>1399</sup> March 1st, 1954: “Tell those students who pester you with their personal problems or even approach you only once about them, that your destined work is that of a Messenger,<sup>1400</sup> not of a leader. You are to state the higher laws and formulate the higher truths, – not to give personal counsel for that is the work of a leader. You are no longer allowed to stray outside your own province. Tell them gently, kindly, but firmly.”<sup>1401</sup>

(491-4) Swami Vivekananda:<sup>1402</sup> “The yogi must always practise. He should try to live alone. The companionship of different sorts of people distracts the mind. He should not work too much, because too much work distracts the mind. The mind cannot be controlled after a whole day’s work.”

“Do not receive gifts from another (the last of the five rules of Yama, which purifies the mind) even when one is suffering – the idea is that when a man receives a

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<sup>1396</sup> Starting with “Furthermore,” the rest of this page has been typed on a different typewriter, possibly at a later time.

<sup>1397</sup> “Altadena” in the original. Referring to Altadena, California.

<sup>1398</sup> PB himself deleted the following sentence from after “meditational work.” by hand: “The problem of diet, which sent you to those places, must be solved and can be solved easily by electric kettle for tea and cereal, cold fruit lunch midday, so that you need go out only in the evening for dinner.”

<sup>1399</sup> Possibly referring to the Holly Chambers Apartment Building on Washington Square West in New York City. PB was in Connecticut in February and in Los Angeles by July. We have no mail sent from this address. This was the “interim” year in his marriage to Evangeline Glass; they had separated but would reunite by year’s end. – TJS, 2020

<sup>1400</sup> PB himself underlined “a Messenger” by hand.

<sup>1401</sup> There is a quotation mark at the beginning but not at the end of this para. If it had both in the original, it might indicate a channelled message to PB. We’ll never know... – TJS, 2020

<sup>1402</sup> These paragraphs are paraphrases from the essays on Raja Yoga by Vivekananda.

gift, his heart becomes impure, he loses his independence, he becomes bound and attached. The mind of the man who receives gifts is acted on by the mind of the giver. He is likely to degenerate. It makes him slavish. Therefore, receive no gifts.”<sup>1403</sup>

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493<sup>1405</sup>

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(493-1) Do you wonder that the years are being wasted and little can be shown in results for them when you allow yourself to be surrounded by misfits or followed by morons – all of them nonentities and none of them executives?

(493-2) Make a written list of [faults,]<sup>1406</sup> such as hasty speech, sharp speech, excessive immersion in desk business to the extent of getting mentally strained so that it shows in tense face, arrogance and impulsiveness.

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(495-1) Lambeth Diploma – Sir – Peterborough (Oct. 10), speaking in reference to Miss Christian Howard<sup>1408</sup> and her report on the Ordination of Women, referred to her as one of the “few women” who hold the Lambeth Diploma.

It is only right to point out that this is a qualification which more women hold than men. It was inaugurated by Archbishop Davidson<sup>1409</sup> in 1902 especially for women and for many years it was confined to women. Now, however, the number of men taking it is increasing. It can now be taken by thesis as well as by examination. Alan M.G. Stephenson<sup>1410</sup> – Steventon Vicarage, Berkshire.

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<sup>1403</sup> We inserted close quotation marks for clarity.

<sup>1404</sup> Blank page

<sup>1405</sup> PB himself inserted “Counsel” at the top of the page by hand.

<sup>1406</sup> A section of text has been cut out of the page between “faults” and “, such” by hand.

<sup>1407</sup> Blank page

<sup>1408</sup> Referring to Dame Christian Howard (“Christine” in the original).

<sup>1409</sup> Referring to Archbishop Randall Davidson.

<sup>1410</sup> Author of “Anglicanism and the Lambeth Conferences,” from which this may well be taken.

