

# Carbons 10 (Office)

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*Editor's Note: There are several similar sections in this file labelled "Office" or something similar, also a group of "Replies" and "Standard Paras" which PB used to construct boilerplate replies to correspondence he didn't wish to answer personally. The final section of this file is worth reading as it contains some biographical notes and is a lot more interesting than the stuff on diet, which is now quite dated. This file has been formatted but not proofread or fully annotated – therefore we recommend that the reader refer to the PDF if a statement seems in error.*

*For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled "Introductory Readers' Guide." We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity's sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a PDF of the same name. – Timothy Smith (TJS), 2020*

1<sup>1</sup>

2<sup>2</sup>

(2-1)<sup>3</sup> [DUPS

(a) Office

(b) Sentences and Phrases

(c) Personal Diets etc....]<sup>4</sup>

## **Diet**

3

DIET

Dietic Principles

(3-1)<sup>5</sup> Silver, inferior aluminium cutlery should not be used with salads containing lemon juice, as they will oxidize and turn poisonous green. Use only stainless steel

(3-2) Living on fresh fruits and raw vegetables with no thirst-increasing condiments, very little liquid will be required by the body. Four rounds of such food contains 3 pints of water.

(3-3) HONEY: To deprive animals of their milk or honey, is a sin –Abul Ala {Al-Ma'arri}<sup>6</sup> 11th century Syrian mystic poet

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<sup>1</sup> Manila folder – front cover

<sup>2</sup> Manila folder – back cover

<sup>3</sup> The paras on this page are unnumbered.

<sup>4</sup> The original editor inserted "DUPS (a) Office (b) Sentences and Phrases (c) Personal Diets etc...." by hand.

<sup>5</sup> The paras on this page are unnumbered.

<sup>6</sup> We have inserted "Al-Ma'arri" for clarity.

(3-4) The honey bee collects honey, carries it in a sack which lies within its own body and then makes the cell in which to deposit it for future use. Man comes along and robs its store of its own food.

(3-5) Someone spent 30 days on fruitarian diet but found the craving for starch food inexpungable so he gave it up. He knows several others who had same experience. He thinks it could be made serviceable if baked potato or rye-crisp<sup>7</sup> and another vegetable were added.

(3-6) It is dangerous to eat raw vegetables in certain countries. In China all plants are fertilised with human excrement & many people suffer from worms there.

(3-7) Prof Herpin: "Grape juice is a kind of vegetable milk, the composition of it has the greatest analogy to human milk. Its digestibility is greater and its assimilation more perfect."

(3-8) Hot drinks are unnatural. They cause prolapse stomach. Replace by cold or hot (not boiled) water and fruit juice.

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DIET

Dietic Principles

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DIET

Dietic Principles

(5-1)<sup>9</sup> Both full fast and raw food diet eliminative work gets rid of toxic old tissue. When the rebuilding work starts upon more nourishing eating the new tissue is purified, not toxic. Hence it can be said to be a process of regeneration, rebirth. The no breakfast plan is of utmost value. The body has fully rested during night and is refreshed and strong enough to do a whole morning work. Why stuff it unnecessarily and thus clog its efficiency? People do not realise that the digestion of unneeded food requires energy of which the body must be deprived. By having a liquid and therefore easily digestible lunch only - say soup and tea - and then eating as much as one likes and whatever one likes at dinner in the evening, the body is put on a modified fast. This releases its pranic nerve force which heals and strengthens it.

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<sup>7</sup> "ryekrisp" in the original., possibly referring to the brand "Rykrsp" (which PB himself favoured) – TJS '16

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<sup>9</sup> The paras on this page are unnumbered.

(5-2) Honey is not the same as nectar gathered by the bees. The latter is continually thrown out of the internal sac in which it is collected on to the tongue. The bee drops a tiny drop of its own secretion formic acid – which mixes with the nectar is regurgitated and becomes honey.

(5-3) UNFIRED DIET: Various grains and vegetables and seeds can be made to sprout and the sprouts made valuable addition to diet. Bamboo shoots, bean sprouts have been used in China, but other forms of sprouted seeds can be developed.

(5-4) During fasts and semi-fasts and raw food and fruit regimes, the body is extremely sensitive to poisonous substances. 90% of vineyards are sprayed with poisons, which through<sup>10</sup> osmotic processes enter into the grapevine and the fruit.

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DIET

Dietic Principles

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Dietic Principles

(7-1)<sup>12</sup> The more I reflect the more the idea of adapting diet to each of the 4 seasons, the more seems most philosophic. Root crops disappear in summer (turnips beets) but fruits are abundant. So accept what Nature gives in each season in turn. Thus you won't be rigidly limited to fruitarianism but may be one during the summer. Grapes are given in the fall for cleansing!

(7-2) Raw food diet leaves sensation of hunger which only the addition of cooked food can dispel.

(7-3) Jail prisoners are deprived of salt, and of stimulants like tea, coffee and their evening meal must be eaten before sunset. This is to reduce their night's difficulty with sex thoughts and dreams. Salt acts directly upon the sex organs and incites sex impulses. It dries up the exceedingly tiny capillaries of the eye and harms sight.

(7-4) Why deluge your salad or vegetables with oily dressing? Only a little is needed to make food tasty. More disturbs liver.

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<sup>10</sup> "thru" in the original.

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<sup>12</sup> The paras on this page are unnumbered.

(7-5) WATCH OUT FOR AND STOP HASTY EATING AND DRINKING. Dr Applequist found 24-hour old carrots still undigested passed thru intestine.

(7-6) DINING: 1 - Chew slowly and thoroughly 2 - Fletcherise bread 3 - Do not bend to plate 4-Do not bolt food.

(7-7) Hauser: The richest source of Vitamin "A" among vegetables is parsley. It also contains iron and chlorophyll. Vegetable<sup>13</sup> juices and salads should be eaten as the first course of a meal, not as the middle one. The unpleasant reaction of stomach after drinking raw vegetable juices is due to hasty drinking. It can be ended by sipping.<sup>14</sup>

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DIET

Dietic Principles

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DIET

Dietic Principles

(continued from the previous page) HAUSER: Raw vegetables juices contain the healing element of chlorophyll - good for liver trouble.

(9-1)<sup>16</sup> Baked potato will not create gas like boiled. Fried is not so good but still better than boiled. When I suggested adding potato baked to the raw food diet I meant at a separate meal, not alongside of the raw food. The addition of a single potato, boiled, not fried, may be admissible to the raw food regime. It will have an extraordinary effect in increasing energy, when so combined with raw foods. It will also act as a substitute for bread, without the yeast which makes bread so offensive. It has very little starch. It alkalises the intestines and offsets acidity. It satisfies any hankering for cooked food nothing more is needed. To retain salts, potato should preferably be baked.

(9-2) The Count of St. Germain would never eat before others. Although he was frequently invited to Courts and other banquet it was always with the understanding that he should not be expected to eat anything at the table. Also, he took but little sleep; instead he would lie for hours at a time completely relaxed, almost as if in a trance, after which he appeared brimming with energy. - 4th state-SLEEP.

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<sup>13</sup> "Veg" in the original.

<sup>14</sup> This sentence appears to start a new paragraph in the original., but I think that is an artefact of its being at the bottom of the page. - TJS

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<sup>16</sup> The paras on this page are unnumbered.

(9-3) Dr Schuessler's and Dr Carey's biochemical salts, although based on sound theory, can at best have only a temporary and stimulating effect; they produce no permanent cure. The deficient mineral elements must be got in organic form, which is found only in natural foods.

(9-4) The \_\_\_\_\_<sup>17</sup> eat in winter and early spring germinated gram and wheat

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DIET  
Dietic Principles

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Dietic Principles

(continued from the previous page) and rye grain and beans. They soak it for some hours in water. Pour off water, put in damp sand in a warm place for 26 to 48 hours. When the sprouts will appear they eat it raw. Without allowing it to dry, with a little condiment. Small gram is preferred to large as latter is harder, former softer.

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DIET  
Dietic Principles

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DIET  
Vitalfood Recipes

(13-1)<sup>20</sup> Bean sprouts are best eaten cold in salads – they are sloppy if cooked.

(13-2) It is said raw food regime greatly improves eyesight.

(13-3) As a change from tomatoes, chopped pineapple and pineapple juice, may substitute for them, in a mixed salad.

(13-4) Do not include chicory. It is just for cooking only. Indigestible and bitter.

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<sup>17</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.

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<sup>20</sup> The paras on this page are unnumbered.

(13-5) Use herbs sparingly, because herbs should heighten rather than disguise the flavour of a dish.

(13-6) The soaked (12 hrs) barley (raw) was delicious.

(13-7) Never use bottled lemon, only fresh lime juice.

(13-8) On bread, spread avocado meat pressed with knife: it replaces nut butter.

(13-9) Celery can be used in salad, only if the tender inside stalks only are used. The outer tougher stalks should be cooked.

(13-10) Celery is regarded in Germany and continent as aphrodisiac. So ban it.

(13-11) For a grape cure the blue varieties especially the Rose De Peru and the Concord grapes are best.

(13-12) To squeeze the juice more easily out of limes, roll them with the fingers first, pressing hard, before cutting open.

(13-13) Escarole is excellent for use in salads or for cooking. Finocchio<sup>21</sup> is excellent for salads because of its anise flavour and softer texture than celery, which it resembles in appearance. It is best cut into match sticks.

(13-14) There is no need to rely on thick nut butter alone, to grease your starches. Try Olive Oil combined with Richter's vegetable seasoning and use on, Raw Oats, Bread, Grated Raw Corn, and

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Vitalfood Recipes

(continued from the previous page) SOAKED raw barley. It is delicious.

(15-1)<sup>23</sup> SWEET-SOUR DRESSING: 3 tablespoons oil. Strain juice of 1 or 2 limes. 1-heaping tablespoon raw sugar or honey. 1/2 teaspoon Richter's Vegetable Seasoning

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<sup>21</sup> Italian for "fennel."

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Powder. (The oil may be changed regularly for variety from olive to sesame and corn.) For flavouring add fresh chopped herbs such as dill, parsley, watercress, chives garlic; and/or dried herbs such as rosemary, thyme<sup>24</sup>, caraway.

(15-2) SALAD PREPARATION: A balanced salad should contain 1 part leafy vegetables - lettuce cabbage endive: 1 part root vegetables - beets radishes carrots; 1 part juicy vegetables - tomatoes cucumbers celery bell peppers. If tomatoes are out of season replace by quartered grapefruit or pineapple. When adding the dressing toss the vegetables lightly to mix them; never stir. A large wood bowl is best for this purpose.

(15-3) Fresh raw corn from the cob may be grated, when it produces a white milky paste. This milk may be strained off, when it may have the properties of soybean and almond milk, and hence usable in drinks or for experimenting with buttermilk. I don't know.

(15-4) Unsulphured apricots become worm-infested when kept: following will prevent it: place 8 whole cloves in a muslin bag just large enough to hold them or tie with string in cloth bag. Put 2 bags inside a gallon of apricots. It is better to seal the jars.

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Vitalfood Recipes

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Vitalfood Recipes

(17-1)<sup>26</sup> I AM AN AVOCADO. Do not put me in refrigerator until I'm soft. I soften best at room temperature. Eat me when I'm soft as a ripe peach. Remove my wrap to speed softening

(17-2) Cold fruit soup: water macerated tomato, powdered coconut, sunflower meal lemon juice. Heat to temperature required.

(17-3) Manufactured sugar overloads the system with waste products; the liver cannot take care of it, resulting in fermentation and acidity.

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<sup>23</sup> The paras on this page are unnumbered.

<sup>24</sup> I added the commas. – TJS '16

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<sup>26</sup> The paras on this page are unnumbered.



## Hygiene

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HYGIENE

(19-1)<sup>28</sup> Do not permit the use of fluoroscopic machines as an aid to fitting shoes. It is not known that they are potentially hazardous because they achieve their results through the use of X-Rays. Improper, prolonged or too-frequent exposure may cause permanent injury to the skin. Improperly adjusted machines may also be a source of danger. The results of the use of such machines may sometimes not be immediately apparent.

(19-2) Some dentifrices have gritty particles which scratch enamel. Such are KOLYNOS, PEBECO, IPANA. Those which have lowest abrasiveness are: Colgate's Ribbon, Pepsodent and Lyons. Others such as DK antacid and Amorex contain urea.

(19-3) Brush teeth with a DOWNWARD stroke

(19-4) EYE MASSAGE: Place thumb beneath and forefinger above the eyeball. Pressing gently and giving eyeball a rotary massage. Do morning and night. This rounds out and prevents flattening of eyeball, which causes impaired vision. If done with face immersed in clean water it is more efficacious.

(19-5) Particles in the eye can often be washed out by bathing with very weak boric acid solution (strong solution is dangerous).

(19-6) Commercial Mouthwashes are toxic to the tissues of the mouth, even diluted. If must use do so very sparingly and highly diluted.

(19-7) Expose all tooth and hairbrush to sun weekly for disinfectant.

(19-8) Walk with toes pointed straight ahead and not outward. This prevents flat footedness.

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HYGIENE

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(21-1)<sup>30</sup> GUARD YOUR EYESIGHT: (a) If printed or written matter is held close to the eyes there is extra strain of them. Hold such matter as far off as possible. Also small type will actually be easier to read if held farther off. (b) Rotate the eyeballs frequently when working and look around at distant scenes, to counteract the closeness of the work. WARNING! The continuous hurried reading of newspapers under pressure produced eyestrain (\_\_\_\_\_) <sup>31</sup> and headaches and interfered with desk work. Do headlines only reduce to 15 minutes.

(21-2) When residing in steam-heated room use "Sunoliv" nightly as antidote to dry skin, nostrils, scalp and hands.

(21-3) Walk more on the outside of left foot, to avoid corns forming on the inside. Outside is left of foot, inside is right side.

(21-4) After a tooth brush is used a few times it becomes infected and there is no simple efficient method of disinfecting it. So use soap and exposure to sunrays as 2nd best method. TONGUESCRAPER should be pulled far backwards to the root of the tongue as well as on it.

(21-5) When cleaning nostrils with salt water stop one ear and one nostril, to prevent water entering ear passage.

(21-6) TONGUE SCRAPERS must be sterilised weekly by boiling and discarded every 4 months because of bacteria.

(21-7) The hours before midnight sleep revitalises cerebellum, which improves bad eyesight.

(21-8) The brain rests of its own accord from sunset to midnight. This is Nature's

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<sup>30</sup> The paras on this page are unnumbered.

<sup>31</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.

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(continued from the previous page) hint to us to go to bed early. Don Pepe, 73 year old Italian, said he has never had a day's sickness. He goes to bed at 10 p.m. unfailingly, eats no supper but drinks herbal tea made from mint at night.

(23-1)<sup>33</sup> Clothing and shoes which prevent the skin breathing in a temperate or semitropical climate, cause partial reabsorption of its waste matter.

(23-2) ANTI-VACCINE METHOD to be used after vaccination: "I find that a strong antiseptic like TCP of Dettol rubbed in vigorously in pure state, followed by a nail brush scrubbing with very hot water and a strong chemical soap. Then more TCP, quite sufficient."

(23-3) A ten-minute walk is needful each morning before breakfast to get liver into action.

(23-4) Sunburn Preventive Creams give the highest protection, Oils give the least, and Lotions are midway. Use on scalp when hatless.

(23-5) Vegoil Toilet Soap has a high washaway rate. This can be decreased by unwrapping soap and allowing to dry well before use.

(23-6) When seeking a Naturopath for colon flush treatment accept him only if he possesses a DIERKER machine (as used by Dr Appleguist) or failing that, a COOMBS. These are the only modern machines.

(23-7) ENEMA is used with warm water retained for several minutes, while leaning forward in a stooping position to permit water run into the intestines. Use. (one to two pints).

(23-8) If awakened after 1 a.m. close windows as damp air comes in then (dew filled)

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(continued from the previous page) AND Causes cough. If awakened after 2 am take hot drink from thermos to counteract it.

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<sup>33</sup> The paras on this page are unnumbered.

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(25-1)<sup>35</sup> COLD BATHS: The shock of the plunge apparently drives out of the Heart not only the animal self but also the ego-self. For while lying in the water there is an immediate arousing of Kundalini, a state of clear-sightedness and a strength of will that excludes the lower nature from its purview. Excellent aspirations and goals have come during such moments. Therefore it is good to extend the time of immersion, and to carefully note what guidance is formulated at the time.

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HYGIENE

## Hatha Yoga

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HATHA YOGA

(27-1)<sup>37</sup> 1) Ardhamatsyendrasana strengthens spinal muscles 2) The spinal twists compressions stretches and rotations of hatha yoga are a form of auto-chiropractic since they work on exercise strengthen and massage of the muscles and ligaments which hold the same vertebrae that chiropractors adjust

(27-2) The famous surgeon Steinach who along with Voronoff became famous for transplanting glands from animal to human beings has also had remarkable success by means of surgical treatment without even gland implantation. The operation reverses the currents of a man's own sex glands secretions, so that instead of passing outward they turn inward. Thus every part of the secretion internal and external of the glands is absorbed into the blood. The operation is very simple and consists merely of tying a ligature around the ducts of the testicles this prevents any further outflow of secretion apparently tying the ducts of a single gland is sufficient to bring about the rejuvenating changes and has the advantage of preserving the power of procreation. Within a few months of the operation senile men were practically renewed in feeling strength and looks. The parallel between this operation and the process of Western Karezza and Hatha Yogis vajroli is so striking as to be worth comments. Yoga exercise<sup>38</sup> for transmuting sex energy may be practised at any time but is specially and strongly recommended whenever one feels the sex instinct most powerfully. For at such a time the reproductive energy is manifesting and may easily be transmuted for regenerative

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<sup>35</sup> The paras on this page are unnumbered.

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<sup>37</sup> The paras on this page are unnumbered.

<sup>38</sup> "ex" in the original.

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(continued from the previous page) purposes. EXERCISE:<sup>40</sup> Keep the mind fixed on the idea of energy. Regard the sex thoughts or imaginings as manifestations of a force which you intend to use for the purpose of strengthening your body and mind. Live passively, or sit erect, and fix your mind upon the idea of drawing the sex energy upward to the solar plexus, (a nervous plexus situated in abdomen behind the stomach) where it will be transmuted into reserve force and stored away. Then breathe rhythmically, forming the mental image of drawing up the energy with each inhalation from the organs, at same time making a command of the will. You will be conscious of the upward passage of the energy and feel its stimulating effect. If instead of the solar plexus you draw it up to the brain, by giving the mental command and holding the mental image of transmission, it will be transmuted into mental force and used in doing mental work. During the exercise<sup>41</sup> allow the head to bend forward easily and naturally.

(29-1)<sup>42</sup> Breathing exercise<sup>43</sup> to expand chest after it is contracted through bending over desk work.. Stand. Inhale deeply retain air. Extend both arms forward and bring the two clenched fists together on a level with shoulder then swing back the fists vigorously until arms stand out straight sideways from the shoulders. Then previous arm movements several times.

(29-2) Holding the breath eventually leads to a fall into unconsciousness. But this will not cause death. As soon as the fall occurs, Nature automatically compels

(continued from the previous page) the body to start breathing again.

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<sup>40</sup> "EX" in the original.

<sup>41</sup> "ex" in the original.

<sup>42</sup> The paras on this page are unnumbered.

<sup>43</sup> "EX" in the original.

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(31-1)<sup>45</sup> VOICE PRODUCING MAX: Sit erect. Inhale slowly. Retain breath \_\_\_\_\_<sup>46</sup> seconds.<sup>47</sup> Open mouth and exhale vigorously. Repeat exercise.<sup>48</sup> Next, take long deep breath and retain 5 seconds. Pucker lips as if whistling. Exhale some breath vigorously but retain some in lungs. Send out a little more breath, retain, exhale again, until lungs empty. The tone of voice will change markedly for better.

(31-2) DEEP breathing is forced on one by physical exercises; this is part of their value. Cultivate it as often as you can, at odd times. Also, on awakening in the morning give out several deep exhalations forcibly. This purifies lungs and also compels deep inhalations by reflex action. Generally, combine chest with abdominal breathing: First inflate chest, when that is full let the incoming air force diaphragm downward and lift up the abdomen. After a while both chest and abdomen will expand at the same time. This prevents lung diseases and cures bronchial ones, and increases circumference of chest.

(31-3) SLEEP-PROMOTING EXERCISE IN RELAXATION: Remove pillow, close eyes, relax entire body as if losing all control over it, and place hands lightly over pit of stomach,. Listen to the slight sound of your breathing which should be slow and still. When settled, turn to right side and sleep on that as prescribed by Oriental yogic rules. Now begin suggestions to the subconscious: My muscles are utterly limp. I am so very sleepy. I cannot keep awake any longer. Also concentrate the mind on the feet, as it directs blood there and relieves brain pressure.

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HATHA YOGA

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HATHA YOGA

(33-1)<sup>50</sup> NERVE-VITALISING BREATHING EXERCISE: Inhale deep abdominal breath. Retain it. Extend arms in front somewhat limp and relaxed. Then slowly draw hands back to shoulders, gradually contracting the muscles so that when they reach shoulders fists will be tightly clenched. Then, keeping muscles tense, push fists slowly out, and

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<sup>45</sup> The paras on this page are unnumbered.

<sup>46</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>47</sup> "secs" in the original.

<sup>48</sup> "ex" in the original.

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<sup>50</sup> The paras on this page are unnumbered.

then draw them rapidly back (still tense)/ Now exhale vigorously thru mouth. This exercise<sup>51</sup> is excellent “bracer.”

(33-2) TRATAKA: Hold a pencil at arm’s length, focus eyes upon it and bring the pencil close to nose until it looks double. Then immediately repeat the manoeuvre. It will not be long before the eyes can be held at any point, rigidly focused on it. This exercise<sup>52</sup> cultivates certain eye muscles and improves sight.

(33-3) The body has been at rest all night, there is very little waste to repair; it is better to make the first meal of the day a light one. If possible take exercise before breakfast. 2) Rhythmical breathing brings one into harmonious vibration with nature. Controlled breathing may cure disease within oneself and others and also do away with fear worry and baser emotions.

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HATHA YOGA

## Sun, Cold, and Skin-Friction Baths

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SUN COLD AND SKIN-FRICTION BATHS

(35-1)<sup>54</sup> COLD BATHS: The shock of the plunge apparently drives out of the Heart not only the animal self but also the ego-self. For while lying in the water there is an immediate arousing of Kundalini, a state of clear-sightedness and a strength of will that excludes the lower nature from its purview. Excellent aspirations and goals have come during such moments. Therefore it is good to extend the time of immersion, and to carefully note what guidance is formulated at the time.

(35-2) ON ARISING IN THE MORNING: The shower should begin with body temperature and be gradually cooled down to cold. This is safer than starting abruptly with cold water. However the above is a standard regime and cannot be started until the present temporary cold tub course has ended.

(35-3) WARNING! Took walk in after breakfast 8.45-9.30 am. Light sun and could not do mental work. Took sunbath in late morning with evil results. LESSON: (1) Do not sunbathe at all (2) Do not sunbathe with covered head for longer than 10 minutes or intense headache will result

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<sup>51</sup> “EX” in the original.

<sup>52</sup> “EX” in the original.

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<sup>54</sup> The paras on this page are unnumbered.

(35-4) Since it is absolutely necessary to protect the head adequately in SUNBATH and the blue cloth hat does not do this sufficiently, cover that with a second hat – the straw one.

(35-5) SUNBATHS: When lying on back, passive, to absorb energy only, stretch arms out to right and left, palms up (2) Whether head exposed or not always bathe temples and scalp cold water after being in sun (3) Alternately expose both left and right sides before turning over on back.

(35-6) SUNBATHS: WARNING! Do not read in sunshine. Dangerous to eyesight even if sunspecs used. Instead practice slantboard, deep breathing or mind vacuumising Also practice passive indrawing of Prana from solar energy; but later positive passing it through head palms and feet, and collecting it in the solar plexus for storage. As it passes thru the body use it to vitalise and restore all the organs it touches. Also use sunbath for redirection of Kundalini from down-going to up-going drawing it up from genitals into solar plexus and there transmuting it into recuperative and healing

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SUN COLD AND SKIN-FRICTION BATHS

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SUN COLD AND SKIN-FRICTION BATHS

(continued from the previous page) POWER AND SPIRITUAL DRIVE. Also use sunbath for physical exercise<sup>56</sup> of backward stretching arms on inhaled breath.

(37-1)<sup>57</sup> Immediately after sunbath it is essential to retire to bed, close eyes and relax for some minutes. This is especially needed if, as often happens, a tired or drowsy feeling comes over you. If you can sleep, so much the better. Do not take skin friction bath until you have rested in this way.

(37-2) Experience shows that I appear to be allergic to sunrays. When I reduced the time of sunbath to only 10 minutes I was free from the evil results of headache and fatigue that previously followed it.

(37-3) SUNBATHS which expose the body to very intense sunrays, kill the body's cells whereas taken moderately and discriminately, they kill its germs.

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<sup>56</sup> "EX" in the original.

<sup>57</sup> The paras on this page are unnumbered.



(37-4) WARNING: Do not walk in sun without straw hat. Exposure at 9 am bareheaded brought intense bodily weakness and inability to do desk work.

(37-5) Bareheaded exposure to sunrays for more than 3 or 4 minutes even early morning leads to much fatigue and headache. SUNBATHS: Should be taken early for the fresh rays hold more benefit than the later ones. Five hours after sunrise, their vital effects decrease gradually until sunset. Sunbathing can do most harm in midsummer or in hot climates about midday.

(37-6) SUNBATH: (1) Put white kerchief in blue sunhat to repel rays (2) take black silk eyeshade (3) \_\_\_\_\_<sup>58</sup> (4) have skin-friction rub down after bath with face towel squeezed out several times in hot water and large dry towel. Use rotary movement.

(37-7) SUNBATHS: Should never be taken in the hot withering afternoon sun. That will only dry you up and force the body to resist by building protective pigment. Animals instinctively seek shade then, yet love to enjoy the early morning and late afternoon sunlight. Follow their example for then it is harmless and beneficial and gives all that the body needs.

(37-8) EXERCISE: WHILE SUNBATHING: (1) Breathe deeply and hold breath as you stretch arms out behind head, tensing muscles and straightening shoulders. Stretch legs and toes out until rigid. This increases height.

38<sup>59</sup>

SUN COLD AND SKIN-FRICTION BATHS

39

SUN COLD AND SKIN-FRICTION BATHS

(39-1)<sup>60</sup> SUNBATH: Protect the eyes with black silk eyeshade. Vary this by using tender green leaves dipped in water to keep them moist. This is very refreshing.

(39-2) Excessive use of ultraviolet "sunlamps" in the home without medical instruction or excessive applications of X-rays in the form of skin treatments by unqualified operators can initiate cancer on the irradiated skin areas.

(39-3) During sunbath hold creative thought of what you are drawing in.

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<sup>58</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>59</sup> Blank page

<sup>60</sup> The paras on this page are unnumbered.

(39-4) SKIN FRICTION BATH: Since athlete's foot is caused by perspiration between toes, take care to rub thoroughly with wet face towel between toes.

(39-5) SKIN FRICTION BATH: This requires 1-12 minutes to do and thoroughly remove eliminated dirt from surface of skin by repeated and vigorous rubbing until it glows.

(39-6) YOGI SKIN FRICTION BATH: Practise deep breathing during it rub well with rough face cloth followed by hand rubbing vigorously a wonderful reaction. The body manifests a magnetic glow and becomes hardy and cold resistant. Stimulating. To soak and wring hot water out of facecloth several times in order that body get benefit of its warmth and to cleanse from dead skin and dirt cloth gathered by rubbing use the palm rubbing to complete the drying process.

(39-7) COLD BATHS: (1) must not be taken earlier than two hours after dinner or digestive system gets dangerous shock (2) if they cause temporary or mild sciatica<sup>61</sup> wear a single sock on left foot of thick heavy long wool and this usually eliminates pain. But if this fails, take very hot bath and pummel painful part.

(39-8) COLD BATHS: (1) fill tub to very edge of overflow. This will give the very-important shock to cerebellum (2) It is the degree of coldness of the water which preserves its tonic effect so let run. When sponging body dry with face towel and also with large towel after cold bath, use them to rub the skin as a stimulant to its eliminative function. Use a firm brisk rotary movement. Soak the face towel in HOT water so as to keep body from catching cold and to be more cleansing.

(39-9) COLD BATH: It is equally important to use mental-breath exercise in tub. Also prolong the immersion until well after the initial shock has vanished.

40<sup>62</sup>

SUN COLD AND SKIN-FRICTION BATHS

41

SUN COLD AND SKIN-FRICTION BATHS

(41-1)<sup>63</sup> Kabbalah teaches that water bathing purifies from evil magnetism and spirits picked up from daily living but the bath must be complete, head kept under water as evil remains in top of head

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<sup>61</sup> "sciaticism" in the original.

<sup>62</sup> Blank page

<sup>63</sup> The paras on this page are unnumbered.

(41-2) If fatigued physically or mentally the quickest way to restore both body and mind energies is to take a very hot bath followed by a very cold shower immediately after. Let the cold water run for a while to get the lower levels of fluid which are colder.

(41-3) If not too near breakfast take rest on slantboard instead of bed. It is more quickly recuperative so much so that you may be able to do the touch toes exercise; after 12 minutes.

(41-4) Athlete's<sup>64</sup> foot in order to {treat}<sup>65</sup> both dry thoroughly between toes rub damp wash towel and later, separate the toes as wide apart as possible with fingers of other hand: also expose wound to sun specially take care to rub well between fingers too

42<sup>66</sup>

## SUN COLD AND SKIN-FRICTION BATHS

### Valet

43

VALET

(43-1)<sup>67</sup> For better shaving it is important to use toilet soap and rub lather well into the skin before shaving. Then rinse with hot water. This softens and wets the beard. It requires 2/3 minutes at least to be effective.

(43-2) THROAT SHAVING: Use only the UPWARD stroke. The down stroke contains much more risk of cutting oneself; therefore lather (second time) should be on under chin only not throat.

(43-3) SHAVING: Apply some OLIVE OIL BEFORE applying the soap and shave will be much more comfortable. Or use a skin cream made with it; especially "Sunoliv" as a pre-shave application.

(43-4) When using NEW razor blade, go once over face upward only. It is quite sufficient and more will render chin sore.

(43-5) ELECTRIC RAZOR USAGE: (a) A light touch is safer; there is no need to bear down with heavy-handed pressure (b) avoid short chopping strokes and use long easy continuous smooth ones instead. (c) let the moving razor-blade do the cutting - you merely guide it. (d) No need for repeated going over that scrapes the face.

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<sup>64</sup> This para starts with "In view" which just doesn't make sense! - TJS

<sup>65</sup> We have inserted "treat" for clarity.

<sup>66</sup> Blank page

<sup>67</sup> The paras on this page are unnumbered.

(43-6) Personna blades being extra sharp, shave new ones very lightly. Dry them by holding with tweezer over top of electric bulb. Personna blades are rustless, so there is no need to strop edges. Dry Shick razor same way.

(43-7) At night it is absolutely necessary to keep dressrobe at bedside. The sudden 'change,' when getting up during night or morning, from skin warmed by bed to room cooled by ventilation, is the way colds are caught.

44<sup>68</sup>

VALET

45

VALET

(45-1)<sup>69</sup> Discard sock garters which cause varicose veins. Use instead safety pins to fasten top of sock to the bottom of a long underdrawer leg. For short knee-length drawers have a button sewn on the end of drawer leg, and attach a length of tape to it by a buttonhole. At other end of tape use safety pin to attach it to top of sock. The Porosknit Union suits with sleeves and long drawers can be used even in warm weather for mornings as substitute for underdrawers by folding down the vest portion and pinning both shoulder ends together in front and to trouser lining with safety pin to a loose piece of inside trouser lining, or by using the union suit button to fasten to buttonhole of shirt and use safety pin to fasten back.

(45-2) It is preferable to wear heavy wool or medium tweed trousers along with cotton shorts, than to wear thin light cotton drawers. This is more comfortable because the legs are freer and much healthier because the pores of the skin can breathe unhindered.

(45-3) Clothing and shoes which prevent the skin breathing in a temperate or semitropical climate, cause partial reabsorption of its waste matter.

46<sup>70</sup>

VALET

## Diet

47

DIET

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<sup>68</sup> Blank page

<sup>69</sup> The paras on this page are unnumbered.

<sup>70</sup> Blank page

(47-1)<sup>71</sup> BROTH: take parsnips, celery knobs, leeks and a little parsley. Cook 15 minutes. Then put thru liquefier or mash and strain.

(47-2) SOUP THICKENER: Any clear soup may be thick and without its losing clarity, by cooking a mashed eggplant and mashed okra with it. The jelly-like consistency which is so unappealing when eating the whole vegetables themselves, modifies the thinness of the soup.

(47-3) CHINESE RESTAURANT<sup>72</sup>: Have curry sauce served in separate bowl in case too greasy.

(47-4) Tests show that if coconut pine-nuts<sup>73</sup> or cashew are ground in with soft vegetables, the taste is immensely improved.

(47-5) There is a vast improvement in taste of breakfast hot ½ minute soaked raw cereal if fat is added in form of nut meal, and if wheat germ is added to.

(47-6) Vegetables must be Fresh. There's a scientific reason why vegetables should be washed and refrigerated as soon as they are brought from the market. When kept at room temperature, some vegetables lose anywhere from 10 to 47 per cent of their vitamin C in only 48 hours; spinach, green beans and peas, 30 to 50 per cent of the vitamin C vanishes in two days, and all of it in a week.

(47-7) Cook vegetables in very little water, just enough to cover them, and a low simmering fire. First bring to boil on large flame, then lower it to simmer.

(47-8) Halva is made with eggs – put on banned list.

(47-9) Cold Fruit Soup: Water macerated Tomato, Powdered Coconut, Sunflower Meal Lemon juice. Heat to temperature required

(47-10) The most delicious Mate is a brown and not green leaf. It must be made with generous heaping teaspoon.

(47-11) Even when Minestrone soup is made in restaurants without meat it is made with macaroni mixed in with the vegetables. This, as an egg product, is alone enough to ban minestrone. But often even when made out of vegetable alone, a piece of ham is dipped in during cooking to flavour it and then withdrawn.

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<sup>71</sup> The paras on this page are unnumbered.

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

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

(47-12) Manufactured sugar overloads the system with waste products; the liver cannot take care of it, resulting in fermentation and acidity.

(47-13) For Rice cooked a la Akropolis<sup>74</sup> add 1 spoonful of Olive oil to the water.

(47-14) To render boiled vegetables quickly palatable use dressing of 1 part Olive oil to 3/4 parts lime juice. Add paprika and herbs if desired.

(47-15) Kale is best vegetable source of Vitamin A. Apricots have more vitamin "A" than carrots.

48<sup>75</sup>  
DIET

49  
DIET

(49-1)<sup>76</sup> THE CHINESE RANGE:<sup>77</sup> There's a reason behind the fresh, natural taste of Chinese foods. And that reason, Hoe Sai Gai<sup>78</sup> hostess Olga Eng will tell you, is summed up in the words "Chinese ranges." "Chinese ranges" is an American expression for a Chinese cooking utensil which has no real American name. The closest American word, though inaccurate, is skillet. Practically all Chinese vegetable dishes are cooked in this skillet, which is wider and shallower than the American variety. Vegetables cook more rapidly in it because they're immediately exposed to the heat. In deeper American skillets, it naturally takes longer for the heat to reach the top layer. The result: fresher tasting vegetables cooked on the average of five minutes, and more nutritious food, since fewer vitamins are lost through short cooking. That's why Hoe Sai Gai Chinese chard, mushrooms, and peas taste so good.

(49-2) You can start an interesting conversation almost any time by introducing the subject of Hungarian goulash, or gulash, for there seem to be any number of ideas as to how this delicious stew should be made. Some like it made with one kind of meat, some with another. Some people fill it with vegetables, others contend that a true goulash is all meat, with only the seasoning vegetables included.

Well, no matter what kind of meat you use or what kind of vegetables are included, there is one thing that distinguished the "real stuff." That is paprika, and plenty of it. The middle European will smile at our idea of paprika - mild and sweet,

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<sup>74</sup> presumably a restaurant. - TJS

<sup>75</sup> Blank Page

<sup>76</sup> The paras on this page are unnumbered.

<sup>77</sup> The "Chinese range" is also known as a "wok."

<sup>78</sup> A Chinese restaurant in Chicago active in the 40s. - TJS

and only a sprinkle used for colour and flavour. Hungarian paprika is hot, with a good red colour, and is used in some main dishes so liberally that it colours them a rosy red and makes them hot and peppery. They are dishes that call for cold beverage and bland accompaniments like boiled potatoes and golden egg noodles. If your palate is adjusted to blander food, add paprika gradually to suit your taste.

(49-3) TEA DRINKING dilates blood vessels, thus sluicing the system and flushing the tissues. This drives away fatigue and aids circulation. It stimulates the brain but without a marked reaction. It quenches thirst better than a cold drink. It aids elimination and helps to complete digestion of lunch if taken a couple of hours later, But if taken in evening it causes sleeplessness.

(49-4) PB'S METHOD OF TEAMAKING: 1. Take water fresh from faucet. Never use water already boiled once. 2. Take between 1/2 and 3/4 teaspoon Twinings Earl Grey China Blend to a quantity of 3½ cups. 3. Watch the heating and pour out the water as soon as it boils.

50<sup>79</sup>  
DIET

51  
DIET

(51-1)<sup>80</sup> 4. Meanwhile put some hot water into teapot and the transfer jug. 5. Never use a metal pot. It must be earthenware, nor a metal perforated tea holder. Nor a metal spoon for stirring. Instead use a plastic or wood spoon, infants size. 6. Steep the tea in the water for exactly and not more than 3½ minutes. 7. Strain off the tea in jug and wash out the leaves. Alcohol works 3 times as fast at Mexico City altitude, so that one drink does the work of 3. Hence, tea as a stimulant must be reduced in strength when living on heights. The present dose of ½ to 3/4 spoon of leaves has been arrived at by test of experience, a full spoon was found too strong. Tea stimulates the cerebral-spinal system but paralyses it afterwards. It relieves headache by paralysing the congested sensory nerves and thereby correcting the painful sensation. Large doses cause intense insomnia and mental unrest; high nervous tension and temperament. Tea acts almost immediately on the kidneys and the result is a nuisance.

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<sup>79</sup> Blank page

<sup>80</sup> The paras on this page are unnumbered.

(51-2) To make Tomato Sauce half fry a little green peppers \_\_\_\_\_<sup>81</sup> chopped up add the plain paste, paprika and herbs.<sup>82</sup>

52<sup>83</sup>  
DIET

## Office

53  
OFFICE

(53-1)<sup>84</sup> When so many demands are claiming my attention, it is essential to divide my time wisely so that it serves my most important interests first. This means that I must delegate work where possible so as to free myself from time-eating details and routines. I cannot afford to clutter up my working day with activities that prevent me from doing what should be done before everything else. Note what Gandhi wrote in a letter to his son: "All these things you can do easily if you are methodical. Never get agitated and think you have too much to do and then worry over what to do first. This you will find out in practise if you are patient and take care of your minutes."

(53-2) Press lightly when using Cross Mechanical Pencils to avoid breaking lead.

(53-3) Avoid inks marked "Washable." Insist on these marked "Permanent."

(53-4) WARNING: WHEN REFILLING CROSS THIN GOLD PENCIL GUARD AGAINST ERRORS:

(1) do not tap the lead in; this may jam the end in tube.

(2) if breaking a long lead into two pieces, insert the smooth end first into tube and let the broken jagged end be used as the writing one; or tube may jam

(3) To Empty Cross pencil (essential before refilling) and hence turning to repel old lead, do so by grasping trunk of pencil not cap. Next note that last remaining bit of old lead often jams in the retaining tube and spreads itself out. Therefore be sure to give a firm twist to the right to the fullest extent, so that the piston rod may dislodge it.

(53-5) The leather pocket Secretary's which contain a cross-slit to take notebook can take the fountpen-clip instead

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<sup>81</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. In this case the most likely word better be tomatoes!

<sup>82</sup> "Diet" continues on page 59.

<sup>83</sup> Blank page

<sup>84</sup> The paras on this page are unnumbered.



(53-6) "Permanent" inks resist the action of water. "Washable" inks are capable of being laundered from cloth.

54<sup>85</sup>  
OFFICE

## Standard Reply

55  
STANDARD REPLY

(55-1)<sup>86</sup> I can recommend to you a friend who is sufficiently advanced and willing to give personal help by mail or interview to spiritual seekers.

(55-2) For some time past I have withdrawn from correspondence and interviews to devote myself exclusively to meditation research study and writing. This is the reason why you and others no longer hear from me. However, if and when I receive direction either to see or write any friend again, as in the present instance, I shall be happy to do so.

(55-3) This research and writing demand my entire time.

(55-4) I try to remain loyal to my own beliefs concerning the need of individual independence and do not permit any organised work or movement to trail after my books.

(55-5) It has long been the writer's rule not to give an opinion upon the merits or demerits of any contemporary teachers. The general attitude upon this point is given in "The Wisdom of the Overself" (bottom of page 423 to the middle of page 425).

(55-6) Please accept my apologies for the delay in answering you, but having no secretary, I cannot find the time to respond promptly to the numerous letters received. It is with great regret that I have to inform you that I do not undertake to be anyone's spiritual teacher, as I have not attained that grade. Moreover I have no time free for such an activity. However, there is an old friend of mine who although she is only a student like myself to whom you can write

(55-7) I am much embarrassed to confess my inability to keep in pace with the letter that pore in on me. They are appreciated, but alas! my duties and my work prevent writing replies I owe

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<sup>85</sup> Blank page

<sup>86</sup> The paras on this page are unnumbered.

(55-8) It has long been my long-standing rule not to: (a) (b) (c), etc..

(55-9) I am sorry that it is not possible for me to give further interviews or enter into regular correspondence nowadays as so much of my time is devoted to research and writing. However, I recognise the earnestness of your letter, and wishing to be of assistance have sent it to a friend of mine, Dr Renault, who will reply to you in due course. Dr Renault is highly respected by me and is advanced enough to give you such spiritual advice and help as you may require.

(55-10) I have gone into semi-retirement from correspondence and personal meetings in order to get some time to carry on researches and complete writings.

56<sup>87</sup>

STANDARD REPLY

57

STANDARD REPLY

(57-1)<sup>88</sup> I have withdrawn from personal contacts with seekers since the pressure on my time for my own needs in spiritual research and preparations, is tremendous. Also I am under a deadline on a new book which is greatly in arrears. I have just returned to the States from several months retreat in Mexico. Please therefore understand my silence as I work singly and have no secretary.<sup>89</sup>

58<sup>90</sup>

STANDARD REPLY

## Diet

59

DIET

(59-1)<sup>91</sup> Ban cabbage and turnips from salads as they contain an enormous percentage of sulphur salts which cause unpleasant odour.

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<sup>87</sup> Blank page

<sup>88</sup> The paras on this page are unnumbered.

<sup>89</sup> "Standard Reply" continues on page 367.

<sup>90</sup> Blank page

<sup>91</sup> The paras on this page are numbered 1 through 14; they are not consecutive with the previous page, but follow the paras on page 51. This entire section got scrambled somehow - the original page order for "Diet" is 59, 60, 61, 62, 67, 68, 65, 66, 69, 70, 63, 64, and 71.

(59-2) Dried garbanzo pea is also called chick pea.

(59-3) Salad dressing: Sesame, water, lemon very little melanes. Mix ingredients. No salt. Alternative salad dressing: grated nuts, lemon juice and [water.]<sup>92</sup>

(59-4) The cabbage family includes: cauliflower, Brussels<sup>93</sup> sprouts, broccoli: all of them smell badly when cooking, owing to sulphur content, hence never eat them.

(59-5) Vegetable broths to be raw, not cooked dehydrated and powdered vegetables, left uncooked.

(59-6) Add garbanzo soup to every night {Illegible}<sup>94</sup> of soup.

(59-7) Green peas, having plenty of protein, if used in salad, take place of cheese.

(59-8) Salt and pepper and concentrated legumes and cheese and tea irritate nerves and stimulate sex.

(59-9) Disadvantage of souplet tablets is that they contain a lot of salt.

(59-10) Cocoa contains poisonous drug, theobromine, like caffeine.

(59-11) Grated nuts go rancid more quickly, so have only a few nuts grated fresh each day for daily use only.

(59-12) Pepper causes hardening of the liver

(59-13) Salt causes 50% less pepsin to be secreted by the stomach. Pepsin is essential for the digestion of proteins. So salt renders digestion of protein food incomplete or too slow

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<sup>92</sup> The original editor deleted the paragraph after this one by hand. It originally read: "To make more delicious soy milk experiment to find exact proportions suited to your taste and always measure out same in future."

<sup>93</sup> "brussel" in the original.

<sup>94</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. One possible word is "bowl," but we can't be sure..

(60-1)<sup>95</sup> Canned vegetables and fruits have to be cooked for two to three hours before canning, as part of the process, or else subjected to excessive heat under steam pressure. As a result they lose most of their vitamins and minerals. During the months after canning the loss continues, their food value deteriorates still further. In addition they are heavily salted, the vegetables, fruits have white refined sugar added as a sweetener. Canned foods are too devitalised to support life healthily.

(60-2) For building teeth: Place one cup oats in quart jar, cover with cold water until full, let stand two hours. Drink. (ii) masticate food till it is nearly a liquid

(60-3) Apples are beneficial for sluggish liver.

(60-4) Beets are source of vitamin A.

(60-5) Raw Cauliflower good for breath.

(60-6) Celery good for sciatica and {vitality}<sup>96</sup>

(60-7) Red currants good for liver trouble

(60-8) Oranges are good for liver troubles

(60-9) Tomatoes cleanse liver, contain {vitamins}<sup>97</sup>

(60-10) Fasting: A heavy coating, caused by starch decay, forms on tongue on second day. Continue fast until tongue becomes healthy pink-reddish colour again Breakfast on tomato Juice.

(60-11) Texas (pink) grapefruit is sweet.

(60-12) Vermicelli and noodles contain eggs but spaghetti and macaroni do not.

(60-13) Stop all ice-cold drinks taken from icebox at home and in restaurants. Allow to warm up. They start cough irritate

(60-14) Teeth powder: iodised sodium chloride and sodium bicarbonate.

(60-15) Grapefruit is fine liver tonic.

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<sup>95</sup> The paras on this page are numbered 15 through 30, making them consecutive with the previous page.

<sup>96</sup> The word is cut off by the right margin. Only "vit-" is visible in the original.

<sup>97</sup> The word is cut off by the right margin. Only "vit-" is visible in the original.

(60-16) Failing eyesight greatly relieved by seven day fast.

61  
DIET

(61-1)<sup>98</sup> It is dangerous to live on an all-fruit diet alone under present conditions, except where you can grow your own fruit. For most fruits are sprayed with poisonous insecticides and are picked green before nature has had time to convert the starch of unripe fruit into sugar of ripe fruit. On the other hand the vegetables are not sprayed and if plucked before maturity are young tender and even better fit for eating.

(61-2) FASTS: Short fasts are 1-3 days; medium fasts are 7-16 days; and long fasts are 7-21 days. Exception fasts in last resort in desperation are 40 days. Where all fasting is impossible, or impracticable, go on fresh fruit or vegetable salad diet (without protein and without dried fruits.)

(61-3) Combinations: Raw salad combines well with any food. But protein nuts should not be eaten with the oily salad dressing. Protein balances well with dried fruits.

(61-4) During a fast the most eliminative drink is distilled water. It attracts and dissolves the hardened mineral deposits.

(61-5) If a can of food is not cooked long enough to be sterilised, the contents will ferment, producing gases that may rip the can open. To avoid this, most canners cook tinned food longer than is necessary, thus utterly devitalising it.

(61-6) I find coffee substitutes like Postum and Soyfee leave disagreeable after-effects, like actual coffee itself, even though they are palatable. But "Minute Brew" (Kelloggs) is an exception to this and quite free from after effects. This is because others are roasted but this is not.

62  
DIET

(62-1)<sup>99</sup> Overeating of starch causes liver disease; by forcing the amount of work of the liver. Complete rest of several months by eliminating starches.

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<sup>98</sup> The paras on this page are numbered 31 through 36, making them consecutive with the previous page.

<sup>99</sup> The paras on this page are numbered 37 through 46, making them consecutive with the previous page.

(62-2) Pythagoras: The abstract mind remains keener and alert and able to sustain contemplation better if food is under-eaten.

(62-3) Lunch Salad: Avocado, little romaine lettuce, green pepper, bell pepper, tomato, red pepper, bean sprouts, celery.

(62-4) Seasoning: Sprinkle dressing of little oil, and herbal seasoning. Add grated nuts.

(62-5) People on a raw fruit diet report a feeling of permanently walking on air, of great power of sustained mental concentration and of immense physico-mental energy.

(62-6) Steiner: Banned from diet potatoes, because they dull the intuitive mind and Soya Beans, because they spread materialism! The introduction of potatoes in Europe is connected with beginning of loss of faith. The introduction of Soya Bean from East<sup>100</sup>

(62-7) Honey and eggs are also out, for reasons too revolting to print, although they are made all too clear in the Ghadiali {Spectro-Chome Metry} Encyclopaedia<sup>101</sup>, a three-volume opus, which sold for sixteen dollars the set.

(62-8) Mint Tea: Has the effect of increasing blood circulation and hence of warming the body. It stimulates secretion of bile, hence good for liver. Also good for gall Bladder.

(62-9) Colon Flushing When Fasting: Use the small enema end-piece only for the first day. This will clear a path for the large high-colon end-piece which should be used on the 2nd day and later days. Also the small piece should be used as a single preliminary every day the large one is to be used.

(62-10) Fruit Juices: Use their vitamins value after 24 hours at most.<sup>102</sup>

63

DIET

(63-1)<sup>103</sup> Raw celery kohlrabi, radishes and watercress are to be taken only at periodic intervals. Their sulphur content promotes flow of bile & stimulates liver but is too bitter for regular food.

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<sup>100</sup> This seems incomplete to me... – TJS '16

<sup>101</sup> This book is all about the properties of light – have no idea why it would talk about honey and eggs... – TJS

<sup>102</sup> The paras on this page continue on page 67.

<sup>103</sup> The paras on this page are numbered 88 through 99; they are not consecutive with the previous page, but follow the paras on page 70.

(63-2) Spinach should not be cooked more than 8-10 minutes or it will lose its life and flavour.

(63-3) Oranges must be eaten only if quite sweet and then only at periodic intervals for cleansing the intestines, not as a daily item food.

(63-4) Tomato juice has a cleansing effect on the intestines.

(63-5) Cooking no vegetables or soup should be on the stove for more than 30 minutes, or the life principle is destroyed. Use heavy pots with no water, or as little water as possible to prevent burning. A double boiler, which cooks by hot steam, is best as it never burns.

(63-6) Lettuce provides the chlorine for destroying poisons in the intestinal tract.

(63-7) Peppermint has a purifying effect on the mucous membranes of the entire body.

(63-8) It is necessary to introduce variety in the menus, for this stimulates appetite.

(63-9) Cucumber peelings should be saved for soup as they contain minerals which is the most valuable part.

(63-10) Tomato juice is the only vegetable product which keeps its full value after cooking or canning. - Hence high-grade canned brands may be used freely

(63-11) Distilled water release hydrogen and cleanses by penetrating the bodily cells. Use it for fruit juice drinks.

(63-12) Parsley, Swiss chard and beet greens (tops) are good sources of potassium for stimulating a poor circulation and neutralising acidity thru their alkalinity.

64

DIET

(64-1)<sup>104</sup> Asparagus is on black list not only because of manuring but also because of its sulphur content. Vegetable salt is black listed because it still contains more than 50% table salt.

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<sup>104</sup> The paras on this page are numbered 100 through 106, making them consecutive with the previous page.

(64-2) Potassium Broth: Take 5 carrots, small bunch celery, few sprigs parsley and handful of spinach. Seasoning material. Cut up fine into 2 quarts water cook for not more than 30 minutes & strain off vegetables.

(64-3) Add to PB's Acceptable Dietary: Parsley (only if powdered or liquefied as in soups never solid) Swiss chard; beet greens (tops); celery; carrots; cucumbers; gooseberries (only if sweet) apples; strawberries (only if sweet); cherries; honeydew melons; pears; endive (only if powdered and liquefied, as in soups, never salads)

(64-4) When eating matzos it is essential to masticate thoroughly as sharp points may injure delicate membranes.

(64-5) Hot cooked food produces languor and the need of siesta or after dinner nap. Whereas raw fruits produce an enlivening effect, also hot cooked food produces sense of oppressive fullness.

(64-6) Soup and tea should be allowed to cool a little. It weakens stomach, injures teeth.

(64-7) The large dry dark reddish brown beans which looks like coloured butter beans are called "horse beans" but they can only be bought in Italian and Greek stores.<sup>105</sup>

65  
DIET

(65-1)<sup>106</sup> PB's Acceptable Dietary:

Raisins, figs, dates. Nuts are concentrated food contains tremendous quantity of calories (3000 to the pound) supplies protein carbohydrates vitamins, minerals: but only almond and filberts are acceptable. Apples, Peaches, Plums Pears dried Prunes, Spinach, Lettuce (romaine) String beans, Green peas, Tomatoes, Tomato juice, black molasses (high calcium and iron content)

(65-2) Don't eat biscuits and crackers. "For want of lard, National Biscuit Co., the nation's largest baker, closed its New York and Philadelphia plants. All other big bakers either cut production or planned to close.

(65-3) Bananas do not agree but if you will cut off the pulpy covering 1/16" thick, all round this might make them more agreeable. Bananas must be thoroughly masticated and electrically liquefied.

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<sup>105</sup> The paras on this page continue on page 71.

<sup>106</sup> The paras on this page are numbered 62 through 68; they are not consecutive with the previous page, but follow the paras on page 68.



(65-4) Starch must go through several processes or stages of digestion before the body can use it.

The last stage is to become sugar. All this work is done at the cost of the body's energy. All cereals including wheat, \_\_\_\_\_<sup>107</sup> and oats are starchy and hence energy-wasting.

(65-5) Puree or consommé, by removing the coarse rough fibres and the tough skin, and by reducing the rest to a pulp, renders the highly indigestible vegetable much less hard to digest.

(65-6) Metchnikoff (and his disciple Dr John Montagu) blamed raw food for introducing bacteriological decomposition in the intestines. But bacteria cannot exist where a suitable soil is lacking. Raw food diet keeps the bowel clean and free from bacteria. The cases showed by M were all cooked food eaters, hence his theory does not apply to us.

(65-7) Full vitamin value belongs only to foods that are: (1) fresh (2) ripe (3) raw.

(65-8) To pour nut milk into cup first & add tea after, is to reduce bitter taste.

66  
DIET<sup>108</sup>

(66-1)<sup>109</sup> It is the sticky<sup>110</sup> quality in bread which is harmful. Hence it should be well baked and well toasted. Ban<sup>111</sup> rice altogether.

(66-2) Use very little starchy food and some protein - to maintain the chemical balance of the body.

(66-3) Vinegar is chock-full of putrefying, rotten animalculae<sup>112</sup>

(66-4) Fruit juice is a purer water than that of the best Spring.

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<sup>107</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>108</sup> Handwritten notes at top of page read: "DIET"

<sup>109</sup> The paras on this page are numbered 69 through 80, making them consecutive with the previous page.

<sup>110</sup> "stickly" in the original.

<sup>111</sup> "bans" in the original.

<sup>112</sup> Animalcule ("little animal," from Latin animal + the diminutive suffix -culum) is an older term for a microscopic animal or protozoan.

-Wikipedia.

(66-5) Tomato juice stimulates the secretions of the liver and pancreas and is useful after sugary food.

(66-6) Lettuce contains opium. Salad, being composed of highly fibrous materials, is very indigestible-Hence it should be well-masticated or well chopped.

(66-7) Unfermented Cider is a wholesome drink.

(66-8) The fibrous material which the puree-grinder removes, is highly indigestible. It is mere refuse.

(66-9) Drink: made of liquefied fruits, 1 part water, 1 part almond milk slight [part,<sup>113</sup>] raisins and banana to sweeten.

(66-10) Salt and all other inorganic minerals can be directly utilised only by the plant kingdom, not by the human-animal. The latter can however utilise the plants themselves, which contain organic salts in easily assimilable form. The use of table salt is unnatural.

(66-11) Vegetables should be covered and steamed on top of the stove very slowly until cooked but not mushy. A few tablespoons of water may be added, if the vegetables seem dry. Serve in bowls over moulded hot, dry steamed rice. Brown rice is best.

(66-12) The large soft figs which are most tasty are packed in silver paper and printed: "Padre Softenised Calimyrna Figs From The "Rancho Los Padres" Fresno, California."<sup>114</sup>

67

DIET

(67-1)<sup>115</sup> A Starch Free Diet: Easter, 1948. Gave up. Results in terms of freedom. More energy, [free]<sup>116</sup> nocturnes, endurance, mental poise, clear and improved mental work.

(67-2) Hercuard Comington: Said he never knew anyone who could work on intellectual and literary pursuits more continuously and steadily for so many hours at a stretch, and for so many days together, than himself and became a fruit man. That was

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<sup>113</sup> PB himself deleted "dates" from after "part," by hand.

<sup>114</sup> The paras on this page continue on page 69.

<sup>115</sup> The paras on this page are numbered 47 through 49; they are not consecutive with the paras on the previous page, but follow the paras on page 62.

<sup>116</sup> PB himself changed "more" to "free" by hand.

not only raw foods but also amounts reduced to half. A great deal of nervous energy is used up by digestive processes, and half of this is therefore saved. Camyton takes only twelve ounces of food a day, including juices. He says a fruitarian diet also necessitates a couple of hours less sleep and yields a feeling of cleanness and lightness throughout the body.

(67-3) Correct Food Combinations For Health:

Group I  
Bread-cereals  
artichokes  
potatoes  
pumpkin  
rice-squash  
green peas  
dry beans

Group 2  
All sweets  
dates-figs  
Bananas-raisins  
Sugar-syrup  
honey

Group 3  
Fats-Oils  
Butter  
Cream  
egg yolks  
ice-cream  
olive oil  
vegetable oil

Group 4  
Roots:  
Beets  
carrots  
Kohlrabi  
parsnips  
radishes  
turnips

Group4  
Greens:  
asparagus  
Brussels sprouts  
cabbage-onions  
cauliflower  
eggplant  
green beans

Group4  
salads:  
okra-kale  
broccoli  
celery-cress  
cucumber  
endive  
spinach-lettuce'

Group 5, Proteins: All nuts, Butter-milk-cheese, cottage cheese, eggs-milk, mushrooms, fish.

Group 6, Acid Fruits: All berries, oranges, grapes peaches, apricots, cherries, pineapples, tomato

(continued from the previous page) Food Comb. Com.

Group 1 - combine with gr's 3 and 4 but not with 2-5 and 6. Group 2 - and Gr. 6 are best eaten alone. Gr. 2 with buttermilk. Group 3 - combine with gr's 1 and 4 but not with gr. 5. Group 4 - combine with Gr's 1 and 5 but not with Gr's 2 and 6. Group 5 - combine with Gr. 4 but not with groups 1-2-3 and 6.

(68-1)<sup>117</sup> Cooking should be steamed, roasted or baked, never fried and preferably not boiled.

(68-2) Grandma's old Fashioned Molasses contains no Sulphur Dioxide or Other Preservative

(68-3) Sour Grapefruit sour lemons and sour oranges are injurious to liver and cause bilious after effects.

(68-4) Grapes are very beneficial in chronic bronchitis.

(68-5) Dried fruits and raisins should be washed off, as may contain insects.

(68-6) Soup should be kept in the mouth for a couple of seconds to prepare them for the initial stages of digestion and thus enable gastric juices effect needed changes in it, own absence of mastication.

(68-7) Nuts disagree only when not thoroughly masticated, but if they are grated or liquefied they are excellent.

(68-8) Tomatoes and strawberries contain antioxidants<sup>118</sup> useful for sufferers from bronchitis.

(68-9) Yeast belongs to a group of Fungi plants with ability to change sugar by fermentation into alcohol and carbon dioxide.

(68-10) All fruits nuts and green leaf vegetables are mucus-free and healthy. All other foods of civilisation without exception are mucus and acid-forming and unhealthy.

(68-11) Bananas maybe used very sparingly, mostly in liquefied drinks.<sup>119</sup>

69

DIET

(69-1)<sup>120</sup> Dessert of Stewed Fruit is vastly improved in taste if placed in electric liquefier and, with its juice, turned into a jam, adding little spice if necessary.

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<sup>117</sup> The paras on this page are numbered 50 through 60, making them consecutive with the previous page.

<sup>118</sup> ovulates in the original.

<sup>119</sup> The paras on this page continue on page 65.

<sup>120</sup> The paras on this page are numbered 81 through 85; they are not consecutive with the previous page, but follow the paras on page 66.

(69-2) Good Combinations: 1) Stewed Fruit & Grated Nuts.. 2) Salad and fresh fruit... 3) Pea-bean and vegetable soup and stewed fruit.. 4) Nuts and Dates... 5) Nuts and Bananas... 6) Tomatoes and vegetables... 7) Potatoes with anything.

Bad Combination: 1) Fresh fruit and cooked vegetables... 2) Tomatoes and fruits. Bad food combinations create poisonous gases, which cause nervous exhaustion.

(69-3) PB's Dietary Black List: bread, cereals, cookies, crackers, cake, Fried foods, cream, cream sauces, chocolates, jams, jellies, eggs, milk, mayonnaise dressing, salt, pepper, mushrooms, onions, sour oranges, lemons, grapefruit, potatoes, turnips cabbage, cauliflower

(69-4) "You have poisoned your liver with the sprays used on your fruits and vegetables to such an extent that the organ is completely congested. You may not have acquired the condition in a few weeks but over a period of months. Wash your fruits and vegetables and soak for a few minutes with a box of Vega-Rinse, a chemical powder, which is dissolved in water and has the ability to absorb all the sprays and poisonous insecticides used on commercial fruits and vegetables. Salt won't remove arsenic, from fruit only hydrochloric acid or Vega-Rinse will do it.

(69-5) The almost continuous stimulation to nervous system given by tea drinking prevents both recuperative centres and spiritual receptivity from functioning. Says W.J. Macmillan: "Tea drinking stimulates the brain excessively and thus prevents calming of nervous tension

Swami Shivananda: Tea drinking fills the mind with rajas, excites passion and destroys serenity of thought. The drugs and caffeine, contained by tea and coffee are direct and strong poisons. At the least they cause nervous excitement,<sup>121</sup>

70

DIET<sup>122</sup>

(continued from the previous page) and their habitual use causes nervousness and disturbed mental life.

(70-1)<sup>123</sup> PB'S Herbal Tea: 2 parts {makrut}<sup>124</sup> lime leaf, 1½ part Mint, 1 part Sage, 1 part Huckleberry 1 part Camomile, 1/2 part Jasmine, or other very weak China Tea. This breakfast tea is delicious, leaves no bad bilious effect if (1) steeped for not more than 2

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<sup>121</sup> The paras on this page continue on page 70.

<sup>122</sup> Handwritten notes at top of page read: "DIET"

<sup>123</sup> The paras on this page are numbered 86 through 87, making them consecutive with the previous page.

<sup>124</sup> "kaffir" in the original. but that term is now a racial slur in some areas so... –TJS

minutes.. (2) made with not more than 1/3 teaspoon sugar. After drawing off 2/3 cups replace tea container & steep for one minute more as afternoon tea may be stronger. This herb tea is spoiled by overbrewing. Steep for half the time than for ordinary tea.

Beans<sup>125</sup> and Lentils and even pea's form an acid if taken in large quantities.

(70-2) Cellulose Is Indigestible: The wall or shell of a nut, like the wall or shell of vegetable is Cellulose. "Not Digestible by Man." The nutritious part of a nut, the kernel, is available as food only after the shell is cracked and the kernel removed. Exactly the same is true in the case of content of vegetable cells. Only as the cell walls are broken or fractured are inner nutrients freely available for assimilation. Microscopic examination of pulverized vegetables indicate that 90-95% mechanical cellular fracture is probably a hundred times greater than that effected by ordinary mastication. In Broth Powder made from vegetable ingredients consists of fresh tomato, onion, celery, spinach, pimento orange, parsley, watercress, chilli, celery seed, etc.. the raw vegetables have been concentrated by dehydration and reduced to fine powder by steel hammers, these actually break the Cellulose so that the nutrient values (Minerals and Vitamins) inherent in these vegetables are more readily available for assimilation. Warning: Never boil soup powder as that makes for bitter taste.

Do Not Boil Broth Powder: Put 1 to 2 rounding teaspoons of powder to each cup of cold water. Bring JUST to the boil, reduce the heat and simmer for 5 minutes. To boil {makes}<sup>126</sup> the broth bitter {due to the} mineral content.<sup>127</sup>

71  
DIET

(71-1)<sup>128</sup> CANNED FOODS: are inadvisable because they use up too much bodily energy, instead of supplying it.

(71-2) BRAIN WORKERS: need foods containing sulphur as well as phosphorus. The sulphur foods include watercress.

72<sup>129</sup>  
DIET

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<sup>125</sup> PB himself inserted line break by hand.

<sup>126</sup> The last line was typed over the second to last line, rendering some words illegible. We have inserted our best guesses, in brackets.

<sup>127</sup> The paras on this page continue on page 63.

<sup>128</sup> The paras on this page are numbered 107 through 108; they are not consecutive with the previous page, but follow the paras on page 64.

<sup>129</sup> Blank page

(73-1)<sup>131</sup> Bloating often is caused by eating foods which are gas forming such as beans, onions and bulky foods. Then, too, certain foods cause allergic reactions which produce bloating in an oversensitive individuals, thus producing pain in the small intestine. The foods most often responsible for such symptoms are cabbage and the like, raw apples, radishes, cucumbers, chocolates coffee, peanuts. So reduce eating them.

(73-2) Curry Powder, though you may think of it as a single spice, is actually a blend of many spices. Turmeric, celery seed, Fenugreek, ginger, poppy seed, cardamom, coriander, cayenne, paprika, mace, cumin, nutmeg, cinnamon, bay leaves, cloves and black pepper, are ground together very fine to produce the powder we know as curry.

(73-3) Gerson Diet: A doctor named Max Gerson who had achieved remarkable arrestations of cancer and other illnesses by a therapy based on diet. Gerson was, and is, a perfectly authentic M.D., but unorthodox. My<sup>132</sup> own first reaction was sceptical, and Frances was dubious too. Then I learned that Gerson had long experience in brain-tumour cases. I went to see him and he showed me his records of tumours apparently cured. It still seemed to me inconceivable that so serious an ailment could be cleared up by merely by a diet. Gerson impressed me greatly as a human being, however.

The Gerson diet is saltless and fatless, and for a long time proteins are excluded or held to a minimum. The theory behind this is simple enough. Give nature opportunity, and nature herself will heal. The whole theory is erected on the basis that the metabolism of the body can be so altered that the affliction will die of itself. The diet is fruits and vegetables, with a special soup – made of parsley root, celery knob, leek, tomatoes – which the patient took at intervals during the day.

(73-4) Hot water drink on an empty stomach stimulates peristaltic action markedly, this will be [increased]<sup>133</sup> if taken in form of tea or herbs.<sup>134</sup>

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<sup>130</sup> Handwritten notes at top of page read: "DIET"

<sup>131</sup> The paras on this page are numbered 38 through 41; they are not consecutive with the previous page.

<sup>132</sup> The writer of this para is NOT PB himself. – TJS

<sup>133</sup> PB himself changed "measured" to increased" by typing it below the line and inserting it with a caret.

<sup>134</sup> The paras on this page continue on page 83.

<sup>135</sup> Blank page

(75-1)<sup>136</sup> Mulligatawny exotic soup: With so many excellent varieties of canned soups available in practically every grocery and delicatessen, it may not seem worthwhile to go to the bother or spend the time making soup at home. Yet there are some exotic soups from various parts of the world, and a few indigenous to America, that just can't be canned, or, if they are, that lack the full flavour and the unusual deliciousness of the homemade variety.

One of the most unusual of such soups is mulligatawny. It is of East Indian origin, and the word means "pepper water," consequently the soup should be highly seasoned, in old England it was more commonly known as curry soup, and, indeed, the original recipe consisted of a rich thin cream soup flavoured with curry powder and plenty of spices, and served with a side dish of highly seasoned Indian rice,. Put in shredded coconut, add 2 medium sized onions, minced; 1 stalk celery, diced; ½ green pepper, minced, and 1 tart apple, cored, peeled, and diced. Cook this for about 5 minutes, then sprinkle in [one tablespoon of flour and,]<sup>137</sup> 1 tablespoon of curry powder mixed with 1 teaspoon of salt, 2 bay leaves, ½ teaspoon of mace, 1 teaspoon of allspice, 8 pepper-corns, 3 cloves, ½ cup of lentils which have been soaked in cold water overnight, and ¼ cup of freshly grated coconut which has been moistened with the coconut milk. Next add 4 cups of {water<sup>138?</sup>}.

Simmer the whole thing gently for at least an hour, or until the coconut is very tender. Then remove the pieces from the pot, and strain the remainder into a large saucepan, pressing the vegetables through the sieve. Cut up, and add to the strained soup. Simmer up once more, and serve very hot in plates or bowls in which 1 teaspoon of hot boiled rice has been placed.

(75-2) Curry Accompaniment: Do you know what to serve as an accompaniment to curried dishes? Typical titbits include nuts, raisins, shredded coconut, green onion rings, horseradish; crushed dried chilli peppers; chopped almonds, chopped green pepper. Serve two or three of these as accompaniments, if you want your meal to approach curry as served in India.

(75-3) Tomato Juice Cocktail: Mix thoroughly: Juice of 1 lemon, 1 tsp. S&B Curry<sup>139</sup> Powder. Add this mixture to the contents of: 1 18-oz can Tomato Juice. Stir and then serve chilled.

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<sup>136</sup> The paras on this page are numbered 48 through 50; they are not consecutive with the previous page.

<sup>137</sup> PB himself inserted the phrase "one tablespoon of flour and," by typing in red in the left margin and inserting with a handwritten caret.

<sup>138</sup> I presume

<sup>139</sup> C&B Currie in the original.



(77-1)<sup>141</sup> DESSERT: Mix soaked figs, orange, soaked raisins, date butter, apricots and little lemon juice or orange peel and run thru electric liquefier to form puree. The result is delicious and jam-like.

(77-2) CONDIMENTS: To replace pungent seasoning use liquefied parsley, pimento and paprika. Pungent flavouring sauce ingredients: (a) endive-(b) tomato-(c) green pepper

(77-3) The Chinese use their pungent seasoning so lightly that it is hardly detected by the tongue.

(77-4) BAKED EGGPLANT: 1 medium size eggplant; ½ cup minced celery; 1 tbs. chopped parsley; 3 slices bread (a good place to use left-over breads); ¼ tsp thyme; ½ tsp. Marjoram; ¼ cup nut meal; 2 tbs. salad oil; salt to taste; Dice eggplant. Cook in small amount of water as possible until tender or thoroughly done. Remove from fire, add crumpled up bread and seasoning and nut meal. Mix, put in greased baking dish and bake in moderate oven until brown.

(77-5) SALAD DRESSING: 1/8 cup molasses; 1 t. paprika; 2 T. tomato paste; ¼ cup lemon juice; ½ cup salad-oil (or olive oil); herb seasoning. Blend molasses and paprika together. Add remaining ingredients and beat well with rotary beater or in liquefier.

(77-6) MOLASSES<sup>142</sup> FRUIT FUDGE: 1 ½ cups of raw sugar; ½ cup Grandma's Molasses; ½ cup water or nut milk; ½ t. vanilla; ¼ cup dates; ¼ cup raisins; ½ cup nuts or coarse nut meal; 2 T salad oil or margarine: Cook sugar, molasses, water or nut milk over low heat, stirring until mixture forms a soft ball. Remove from heat, add oil or margarine, cool; add vanilla, beat until firm. Stir in chopped fruits and nuts. Pour into greased pan, cool, cut into squares.

(77-7) PASTRY CRUST FOR FRUIT PIE: Measure and sift into bowl: 1 cup sifted Whole Wheat flour; 1/4 t. salt; blend in: 5 T. shortening or salad oil. Add enough cold

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<sup>140</sup> Blank page

<sup>141</sup> The paras on this page are numbered 75 through 82; they are not consecutive with the previous page.

<sup>142</sup> PB himself deleted "GRANDMA'S" from before "MOLASSES" by hand.

water to hold mixture together. Lightly press into ball. Roll out on lightly floured board. Fold over and fit into pie plate.

(77-8) CURRIED RICE RING:: 2 cups rice; 6 cups boiling salted water; 1 t. salt; 1 t. curry powder; 2 T melted margarine or salad oil; : Cook rice in boiling water until tender. Drain. Combine with seasonings and oil. Mix well and pack into a greased 10 inch ring mould. Place the mould in a pan of hot water and bake in a moderate oven (350) for 20 minutes.

78<sup>143</sup>  
RECIPES

79  
RECIPES

(79-1)<sup>144</sup> GARBANZO PIE: Cover bottom and sides of greased baking dish with meal mush or thoroughly cooked and sieved garbanzo beans. Mash well done carrots and celery or any vegetables; Add ¼ cup nut meal and ¼ cup sunflower meal. Mix well; Season with cumin, thyme and marjoram. Salt to taste. Fill baking dish which has been lined with the meal mush, cover with layer of mush and bake until brown. Various herb seasonings may be used to make a variety of flavour.

80<sup>145</sup>  
RECIPES

81  
BRANDED FOOD<sup>146</sup>

(81-1)<sup>147</sup> QUEEN ISABELLA"GRAPE JUICE: (bottled; retains natural flavour; sugar free; much milder than all others) Made by: UTT JUICE CO: Tustin, California.

(81-2) CAMPANIA TOMATO PASTE: (..only skins, seeds and water extracted!) made by: Campania - 1687 Water Street, Long Beach 2, California - Dept. E. Do not use Hunt's Tomato Paste as it is spiced. Use Campania.

82<sup>148</sup>

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<sup>143</sup> Blank page

<sup>144</sup> The para on this page is numbered 83, making it consecutive with the previous page.

<sup>145</sup> Blank page

<sup>146</sup> Handwritten notes at top of page read: "BRANDED FOOD"

<sup>147</sup> The paras on this page are labelled 4 through 5; they are not consecutive with the previous page.

(83-1)<sup>150</sup> German lentils are, in USA, called "Red Egyptian Lentil

(83-2) Iodine enables to eat fatty food. If kelp is eaten along with avocado, for instance, it saporifies the oil and dissolves it. "Sulses" kelp is the best, as from East Coast. The kelp from West Coast has fishy flavour.

(83-3) Fasting: During the first three days, while cleansing process is operating, it is necessary to wipe tongue at least 2 or 3 times daily.

(83-4) The water in which unsulphured dried fruit is soaked, should be drunk along with fruit puree and not thrown away.

(83-5) HASH: Steam vegetables then grease a shallow pan, and bake the vegetables after covering with seasoning.

(83-6) DISTILLED WATER: is so powerful a solvent of deposits that its frequent use may remove the enamel of teeth. Restrict its use

(85-1)<sup>152</sup> If salt free Tomato Juice is used, overcome the flat taste by mixing a little molasses with it.

(85-2) Drink breakfast tea neat, preferably sugarless. This is easy if infused not more than 1½ to 2 minutes.

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<sup>148</sup> Blank page

<sup>149</sup> Handwritten notes at top of page read: "DIET"

<sup>150</sup> The paras on this page are numbered 16 through 21; they are not consecutive with the previous page, but follow the paras on page 73.

<sup>151</sup> Blank page

<sup>152</sup> The paras on this page are numbered 22 through 34, making them consecutive with the previous page.

(85-3) Almond Milk may be prepared by beating up almond butter (from stores) with water or shaking up ground almond meal with water in a Mason screw-lid jar and straining residue through muslin cloth

(85-4) Cucumber skins should not be thrown away because bitter The most valuable salts are in the skin. Simmer them in soup.

(85-5) Silicon needed for hair growth. It is also antiseptic. Silicon foods are peas, spinach, carrots, barley, rye, oats.

(85-6) Nuts and Beans not only contain protein but also 50% starch. This is why they must be eaten sparingly.

(85-7) Sulphured Dried fruits can be detected because they are light and pale, coloured.

(85-8) Iodine foods helps to dissolve [and digest]<sup>153</sup> fatty foods that are eaten at the same time. They are: artichoke, spinach, pineapple, pears, strawberries and beets.

(85-9) Vega<sup>154</sup> restaurant London, Salads include shredded Parsnips, seakale, and shredded carrots.

(85-10) There is gradation of alcohol content even in wines themselves. Port and sherry are heavy, whereas claret and burgundy are light.

(85-11) Dried Nectarines: Soak and soften quickly and make a delicious dessert without added sweetening. Need no cooking.

(85-12) I seldom eat in public restaurants, partly because my special diet cannot be had there and partly because the presence of a crowd of self-conscious inquisitive people creates a nervous strain. I dislike crowds, they make me uncomfortable. It is so much pleasanter to eat at home, by oneself or with a friend.

(85-13) Vega-Rinse: Cleans vegetables and fruits chemically. No rubbing; no dirty hands. Easy. Takes 3 minutes. Removes dirt, all insects and sprays – costs about 1 cent per meal – may be re-used. VEGA-RINSE, 535 North Noble Street, Chicago 22, Ill.

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<sup>153</sup> PB himself typed “and digest” above the line and inserted it with a caret.

<sup>154</sup> In 1934 they opened their London Vega at the corner of Panton and Whitcomb Streets, and it became the best known vegetarian restaurant in town. Among their famous customers were Sir Michael and Lady Redgrave, and during the war Sir Stafford Cripps, who would be served in the office to avoid attracting attention to himself. ~ - Radio Luxembourg DJ Pete Murray was a regular customer – as were Harry & Miriam Mather – Harry later published Vegan Views in the 80s. – TJS

(87-1)<sup>156</sup> VEGETABLE SOUP: [(Mrs Stevens' Recipe)]<sup>157</sup>

2 cans tomatoes (1 lb-3 oz. size)  
2 sprigs Parsley (remove later)  
2 leaves of Laurel (or Bay)  
1 pinch of Thyme  
2 cups of String-beans cut in small chunks  
6 cups of chopped celery cut in small chunks  
4 heaping cups of chopped carrots  
12 cups cold water  
½ tsp. MAGGI if desired.

Empty tomatoes into cold water-  
Bring to boil briskly for ½ hr.  
Add Parsley (remove in 20 minutes as it gets dark)  
Add String-beans  
Add Laurel leaves  
Add Thyme  
Allow to cook (brisk boil) 15 min. before adding  
Celery  
Allow celery to cook 15 min. before adding  
Carrots  
MAGGI added after carrots have cooked....

Best soup can be made by allowing the contents now to simmer for 1 hr ¾...but less if you desire to eat the vegetables...the above suggestion is made if broth is the object...otherwise, allow it to continue to boil briskly ½ hr to ¾ longer after the carrots are added, or until they are tender.

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<sup>155</sup> Blank page

<sup>156</sup> The paras on this page are unnumbered.

<sup>157</sup> PB himself inserted "(Mrs Stevens' Recipe)" by hand.

<sup>158</sup> Blank page

## Phrases

89

PHRASES<sup>159</sup>

(89-1)<sup>160</sup> --To don cap and bells and act the fool

--H. Blavatsky wrote a remarkable work "the Secret Doctrine" It is a huge but fragmentary collection

--Sedentary civilians arrayed in the - costumes of Mars!

--Some of these tragic trifles which ruin lives

--It is an ignorant assertion and gross sophism

--Ignorant and insolent

--Doubtful and dangerous

--We can well afford to make this courteous concession to

--There is enough truth in this statement to make it possible It reveals a remarkable capacity for self-delusion

--The calmness and wisdom, the beauty and joy

--Justified fear

--After he passes into the innermost centre of his being, he feels that he enters that centre

--He has to sit nightly in judgement upon himself - no longer immured in time

--He draws away more and more into himself from the external world

--The first step must be taken towards conquering the intellect's restlessness

--Here we stand faced by the final paradox

--In a world of weakening religiosity

--The trance will lift from his mind

--Like far heard strains of music

--the genuine votaries

--cheap charlatanism

--war stops disputes but does not settle them.

--so still it was in the dying sun

--this dull-faced devotee

--people with petrified views

--we have a glut of ideas but a scarcity of goodwill

--it is the central code of man

--the stiff squatting figure of the fakir

90

PHRASES

(90-1)<sup>161</sup> --The wizardry of his words<sup>162</sup>

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<sup>159</sup> Handwritten notes at top of page read: "PHRASES" by hand.

<sup>160</sup> The paras on this page are unnumbered.

--Or are we really evolving?<sup>163</sup>  
 --These peddlers of platitudes  
 --If this is an exploitation then they are inventing a new vocabulary<sup>164</sup>  
 --This printed cant  
 --Financial fuel  
 --Cultured and thoughtful people  
 --Base betrayal<sup>165</sup>  
 --Cross the rational boundaries of knowledge  
 --The progenitors of past ideas on this subject  
 --The secret stream of a diviner life flows ceaselessly beneath our mundane  
 existence  
 --I sought out the philosophical analogies of these events  
 --There is a totality of causes which have combined to conspire<sup>166</sup>  
 --To pass beyond the travail of transmigration  
 --Untroubled calm  
 --Betrays no unusual torsion of the intellect  
 --My early profession – An Editorialist but not an editor – a writer of newspaper  
 editorial paragraphs  
 --Fresh fields of thought  
 --These headline-seekers, avid of publicity,  
 --Solemn celebrities, long of beard  
 --Will arouse curiosity in some and contempt in others  
 --Such a love grows silently in us as the young grass  
 --Is curious to us but is characteristic of the East  
 --The truth which I find in Plato's page

91  
PHRASES

(91-1)<sup>167</sup> --The Hindu is highly imaginative.  
 --Is it but a vain quest after the incomprehensible?  
 --Have they the courage to renounce fetishes?  
 --Or toy with the newest cult.  
 --the inner image of himself.  
 --the fine felicity of a concentrated mind.

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<sup>161</sup> The paras on this page are unnumbered.

<sup>162</sup> Para 90-1, lines 1-7, are duplicated in para 90-1, lines 24-30.

<sup>163</sup> This line is also duplicated in para 237-25.

<sup>164</sup> This line is also duplicated in para 237-26.

<sup>165</sup> Para 90-1, lines 8-10, are duplicated in para 259-1, lines 1-3.

<sup>166</sup> Para 90-1, lines 13-16 are duplicated in para 259-1, lines 4-7.

<sup>167</sup> The paras on this page are unnumbered.

--the serene centre within the flickering mind.  
 --the soul exists in all men.  
 --triumph over the goad of animal glands  
 --venerate this antique truth it constitutes a mystique  
 --if the vibrated gut of the violin can kindle the most exquisite human feelings  
 --his task is to become aware of his truest self  
 --let us give our adherence to this new-old<sup>168</sup> hope  
 --it is his private escape from public misfortunes  
 --man needs to make a new estimates of himself  
 --mystical views and practices  
 --to transcend animal behaviour  
 --the riddle of life is solved once and forever  
 --the untroubled calm  
 --I value my spiritual independence  
 --Inflated ego.  
 --The high cost of gullibility  
 --The religious formalists.  
 --Blind ideological loyalty.  
 --Carried away by vague messianic enthusiasms.  
 --The earlier attitude from which I wrote.  
 --A small audience for its written expressions in these pages.  
 --A carefully balanced psyche is not their aim.  
 --A self-centred narrow and ungenerous view.  
 --It will yield unexpected and undesired results.  
 --So glaringly devoid of spirituality.  
 --In this mystical thought-world.  
 --We must regard them as emotionally ill persons.  
 --The quest usually begins in sorrow and ends in joy.  
     --His figure no longer elicits respect, his voice no longer rings true, his  
 philosophy falls flat.  
 --Such a curious mixture of enlightening truths and exasperating falsities.  
 --His beautifully-balanced character.  
     --Let us pay tribute where tribute is due. It is not enough merely to  
 denounce ABCD.

(92-1)<sup>169</sup> --My profane pen may not be to the liking of certain people

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<sup>168</sup> This might be “now-old” but it looks more like “new-old” TJS 15

<sup>169</sup> The paras on this page are unnumbered.



--We launch this little craft with hopeful sails spread to receive the favourable winds of  
 --If philosophy no longer flourishes  
 --from the savage to the civilised man  
 --a doctrine which can win the heart and engage the head  
 --seems but the idle dream of a heated brain  
 --nor do I believe that a matter-of-fact world would be other than bored by it. I emerged with an acceptance of the idea  
 --<sup>170</sup>Nor is it the effort of a mere Utopian or wordy sentimentalist.  
 --The mysterious beauty of daybreak.  
 --The serried multitude of twinkling lights.  
 --The planets which move around the sky in their circular course.  
 --The sensational newspapers who enliven the dull Sundays of Britishers with tales of divorce, murder, catastrophe and similar pious matter.  
 --England, this little western isle which has made such a great mark on the whole world.  
 --who talks from the lips not from the heart.  
 --I pass to a consideration of this theory in its historical aspects.  
 --We may learn something, on this point of consulting the past history of mankind.  
 --Better than being vaguely idealistic is to be definitely realistic.  
 --These weekly pages of superficial reflections on subjects of the most ephemeral interest.  
 --Some eighteenth century grandee, beruffled, besworded, and with coach and six waiting at the door.  
 --The boughs bent under the weight of the snow.  
 --But to say different is to draw a very loose inference from  
 --is in no danger of overworking his organ of cerebration  
 --<sup>171</sup>we may test this thesis by examining.  
 --Mentally they are still adolescent.  
 --But to say that – is to overstate truth  
 --<sup>172</sup>I would add as a corollary to Mr X's views that... he has omitted an essential cog in the making machinery of his [argument.]<sup>173</sup>

[vol (1) (PHRASES)<sup>174</sup>]

93  
 PHRASES

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<sup>170</sup> Lines 8-11 are duplicates of paras 234-24 through 234-27.

<sup>171</sup> Lines 23-25 are duplicates of paras 236-4 through 236-6.

<sup>172</sup> Line 26 is partially duplicated in para 236-7.

<sup>173</sup> PB himself inserted "argument." by hand.

<sup>174</sup> Handwritten notes at bottom right of page read: "vol (1) (PHRASES)"

(93-1)<sup>175</sup> {We}<sup>176</sup> must create the causes if we want to see the effects. We {must}<sup>177</sup> create worthy plans and put them into practice, if we want to see a better life.

(93-2) He should trace his thoughts down to the roots and completely clarify his feelings.

(93-3) "Experience is a teacher good and true, but he demands dreadful wages"-  
Thomas CARLYLE

(93-4) It is neither necessary nor desirable to dispense with institutions of religion.

(93-5) Never before has time pressed so hardly as now when the final crisis of humanity's fortunes is approaching.

(93-6) Anyone can give his guesses as to how the problems shall be dealt with.

(93-7) Soured cynics might well say that present conditions are a mocking gibe at our futureless generation.

(93-8) We should make searching investigations, if necessary, in order to get at all the facts and all the truth about each problem.

(93-9) It is an effort that is decidedly worthwhile, whether it fails or succeeds.

(93-10) Hitherto, the little thinking that has been done on the question has been confined to a narrow circle of experts

(93-11) Those who would like to usher in a utopia must fly to some other planet.

(93-12) Ideas and practices concerning it have changed with the changing history of the world.

(93-13) It is hardly necessary to waste time in abrupt criticism of these fancies.

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<sup>175</sup> The paras on this page are unnumbered. Paras (93-1) through (93-21) are duplicates of paras (199-3) through (199-23), except for (93-15), which is not duplicated.

<sup>176</sup> This part of the page is missing or has been removed; our best guess for the missing word is "We."

<sup>177</sup> This part of the page is missing or has been removed; our best guess for the missing word is "must."

(93-14) There is in every man a power stronger than despair, mightier than failure,- the power of the higher self.

(93-15) --the true and tragical fact that...

(93-16) --to inspire cynical youth with a vitalisingly new ideal.

{NEW} XVII

(93-17) Do not act so, for it will invite a punishment that you will be powerless to escape.

{NEW} XVIII

(93-18) If the mystic does not argue, neither does he attempt to persuade.

PHRASES

(93-19) Neither the content nor the tone of his statement pleased me.

(93-20) There is truth in every word of this long statement.

(93-21) I have no desire to push this potentate of Philosophy from his throne.

(93-22) He has become entangled in the cobwebs of his own thought.

(93-23) There are thousands of human rabbits hidden away in poky warrens in the [slums.]<sup>178</sup>

[(v. 16)<sup>179</sup>]

94<sup>180</sup>

PHRASES

95

PHRASES

[5]<sup>181</sup>

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<sup>178</sup> PB himself deleted the para after this one by hand. It originally read:

“(COUNSEL) The instructed Chinese, Indians and Persians lie, low at the Winter Solstice, resting, reposing, contemplating and regard it an unlucky day to begin a journey or enterprise”

<sup>179</sup> Handwritten notes at bottom of page read: “(v. 16)”

<sup>180</sup> Blank page

- (95-1)<sup>182</sup> --Romantic rubbish, packed into literary form by our novelist
- One needs an Arcadian sense of humour to appreciate this statement
  - Gathering gloom
  - Who pretend to penetrate the mysteries of
  - To put into more precise form
  - Journalistic jottings
  - To a transient loiterer like myself
  - Behind the mystery of the editorial "we"
  - Schopenhauer, the lonely thinker of Danzig
  - Provides the only right and satisfying solution of this intricate problem
  - Foresaw and feared
  - To disseminate the principles of spiritual living
  - Clairaudience - the ability to hear voices
  - Clairvoyance - seership
  - To uncover the truth within man
  - And witty withal
  - Inept and incompetent persons
  - This select and exceptional case of nature
  - To fall into the perilous sands of self
  - Europe's diminishing prestige in the East
  - The historian who looks for dry dates instead of living personages
  - Secrets known to the progenitors of our own race
  - I found it while poring over the shelves of a bookshop in Florence
  - I am no vigorous Bohemian who slaughters the night wholesale, yet I like to
  - Some fatalistic feeling numbs my efforts
  - The austere asceticism of Buddhist monks
  - The visible self
  - Preoccupied with personalities
  - Whenever man enters his interior being
  - His distinctive and divergent personality
  - The rapid vicissitudes which affect human life today
  - The terrible arbitrament of war
  - To drag in the unpertinent and unimportant
  - Establishes a claim on our consideration
  - We are no longer preoccupied with the past
  - We cannot move confidently through life
  - The spectacle of successive births in the world
  - Writers who climb over the wheels of the printing press to fame
  - Under the light of a multitude of stars

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<sup>181</sup> Handwritten notes at top of page read: "5"

<sup>182</sup> The paras on this page are unnumbered. Page 95 is a duplicate of page 150.

--Reflecting with undisturbed mind upon this noble theme

- (96-1)<sup>184</sup> --Man is but a soap bubble  
--The inward refreshment of soul  
--He has been raised into light  
--The book contains a brilliant study of our sorrow-laden age  
--To face the future blithe and unafraid  
--Man is forever finding  
--Ride off on their strange theories out of reason's sight  
--We must bring this truth into the conscious mind  
--An ablation of consciousness  
--It is a fanciful notion  
--Disheartening doctrine  
--An assumption of ancient pedigree  
--To dip a little farther down into oneself  
--We have attempted to fathom these questions  
--A man who is actuated by high ideals  
--Will provide startling facts that should shake the basis of many scientific dogmas  
--It is not for us who belong to the lay-world to rebuke a scientist for his  
--I was determined to tear the veil aside  
--Is this of any value to us today?  
--Possesses few thoughts which could be called his own  
--None suspected what deep thoughts his cranium carried  
--Those who have benefited from my studies and researches, my travels and experiments.  
--They assume a superior attitude without justification.  
--The philosophic view of life.  
--Some of the teachings lay hidden in the pages of my earlier books.  
--We cannot return to a somnambulistic medievalism.  
--When my views shaped themselves more clearly.  
--They are memorials to the errors of his mystical youth.  
--The patterns of a past age.  
--The one reveals its virtue as the other its venom.  
--Troubling self-criticism does not come to them.  
--Whose professions are so big but whose performance is so little.

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<sup>183</sup> Handwritten notes at top of page read: "6"

<sup>184</sup> The paras on this page are unnumbered.

--A man or a movement.  
 --We write these lines not in scorn but in sorrow.  
 --Soar above the level of facts.  
 --These nebulous romances of occult dreamers.  
 --Whose brains become somnolent, whose power of independent thought is lost.  
 --The Pompous hollowness of his phrases.  
 --long-awaited messiah.  
 --Messianic complex.  
 --Nothing they predicted ever came to pass.  
 --His mind must be freed of these chimeras.

97  
PHRASES

(97-1)<sup>185</sup> --statemen and senators  
 --faltering faith  
 --there is a reality at the centre of things  
 --character is partly a consequence of climate  
 --where the weight of centuries lies upon  
 --this odious and odorous person  
 --the Overself needs no assistants  
 --his manners are preferable to his morals  
 --it is a bright star in the firmament of  
 --Bitter Byronic satire  
 --in that high calm presence of our creator  
 --the impartial use of reason  
 --are these matters really beyond human ken?  
 --if my pages are but a tissue of arbitrary statements  
 --Gross humanity  
 --Truth embedded in error  
 --We imagine that our being is conditioned  
 --We walk the narrow limits of our individual lives  
 --Priest-led people  
 --I have tried to tell my story temperately  
 --Staid and stolid  
 --the deep interior quiet  
 --a self-seeking and power-grasping character, inflated with its own importance  
 --a vision created by his own vivid imagination  
 --with its crabbed and petty concepts  
 --our light is their darkness  
 --the beginner in philosophy has to

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<sup>185</sup> The paras on this page are unnumbered.

--to gag the freedom of thought  
 --a supple modern system and not a stiff antiquated one  
 --philosophy alone satisfied the whole being of a whole man.  
 --the noble elevation, the calm dignity  
 --in that strong light, all pretensions vanish  
 --to find its redemptive presence  
 --what is decided within the mind is expressed with the life  
 --our chains are forged by our own thoughts  
 --such is the suggestive strength of this truth  
 --it is the parched Sahara of metaphysics  
 --the true pedagogue will train as he teaches  
 --such an argument is transparently unconvincing  
 --a rise in emotional temperature  
 --History has assigned this task to such men  
     --the old village church with its lovely green beauty outside and its deep  
 religious peace inside.  
 --reverential fog of its doctrines  
 --we can find only degenerate, egoistic, imperfect human beings  
 --the mind leaps about like a monkey  
 --the meaning of this mysterious interaction of personalities

98  
PHRASES

(98-1)<sup>186</sup> --a startling symbol of our decadence  
 --we wanderers in an interminable of  
 --wriggling theologians  
 --Elocutionary denunciations  
 --moments of merriment  
 --God-Seeking souls  
 --to point the parallel between  
 --superficial or second-hand thoughts  
 --antiquated attitude \_\_\_\_\_<sup>187</sup> anti occultism  
 --we have forgotten -  
 --its influence is palpable in  
 --pleasant poetical prose  
 splendid and surprising  
 --can confer  
 --Prudence versus passion

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<sup>186</sup> The paras on this page are unnumbered.

<sup>187</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.

--sophisticated civilisation  
--philosophers and fools  
--proofs that none can challenge or few dare deny  
--to decry or disparage other teachings  
--who make mysticism a cloak for their desire  
--so pregnant with starry possibilities  
--determines our destiny  
--thought-provoking truths  
--reading the precedents of past history we may well wonder if  
--this proud and princely  
--enslaved by superstition  
--I do not care to sit in the company of sorcerers  
--apply this truth  
--to arrest the vagaries of the mind,  
--will seem strange and fantastic to modern soul  
--his thought penetrates. His conclusions are final  
--Peace rested on his face  
--conceited charlatans  
--sects and systems  
--complacent cant  
--bliss-bringing event  
--this age reverences its revolutionaries  
--seems to totter to its fall  
--if I quote these queer spasmodic phrases of his  
--literary luxuries  
--done from design  
--prisoners of social prestige  
--criterion of conduct  
--these mournful mutterings  
--pedantic prejudice  
--bombastic bias  
--he has scaled the altitudes of mysticism  
--a museum of mouldy creeds  
--literary parrots  
--by a succession of births, man may  
--before we wander away into wild realms of myth and metaphysics, let us  
--subdues me into somnolence  
--An Arctic stiffness steals over a man's face when  
--those who occupy prominent and powerful places in the land



(99-1)<sup>188</sup> --the ancient and dishonourable fraternity of thieves  
 --these clever though flimsy philosophers of our age  
 --the sneers of the cynical  
 --stupefied spectators  
 --a rebuke and a reproach  
 --that sublime and solitary figure of the mystic  
 --the spiritual fog which covers the West  
 --the monomania of modern materialism  
 --rotten rigmarole  
 --vendors of the priceless wisdom of the gods  
 --dubious desires for  
 --the demagogues of modern democracy  
 --The idea that \_\_\_\_\_<sup>189</sup> is a moth-eaten relic. To it I would say, "Requiescant in  
 pace!"  
 --is a false phrase  
 --frequently and fully  
 --crushings calamities  
 --Time hangs on our hands  
 --into the dead past.  
 --Lead us back to rural pursuits.  
 --This task of hunting down the meaning of life.  
 --I rarely remember so tasty a specimen.  
 --Its lure lies.  
 --My whimsical philosophy may.  
 --To arrest the attention.  
 --The smug and satisfied.  
 --Critics will doubtless crow over this statement, but.  
 --To ransack the refuse pile of abuse for his vocabulary.  
 --Many have believed, and many still believe, that.  
 --To drink from fount of divinity.  
 --Is to become life's lord.  
 --The divine Secret, so unsuspected by arrogant men.  
 --To submit to fate's decrees.  
 --Haunt us into a state of undying quest.  
 --Rapturous resurrection of  
 --Love goes a long way.  
 --But only to worry about.  
 --The one is impossible; the other intolerable.  
 --Dictums and declarations in a vituperative vein.

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<sup>188</sup> The paras on this page are unnumbered.

<sup>189</sup> A blank space was left in the original. here because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

--He wears the bright badge of -X-.  
--Lost leisure.  
--A dignified death.  
--To hope for the coming of the kingdom of -X-.

100  
PHRASES

(100-1)<sup>190</sup> --to pass from the conception of this plan to its execution.  
--Man must fulfil the higher purpose of his being.  
--the resentments and depressions of frustrated desire  
--has dwindled away into dust  
--the foreground is filled with  
--a cranium overcharged with watery matter  
--this intellectual offspring of -Y-  
--Time cannot take away  
--the palpitating pages of life  
--the Inward Way  
--is nothing but a dull digest of -X-'s ideas  
--taught in parable and paradox  
--simulated success  
--the Septembral leaves were beginning to fade  
--is as anomalous as would be a cultured crossing-sweeper  
--to combat the sceptical and suicidal civilisation of the modern Occidentals  
--the shattered temples which now record the Past  
--secret sanctuaries  
--is but an appanage of the Soul  
--Here is an inward strength to  
--saint and stoic, mystic and prophet  
--to copy the complacent  
--when we retreat for a while to where our inner-most can be found  
--to come forth as an accredited expounder of the higher life  
--this paradox of a passionate philosophy!  
--is a piece of pleading through which one can be easily seen  
--Compared with -X- Sones is a stammerer  
--Man will date his day of spiritual birth to that memorable hour when  
--In earlier days he would have been given to the gibbet  
--the sorceries of his colourful syllables  
--Is it but the fevered fancy of some delirious mystic?  
--to sharpen the razor of cutting criticism upon the strop of  
--this man, who crossed the stage of philosophy 500 years ago

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<sup>190</sup> The paras on this page are unnumbered.

--courage animated his pen  
--who are so eager to found new apostolates

101  
PHRASES

(101-1)<sup>191</sup> --self-complacent people are satisfied with blind illusions  
--These escapists won't face reality  
--Danzig became the tomb of Hitler and Greece the grave of Mussolini  
--Truth and ignorance cannot co-exist in the same mind  
--Is but a forlorn farce  
--Like an old —X— who blinks benignly at  
--These peripatetic pedlars  
--in vigorous verse  
--when the Indian doctrines were unknown and unmentioned in Europe  
--To couch the lance of contempt  
--these misleaders of modern thought  
--hands out a \_\_\_\_\_<sup>192</sup> in the form of  
--carries perplexity and not truth to ears ecclesiastical  
--it is a task undertaken by few, this  
--those who sink out of the senses into  
--in the few minutes of leisure spent in quiet meditation  
--is as sincere as the word "love" in the mouth of a prostitute  
--this task of hunting down the meaning of life  
--I rarely remember so tasty a specimen of  
--its lure lies  
--my whimsical philosophy may  
--to arrest the attention  
--the smug and satisfied  
--trots the bogey of -Y- out of its dismal haunt  
--critics will doubtless crow over this statement, but  
--to ransack the refuse-pile of abuse for his vocabulary.  
--\_\_\_\_\_,<sup>193</sup> we begin to perceive  
--Many have believed, and many still believe, that  
--to drink from the fount of divinity  
--is to become life's Lord.  
--the divine Secret, so unsuspected by arrogant men

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<sup>191</sup> The paras on this page are unnumbered.

<sup>192</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>193</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.

- the uncertain course and unstable equilibrium of worldly happiness.
- He will to pass from year to year with the growing assurance that
- Worried by the hazards of war, fatigued by its tasks and anxious over its legacies
- without putting all my facts on a logical parade
- the missteps which led to misfortune, the futile wanderings and painful blunderings.
- it is his fundamental nature
- little by little he will see more and more clearly in the dark.

102  
PHRASES

(102-1)<sup>194</sup> --to sit serenely absorbed in this loving union with the Overself

- philosophy offers human striving its sublimest
- cranky cults
- little groups of fanatics
- the bewilderments and tensions of our age
- his deepest strivings
- the metaphysical basis of mystical experience
- the hurried flash of insight
- the close of the world war brought
- genius and destiny
- the yearning to lift his activities to a higher level.
- long cumbrous learned-looking words.
- this introspective soul-searching
- but the past is irrevocable
- those who trouble to plumb depths, who cannot stop at surfaces
- when such an idea impinges on his mind
- an intense self-discipline
- he will not be kindly or cool by moods; equability will mark him out
- his beautifully-balanced character
- these shining sentences will help him
- to revere a saint is one thing; to agree with all his views is quite another
- he will often have the feeling of the master's presence.
- they hold that X
- we hold exactly the opposite
- Let us seek the benefits of X – without its horrors
- Actuated by vague humanitarian feelings
- the delicate balance of personality is easily upset
- influence his thinking and consequently shape X –

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<sup>194</sup> The paras on this page are unnumbered.

--these pious but ill-instructed people  
--solemn preachments  
--those who have the capacity of rational self-direction are not many  
--when he sees this truth with mountain-clearness  
--epoch is supposed to accept the supremacy of  
--the so-called United Nations  
--unwise and unworthy  
--gifted with spiritual perception far beyond the average  
    --A very great movement centres around a single great personality; the  
force which flows out from him spreads centrifugally  
--A real Adept will not intrude upon your free will

103  
PHRASES

(103-1)<sup>195</sup> --Is it a mere dream or a solid actuality  
--It is merely to make a terminological concession  
--the doctrine reaches its finest bloom in the idea of  
--We do not penetrate deeply into thoughts  
--In its presence all life becomes enchanted.  
--That pitiful world of the metropolis.  
--Manners become a mask when they have no soul.  
--Do we exist but for the life term of the body only  
--The proximity of some people depresses one.  
--Post-mortem praise is not helpful to a man.  
--is a succinct slogan.  
--A politician is at the mercy of public opinion.  
--It is big with possibilities for the future.  
--In our private hours we realise  
--Creep through the centuries  
--The abstruse abracadabras  
--by a process of spiritual chemistry  
--dumb with sorrow  
--say that is to overstep the truth  
--to make life more significant  
--the genuine being of man, the Overself  
--they are determined to be dull, those authors.  
--life is full of unshed tears.  
--a beam of moonlight fell upon  
--But before I shut up this book of life  
--Pleasure and penitence

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<sup>195</sup> The paras on this page are unnumbered.

--Dastur<sup>196</sup> writes with a sword, not with a pen.  
 --Europe's awful aftermath of anarchy.  
 --Patchwork politics  
 --Fervently futile  
 --This saintly and seraphic person  
 --Fools stock the race; wise spirits depart to other planets  
 --Philosophical talk but as a guide in the practical affairs of life.  
 --Like that demonic energy which Russia drew out of despair.  
 --These plodders up the crowded slopes of Parnassus  
 --Who lived only to plunder the hearts of women  
 --The serpents of lust crawl towards man  
     --As paradoxical as the \_\_\_\_\_<sup>197</sup> who accepts life as real with one breath  
 and denies it with the next  
 --In smug sanctuaries.  
 --Is to fall into absurd abstractions  
 --Pompous prophets  
 --Devotees of today.  
 --The portals of physical incarnation

104  
 PHRASES

(104-1)<sup>198</sup> --Even an appeal to the oracle of History brings forth but a cryptic response  
 --The entrenched power of this earth  
 --What can silence and stop him?  
 --Seen under the illusive beams of the limelight.  
 --Amputations and imputations  
 --I hope the dust lies lightly on him for he was a good man.  
 --Oriental nonsense of Yoga?  
 --When the sky was dark with unpaid bills!  
 --The limitless love, which brothers every soul on earth.  
 --Then is he verily a saved one.  
 --The high moments of our interior life  
 --These militant knights of the \_\_\_\_\_<sup>199</sup> who stride into the arena of the West  
 with visors down and bared blades tilting against the-

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<sup>196</sup> I can't find any reference to a sword; a dastur is the third level (top) priest rank in Zoroastrian. – TJS

<sup>197</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>198</sup> The paras on this page are unnumbered.

<sup>199</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.

--the practised pleading of  
--Weak and spineless mortals that we are  
--To scare us out of sensible thinking and calm contemplation  
--To scare us out of sensible thinking and calm  
--We move on and walk away down the centuries  
--Are hiding to-day behind the veil of dawn.  
--We wear the cloak of decorum.  
--A world hurled into the chaos of the great war.  
--He had a dull mind but a smart appearance.  
--When the scientists entered the spiritualists camp  
--The bowel-and-brain-philosophy of materialism  
--Is but an abortive dream  
--trip from my tongue when I read the  
--Spinning out vague and useless theories.  
--Retire into the backwaters of life  
--Inspiration-that feeble jade-comes not to our call  
--With unweaned Will  
--The empire of stupidity  
--The materialist clings hard to tangible things  
--We take the colour of our time  
--To adopt an arctic attitude  
--In this democratic and daring time  
--His wisdom is incomparable, his words shall be immortal  
--what wisdom requires necessity will compel  
--the masters have made a deep psychological study of man  
--but alas his selfishness hampers him at every step  
--there come up for criticism the evils of  
--this silent method of teaching  
--who burn incense to vanity

105  
PHRASES

(105-1)<sup>200</sup> --This delusion dates from the  
--to continue no longer in this world of changing things  
--cruel criticisms  
--Pagan maids and Pious men  
--is to quit the very question we set out to solve  
--to proscribe and penalise the poor outcasts  
--who are strong in language but weak in logic

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<sup>200</sup> The paras on this page are unnumbered.

--to walk the road all the way from cynicism  
 --Who springs from the gutter to a gorgeous mansion  
 --Pedantic Pride  
 --And help this crippled age to walk again  
 --These Messiahs of the Millennium  
 --The anatomist working with his scalpel and microscope.  
 --the world lived in a war camp.  
 --I hear low murmurs on the lips of  
 --The dazed solemnity with which we receive  
 --Memories come back to me of  
 --And while I wonder about this, a voice whispers to me.  
 --Ill-informed and irresponsible.  
 --they have raised a pyramid of arguments on a base of mere assumption  
 --Dawning spiritual consciousness  
 --State-paid superstition in an Established Church.  
 --in the dim morning of our past.  
 --We prefer to concentrate on the few cases where  
 --Discussion and debate  
 --The few bricks which are all that remain of Babylon  
 --Will shake and shatter the influence of materialists throughout the world.  
 --This is a peremptory point which must be obeyed  
 --Whose Brick-fronted houses are dark with time  
 --A memorial of its olden beauty  
 --with the attention-catching quality of Thunder  
 --To see beyond the horizon of the commonplace  
 --The soporific spiritual state of Europe  
 --The Paupers Paradise  
 --The world moves in a maze  
 --Intellectual ice.  
 --Dogmas of democracy  
 --Like some joyful juvenile  
 --May test this truth very easily  
 --Rapt over some rich brocades  
 --This mystical verbiage conceals many hard facts.  
 --They would do better to discreetly withhold their prophecies

106  
PHRASES

(106-1)<sup>201</sup> --The dope of honeyed words and polished PHRASES

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<sup>201</sup> The paras on this page are unnumbered.



--We may compose ourselves with placid face  
 --In running along an impracticable and illusionary railroad  
 --The soul and body of man lie in a state of sickness  
 --For you had no true title to it in the scales of Spiritual Justice  
 --A poetic people  
 --This new garb will prove to be its grave clothes  
 --Then we may still cling to one ever-floating buoy of Hope  
 --A greater England than this narrow age needs rehabilitation.  
 --Who will win swift strokes of action from the treasury of  
 --Then in quiet oracular tones he gave me a personal message predictive of  
 certain events and also of the lines my mental evolution would follow. The years which  
 have since passed bear witness to the extraordinary truth of his prophecies. Better than  
 this he touched some coiled spring among my  
 --To throw ourselves into the public forum  
 --The spiritual speculations of our time  
 --is to perpetuate a foolish presumption  
 --no austere asceticism  
 --who prefer dead guides to living Masters  
 --I have not noticed the huge crowds surging from the slums to hear the  
 --the sense-conquering will  
 --the common conception of  
 --pleasantly pre-arranged  
 --an able and astute man  
 --the explosive energy of original thinking  
 --to let off the fireworks of wit  
 --is petty and paltry  
 --But the reality is that  
 --a saturnalia of the sentimental  
 --shop-worn tradition of  
 --stilted style of  
 --we may well waver before the menace of  
 --recalls and rivals the fine saying of  
 --who deem us incredulous and mistaken men  
 --large and lofty conceptions  
 --lies in the limbo of all chimerical doctrines  
 --bewildered and bemused readers  
 --will not reconcile man to wearing his spiritual rags

(107-1)<sup>202</sup> --I have tried to strip truth of its theological trimmings.

- No less by the spiritual seeker also
- The practical and prosaic Chinaman
- This aged face of India's culture
- He is able to emerge from and return at will from this condition.
- Surrounded by a circle of disciples
- What is the thought pattern of his life?
- Situations of every nature
- Current ideologies
- A faulty conception of life
- It is a self-certifying experience
- When philosophic insight provides the deep inner foundation of a popular religion, that religion
- Those who saw through and beyond the smoke of world conflagration, saw
- He who can hold his mind at anchor in the Void
- Those who give a shallow conception to belief in the higher power
- Who have given such time and talents as they possess, to this work and sacrificed both ambition and ability upon its alter
- These Eastern teachings have produced queer ideas in the West
- Has caused me to sacrifice sleep
- The importance of being frivolous is impressed upon me every time I take up these ponderous pages
- Screaming headlines set above sensational copy
- The Moloch of Militarism
- As incongruous as thieves searching for a policeman
- Secrets of the synagogue
- Pour the cold water of satire upon
- Those precious moments when we are hosts to a higher mood
- Individuals and institutions
- X— is the philosophic parent of the doctrine of —Y—
- Those lords and Kings of the garret who
- These self-accredited missionaries
- These Arcadian abstractions
- His falsetto PHRASES are not convincing; his voice is not true and authentic
- These uncouth and unintelligible explanations repel
- To launch these theories upon an expectant sea
- Like {tying my}<sup>203</sup> thoughts into the slow paces of a leisurely prose
- In our secret reckoning with ourselves
- Contemptuous of — and careless of
- Scintillating satire

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<sup>202</sup> The paras on this page are unnumbered.

<sup>203</sup> heavily overtyped in the original; our best guess is "tying my."

--This sage, whose single word can rule the emotions of men

108  
PHRASES

(108-1)<sup>204</sup> --Truth is not to be labelled by frontier and boundary

--X must always supplement and never supplant Y

--To confront and conquer ourselves

--The celestial empire to which we truly belong

--Thus the intellect puts a stop to its own activities

--When the function of thinking is wedded to consciousness

--It should inspire us with faith and command our confidence

--When necessary we must bow to fate, yield to events

--Out of the taciturn lips of these reclusive men, I have drawn some information

--Not a few troubled hearts seek vainly for some sort of flight from the complexities of civilisation

--I am not over fussy about the ritual of dress

--The breadth and grandeur of these ideas

--is sufficiently responsive to these ideas

--It is a time of supreme spiritual need

--of thought and emotion from another mind

--convinced of the rightness of his course

--the fruitful interaction of these three qualities

--Here is a subject which has tempted hundreds of pens in the past and which will doubtless tempt hundreds yet.

--America is young and strong.

--The superstitious respect in which these are held

--Our tastes and training differ considerably from those of the Orientals

--veiled custodians of truth

--What writer does not welcome those hours in his study

--We naturally reacted to the stories of Nazi atrocities with flaming anger and compassionate anguish.

--His hermetic reticence, his enigmatic aloofness.

--Old words and cool PHRASES

--I trod the classic soil of the Orient.

--The hidden loveliness of our being

--A tough stoicism

--Spiritually juvenile world in which we live today

--When some lovely natural scene

--Time stopped us eternal thing

--Intellectual honesty is imperative

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<sup>204</sup> The paras on this page are unnumbered.

- It is a reasonable and right object
- T This man of fascinating presence of and brilliant mind
- I find nothing intolerable in the belief
- There are those who will find me both a bore and a fool
- Silence beyond the reach of dictionary language
- When the time come to quit the cosmic stage
- Fundamental Philosophy
- The Thera has to sleep on his right side (Buddhist rules)

109  
PHRASES

(109-1)<sup>205</sup> --who bravely throw mud at it from behind the safe shelter of

- hardly is the ink on their queer apologetics dry
- has made plentiful use of the whitewash of x-
- History is hesitant upon this point
- pre-supposes that there is a purpose in life
- expressive expletive
- these dried and desiccated scholars
- Mysticism is hardly a matter to be bandied between the courses of a dinner-table discussion
- when we survey the dark future
- these inspiring and daring affirmations do one's heart good
- who talk as though they possess a private road to Deity
- It is as inevitable that I utter these thoughts as that
- with the intellect kept captive in the Heart
- will fall upon you with realisation of the Overself
- we must strive after greater depth of being
- thus we rise into the sphere of our spiritual origin
- as swiftly as our planet rolls thru space
- increasing inwardness
- we live in a condition of spiritual languor, of lost
- in the possessive anxiety which afflicts the modern generation
- pure selfhood is paradise
- the receding tide of his self-control
- we are ruled by the Parent Self
- this most beautiful of moments
- we may net the truth in our minds
- Truth is both thought out and revealed
- these hermits, who sit like silent and brown owls in their caves.
- a merely conventional and futile formulary

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<sup>205</sup> The paras on this page are unnumbered.

--for this moment, which came with ordinariness and naturalness, I had waded through the years.

--when those seeds come to full growth and maturation

--a guide through the labyrinths of mystical life

--leaving students free to try their own wings in the skies of thought.

--his fine influence will be felt telepathically by the absent man

--to find such mental equipoise is worthwhile for it helps us travel a little nearer to Heaven

--Control over nerves and mental peace is worth having

110  
PHRASES

(110-1)<sup>206</sup> --the monstrous edifice of modern civilisation

--this neurotic age

--these priests of ill-will

--sloppy and spineless

--publicly tied to a literary ping post

--doomed to trivial toil

--savours of stupidity

--fussy and funny

--it does not follow with a rigid fatality that

--letter-perfect logicians

--plunge the mind in Parabrahman<sup>207</sup>

--these great exponents of the game of

--this sycophantic strain

--facts and frauds

--subtle minds

--minds that are alive

--these ink-inspired authors!

--my standpoint is that of

--who desire to deceive

--the age awaits its

--will give new meanings to old truths

--this query concerning

--of bad or brutal manners

--my mind was addicted by nature to deep contemplation

--these voices speak to us out of antiquity

--sour and splenetic

--From Peking to

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<sup>206</sup> The paras on this page are unnumbered.

<sup>207</sup> "Parabrahm" in original.

--exalted ethics  
--stubborn and stupid  
--those high and holy moments  
--fanatical and fire-eating  
--bring relief and remedy  
--the cassocks of  
--troubles our taste  
--memorable moment  
--a criterion of truth better than this  
--full of strange fantasies  
--cross your consciousness during meditations  
--as humourless as an oyster  
--the ageing structure of this universe  
--singular and superb  
--the humblest and happiest of people  
--Title: "the Face of many Sorrows"  
--To combine curious lore with scientific data  
--who hides his empty mind behind witty words  
--the ruthless pages of –X–  
--he speaks with a power reminiscent of Demosthenic days.  
--this libellous lucubration!  
--I have spent no time pruning or polishing this script.  
--mysterious and malignant forces

111  
PHRASES

(111-1)<sup>208</sup> --his writings are full of aphoristic plums  
--the voice of Asia  
--this art of steadying the mind  
--his commonplace and colloquial language  
--our days are dribbled away in  
--once we are caught in the infinitude of being the ego drops  
--dance and dally through your days if you wish but remember to keep hold on  
ultimates  
--the purse must fit the person  
--I know that I am doomed to loneliness  
--to slash deeply at the orthodox  
--I castigate the Clerics!  
--presented in a perfunctory way  
--such men are the elect of this earth

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<sup>208</sup> The paras on this page are unnumbered.

- the barren fields of orthodoxy
- those felt wants of human nature are all satisfied by the fourfold technique
- those who assert that X— erect an immutable law out of a mere accident
- the seething spiritual unrest
- whom metaphysics bores
- impudent charlatans
- a juster outlook and a more universal attitude
- it is a psychic sickness
- these little people whose whole universe revolves around their little ego
- one can only publicly admit a mistake by privately swallowing one's pride
- their self-cheated lives
- take advantage of human credulity
- what is the frontier line between reality and imagination?
- we have focused our attention too much on \_\_\_\_\_<sup>209</sup> this has created unbalance.
- religious worship by which is not necessarily meant church attendance.
- Night after night he should kneel in adoration of the sacred presence.
- Felt experience must complement intellectual perception.
- the power of will over passion, of compassion over self.
- respected for his learning and loved for his goodness
- the oral voice of a guide

112  
PHRASES

(112-1)<sup>210</sup> --this literary fragment of the ancient wisdom

- insufficient insight
- sad travesty of civilisation
- all the way from Calcutta to Cambridge Circus
- much that passes for —X— is mere histrionics
- Few of them, I fancy, are
- in this medley of humans who inhabit the metropolis
- it is certainly unfortunate: it will prove to be unwise
- The question is quiescent.
- he is a phrase-machine, not a thinker
- a persuasive pen
- who point a derisive digit at
- the profounder masters of our time
- the allure of today is gone by tomorrow
- impresses our imagination

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<sup>209</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>210</sup> The paras on this page are unnumbered.

--who wrote down the finest wit of his time  
 --arise to account for our presence  
 --such a thought provokes us to the point of  
 --to carry a quiet heart  
 --the firm young flesh will also fall into decay  
 --solitary sage  
 --to advance this thought and affirm this truth  
 --who wait with mankind for their Saviours  
 --with little wisdom and much temerity  
 --social structure needs renovating  
 --to break new paths  
 --the absurdities of antiquity were not all absurd!  
 --World destiny has fulfilled itself with cruel strokes  
 --we crossed philosophical swords  
 --brought before the secret tribunal of the soul  
 --we look into the dark future with 3/4 eyes  
 --to sneer at these teachings because of their antiquity, tantamount to sneering at  
 --opens up a field of fascinating speculation  
 --the mystic tablets upon which are graven the oracles of destiny  
 --the unguessed wonder of truth  
 --plutocratic playgrounds of Biarritz Deauville Palm Beach, etc.  
 --mysticism and misunderstanding  
 --his meaning eludes the critic's capture  
 --social artificialities  
 --these vague visionaries  
 --to question the theological fancies of the past  
 --to accept admitted facts of today  
 --the doctrine of successive incarnation  
 --this volume is in tune with the times  
 --life circles infinitely  
 --something to sweeten and strengthen our lives

113  
PHRASES

(113-1)<sup>211</sup> --mystic hysteria, strident emotions  
 --the serenity of the Sage arises, because he knows  
 --unimaginative followers  
 --we must look out upon the world-scene with twentieth century eyes and not  
 those of the second  
 --those who envisage such a utopia will be disappointed

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<sup>211</sup> The paras on this page are unnumbered.



--Asia is now modernising herself at an amazing speed  
--to snatch wisdom from ignorance is an impossible feat  
--a breathless world has witnessed crisis after crisis  
--I offer neither defiance nor defence  
--we live in a Wizard's age  
--Hopes run away with judgment  
--philosophy lays a severe discipline upon its votaries  
--When all shall come into the comity of peoples  
--the irony of history  
--I question history for her secret  
--the clawing hand of the beggar  
--personal salvation must come before meddling in other people's lives.  
--Buddha's keen yet compassionate mind  
--these sublime and unspoken  
--Where is the true shrine for our wandering minds?  
--We must deny and sublimate the ego, the 'I'  
--to catch the ear of modern culture  
--the past has no particular sanctity in my eyes  
--Theology decked in the raiment of philosophy  
--the tremendous advance in social contacts between nations  
--We must expose these fallacies for our own benefit  
--To display a doctrinaire tendency  
--The seeker must possess intellectual vigour,  
--Do not seek deliverance  
--We must find a corrective to these false views  
--to escape the dominion of the senses  
--dare he trust himself to this mystical invader?  
--a frothy surface devotion  
--unchecked and unguided emotionalism  
--the psychic accompaniments of mystical experience  
--We must not be deceived by such false absolutes  
--if he encourages such second-hand thinking  
--emotional disaster  
--from mere admiration he will eventually pass into virtual adoration of the guru  
--their ideas are of a patriarchal kind  
--the grim relentless realism of external life  
--abstruse ideology

(114-1)<sup>212</sup> --some grove of pine....where are those who dwell  
--pearl of fine poesy  
--Pearls of dark mystery  
--the bitterness of being misunderstood  
--this sagacious book  
--appears to us as an oddity  
--our transient and fading lives  
--but tyrant fate demands otherwise  
--spacious superficiality declares otherwise  
--hunting for the truth we catch only falsehood  
--Religious clap-trap  
--from crude savage to cultured savant  
--delve deeper under the surface of things  
--as we go higher, evils disappear  
--climate has a profound effect on human culture  
--we must win a sympathetic insight  
--mind has no dimensions  
--the neophyte in philosophy  
--world is ultimately mind; nothing exists that is not mental  
--a dream possesses perceptive reality  
--the endless cycles of empirical life  
--the fetish of phrases  
--there are degrees of falsity and illusion  
--concession to the common-sense view  
--We must posit the plain fact  
--Polite phraseology will not remove facts  
--scepticism yielded to awed acceptance  
--the chaos and insecurity of our times  
--is to make Nature nonsensical  
--the hideous records of history  
--lapse from logic  
--logical flaw in this philosophy  
--prophets and poets often mislead us  
--lost in logical labyrinth  
--this unexpected event seemed a symbolic one  
--whether to acquiescence or to opposition  
--free from metaphysical technicalities  
--we hold with Hegel that<sup>213</sup> \_\_\_\_\_ but his massive intellect failed to discern that  
--Pantheistic presence of God in all things

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<sup>212</sup> The paras on this page are unnumbered.

<sup>213</sup> A series of dashes was left in the original. here because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

--But this is a breach of logical thought  
--mistake mythology for philosophy  
--Those who feel the call of eventide, the charm of sunset hour  
--irradiated with emotion

115  
PHRASES

(115-1)<sup>214</sup> --A comprehensive if complicated system  
--is an unwise and unprofitable procedure  
--impatient idealists expect a new millennium overnight  
--these ascetic abstractions  
--the intellect must be used, not abused  
--I defend the desire to  
--I fling fireworks upon  
--I fling the crutches from under our old men  
--They are but melancholy monuments of  
--They dare not look too deeply into --X-- in case it describe  
--These melancholy men  
--X-- is the only serpent in this painted verbal paradise  
--the faded creatures of the  
--we live in an age of aviation  
--this result is inferable from a variety of signs  
--the pre-war world lived balanced on a knife edge  
--old Asiatic outlook is going  
--X-- has reached the meridian of his fame  
--Sorcerer of the spoken word  
--Barometer v business fluctuates alarmingly  
--Thinking themselves out of their wits  
--It is as plain as the most elementary problem in Euclid  
--Light the Western darkness  
--The muse of historians must look down cynically upon the.  
--Bond street to Benares  
--Produces nothing better than a blank inanity.  
--These occultists, so conversant with conjectural planes.  
--this celebrated scribe  
--When their credulity will come into collision with these facts.  
--is a product of a prentice hand.  
--religion has ceased to control the people's life  
--the windy rhapsodies of Starr's<sup>215</sup> poems

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<sup>214</sup> The paras on this page are unnumbered.

<sup>215</sup> "Starr" in the original.

--who give credit to theories they do not comprehend  
--we cannot go back to medieval mentality  
--my action is dictated by both principle and prudence  
--the ancient antagonisms of the human race  
--We aim at –X– and are attached to –Y–  
--superminds  
--this aged and painted Cinderella  
--The spectacle is as amazing as it is amusing  
--he is the poet of pastoral scenes  
--we seek only physical treasure today  
--I am sick of the smoke of theories  
--well-penned paragraphs  
--fundamental fallacy  
--upon man will invade his heart and give him no peace till he accepts them  
--demagogic denunciations

116  
PHRASES

(116-1)<sup>216</sup> --minds which feed on fiction  
--flabby visionaries  
--the lack of true mystical light  
--is hardly \_\_\_\_\_<sup>217</sup> but is the prank of a pagan  
--a reluctant and regretful farewell  
--dismal decline  
--sink unregarded by the wayside  
--the first faint rays  
--derisory debate  
--to crown and confirm this utterance of mine  
--provides the last lure  
--pushful politicians  
--has its haunt  
--is possible but not probable  
--decadent or drunk  
--spellbinders  
--merit-making  
--yawnless writings  
--it has been a beggar at the gates of State treasuries  
--he has added a new page to the thick book of philosophy.

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<sup>216</sup> The paras on this page are unnumbered.

<sup>217</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.

--a clear and coherent account  
 --has about as much life in it as an extinct volcano  
 --who draw out Victorian platitudes to aspiring youth  
 --ignorant and incompetent  
 --the pompous panorama of  
 --the empire of this earth is laid at his feet  
 --a world wherein men perjure themselves for a price  
 --to sit in impartial observation of life  
 --we nod over the pages which tell us of  
 --X— voiced this half-truth when he said  
 --who like to find and look down the subtler secrets of the Universe  
 --to shoot sarcasms at X  
 --to quote the eccentric epigram of  
 --bold and brilliant  
 --we worship withered ideals  
 --the bitterness of being misunderstood  
 --point the true path  
 --my Romance lay in ruins!  
 --I shall have to hang a placard at the gate "Beggars and bores keep out!  
 --I bring new beauty from gold skies  
 --Man's soul will rive its silken mesh of lust  
 --White robes shall pale the popped flesh of Aphrodite  
 --Dipped in dead myrrh and wine  
 --When I bathed in the scarlet pools of passion  
 --Lie dead beneath gold coloured skies in desert lands  
 --Spin strange webs within your mind.  
 -- \_\_\_\_\_<sup>218</sup>veiled in the mauve garb of magian lore

117  
PHRASES

(117-1)<sup>219</sup> --This is a peremptory point which must be obeyed  
 --rationalist that I was, perforce wait till time and search had brought a little light  
 or else plunged me into even deeper dusk.  
 --But that is the least part, this utterance of mine.  
 --This intense projection of the mind  
 --in the absolute stillness of the Overself  
 --After a period of agony of mind and aspiration of heart, the choice was  
 --Time had left heavy traces on his countenance

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<sup>218</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>219</sup> The paras on this page are unnumbered.

--Before we can correctly analyse and properly appraise the  
 --Merely succeeds in obscuring the true light in man.  
 --Jove, the supreme deity of the ancient Greeks  
 --these cults with their docile followers  
 --an explanation which satisfies both heart and mind alike  
 --to attain this condition of spiritual felicity  
 --his teaching takes the form of terse aphorisms  
 --such claims naturally provoke controversy  
 --the doctrine is both fallacious and dangerous  
 --without unnecessary concealment and without fantastic claims  
 --Cheltenham's pleasant air, so unsullied by factory smoke  
 --That leave a trail of slanderous slime behind them.  
 --To throw a mantle of modesty over my figure.  
 --This philosophical crudity  
 --Demands our approbation and receives our adoration  
 --Our lives have their winds and lightnings  
 --It behoves the critic to be cautious.  
 --Dedicated to death  
 --This is better than a library  
 --Suburban supporters  
 --Sinners and sceptics  
 --Is to set oneself to the task of Sisyphus  
 --Laboured efforts of many of our learned guides when published in print,  
 appear  
 --The world is not yet in a position to appreciate its truly spiritual men.  
 --Pointing its finger backwards into past historical epochs  
 --Who utter the matured thoughts of their immature existence  
 --It is an ancient and mysterious tradition  
 --Bring spiritual peace to the troubled hearts of the

118  
PHRASES

(118-1)<sup>220</sup> --To play the pasha  
 --hidden source of life  
 --Like a Pope cracking his doctrinal whip.  
 --These ossified faiths and creeds  
 --We go groping in  
 --A clear and precise notion  
 --in these silent ruminative moments bring the mind a  
 --this constant fixing of the mind

---

<sup>220</sup> The paras on this page are unnumbered.

--the planned orbit of his life was changed  
 --the prodigal son who "came to himself" is a type of us all  
 --When people grate us and circumstances irritate us  
 --His orbit was not dissimilar to that of B's  
 --Rest - and Recharge  
 --The personal ego has usurped the throne and in its conceit  
 --We must respond to the Overself  
 --The waves nag at the shore  
 --slim palm trees  
 --these morose monuments  
 --when Western practice will mate with Eastern wisdom to form  
 --Job's bitter complaints about Destiny was answered by the Lord out of a  
 whirlwind: "Who is this that darkneth  
 --Who springs from the gutter to a gorgeous mansion  
 --Pedantic Pride<sup>221</sup>  
 --These Messiahs of the millennium  
 --And help this crippled age to walk again  
 --The anatomist working with his scalpel and microscope  
 --I hear low murmurs on the lips of  
 --the world lived in a war camp  
 --The dazed solemnity with which we receive  
 --Memories come back to me of  
 --And while I wonder about this, a voice whispers to me  
 --Ill-informed and irresponsible  
 --They have raised a pyramid of argument on a base of mere assumptions  
 --ill-informed and irresponsible  
 --dawning spiritual consciousness  
 --State-paid superstition in an Established Church  
 --In the dim morning of our past  
 --We prefer to concentrate on the few cases where  
 --Discussion and debate  
 --The few bricks which are all that remain of Babylon  
 --Will shake and shatter the influence of materialists throughout the world.

119  
 PHRASES

(119-1)<sup>222</sup> --to pursue this marshlight of  
 --is false and fictitious  
 --the impassioned incoherence of these pages

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<sup>221</sup> Some of these lines are duplicates of lines on page 105, but not in the same order.

<sup>222</sup> The paras on this page are unnumbered.

--a restless reminder  
--scorn the subterfuge of  
--abhor the artifice of  
--flaunting these \_\_\_\_\_<sup>223</sup> in the face of  
--M \_\_\_\_\_<sup>224</sup> has exhausted its  
--peering into the caverns of the mind  
--the integrating idea behind  
--wandered thru the gay land of Bohemia.  
--turn in on yourself.  
--he directed the destinies of millions  
--their minds are shallow, their ambitions shoddy  
--to fall into the mood of Micawberism<sup>225</sup>  
--Fortune became infatuated with him  
--must I then garb myself in penitential black because  
--who sat still and quiet  
--the decisions of time  
--the mind of the hour  
--our age is registering its spiritual bankruptcy  
--such ideas find little fellowship nowadays.  
--is hardly a matter for pedants and pedagogues  
--like a brainless orator who carried all his talents in his tongue.  
--like some celestial messenger  
--the languid trickle of his pages.  
--this celebrated scribe  
--When desire comes into opposition to destiny.  
--the combination of forces which determine its course  
--the conventional mode of thought  
--his life and thought are consecrated to truth  
--this unstable balance can only harm life  
--our distracted age  
--absolute formulas and decaying institutions  
--by the tremendous force of his insight  
--such brevity of statement  
--the ideals which command his heart, the teachings which govern his head  
--the spiritual emptiness from which they suffer

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<sup>223</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>224</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>225</sup> Micawberism = the excessively optimistic outlook of Wilkins Micawber, a character from Dickens's novel David Copperfield. — TJS



--the various forces acting both within and upon man, are so mixed in character that it is

- his spiritual environment
- my tropic-shattered health
- stifling conventions.
- When we direct reason to the analysis of our own nature,

120  
PHRASES

- (120-1)<sup>226</sup> --Men cannot live on a diet of dead negations,
- great loyalties and generous attitudes
  - The materialist who thinks of himself as nothing more than the body,
  - the fruit of experience
  - grim sombre realism
  - brainless virtue
  - Emotional restraint, intellectual scrupulousness
  - avoid rancorous condemnation
  - this transcendental perception
  - the supreme peace of this attainment
  - their inner poverty
  - the moral vacuum in which they live
  - ecclesiastical machine
  - It will show itself in his perfect self-composure
  - the compulsion of events
  - the uninitiated crowd
  - immersed in the infinite silence
  - the final phase of this quest
  - his fixed petrified gaze
  - despotic gurus
  - recognise realities.
  - in the correct balance of all these.
  - In human affairs
  - He will take the attitude that
  - they read about mysticism from afar off
  - new levels of being
  - the baffled seeker
  - Queer satisfactions
  - the failures and tragedies of life
  - whatever power man has to shape and direct his own life
  - Yet we must beware of dismissing it too precipitately

---

<sup>226</sup> The paras on this page are unnumbered.

- Mystical experiences and moral virtues
- when his emotions get too involved in the consideration of a matter, and when he has not achieved adequate control of emotions, then
- a sensible moderation rather than an extreme fanaticism.
- the fine balance of his personality, the charming equanimity of his temperament,
- Such exuberant praise
- A man who has become aware of his Overself
- devotional intensity
- Those who feel this attraction towards philosophy

121  
PHRASES

(121-1)<sup>227</sup> --This is the price and this the prelude of a man's initiation

- We must prepare for the worst in order to rally the best
- My common sense refuses to be beguiled into this theory
- We ought to judge this statement by what it omitted to mention
- Such statements are only an incitement to self-deception
- Leaves us open to every kind of irresponsible vagary
- Do not read more into a word than it actually conveys. Do not presume that there are occult significances in them.
- If man will seek that self of whose existence he has been unaware
- Truth has certain imponderables that evade the unthinking mind
- Dynamic mysticism- inspired action
- They begin this path in a nervous concern not to make a failure of it
- Is too tritely obvious
- I will state my first postulate
- The bold thinking of --X--
- We like to regard them as solid facts but they are not solid facts so long as they remain feeble
- Our true spiritual identity
- We pass such summary criticism
- Strange and startling
- Who live amid dreary and dirty surroundings
- To unfold the wisdom which lies in man's inner being
- They will be surprised to learn that I dislike publicity and possess no itch for power
- Perch of pontifical authority
- "It is all mist and mystery"
- Is to disregard one of the elementary canons of criticism

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<sup>227</sup> The paras on this page are unnumbered.

- He stood on the pinnacle<sup>228</sup> of power
- Frauds and foolishness
- Our transmundane destiny
- Only in the abdication of the personal ego to the divine Overself will there be a real change in human nature, for thus man is reborn into divine nature. Until then nothing that he does is radical enough
- the maimed bodies and lost lives of the war
- a move which has been timed for the wrong moment
- the sense of frustration and emptiness
- how much truth can be extracted from this statement?

122  
PHRASES

(122-1)<sup>229</sup> --is as unlovely as it is unnecessary

- dried-up emotions
- new cultural values are needed
- these sincere earnest and striving men
- metaphysics is an unattractive study
- He is mentally disabled
- Illogical doctrines and ill-digested ideas a diviner power holds and possesses

him

- mystical impulse
- emotional dishonesty
- to sit with cataleptic stare
- these vigorous and invigorating words
- physical appetite
- a stimulant to thought and a guide to action
- It is the divine response to human need
- useless pronouncements filled with utter fatuity.
- If his outlook is to attain intellectual integrity
- These are the basic ideas upon which thinking must lean
- This is true but it is not the whole truth
- It is a mystical conception
- a shallow humanitarianism is not enough
- thought circles in vain around this problem
- small ethical calibre
- the pride and pity of men
- to escape from the prison of the finite

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<sup>228</sup> PB himself inserted the second "n" by typing it above the word and indicating its place with a handwritten carat.

<sup>229</sup> The paras on this page are unnumbered.

- obscure and feeble cults
- well-expressed and witty
- he sowed sackfuls of wild oats
- to play the philosopher to this spinning earth
- frequent and fearful
- the windless satellites who follow in his wake.
- as incomprehensible as some of Blake's poems.
- a quaint quotation
- the sentiment surges up within
- the soaring rocket of his spirit fell to earth
- mystical musings
- be true to your nobler self.
- let us make room in our hearts for
- the lively pages of our yellow press
- to wake up the critical areas and start them thinking
- the interminable ocean
- a query which will arise with the thoughtful is
- the green garment of Nature
- perverse and paradoxical nature
- pusillanimous people
- this sad doctrine is neither hopeful nor helpful
- Kant, the Iconoclast of Konigsberg.

123  
PHRASES

(123-1)<sup>230</sup> --The prophecies of our experts have miscarried.

- The placid egoism of the complacent hermit
- To influence men's thought and to shape their practice
- Intellectual eminence united with practical experience.
- This planet has just witnessed an extensive conflict
- A building which from foundation all the way up to final
- Thought ripens into
- take shelter behind a foggy phraseology
- Jesus, the skilful angler of men
- Unconscious animus against a particular theory.
- Floating mansions set forth to narrow the oceans
- Exclude all bias in your approach
- Deified one day and denounced the next
- Mankind is developing a new sense – the world sense

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<sup>230</sup> The paras on this page are unnumbered.

--When we hear the noisy conflict of voiced intuitions and personal evaluations,  
we should

- Flout these absurd superstitions
- A carnival of emotions
- Ruthless withering arguments.
- there is no hope of a peace pact between two such ideas
- Examine a subject from all points of view
- We run the gamut between sentimentalism and cynicism.
- her beauty was only screen deep.
- He talked a lot but said nothing.
- a silent dithyramb of gratitude rendered by self to Overself
- He talked a lot but said nothing.
- Fame is but a phantom.
- Only the master can make a masterpiece.
- Practise what they promulgate.
- When research is eventually carried beyond the appearance of things.
- The scribblers who are damaging white paper.
- The feeling which arrests our pen
- A man may be full of intellect but empty of insight
- To force an esoteric meaning where there is none is foolish
- vain and vexatious
- Exaggerated worship of the past.
- the wedding of West and East.
- ..is to brandish a broken sword

124  
PHRASES

- (124-1)<sup>231</sup> --Generously to forget an old grudge is to rise to a loftier plane
- Metaphysical jargon makes his head whirl round.
  - Fallen into sloppy fatuities.
  - International in scope and spirit.
  - It is not a fable but a fact.
  - the animated mental pictures.
  - World is a psychological product.
  - This self-humbling
  - Who is sufficiently unselfed to care for this?
  - Its unerring intelligence or an unlimited existence
  - The spiritual intimacy between them.
  - indefensible prejudice.
  - Miseries have replaced hopes.

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<sup>231</sup> The paras on this page are unnumbered.

- our self-inflicted suffering.
- His mental quality and moral character.
- A cultured humane mentality.
- The mystic depths
- Inventing processes and constructing machines.
- When he has gathered enough experience.
- delusive teachings and futile techniques
- the therapy of divine grace.
- So long as they hold such childish views on such important matters, so long.
- This happens to be true within certain limits but \_\_\_\_\_<sup>232</sup> mostly for those who

- It is as right that shall find an opponent as it is that Truth should be supported.
- Those who come to this study with a fresh mind and a fervent heart.
- His long quest of the Overself
- the path to salvation
- They have turned their back on materialism
- the cathedral-like peace
- the gathering dusk of old age
- the suffering ego of man.
- Ascetic who exercises all emotion.
- To give a body in words to bodiless spirit
- The cloudland of abstract doctrines.
- Whilst men are almost wholly unaware of their diviner selves.
- This all round culture of the psyche.
- The subtlety and profundity of mentalism
- These luminous intuitions.
- Their stupid and sordid motives.
- Who mistake hysteria for romance.

125  
PHRASES

(125-1)<sup>233</sup> --The taut style and pithy PHRASES

- the presentment of ideas
- when intuition contradicts information
- the moment he shows the consciousness of error by repentance,
- he who sets forth to tread this way of life
- the senses of touch and sight tell him that these psychic harassments and emotional agitations

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<sup>232</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>233</sup> The paras on this page are unnumbered.

--instruction and discipline are required  
--He must become saturated with this mood  
--this inner way  
--materialistic, cynical, over-critical  
--wild fancies  
--when we look for an answer to the question, "What is the meaning of \_\_\_\_\_<sup>234</sup>

?"

--instinctive declarations or studied deliberations  
--the one seeks to extend self, the other to escape it  
--this intense and eventful period  
--the body's desires and the mind's despairs  
--rigorously to silence the passions  
--the question is relevant whether -  
--to give oneself up to these heavenly feelings  
--he has found his inner equilibrium at last  
--cultivate his personality in a many-sided way.  
--The lights, so hard to find, so easy to lose  
--the tormenting lusts of the flesh  
--Higher standards and better values  
--masks the essential character.  
--with all the bliss of sudden understanding  
--the many sects-within-sects  
--a greatness of mind, an elevated attitude.  
--The West means novelty, change, restlessness.  
--Methinks I hear distant tremors telling of such.  
--Must disdain his sage advice.  
--The harsh hustle of this age.  
--These conscientious but conservative  
--The ritual of X requires us to  
--He is not only a star, but a startler!  
--The unforgotten and unforgivable.  
--This leads us to the luminous conception of a  
--The gods will give us  
--Amidst the weathered ruins of  
--The purlieus of the Press.  
--The venerable Victorians are gone.  
--Inspired leaders can move mountains.  
--We must appreciate intelligence and individuality.  
--That courageous but conservative.

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<sup>234</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.

- (126-1)<sup>235</sup> --Life is full of loud speakers today and a little silence is needed
- The inward turn of mind is more natural to Orientals
  - the shrivelled life of sects.
  - His pages almost drip with these detestable.
  - The ranks of the Great Unpublished.
  - the mystic seeks to centre his consciousness
  - These days of rush and restlessness
  - subtle sarcasm of
  - An ignorant and illiterate, an uncultivated and untutored
  - The great spirits of ancient Greece
  - Candid and capable exposition
  - These unkindly cobras who hiss the verbal venom
  - It is tiresome to traverse the old arguments for it again.
  - Reckless and restless people
  - crusty custom
  - To vindicate what they venture to attack
  - Teachings and preachings
  - Honestly and honourably
  - Who profess and promise anything
  - Folios which moulder away on library shelves
  - Fearful presage of the future.
  - Because I would not be a --X--, and could not be a --Y--.
  - I thought ruefully of my thinly-thatched head.
  - Fine phrases
  - Hurry serves to destroy thinking.
  - To make a rough resistance to this common prejudice
  - As we decline into old age
  - Recount this terrible and tragic tale
  - Grey-London
  - An ungrateful and unappreciative world
  - The best culture is cosmopolitan.
  - To mix a little fun with my mysticism
  - For this, men have left their bones to whiten in the wilderness
  - Couched in a curious tone.
  - But philosophic reserve may swell into mere arrogance or insufferable  
condescension.
  - Not to surrender the right of independent judgment
  - I have gone into exile

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<sup>235</sup> The paras on this page are unnumbered.



--The inspiring goal of all these endeavours.  
--Diffuse this knowledge  
--creative forces released by this meditation

127  
PHRASES

(127-1)<sup>236</sup> --The over intellectual may get a stunned feeling when the new birth takes place because their ideas are

--alas we become stiffened and staid  
--that death which is mystical  
--when we can live steadily balanced centred  
--we can recharge ourselves at the source  
--the prophet's scorn flashed out  
--to praise virtue (?) in my halting prose  
--the prophet preached  
--Painstaking and painful  
--We carry one consolation however and that is  
--Grave Greek philosopher  
--I had reached my Overself  
--To walk with faltering steps through life  
--deal with dignified brevity  
--half-hearted, half-witted man  
--Guns boom across Europe  
--I have exposed these mystic fantasies and yogic fallacies  
--Religious frenzy  
--We pass through a period of unrest and unsettlement  
--Eliminate the Ego  
--The pigmy level of general intellect  
--changing times demand a new technique  
--its perverse and uninstructed mentality  
--unselfish and unwavering pursuit of truth  
--His words are as elevating as they are educative  
--Practical activity must run side by side with inner detachment  
--The cut-throats of the Kremlin (Bolshies)  
--mystics who live in a world of unreality  
--their vacant and vulgar minds  
--to put a veneer upon veracity  
--it is a painful but peremptory ordeal  
--reprove and rebuke \_\_\_\_\_<sup>237</sup> uncouth and uncultured

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<sup>236</sup> The paras on this page are unnumbered.

--from preceptors of pagan times to immoralists of the modern era, we  
--constructive, critical and controversial  
--it is a place steeped in romance  
--the cyclic turns of history  
--it is mean and mercenary  
--of a phrase I have somewhere written down  
--incoherent and inconsistent  
--old thoughts with new faces  
--we must not surrender to momentary impulses  
--If every man walked about with a window to his heart  
--men of power and intelligence have expressed to the world  
--the man whose thought lays bare some great idea

128  
PHRASES

(128-1)<sup>238</sup> --But the principle is sound; those who attack it are breathing the thin air of doctrines, not facing  
--The man who has mastered the subtleties of metaphysics  
--Failure is written right across his face  
--one thrills to the thought of  
--the next phase of the quest  
--thru good fortune and ill fortune alike  
--mental stiffness  
--violent totalitarianism  
--declarative sentences  
--monastic communities  
--the mesmeric phrases of the New Testament  
--It will help a small circle of seekers  
--these tiny groups of fanatics  
--sex frenzies  
--the wrinkled apathy of old age  
--the self-swollen posturing of dictators  
--My writing is a mystical experience to me  
--passions blaze up when  
--affront to intelligence  
--whoever meditates on the apocalyptic tragedy which has befallen our generation  
--for the history of a man is also the history of all mankind

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<sup>237</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>238</sup> The paras on this page are unnumbered.

--this architectural achievement  
 --the white garments of the priests  
 --turban winding is a remnant of snake worship  
 --spiritual stability  
 --his severe and self-contained life  
 --it has a small but devoted following  
 --who remember His words but forget his spirit  
 --these cults, with their frantic worshippers and fanatic ideas  
 --So far as science has been materialist and shown the power of heredity, the influence of environment and imitation of behaviour patterns, it has  
 --straight thinking, clear seeing and independent judgment  
 --our generation has endured this universal conflict  
 --Title. "The Opportunity of Opposition."  
 --Fate unrolls a coloured carpet of good things for the man who  
 --That leave a trail of slanderous slime behind them.  
 --To throw a mantle of modesty over my figure  
 --This philosophical crudity  
 --Demands our approbation and receives our adoration  
 --Our lives have their winds and lightnings  
 --It behoves the critic to be cautious  
 --Parochial prejudices

129  
PHRASES

(129-1)<sup>239</sup> Nature has worked at the world and at man for innumerable millions of years!

(129-2) Quest thus has its own character and its own personality. This it achieves without effort by the mere act of dedicating itself to the incorruptible integrity of truth. Nothing less shall inform our editorship.

(129-3) For this generation Life is a dance, and they are as ready to change their partner as in a ballroom.

(129-4) Nevertheless it exists, its final doctrines being jealously-guarded secrets, and a worthier epoch may see its re-emergence at the appointed hour.

(129-5) Embrace that which thou fearest! Go forward boldly to meet him whom thou darest and thou shalt conquer both.

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<sup>239</sup> The paras on this page are unnumbered. Paras (129-1) through (129-18) are a duplicate of the section (185-4) through (185-21).

(129-6) They love to make a mystery of their peculiar knowledge.

(129-7) Punctuality is not on the list of Oriental virtues.

(129-8) What can deliver us from it? Only the Overself's grace.

(129-9) His staring eyes included me in their gaze, but seemed not to recognise me.

(129-10) There is a mine of literary lore in the ancient heritage.

(129-11) A human existence could not be separated from a painful and suffering one, so long as it is tied to the flesh.

(129-12) During the inundation of the Nile, many peasants dream away their time in shady spots and idly await the time when the land is again accessible.

(129-13) "Do what you know and perception is converted into character." – EMERSON

(129-14) Is then our writing nothing more than black ink on white paper? Have we nothing to communicate that is sublime enough to survive its reading?

(129-15) We have not enough courage to explore the basis of our lives.

(129-16) We shall practically support or resist with the pen any current proposal which will vitally advance or retard mankind's spiritual welfare. We regard practical neutrality in this sphere as a contradictory conception, a pseudo-attitude. Such questions demand a straight answer.

(129-17) Those who have come so far and have come moreover to the same conclusion are ready to take the next step in their own thinking.

(129-18) Truth is a secret to the unripened mind.

130<sup>240</sup>  
PHRASES

131  
PHRASES

(131-1)<sup>241</sup> The average "bright young thing" of to-day is bored by any volume with half a pretence to philosophy.

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<sup>240</sup> Blank page

(131-2) But at the same time modern circumstances have brought about the necessity of adapting the ancient wisdom to modern needs and to the kind of life the West has to live.

(131-3) It is better to withhold our verdict than to pass an unfair one.

(131-4) But we ought not to misconstrue and misapply this high teaching.

(131-5) It is not an inaccurate picture of the situation but it is certainly an incomplete one.

(131-6) The dark night is also a test for him.

(131-7) This will help you to find that path, treading which you will later find for yourself the reality and truth.

(131-8) The higher self is neither an imagined fancy nor an intellectual concept.

(131-9) Another reason may be his temperamental difficulty in becoming acquainted with alien modes of thought.

(131-10) "Fools exalt the mosque and ignore the true temple in the heart," says the Masnavi.

(131-11) He seeks to dwell in a sparsely-populated area.

(131-12) Can we not devise some system whereby these rival doctrines may live in wedded union under one roof?

(131-13) Sentimental rhapsodies have confused religion with mysticism.

(131-14) So the Oriental caravan of mysticism winds its long way across the pages of history.

(131-15) Those who stretched forth their arms into the darkness and plead that Wisdom might come forth again.

(131-16) Attempt more if you would attain more.

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<sup>241</sup> The paras on this page are unnumbered. Page 131 is a duplicate of page 187. However, the last two paras on this page are not on page 187.

(131-17) An infinite peace envelops him.

(131-18) Whoever thinks he can escape the logic of history is a fool.

(131-19) He despised and distrusted women.

(131-20) This will happen by an inevitable psychological law.

(131-21) What I heard here was nothing but the echo of what was heard by that extraordinary man.

(131-22) Who is the master, or where is the book to direct us rightly on this way?

(131-23) They study these subjects in a manner which condemns them to barrenness.

(131-24) To accept and assimilate the best that Science offers is his wise card.

(131-25) Mysticism must set up new standards of duty and create new notions of spirituality.

(131-26) We must seek this extension of awareness, this expansion of spiritual apprehension.

(131-27) Those who regard the surface of things easily fall into such a mistake.

132<sup>242</sup>  
PHRASES

133  
PHRASES

(133-1) <sup>243</sup>To live in intellect and passion alone, unguided and unvivified by spirit, is to be unregenerate.

(133-2) His words still cling to my memory like the subtle fragrance of incense.

(133-3) We should try to keep out the author's own personality, to deal with his ideas and not his history.

(133-4) He should know himself enough to know at least that such a path is not for him.

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<sup>242</sup> Blank page

<sup>243</sup> The paras on this page are unnumbered. Page 133 is a duplicate of page 195.

(133-5) He must think of mind as being not an "other" but as his own self.

(133-6) There are many who read through such writings only to fasten on those paragraphs which agree with their own beliefs. This is wrong. The student should be more open-minded.

(133-7) Such men enjoy being martyrs.

(133-8) Nirvana. I can wait, will wait. Everest is not to be climbed in a season. I do not even want to climb this Everest of the soul. I want only to keep my direction.

(133-9) The theory of spiritual succession is a fallacious one.

(133-10) How far indeed are such speech and action from the philosophical attitude.

(133-11) It were a pleasanter task to pick oakum in prison than to labour for such ingrates.

(133-12) If there is any hope for the spiritual future of man, it must live here.

(133-13) This faith in the veracity of print is pitiable. A false thought is not rendered a true one because it is set up in type and printed on white paper.

(133-14) Wherever practise does not correspond to theory, we are entitled to set up a question mark.

(133-15) They are not imaginative enough and certainly not generous enough to be tolerant.

(133-16) Destiny demanded that this work should be undertaken, for Truth is not to be cheated of her rightful due.

(133-17) We need to be enthusiastic without being fanatic.

(133-18) Thus the higher will is strengthened and focussed for the quest's purposes.

(133-19) But today Mechanics rules where once Magic held its sway, and we do not dream that there is room in life for both.

(133-20) Inborn capacity for contemplation supplied me with a readiness to cease from activity and penetrate the surface and ponder deeply upon things.

(133-21) If there is vital truth in this message it cannot die out

134<sup>244</sup>  
PHRASES

135  
PHRASES

(135-1)<sup>245</sup> I learned that these truths do not belong to any one religion or people, they belong to the whole world.

(135-2) We must stir some strength into our wills.

(135-3) But if they were unwilling to do this, then it were better to wait and let evolution perform its slow process of education. Suffering and loss would not be absent from this process, but they would be spread out over longer periods and hence spread thinner.

(135-4) Such a nebulous Nirvana is unlikely to satisfy the keen mentality of today.

(135-5) There is no Man to whom we can turn for salvation.

(135-6) The speculative profundity of these sages compels admiration.

(135-7) His philosophical position was emphatically his own and not borrowed from any other man.

(135-8) The miseries he brought to mankind could however be turned to good account in the end.

(135-9) It gives him a new and better understanding of life.

(135-10) Aspirants come from different starting-points and travel along different courses.

(135-11) Not one but several contributory causes must be brought in to account for it.

(135-12) We do not wear the distinguishing robes of a sect; our garments of prose are made to fit Man – not a few men.

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<sup>244</sup> Blank page

<sup>245</sup> The paras on this page are unnumbered.



(135-13) The difficulties you are meeting with in personal life are karmically caused. They are shadows which have fallen out of the far past.

(135-14) We must not make these changes with meteoric rapidity

(135-15) Under the strain and struggle of quotidian existence, we yearn for the peace of self-forgetting.

(135-16) We must awaken to the fact that we live in a mind-world.

(135-17) However mystically untutored minds will not understand this.

(135-18) Mystical statements completely elude the contemporary mind.

(135-19) It rests neither upon our own intention nor others' intervention.

(135-20) We cavil at what we do not understand and carp at what we misunderstand.

(135-21) Can we forget the immortal phrases in such books?

(135-22) They stretch the long arm of their theories so far out that panting Fact runs after them in vain.

(135-23) What are the effects produced by these exercises?

(135-24) As Dr Johnson drily pointed out, any number of rabbits will never make a horse.

136<sup>246</sup>

PHRASES

137

PHRASES

(137-1)<sup>247</sup> --from its opening statement to its final conclusion

--the world shaking events of our decade

--these isolated flashes of insight provoke him to seek the continuous faculty.

--such well-balances well-rounded life

--when the Overself takes possession of our wakeful conscious

--the most terrible of all wars is ahead of us

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<sup>246</sup> Blank page

<sup>247</sup> The paras on this page are unnumbered.

- a carefully equilibrated personality
- newspaper critics these misguided watchdogs of the public interest.
- the sureness of his insight
- yet another feature of his inner experience may manifest itself.
- a healthy broadness of mind
- he will only make a partial lopsided progress.
- these inspired introverts
- the irrefutable doctrines and ennobling disciplines of philosophy
- the ignorance of immaturity
- their motives are right but their methods are wrong
- by what values do we judge the experiences of life?
- Life itself writes the strangest stories
- which leaves a shameful lassitude on our bodies and a delightful quiet on our souls.
- the offsetting of its moral degradation, the revival of pure religious, mystical and philosophic hopes and ideas and the restoration of respect for the individual.
- he prefers to keep individuality inviolate
- At every stage of his meditative life
- lost in an immeasurable void
- has his life any ultimate value?
- he sits above time
- when through weakness of will, there is a failure in discipline
- we dread unfilled leisure. We dislike inactive repose
- the troubled conditions of our era
- it must also be modern in expression and feeling
- stop being prisoners of our own past
- they must find a higher purpose in human living
- we are no nearer the true end of our being
- we are truer to the world than we are to ourselves
- lightly fling off their sophisticated pages
- every morning you are handed twenty-four golden hours
- I have no time to waste time

138<sup>248</sup>  
PHRASES

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PHRASES

(139-1)<sup>249</sup> The wise man who wishes to alter the world will begin with himself.

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<sup>248</sup> Blank page

(139-2) Thou art thyself THAT which thou seekest.

(139-3) To write such tomes is but a prodigal waste of ink and paper.

(139-4) This poor –X– flickers out its pale and pitiful life upon the screen of our modern world.

(139-5) Thoughts which have come to me out of the quiet depths of spirit.

II

(139-6) Because they make a point of cultivating credulity, these people have only themselves to blame.

PHRASES

(139-7) We must learn to measure our terms.

(139-8) No such creed can be tenable by thoughtful men.

II

(139-9) What they openly regard as an advance in knowledge is nothing more than an astonishing reversion to primitive myth and fantastic lore.

XV

(139-10) Philosophy is not irrelevant to the purposeful activities and practical interests of men. They grovel at X's feet as though he were a god, and hurl anathemas at Y's head as though he were a devil. (1) The writer's thoughts may flee across the white sheet before him while his hand trails laggardly after them. This is inspiration.

PHRASES

(139-11) If saints entered society they would either edify it and dignify it or become sinners themselves.

(139-12) The world prefers to give genius a post-mortem popularity

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<sup>249</sup> The paras on this page are unnumbered. Pages 139 and 141 are duplicates of pages 191 and 193 (except for (139-13), which is not repeated). They have been edited differently.

(139-13) Such mind control renders man less prone to passion.

(139-14) We live amid the shadows of reality, not reality itself.

(139-15) Lost in the labyrinths of Hegel's system.

(139-16) All actions are descended from thoughts.

(139-17) "Why should I believe in God? Why should I so live as not to injure others' interests?"

(139-18) "Mind alone is the (root - ) cause of man's bondage and liberation." - so says an old authentic Indian Text. What does "Mind" mean here?

(139-19) There is a mental eugenics as well as a physical.

(139-20) Let the light of the Overself shine through us.

(139-21) Here is a thought to inspire the minds of men and to direct their best efforts.

(139-22) Truth is to know the oneness of all existence.

(139-23) It is the contemplation of these things which brings a man to bitter and penetrating cynicism.

(139-24) We need the bracing inspiration of these doctrines.

(139-25) Could we synthesize the best elements of Asiatic and European thought and practice?

XVIII

(139-26) This path is but one mode of self-realisation: there are others.

140<sup>250</sup>  
PHRASES

141  
PHRASES

(141-1)<sup>251</sup> They hold themselves up to ridicule with their affectations of omniscience.

(141-2) Because he likes his comforts is he, then, like an idle virtuoso, merely playing at philosophy?

(141-3) Among the preliminary qualifications of the seeker, patience is essential.

(141-4) All formal orations leave me cold. I avoid them as I avoid cemeteries.

(141-5) This crucible of life wherein pleasure and pain are fairly well mixed!

(141-6) A genial gigantic G.K.C. it was who remarked to me once...

(141-7) The jogtrot of journalism does not allow of much time for ponderous essays.

(141-8) He need not retire from the world into cloistered isolation.

(141-9) Truth sublates error, scorches prejudice and annuls ignorance.

(141-10) These statements will be dismissed as absurd by the better-informed but are likely to be accepted by the ignorant.

(141-11) The rise of every great movement coincides with the career of some great man.

(141-12) This craving for action is a keynote of modern life.

(141-13) Conduct expresses character.

(141-14) Can we combine American enthusiasm and energy with Asiatic mellowness and tranquillity.

(141-15) Few men of the Western world have penetrated into the secret arcana of the sages.

(141-16) The vision of the sage is never circumscribed by petty or personal considerations.

(141-17) Is it possible to bind into a unified whole two contrasting natures such as these?

(141-18) Is a synthesis of these apparent incompatibles impossible?

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<sup>251</sup> The paras on this page are unnumbered.

(141-19) Quote from the Bhagavad Gita p.338 and pages 216 and 198 of Shankara's "Select Works" saying that without a Guru you may not get at the truth.

(141-20) Those who forcibly constrain the intellect to support their beliefs, thereby reveal the weakness of those beliefs.

(141-21) Constructive intelligence is at our command.

(141-22) Between two evils why accept any? The good is around the corner, if we will but bestir ourselves and seek for it.

(141-23) We have lived too long under the tutelage of worn-out traditions.

(141-24) The process of spiritual evolution will overtake [all.]<sup>252</sup>

142<sup>253</sup>

PHRASES

143

PHRASES

(143-1)<sup>254</sup> The teacher tears down the rigid structures of primitive thought and wrong belief.

(143-2) These pseudo-gurus may puzzle the ignorant by their pretensions, but not for one moment can they deceive the true sage.

(143-3) The most valuable gift of the guru to his pupil is the awakening to thought which he imparts to him.

(143-4) There are inherent necessities in thought which compel us to form a causative view of things.

(143-5) The fountain pen of the man who has passed through the full philosophic discipline will become – if we may be permitted the pun – a veritable fountain of deep thoughts!

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<sup>252</sup> PB himself deleted the para after this one by hand. It originally read:  
"It is like muck, it is good only if it be spread."

<sup>253</sup> Blank page

<sup>254</sup> The paras on this page are unnumbered. Paras 143-1 through 143-23 duplicates of paras 197-1 through 197-23.

(143-6) And to those who would scornfully reject these thoughts as being unreal, we would only answer that the Divine is more real than this world.

(143-7) Brahman is unconditioned. It appears to us as the material manifold of thoughts and things.

(143-8) The theoretical separation between mind and matter is false; there are no watertight compartments between them.

(143-9) They direct their invectives against the dead, knowing that their lies cannot now be refuted.

(143-10) His all-round open-mindedness make the philosophic student tolerant of all religions and teachings.

(143-11) He was diverted from the path of unworldliness without getting the profits of worldliness.

(143-12) Many are like Voltaire, who said that he "sought so many truths and found so many chimeras."

(143-13) The possibilities of changing the face of our world by the use of psychic powers dazzle one's imagination.

(143-14) The philosophic viewpoint seems to run counter to the common one; it would be more correct to say that it supplements the common viewpoint.

(143-15) Truth must be the God of their worship, not man.

(143-16) The message must always be shaped to suit the environment that receives it.

(143-17) AUM is the summary of all knowledge.

(143-18) To take up a path that is long and tedious is to invite failure.

(143-19) Philosophy that is built without the support of Science falls down into mere dogma.

(143-20) I have tried to make it plain beyond all question that those who follow this path can attain peace.

(143-21) Mechanical practices of Yoga are for the lower stage.

(143-22) Such mind control renders man less prone to passion.

(143-23) All worldly experiences may become doors to divinity

(143-24) We shall then endeavour to express the beauty that is in our hearts.

(143-25) Philosophy does not ascetically reject the wealth and warmth of human experience.

144<sup>255</sup>  
PHRASES

145  
PHRASES

(145-1)<sup>256</sup> --the rationalised mind of the Coming Age.

--a well-balanced personality.

--the balance of his personality has been lost.

--this brief and tempestuous experience which is modern life.

--as I type this record through the little rolls of inked tape.

--those who feel the capacity for crusading but equally so are those of whom Milton wrote, in a not dissimilar connection, "They also serve who only stand and wait.

--enslaved by passion and deceived by appearance.

--released from servitude to the lower nature.

--the influence of belief on behaviour.

--when we pass from theory to practice.

--it is an illusion from which he should seek deliverance.

III

(145-2) He should close his eyes and shut out his surroundings.

PHRASES

(145-3) The inward soul is indifferent to applause and immune from attack.

(145-4) All private or public evil is best dealt with by being nipped in the bud.

II

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<sup>255</sup> Blank page

<sup>256</sup> The paras on this page are unnumbered.



(145-5) Their ideas range from the inane to the insane.

PHRASES

(145-6) A period of time which seems as short as the photographer's magnesium flare.

(145-7) --this belief in previous existences.

- the conflicts and sufferings of our era
- the benign calmness of these moments
- regret for wasted chances
- these questionable teachings

(145-8) In this self-absorbed quietness, the body is left far behind.

(145-9) The soul's quietness begins to steal into his personality and manner, his heart and voice. To (PB) Use term "The work of grace" as variant of "Descent of grace."

(149-10) --to inculcate goodness and to encourage thinking, to instil worthy ideals and to....

- like overstrained elastic, our nerves are tense.
- the noble character of this teaching.
- The sage's sanctuary.
- In the fixed abstracted expression of his face and the inward look of his eyes, we may read....
- the agitations of the age...
- Power whose embodied vesture for me is...
- our leisureless lives....

146<sup>257</sup>

PHRASES

147

PHRASES

(147-1)<sup>258</sup> --their ignorance and their arrogance flatter one another.

- the adept's aloof remote figure.
- exciting, in the noblest sense of the term, for those who follow philosophy's light and desire humanity's welfare.
- the circle, emblem of eternal existence.

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<sup>257</sup> Blank page

<sup>258</sup> The paras on this page are unnumbered.

--that a new inner life has to be born and that they must show forth creative will in bringing it to birth. It is our duty to make plain this vital fact and to point out the principles...

--saddened that hate, suspicion, jealousy and malice should rear their snakelike heads among people who talk overmuch of spirituality and divine wisdom.

--the great soul who walked in simple white robes.

--misguided enthusiasts.

--this stately companion.

--Western approach, with its critical comparative historical and scientific methods.

--All the witchery of genius that has reached its apogee.

--much more misery passed through, so many millions slain maimed and tortured before it could be aroused to spiritual ideas "Know that misfortune, being a means of leading man to higher truth, is also a teacher," a Tibetan text tells us.

148<sup>259</sup>

PHRASES

149

PHRASES

(149-1)<sup>260</sup> --The inward refreshment of soul

--He has been raised into light

--The book contains a brilliant study of our sorrow-laden-age

--To face the future blithe and unafraid

--Man is forever finding

--Ride off on their strange theories out of reason's sight

--We must bring this truth into the conscious mind

--An ablation of consciousness

--It is a fanciful notion

--Disheartening doctrine

--An assumption of ancient pedigree

--To dip a little farther down into oneself

--We have attempted to fathom these questions

--A man who is actuated by high ideals

--Will provide startling facts that should shake the basis of many scientific dogmas

--It is not for us who belong to the lay-world to rebuke a scientist for his

--I was determined to tear the veil aside

--Is this of any value to us today?

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<sup>259</sup> Blank page

<sup>260</sup> The paras on this page are unnumbered.

- Possesses few thoughts which could be called his own
- None suspected what deep thoughts his cranium carried
- This watery philosophy which oozed out of Mr Jo's brain.
- Such contemplation brings a thinker to sadness.
- We prefer to adopt an attitude of complete unbelief, rather than
- If it is true then the rightful corollary to be drawn is that.
- Who make extravagant and unwarranted claims for the art.
- If we take a cursory view of this matter, we may concede.
- the time-word mode of such discussion
- they twist the facts to fit their theory
- Consciousness shifts to a deeper centre
- who proclaims in strident voice
- Hectic hope
- the mirages of metaphysics
- Soon puncture their presumptions
- Platitudinous propositions
- Banal and bored
- Sense and soul
- These professional uplifters!
- Sovereign or servant?

150  
PHRASES

(150-1)<sup>261</sup> --Romantic rubbish, packed into literary form by our novelist

- One needs an Arcadian sense of humour to appreciate this statement
- Gathering gloom
- Who pretend to penetrate the mysteries of
- To put into more precise form
- Journalistic jottings
- To a transient loiterer like myself
- Behind the mystery of the editorial "we"
- Schopenhauer, the lonely thinker of Danzig
- Provides the only right and satisfying solution of this intricate problem
- Foresaw and feared
- To disseminate the principles of spiritual living
- Clairaudience-the ability to hear voices
- Clairvoyance-seership
- To uncover the truth within man
- And witty withal
- Inept and incompetent persons

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<sup>261</sup> The paras on this page are unnumbered. Page 150 is a duplicate of page 95.

- This select and exceptional case of nature
- To fall into the perilous sands of self
- Europe's diminishing prestige in the East
- The historian who looks for dry dates instead of living personages
- Secrets known to the progenitors of our own race
- I found it while poring over the shelves of a bookshop in Florence
- I am no vigorous Bohemian who slaughters the night wholesale, yet I like to
- Some fatalistic feeling numbs my efforts
- The austere asceticism of Buddhistic monks
- The visible self
- Preoccupied with personalities
- Whenever man enters his interior being
- His distinctive and divergent personality
- The rapid vicissitudes which affect human life today
- The terrible arbitrament of war
- To drag in the unpertinent and unimportant
- Establishes a claim on our consideration
- We are no longer preoccupied with the past
- We cannot move confidently through life
- The spectacle of successive births in the world
- Writers who climb over the wheels of the printing press to fame
- Under the light of a multitude of stars
- Reflecting with undisturbed mind upon this noble theme
- Man is but a soap bubble

151  
PHRASES  
[11]<sup>262</sup>

(151-1)<sup>263</sup> --Put down my pen and toss aside these sheets

- How startled we would be if
- Fallacious futilities
- I have nothing but my pen to keep me, but it is enough
- By these anxious sophistries of Occultism
- Noted for his oratorical powers
- Has fallen into disrepute in this scientific age
- A restatement in modern terms of the content of this ancient philosophy
- Criticism of literary
- Try, however, to put the probe into the causes of
- Are we mere puppets of fate?

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<sup>262</sup> Handwritten note at top of page reads: "11"

<sup>263</sup> The paras on this page are unnumbered.

--His sauric and satanic face  
 --Who live in silken ease  
 --Who profess to forecast the future  
 --This absorbing article  
 --The poetic exaltation of his spirit  
 --He, too, was a writing man  
 --His attitude is based upon the fallacious idea that  
 --I pictured him with glazed eyes, sitting amid the Tibetan snows  
 --When the wind of the Spirit blows upon our faces  
 --Shall we then return to the doctrines of Buddha?  
 --This state of inward musing  
 --These indolent musings of mine  
 --To descend from the spiritual altitudes  
 --The spiritual felicities  
 --Who lack the counterpoise of common sense  
 --The yogi grew suddenly remote  
 --I sensed his thought without difficulty  
 --To find a higher significance in  
 --To establish a harmony  
 --This stagnation between conflicting forces  
 --These jottings of an errant scribe  
 --not an oratorical word-spinner  
 --The sequence of alien invasions which harmed India  
 --Why should we cage ourselves in fresh cults?  
 --High philosophy and low practice  
 --Some starving in Grub street  
 --The dilettantes who dabble promiscuously in these archaic sciences  
 --I try to unravel the patchwork quilt of remembrance  
 --It became my daily solace and inner strength  
 --He fixed his grave dark eyes searchingly on me  
 --A happy blend of personal initiative and cooperative effect

152  
 PHRASES  
 [12]<sup>264</sup>

(152-1)<sup>265</sup> --To this difficult task he devoted all his energies  
 --Such people are either cretins or crooks  
 --He was quiet and restrained in manner  
 --For this I was paid the princely fee of

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<sup>264</sup> Handwritten note at top of page reads: "12"

<sup>265</sup> The paras on this page are unnumbered.

--X— is a solid advocate for  
 --These larvae left over from the era of wizards and witches  
 --They propose to perform miracles  
 --I belong to a strange breed  
 --A favourite of Fate  
 --This ideal is shown forth in the person of Mrs  
 --The slowly changing East  
 --His peculiar personality excited my interest  
 --Research and reference books were not available  
 --Has contributed to the columns of  
 --We run from this idea  
 --Impressive and critical self-proclaimed authority of the human church  
 --His dusty and ancient habiliments  
 --Feeble phantasmagoric  
 --Secret communion with the spirit  
 --Those who try to win the world for the Spirit in modern times  
 --He invites one to tread the lonely path  
 --Contributes a comprehensive account  
 --My interior researches  
 --This fatal deficiency debars  
 --Confronting the world within  
 --Mantrams protect those who repeat them  
 --This country must bring its historical record into harmony with these ideals  
 --Conflict and contention  
 --Such bemused thinking  
 --His smileless face  
 --A radical change of mentality will outlive a bad record  
 --His pungent pen  
 --His enlightened and enlarged mind  
 --To acquire this inward freedom  
 --This peripatetic philosopher  
 --His stabbing wit  
 --Sudden rapture  
 --This poor and halting effort of mine  
 --A spiritual sustenance  
 --The tangled traffic of London's streets  
 --Professor \_\_\_\_\_<sup>266</sup> cultured parrot  
 -- \_\_\_\_\_<sup>267</sup> in inky arms  
 --His brain a babbling revolutionary

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<sup>266</sup> The paras on this page are unnumbered.

<sup>267</sup> The paras on this page are unnumbered.

- (153-1)<sup>268</sup> --Such pious insanity is unsuitable to our age  
--Whether unknown and unappreciated  
--As we ascend tier after tier of the ideas in this metaphysical system  
--To be chantable is to be charming  
--To point out the parallels  
--A perpetual provocation to our intellectual curiosity  
--Remained sunk in trance  
--The hard cold face of the West  
--Nature is not over-concerned with  
--Strangers upon the earth  
--I respect the author's sincerity  
--Began as a fete and ended as a fight  
--Touch the heart of a true Oriental and you find him essentially religious  
--It is useless to escape into a self-made world composed mostly of our own  
delusions  
--To give a little leeway to these sentiments  
--In these oozy and blasé times  
--To enter into unity with the universal Spirit  
--A wizard in Thrums  
--Is nature but a blind force?  
--Must drink a hemlock as bitter as that drunk by Socrates  
--The inevitable inability  
--Fired by a specious verbiage  
--To squat for a while in the swamp of  
--Fanatical followers  
--Compassion for our common suffering  
--Grow to spiritual greatness  
--Much knowledge can be acquired quickly and agreeably  
--My vagabond soul  
--Ardent and eloquent advocate of  
--The inspired writings of Emerson  
--These bemused and believing people  
--He writes with a prophetic pen  
--Few writers have so admirably explained this doctrine as --X--  
--Carry this idea to legitimate conclusions  
--Thus lending to mere change the dignity of true progress  
--The listless hunting for pleasure  
--Fate was kind enough to provide me with

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<sup>268</sup> The paras on this page are unnumbered.

--I noticed a distinguished-looking man in one corner of the room and  
--A silent acknowledgment  
--The ultimate state of mind is entry into pure Spirit

154  
PHRASES  
[9]<sup>269</sup>

(154-1)<sup>270</sup> --Reason rebels at the idea  
--Let us seek the inward realisation of truth  
--They have created a legendary Mrs Blavatsky, these theosophists  
--He was a persistent and pachydermatous man  
--The divine may live in our hearts if we invite it  
--Through a latticed window I looked out on  
--His strange personality has provided much acrimony  
--He is a bringer of Light  
--A loveliness beyond all earthly loveliness  
--They look upon life as a frolic  
--Is he some hallucinated mystic  
--He wrote atrocious verse  
--Can men live by these withered dogmas?  
--Some dim unrealised idea was stirring in my brain  
--To enter into the Self consciously and recollectedly  
--The Overself moves with effortless ease  
--Too much intellect and too little intelligence  
--Where Kailas, that hermit peak, stood out  
--The eloquent silence of fundamental Being  
--It was as though everything had been providentially planned  
--Hinduism is not a religion but an encyclopaedia of all religions  
--The scene produced a magical and talismanic effect upon me  
--The Overself's inspiration precedes human aspiration  
--For the adept is not only the teacher but also the inspirer and regenerator  
--We are impelled and drawn by a higher power than ourselves  
--This inter-relationship and rhythm of soul  
--Master and disciple, the pure link between these two souls  
--This unconscious quickening of the soul's growth  
--A stillness which sings  
--To be fully open to the Overself  
--We experience the Eternal in such moments  
--All these things shall be accomplished in the fullness of time

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<sup>269</sup> Handwritten note at top of page reads: "9"

<sup>270</sup> The paras on this page are unnumbered.



--The grand views and grander silences of the Himalayas  
--A liberated life  
--Home is that place where a man finds himself most in harmony with the people  
and things that surround him  
--These disjointed scrawls and queer scribbles of mine  
--A stillness that is rich with meaning  
--Endless and eternal is this

155  
PHRASES  
[8]<sup>271</sup>

(155-1)<sup>272</sup> --Wields the scythe of unsparing satirical comment  
--The assured pronouncements of this hierophant  
--Who will not face the facts of historical reality  
--Provides the soul with temporary help and valuable experience on the Way,  
but it is not the final goal  
--Schopenhauer, whose bitter mind inspired his caustic essay "On Women."  
--Its significance is not immediately perceptible  
--Before we can understand the correct significance of this experience  
--But alas, their words fall upon ears of clay  
--I demur to his assumption  
--Our civilisation is dedicated to strife and noise  
--It is a startling side-light  
--My thoughts turn to the time when  
--One finds doctrine without depth  
--Thus we may gather in the forms of this ancient wisdom  
--The not inconsiderable labour which was involved in this undertaking. I  
consider it a high privilege and a real satisfaction  
--His reason is unquestionably sound  
--His words are tinged with bitter irony  
--Fortune has always shown an obvious partiality for him  
--They are fiddling with dangerous forces  
--Those things which are practiced widespread in private though outwardly  
condemned in public  
--To express ourselves at our highest and best  
--What is the implication of this theme?  
--We must test this important assumption  
--Make no attempt to sacrifice truth to effect  
--They have succeeded in keeping the wolf some distance from the door

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<sup>271</sup> Handwritten note at top of page reads: "8"

<sup>272</sup> The paras on this page are unnumbered.

--They smile contemptuously but they do not know what it is they are sneering  
 at  
 --It is not for me to defend the ancients who are long dead and the Orientals who  
 are alive  
 --His characters move in a monotonous manner or pattern  
 --Has endowed my days with an unforgettable memory  
 --Strange thoughts began to stir in my brain  
 --It is true instinct  
 --But these are not the really assailable points of my subject  
 --The luxuriant imagination of these occultists

156  
 PHRASES  
 [7]<sup>273</sup>

(156-1)<sup>274</sup> --The unsatisfying character of the theories  
 --Conspired to  
 --Épater le bourgeois<sup>275</sup>  
 --When time has stilled one's desires  
 --The tides of –Y– rise and beat against the rock of –X–  
 --To live in-dwelt by the divine  
 --The mystical lore of the East  
 --I love the ancient cobbled streets of the older French towns, their beautiful  
 houses  
 --We must sense our own self-truth  
 --To live poised in that timeless life, that inner centre of consciousness which  
 remains ever unchanged, unmoved and  
 --This inner questioning against  
 --Who cherish this self-mystification  
 --those palaces, bereft of their pomp and glory, entombing memories  
 --Existence must remain a dark enigma for him who  
 --Those unlucky weights who are at the bottom of  
 --A little Yoga knowledge is a dangerous thing  
 --I want to promulgate no particular set of doctrines  
 --Our thought-streams are clouded with  
 --They take a large liberty with truth when

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<sup>273</sup> Handwritten note at top of page reads: "7"

<sup>274</sup> The paras on this page are unnumbered.

<sup>275</sup> "Épater la bourgeoisie" or "épater le (or les) bourgeois" is a French phrase that became a rallying cry for the French Decadent poets of the late 19th century including Charles Baudelaire and Arthur Rimbaud. It means to shock the bourgeoisie.

-Wikipedia.

--I take my tablets anew and write  
--I take the unprofitable task of  
--This book will haunt your mind  
--This is the original nature of man  
--He speaks little but what he says is packed with wisdom  
--Time is a ruthless master  
--Sets up strange ideas in the minds of readers  
--They seek for the orator's flashy triumph rather than the thinker's quiet truth.  
--Since that day when the divine enchanter flung the strange spell around in the

--Is told in touching words; there is something hidden in men's nature  
--B was my only effort; C my only result  
--The Thesis which he has expounded is a correct one  
--Right definitions serve to clarify thought  
--To dig our interrogative spurs into this thing we call life  
--It is historically demonstrable

157  
PHRASES  
[6]<sup>276</sup>

(157-1)<sup>277</sup> --The days of the leisurely horse-drawn coaches and soft  
--Is to pervert the wheel of patriotism  
--A kindly deed done in a self-forgetting moment  
--Once we apprehend the real truth of being  
--Will hardly prove an acceptable belief to  
--He propounded a plan  
--Murgeresque<sup>278</sup> days when one lived carelessly as a Bohemian  
--When I took it into my head to search for wisdom in the older Orient  
--Those who place their credulous confidence  
--"The Secret Way" (Title)  
--The spiritual way of viewing human living  
--To turn the indulgence of passion into a mystical sacrament by the control of  
mind is another fable.  
--Those who have thought deeply and frequently over this matter  
--He was a charming companion  
--Sparks which might be prophetic of the final conflagration of civilisation  
--To shake our slumbering minds into wakeful thought

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<sup>276</sup> Handwritten note at top of page reads: "6"

<sup>277</sup> The paras on this page are unnumbered.

<sup>278</sup> "murgeresque" - pertaining to or characteristic of the writings or style of Henri Murger. — TJS

- On this question I prefer to preserve a non-committal attitude of mind
- Who regard it as some incomprehensible cabala
- Gives an agreeable account of
- Sunrise to sundown
- The spiritual suggestion of this
- These dull lifeless pages
- Flat and uninspired writing
- Self-study
- Who doubt the divinity in man
- He presents a distinctly refreshing point of view
- The spiritual light irradiates
- To patronise this publication
- These self-exalted teachers
- An arrogant fanatic
- He gives the detailed and documented truth about
- If truth can mingle with the pages
- One of the most remarkable in modern history
- The metallic-headedness of his character
- A flippant Frenchman has said
- That excellent exponent of ancient Indian
- The mocking memorials to earthly conceit
- Bombastic publicity
- Pontifical pretence of dignity
- There is a great and growing interest
- A philosophy suited to our time
- The clumsy phrasing and gawky style of the book do not predispose one in its favour

158  
PHRASES  
[5]<sup>279</sup>

(158-1)<sup>280</sup> --Maintain your true identity

- A clear perception of man's Spiritual nature
- His enigmatical influence
- These worm-eaten tomes
- A momentary consciousness of the Self
- A saner state
- The penetrating examination of your own mind
- And in the unique phrase of the "B"

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<sup>279</sup> Handwritten note at top of page reads: "5"

<sup>280</sup> The paras on this page are unnumbered.

- The rapid increase of scientific knowledge, the cultivation of critical thinking
- The exquisite peace of this remote backwater
- To temper my search for truth with a little diversity
- Wily but hardly wise
- Inquiries into these problems have hitherto
- His travesty of true existence
- The phantasmagoric speculations of occultism
- The subtle-minded Hindu
- These talkative bipeds
- The spiritual longings which perturb the heart of the Atman
- Which man at his central rest- the heart
- The facts are too stubborn for his theories
- Better to understand the self
- A flippant farewell
- Deep below the surface of the
- Before we begin to deny the "Self"
- Self-published authors
- His composed and unaffected figure
- The real value of this book is not easily assessed
- His spirit-inflamed soul
- A traditional knowledge which reaches far back into the depth of time
- The attempt to force this beautiful spirit into the straight-jacket of an organised society
- The mysterious recesses of our private thought
- The ever-present now
- Of great pretensions but little merit
- The mitigation of man's fate
- The ever-present Being
- As a condescension to a popular clamour
- With an effigy and epitaph the national cathedral
- Turns to the tedious
- To unveil the psychic in man
- It is a pleasant parable
- The picture which memory places before me
- The ego- the conscious subject of all experiences

159  
PHRASES  
[2]<sup>281</sup>

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<sup>281</sup> Handwritten note at top of page reads: "2"

(159-1)<sup>282</sup> --The effects of the constellation upon our characters, the influences of the planets on our circumstances

- Happy in a secluded garden
- Crowds were busy among the bristling stubble of the gathered wheat
- The oleaginous odour of the motorbuses
- When the economic depression descended on the world
- Self-progress
- From an insignificant inception
- By studying himself, a man
- When we know the truth about ourselves
- A man of mediocre intelligence
- The fascinating flavour of
- P.T. back
- Tin-pot "masters" who rule their penny-half-penny empires
- The primordial passivity which is at the bottom of the ego
- This inconsistent and irrational procedure
- To weave ridiculous notions on fancy's looms
- To probe credentials of this apostle
- The ethereal charm of the atmosphere
- This self-avowed champion of
- The catch-word of the cliques
- The spirit
- When these ideals take the practical forms
- The religion of self-culture
- Camped in the middle ground between these two doctrines
- And only when we become willing executants of that higher Will
- The high message of the book
- These fatuous and futile literary productions
- Our fate-ridden lives
- Descend into mephitic darkness
- His sharp pointed epigrams
- In a succinct and forceful phrase
- Some quaintly-winding village street
- Stands self-condemned
- Turbaned travellers
- The arrogant argumentativeness of the man repelled me.
- People who patronise the crazy faiths and crumbling fads
- Sometimes when we fall into moods of reverie
- The spiritual force of a single mind can
- The grandiose writings of Ruskin
- What lies hidden in the depths of the mind

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<sup>282</sup> The paras on this page are unnumbered.

(160-1)<sup>284</sup> --The glaring disparity between  
--The heat of the great luminary  
--A quiet unruffled mind  
--Who pompously instruct us in our duties from their platforms  
--Those who are carried away by the flood of oratory- who are the prey  
--The insincerities, the conventions  
--And be free  
--It is a hidden and private life which  
--At our highest moments  
--Who follow the fashion of the  
--Is mainly a matter of  
--Betrays no adequate appreciation of this sound truth  
--The Self which we are, under the surface  
--The great light which held man  
--Those who are but apprentices in the school of wisdom  
--The effort to direct one's thoughts  
--Requires a gesture of appreciation on my part  
--Duping our minds and our eyes with  
--Confused thoughts and cryptic statements  
--The sable darkness of a new-moon night  
--He possesses the gift of graphic description  
--The sublime speculations of  
--The deep dark-browed eyes  
--The wrinkled face of the Voltaire  
--These sanctified guides  
--The unbalanced and eccentric  
--Evidence from the "X" can be adduced to demonstrate the  
--Are as monotonous as they are numberless  
--Who prefer nebulous explanations  
--An instituted public religion like Christianity  
--This interior rumination  
--Winter moves slowly into spring  
--We prudently avert the question  
--So while the tragic history of mankind works its way

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<sup>283</sup> Handwritten note at top of page reads: "1"

<sup>284</sup> The paras on this page are unnumbered.

--The glorious day when we arrive at the discovery that the divinity exists in man

--The feeble condition of the Christian church

--By the methods of strict observation and practical experiment, i.e., by the methods of modern science.

--The agile Hindu mentality

161  
PHRASES  
[9]<sup>285</sup>

(161-1)<sup>286</sup> --Since I invariably hesitate to trust myself where I might not be welcome

--I do not hold their doctrines in any particular veneration

--It is easy to coin witticisms at the expense of truth

--We then enter into our own true world

--In searching for the true traditions we must beware of unhistorical legends

--The lightless windows of their lives

--The fictional union with God

--With fierce strokes of the pen he attacked

--To find a verifiable basis for the spiritual teachings

--These problems are related to each other

--Is a piquant situation, yet one as instructive as it is ironic

--Will require some close thinking

--His urbane wisdom

--His pen flushes with enthusiasms when he writes

--The conventional and commercial life of our times

--Bergson's<sup>287</sup> beguiling system

--The portentous nonsense of his pages

--Thoughts which intrigue the imagination and capture the heart

--A truth which is certified by experience

--Far from the noisy city's clamour

--Which conducts the thinker to the very source of the thought

--Embittered and scornful souls

--Coarse self-indulgence and low standards of this age

--The unplumbed depths of self

--The complex and creaking mechanism of society today

--He walked with proprietorial air on the pavements of the town

--Keenly criticised

--The mental spheres which surround every man

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<sup>285</sup> Handwritten note at top of page reads: "9"

<sup>286</sup> The paras on this page are unnumbered.

<sup>287</sup> "Bergon's" in the original.



- Is but a morning mirage
- Who become mere dilettantes and dreamers
- The hidden light within his own being
- This immature enthusiasm for such an ideal
- Existence is so rapid and so vivid today
- The unaccustomed attitudes of the Hatha Yoga
- With the central source of life
- These brain-children
- A means to grant the spirit its enfranchisement
- The flimsy sophistry
- The elusive happiness of Emerson
- Every man has his mystical moments
- The intellectual registration of opinions
- To teach the old truths in a new way

162  
PHRASES  
[10]<sup>288</sup>

(162-1)<sup>289</sup> --Was the uncompromising command of Jesus

- My pen cannot make it plain
- This unfortunate and unnecessary misunderstanding
- The untutored intelligence of these poor peasants
- Comes as an apt and opportune reminder
- When we analyse the contents of our own conscience
- Ignorance posing as knowledge
- This pugnacious piece of writing
- These pallid poseurs
- Why use unnecessarily enigmatical speech?
- This drab and mechanical age
- Has brought a fresh force into
- To indulge in the luxurious peace of reveries
- This tawdry and tiresome
- Portrayed in print or shadowed forth on the screen
- Driving his divine inspiration into mellow literary achievement
- Who claim supernatural powers
- This brilliant but ill-starred man
- A meeting-ground between East and West
- Who argue so ardently
- These arrogant assumptions

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<sup>288</sup> Handwritten note at top of page reads: "10"

<sup>289</sup> The paras on this page are unnumbered.

--A world estranged from the spiritual life  
 --Yet when one penetrates more deeply into this ancient problem  
 --Astonishingly archaic  
 --The meaningless blare of saxophones  
 --He appeared in the literary sky decades ago  
 --When we examine current opinions on the matter  
 --I opposed my common sense to his smooth cajoling  
 --That beautiful unison of hearts which occurs in a real marriage  
 --These holy men who dream their days away so uselessly  
 --The ever-shining One  
 --The coloured electrically-limned figures which adorn the buildings and which  
 luminously spell "Broadway."  
 --With this formidable assembly of accomplishments  
 --Bigots who cannot talk except with partiality and passion  
 --These fanciful interpretations of the ancient texts  
 --This stone-grey and somewhat chilly period  
 --The unstable equilibrium of their minds  
 --The adolescent assurance  
 --The weariness of a despairing epoch  
 --"Cries the outraged cleric"  
 --The available evidence is insufficient

163  
 PHRASES  
 [4]<sup>290</sup>

(163-1)<sup>291</sup> --With all the precision of modern scientific methods  
 --The paradoxical personality of H.P.B.<sup>292</sup>  
 --The marbled words of his flawless prose  
 --The French possess a flair for  
 --His strong concentrated PHRASES  
 --His venomous satire  
 --To quench one's life in the waters of suicide  
 --I hesitate to conjecture what  
 --A life in its highest moments  
 --Despite the faults of enthusiastic exaggeration to which writers of this school  
 have accustomed  
 --O great Surya<sup>293</sup> "Take from me these moments of reverence and of homage."

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<sup>290</sup> Handwritten note at top of page reads: "4"

<sup>291</sup> The paras on this page are unnumbered.

<sup>292</sup> Properly "Helena Petrovna Blavatsky."

<sup>293</sup> "Suri" in the original.

--When the gods will annihilate the old epoch with the flashing thunderbolts of their punishment

- Few men form the subject of a legend within their lifetime
- Possesses a plentiful store of ideas in his cranium
- Accustomed to accurately think
- The spiritualised conception of
- Who have made life slavishly obedient to their crude superstitions
- He said, as glibly as if he knew what he was talking about
- Title "The Sublime Eccentric."
- When a man cares less for the plaudits of the crowd than
- This exaggerated sin of much of it is simply
- His convincing and eloquent defence
- These silent unrecorded men
- May challenge the arcana of the occultists
- Spiritual adolescents who proclaim themselves leaders of a new cult and proceed to gather a group of satellites
- Elephants are the tusked kings of the forest
- To come to an understanding of one's self
- The thoughts come to a dead halt
- Pocket their emoluments
- Embedded a leaden bullet in his lung
- The great figures of the Roman forum
- When we are led to the inescapable conclusion that
- The book is misleading
- All roads lead to truth
- Caught up in the clouds of intellectual subtlety
- Deeply occupied my mind
- The stricken leaves of autumn

164  
 PHRASES  
 [3]<sup>294</sup>

(164-1)<sup>295</sup> --His brain is an incubator of

- His instructions are quite explicit
- The phrase is particularly pointed
- To feel the reality of the soul's existence
- The analogy is somewhat misleading
- Their parade of —X— is a mere pose
- The strange unfamiliar figure

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<sup>294</sup> Handwritten note at top of page reads: "3"

<sup>295</sup> The paras on this page are unnumbered.

--A woman as witty as Ninon de L'Enclos  
 --The over-pious adherence to Hinduism  
 --To give immediate and instructive obedience to this divine monitor  
 --His strong soul was housed in  
 --Poverty had filched most of the joys from his life  
 --Desire ran faster than the opportunity  
 --It is strangely far  
 --Once admit these premises and the entire superstructure  
 --The crumbled past  
 --The tyranny imposed traditional forms  
 --When we know man as he really is and not merely as he appears  
 --The truth about man is being perpetually re-discovered by the wise of every  
 age  
 X-- Those unfamiliar with the doctrines and phraseology in vogue among the --  
 --That deep peace wherein our egoistic strivings come to an end  
 --In the deep stillness  
 --Who hesitate to face in silence their inner selves  
 --A succession of existences in the flesh  
 --When minds are in tune  
 --When we trace the history of the man's search after truth  
 --To apply our spiritual inspirations to the practical affairs of life  
 --Such an examination of one's self  
 --Self-appreciation  
 --The spiritual culmination of one's self  
 --The manifestation of ideas previously impressed on the mind  
 --To descend from lofty philosophy to mere fallacious puerilities  
 --Title "Staircase to Bohemia"

165  
 PHRASES  
 [1]<sup>296</sup>

(165-1)<sup>297</sup> --Only the sages perceive its existence, so deep does it lie in the heart of man  
 --Can but vaguely report to the unheeding ears of man what we had heard from  
 these others  
 --I shall not write of them because they are experiences irrelevant to the present  
 --One finds little doctrine in the depth  
 --One can ignore the vulgar and vituperative abuse  
 --The teacher's functions finish when

---

<sup>296</sup> Handwritten note at top of page reads: "1"

<sup>297</sup> The paras on this page are unnumbered.

--When forty advocates of  
 --Tolerance of worn-out traditions need not extend so far  
 --The pleasure-hunting crowd circled around the ball room to the sounds of  
 saxophones and  
 --Who strive and starve for riches  
 --Eminent scholars have scrutinised  
 --He was seated cross-legged in meditation  
 --Diseased bodies and distorted minds  
 --His eyes avoided the  
 --Burned in the depths of man's being  
 --These human derelicts  
 --Give and forgive  
 --When we turn inwards, the true self  
 --On the subject of mysticism was taken up within the academic walls  
 --Will pain their pedagogical minds  
 --Had lost their first fascination  
 --Standing in the fierce light which  
 --These obscure premonitions  
 --Lights up the dark subject for us  
 --Most of us are involved in a crowded  
 --Is not defeat  
 --Let us look for a way of \_\_\_\_\_<sup>298</sup> which will embody  
 --The tremendous upheaval of our times  
 --Mundane matters  
 --A great apartness of the spirit  
 --Is a new and notable thing in the history of  
 --The cursory review of  
 --Neurotics who think and live in a narrow world  
 --Man is an owner of divinity  
 --My equable and philosophic temperament now stood me in good stead  
 --His audacity is to be admired  
 --They move across a background which can only be described as banal

166  
 PHRASES  
 [2]<sup>299</sup>

(166-1)<sup>300</sup> --Baffles our best thinkers

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<sup>298</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>299</sup> Handwritten note at top of page reads: "2"

<sup>300</sup> The paras on this page are unnumbered.

--The significance of this fact hardly calls for comment  
--They are a shy brood, these  
--Dictated by our deepest selves  
--Self-deluded dreamer  
--Pungent and piquant revelations  
--Tremendous truths  
--One is first amazed and  
--He is one of those fecund writers of air  
--Wrapped in solitude  
--Napoleon, "The sceptred hermit"  
--With no friend but his pen  
--With no fortune but his brain  
--The best in life still eludes a man  
--From the whole mystery-faced subject  
--Sedate recluses of philosophic groves  
--Is the bedrock of our being  
--The spirit-self  
--Through literary voluptuousness  
--Penetrating phraseology  
--Desolate and deserted  
--The walls are covered with a plethora of portraits  
--Which reveal a man to himself  
--Mocks the world with a moment's respite  
--Make the mind a paradise  
--Noisy motors sped past him  
--Secret memories of when we face the god within  
--The extraordinarily erudite pages of  
--This exhaustive but exhausting  
--Is typical of this age of mass production  
--The intellectual origins of difference can be traced to  
--We may dislike to disturb such precedents  
--Memories seen through the mists  
--Misdirected enthusiasm may do much harm  
--That this matter-of-fact prosaic man should be a profound student of occultism  
surprises me  
--Matter-minded race  
--Claims our regard today  
--A high world which has been dragged into the dust  
--I appreciated the honour and thanked him for it  
--I have plodded the pavements between Charing Cross and Ludgate Hill  
--Mahatma mummery  
--Stretching analogy too far  
--Leisure torments us

- (167-1)<sup>302</sup> --The centreless men of today  
--A member of Vanity Fair  
--Pagan and primeval rites  
--Like an unloved woman who vainly reaches out empty hands  
--Mystics talk of their inexpressible emotions  
--His detached and self-centred  
--Waters of the new peace I have found  
--Perusing the sonorous periods of this book  
--Lasting lustre  
--Stung by his waspish wit  
--Contrasts of East and West  
--We awaken into self-reality  
--A philosophic nut to crack  
--To prune oneself in the principles of  
--An idea which commands my cordial acquiescence  
--In this condition of self-knowledge  
--This erudite exposition  
--“The Attic Paradise”  
--Hard and heartless  
--Heard within from the unseen master  
--The mystery of the half-revealed  
--A small book of large significance  
--Consumed by this search for truth  
--This subterranean entity in man  
--Debate things with all the dogmatism of ignorance  
--Require a rich daubing with white-wash- these occult schools  
--The merry paradoxes of Chesterton  
--The squalid tenements of the slums  
--Mental stilettos  
--Persuasive prose- dull discourse  
--Intoxicated by a heady idealism  
--To go untrimmed past the editorial  
--Who tread the narrow path of precedent  
--When we feel ourselves to be obeying a profound spiritual impulse  
--Can only be comprehensible if

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<sup>301</sup> Handwritten note at top of page reads: “3”

<sup>302</sup> The paras on this page are unnumbered.

--The point of prime importance is that  
--To acclaim and accept publicly  
--What a man was from the deepest deep within him  
--I was denied this potential pleasure  
--Further the cause and fight its battle  
--She was stung by the scorpion of jealousy  
--Will reproach me for being a somewhat flippant philosopher  
--In extravagant Eastern phrases

168  
PHRASES  
[4]<sup>303</sup>

(168-1)<sup>304</sup> --The uninitiated are unable to say  
--The colourful phrases of modernism  
--To go down into the roots of self  
--The legend has been busy with the theme - opening  
--Infinitely intriguing  
--In the harsh phrase of --X--  
--Philosophical forays  
--Saints and skunks  
--To write quick improvisations  
--This ancient abstruse teaching  
--The fierce fanaticism  
--Truth provides its own proof  
--The road to myself  
--Lost in the Endless  
--It was enough to make a priestly  
--“in the serene words of Wordsworth”  
--Confusion of affairs that we lack perspective  
--The fated futility of life  
--The dull drudges of the press  
--Paralyzing pedantry  
--To season deep with the central rumour  
--As this phrase falls upon the ear  
--Education is supposed to have eradicated superstition  
--The titanic turmoil of the war  
--Is mere shadow-chasing  
--The painted Circes of the streets  
--It is then that life seems of little use

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<sup>303</sup> Handwritten note at top of page reads: “4”

<sup>304</sup> The paras on this page are unnumbered.



- One's own self
- His claim must be subjected to stern criticism
- Drinking the white wine of illuminated thought
- The published perplexities of our thinkers
- Shut up in his prison house of flesh
- In the sincere sentences of Smith
- The mummified creeds
- To free the mind from every extraneous thought
- It may satisfy a university undergraduate
- Practicing his intellectual acrobatics
- His high nose and refined mouth gave his face an aristocratic appearance
- Pleasant and plausible
- But it will not satisfy a man of affairs
- In the sun-dazzling daylight of the East
- Indulge in literary bomb-throwing
- This self, exceeding
- To enter samadhi is to triumph over time

169  
PHRASES  
[6]<sup>305</sup>

(169-1)<sup>306</sup> --Of little meaning and less worth

- To discover and disclose
- Tedious philosophic disquietude
- Hasty journalism
- The supreme spiritual event in a man's life
- The beginningless spirit for
- We look in vain for the visible and material to betoken
- The gospel of transfiguration
- Acidulated utterance
- Moves in my thought
- Attracted by the elaborately
- Title "The Romantic Stockbroker."
- The concealed egotism of the teachers
- An instant and an imperative decision
- I raked my recollection of
- Who cannot restrain their scribbling propensities
- Socrates, the inimitable cross-examiner of his contemporaries
- Our speed-crazed century

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<sup>305</sup> Handwritten note at top of the page reads: "6"

<sup>306</sup> The paras on this page are unnumbered.

--This brilliant but shallow  
 --The spiritual movements which are astir in the world among  
 --When a contemplative mood falls upon the mind  
 --The felicitous awareness of the real self  
 --His uncanny ability to uncover the hidden motives  
 --The world today prefers people who  
 --Now he treads the primrose path<sup>307</sup> and makes thousands of pounds  
 --Who have an austere regard for the truth  
 --When we still the surface activities which keep most of us so busy; when we  
 poise the mind in its own spacious being  
 --Men who secured financial dominion  
 --The main characteristics of the – X – philosophy  
 --The moon moved  
 --In these democratic days  
 --Mistaken and misleading  
 --To enjoy one's own being  
 --The high seat of the soul  
 --Fussy fanatics who lack honour  
 --The revered sages of ancient India  
 --A psychological puzzle  
 --Those who regard these doctrines as psychological fantasies  
 --The gap between promise and performance  
 --To gain a new and a deeper knowledge of oneself  
 --The attempt to drag divinity into the most trivial affairs of everyday life  
 --A farrago of fiction and absurdities

170  
 PHRASES  
 [4<sup>308</sup>]

(170-1)<sup>309</sup> --To accept all these pretensions uncritically  
 --The silent guidance of this great teacher  
 --This process of self-stripping  
 --Is to associate the subject with buffoonery  
 --Man must return to the first source  
 --To shirk intellectual difficulties  
 --Thoroughly tested findings  
 --He does not despise emotion

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<sup>307</sup> "The primrose path refers to a life of ease and pleasure, or to a course of action that seems easy and appropriate but can actually end in calamity." – Wikipedia

<sup>308</sup> Handwritten note at top of page reads: "4

<sup>309</sup> The paras on this page are unnumbered.

--One of the most distinguished stylists of our time  
 --The gross irrationalities  
 --Heaven is with us here and now  
 --There must be the pure self somewhere and I must be the pure self  
 --The frequent crisis of contemporaries of the world  
 --Healthy bodies and high ideals  
 --That strong but squalid period- the Victorian era of utilitarianism  
 --Who mistake mushy superstition for  
 --He discussed the troubles of today with an airy severity  
 --Arrayed themselves against these ideas  
 --When Christ faced the hypocrites of his age  
 --My pursuit of the elusive Absolute  
 --A judicious jumble  
 --The writings that flowed from his pen  
 --Exhortatory writings  
 --A work which needs time and trouble  
 --When man will slowly drop the gun for the plough  
 --The drivel of these detractors  
 --There is as much absurdity in these arguments as in those of  
 --Times when the priests persecuted and the faggots blazed are no more  
 --The author assures that  
 --The stucco streets  
 --We may dismiss the fear of  
 --Philosophical hysteria  
 --In deference to the popular prejudice  
 --Is a word that is frequently misapplied  
 --To disdain glib promises and discard  
 --His eyes looking directly pupil to pupil into mine  
 --Reclusive Yogis who live like \_\_\_\_\_<sup>310</sup> in the shells  
 --Back of their minds lies the thought  
 --One can rationally justify this conception  
 --To trust a true instinct  
 --Who worship disinterested gods

171  
 PHRASES  
 [7]<sup>311</sup>

(171-1)<sup>312</sup> --The ever-peaceful inner self

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<sup>310</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>311</sup> Handwritten note at top of page reads: "7"

--This sarcastic scribe  
--My thinly covered scalp  
--In the world where printer's ink is accepted as gospel  
--These exaggerated pretensions  
--Startling significance  
--The garish sensationalism of the cinema  
--The declared followers of  
--The spiritual path-finders of  
--The sense of exhilarated content  
--Which the world so patently requires  
--His direct and uncompromising style  
--High-sounding phrases cannot alter low facts  
--The half-remembered facts of the past  
--A warless world  
--The criticisms are quite fair  
--We have vague allusions but get no descriptions  
--They say "Who is the John?"  
--We live like a recluse in a garret  
--When I write these reflections  
--The word brought to my mind the picture of a person  
--His keenly-barbed wit  
--The book is written with graphic detail  
--He is a man of vast and varied genius  
--He possesses a thorough acquaintance with the subject  
--To acquaint man with his own higher possibilities  
--The occult self of man  
--To live in the immediacy of the eternal self, the Now  
--Coined the commonplace  
--This numb and nerveless  
--Graceless ghouls of tomb-spoilers  
--A prostitute from the slums brought to the bed of  
--This lonely awareness of one's inmost  
--Authors who write or riot in rhetoric  
--The mysterious thrill of such moments  
--His quality radiates  
--To get a proper perspective on things  
--Thinkers and their theorems  
--The experiment of this unique philosophy  
--Not worthwhile troubling pen and paper  
--There is morning in my heart  
--Who exercise their rapacity

---

<sup>312</sup> The paras on this page are unnumbered.

- It would be premature to pass judgment
- Wrapped in the negation of Nirvana
- Eyes fast shut in meditation

- (172-1)<sup>314</sup> --Which much of our current literature contains
- These intimate and inspiring talks
  - The doctrine of an Avatar of awareness
  - Self-awareness
  - The conception is more poetical than prosaic
  - Philosophy without frowns
  - This austere and academic man
  - Is to touch the source of understanding
  - When a man refuses to rest in conventional ruts of thought
  - He is an acknowledged authority
  - The intellectual ecstasy of this experience
  - Is the price of pleasure
  - This is the essential being of a man
  - Facts which have hitherto been known only to students
  - The policy of despair is demonstrably futile
  - He began by tutoring a few youths
  - He ended by teaching a whole nation
  - The eccentric cult
  - The queer personality
  - His eyes conveyed deep thoughts to me
  - For reasons which I shall make clear in the course of this book
  - Constitutes one of the canons of the mystical faith
  - Live within yourself
  - Is it a subject fit only for dull cloistered pedants?
  - Is fundamentally far more useful to society
  - Paradise is the prerogative of
  - The vanishing wealth of the West
  - In the confused spiritual atmosphere of today
  - Draws a cautious comparison
  - He reveals some amazing facts
  - Adventure along the path of self-discovery
  - Soul-soothing

---

<sup>313</sup> Handwritten note at top of page reads: "8"

<sup>314</sup> The paras on this page are unnumbered.

- An exact and an excellent translation
- The future was spiced with adventurous
- The unstrained soul, the unhurrying body, the strength to possess oneself in patience and wait
- In reminiscence and retrospection
- Promptly and properly rejected
- The spiritual journey
- We may approach this study and profit by it in other ways than
- He is an expert in oratorical orchestration

173  
PHRASES  
[4]<sup>315</sup>

- (173-1)<sup>316</sup> --Leaves us wandering
- To spread a cloud of mystery upon the truth
  - To be poised in ourselves
  - Uncanny dark and forbidding studies of magic
  - Such claims are contrary to established facts
  - The sordid but colourful scenes
  - Harness heaven to earth
  - Sprinkles his philosophy with a little sportiveness
  - Most of the average man's actions are dictated by economic necessity
  - Written with academic dryness
  - I am not prepared to bow the head before
  - Who appreciate art
  - Higher man within yourself
  - Catches and holds our imagination
  - Mean houses with crumbling walls
  - I have not met him in the flesh but he impresses me as being
  - His pen dripping with sentiment, and he writes
  - Spiritualise our scholars
  - Put on public record by such great men as Lord Bacon
  - He was an able and clever man
  - Pleasure pales off with the years
  - Its mediocrity is pitifully manifest
  - To come out with some compelling new restatement
  - About the time when Voltaire threw the burning embers of his satire on a society which
  - I traversed the town

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<sup>315</sup> Handwritten note at top of page reads: "4"

<sup>316</sup> The paras on this page are unnumbered.

--This severe and sincere man  
 --The wise who claim to profess a purer faith than that of the common people  
 --We must get at the source of life  
 --And as he spoke I felt the despair and woe behind the low tones  
 --The attenuated shanks of an ascetic  
 --The field of awareness which surrounds the  
 --This dismal niche  
 --Dry dons  
 --Within one's self  
 --I have it in my heart that --X--  
 --The tenuous nature of this evidences  
 --To search through the tangled labyrinth of occult lore  
 --Let us lay this bridge over the time gap  
 --The apologists for this orthodox view  
 --The restrained quiet  
 --The pageantry and panoply

174  
 PHRASES  
 [3]<sup>317</sup>

(174-1)<sup>318</sup> --Indefinable yearnings arise in the heart of a man

--The possibilities of spiritual development exist before us in all their mystic splendour

--Experience teaches neither fear nor rashness, but to advance with prudence

--We are held by this unseen hand in the time-stream and only a higher degree of will than the ordinary can lift us out

--There is another way of viewing Vichara and that is to regard it as an honest self analysis

--A new element seems to have arisen within your being- give yourself wholly up to it

--We are seeking the divine but the divine is also seeking us

--The way of wisdom is somewhat obscure

--On these delicate matters we are so apt to be misled by our own wishes

--The diviner life is not a question of time but of consciousness

--We must dive below our surface behaviour by the practice of self-analysis

--The conduct of a man's spiritual life is a delicate matter and cannot be reduced to a rigid technique

--The flame of aspiration must take us upwards to God

--It may seem an impossible work but

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<sup>317</sup> Handwritten note at top of page reads: "3"

<sup>318</sup> The paras on this page are unnumbered.

- The humid climate of Madras
- In this state there is quickened perception and great mental sensitiveness
- If these pages will turn men to the reading of their own self
- Recent tides of the literary taste
- An assumption that is wholly untenable
- Little respect for
- To discuss the doctrine for
- Provides a useful counterpoise to
- For the edification of their followers
- Who mock at everything mystical
- This strident city of the West
- The higher teachings of spiritualism
- Has a high and serious purpose
- I attach little credence to this statement
- The intellect intervenes
- This pilgrimage into the self
- For the price of a paragraph
- Demands not blind acceptance but the deepest sentiment
- People who imbibe this – stuff
- A philosophical inquiry into the nature of man
- The slow mutations of our mental attitudes

175  
PHRASES  
[2<sup>319</sup>]

- (175-1)<sup>320</sup> --They are intended to be
- Suggest
  - More fruitful thinking
  - Sophisticated men or simpletons
  - To trespass upon the adept's time
  - When Kant spun out his philosophic web on the shores of the Baltic sea
  - The central problem of man's inner life
  - When our attention is directed inward in the proper way
  - Both Asiatic and European outlooks
  - Once we set on foot the inner activity, this effort to ascertain the true nature of man
  - If we combine the best features of
  - This attempt at spiritual self-disclosure
  - To enter into spiritual fellowship

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<sup>319</sup> Handwritten note at top of page reads: "2"

<sup>320</sup> The paras on this page are unnumbered.



--When we can accept a sober view of life  
 --Supplies me with better matter for reflection  
 --The sacred fangs of antiquity  
 --The arbitrary melodramatic manner  
 --The piecemeal and disjointed character of my writing  
 --One hopes that their artistic energy will abate  
 --Illuminates and fortifies the mind  
 --Since 1914 disaster has sluiced its way into the world  
 --Unexpected streams  
 --His creative inspired work  
 --The charming nebulosities of their teaching  
 --The deserted temples of the metaphysicians  
 --Hitherto it has been the haunt of unpractical visionaries  
 --To become a free being, a paraunit<sup>321</sup> of consciousness  
 --Men and their organisations  
 --In this clear knowledge and with this emphatic conviction  
 --Every man is troubled by an instinct which tells him that he has not done all he is capable of doing; which points significantly toward a goal that is far off and which spurs him into further quests and constant striving  
 --We must intercept the divine influence which descends on man  
 --A little experience in a dispensary will make you a better healer of disease than a lot of reading. Meditation practice is more valuable than theory.  
 --They were chastening contacts which took some of the egoism out of his nature and put some humility in its place.  
 --The more his mind is fit and his heart is ripe for this initiation the more will he benefit by it.  
 --It is mostly the result of the tendencies with which you are born, the temperament which belongs to you  
 --But even the high priest must first start as an acolyte

176  
 PHRASES  
 [1]<sup>322</sup>

(176-1)<sup>323</sup> --The smug pretences of suburban  
 --The overworld, the world above  
 --I possess no political enthusiasm  
 --A meaning we dimly apprehend and a light we barely see  
 --My expectations fell gloomily from their recent zenith to the present nadir

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<sup>321</sup> no idea what word was meant here!! – TJS '16

<sup>322</sup> Handwritten note at top of page reads: "1

<sup>323</sup> The paras on this page are unnumbered.

--If we search within the depths of mind  
 --Little escaped him- this falcon-eyed seer  
 --Lipsticked<sup>324</sup> ladies  
 --Fit for the sot and the ruffian  
 --The hysterical fervour of the devotees  
 --Rightly apprehended and properly practiced, this system  
 --The old and the traditional cling tenaciously to  
 --A full understanding of oneself carries the connotation  
 --These quaintly-absurd doctrines  
 --Consciously cognise the transcendental being in man  
 --Answers commonly given to these questions are insufficient  
 --The censor spreads his protective petticoat  
 --Away from the noise of the large cities  
 --He is a hard-headed realist  
 --Carries a cabalistic portent for us  
 --World-circling renown  
 --First-hand familiarity  
 --To write revealingly of this strange recondite subject  
 --The sages of antiquity have  
 --The motto which I have set at the head of this chapter is taken from  
 --Antagonistic turmoil  
 --When we pass into this subjective solitude  
 --These pious geese who strut and preen themselves so odiously  
 --His passionate paragraphs  
 --The shallow piece of unripe talk  
 --In the colloquial but colourful phrase  
 --Argumentative youth and contemplative age  
 --Jungle escapism  
 --He has come to final peace  
 --The moon gave a mysterious effect to  
 --Whose blanched bones are scattered among the  
 --The lonely glens of the valley  
 --The loose \_\_\_\_\_<sup>325</sup> texture of the precipices overlooking the valley  
 --To chronicle such a remarkable career  
 --The battered idols of old India  
 --Tolerant temperaments  
 --The sublime revelation of the spirit

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<sup>324</sup> PB himself changed "Lip-sticked" to "Lipsticked" by hand.

<sup>325</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.

- (177-1)<sup>326</sup> --our suffering and our struggles with affliction  
 --there are still places  
 --man may be the object of celestial concern  
 --a beatific calm descends upon the waiting soul  
 --the most apposite analogy is that of X  
 --we submit readily to the provocations of the purse  
 --is not worth having and I for one will have none of it  
 --we exist under the coercion of the clock  
 --visions are irrelevant to the quest  
 --you must be inflexible in your concept of truth  
 --our convictions begin to quiver  
 --we shall raise a new world to the heavens  
 --a phoenix risen from the flames of X  
 --the first sound audible in that inaudible silence of Absolute  
 --this proud yet patient man  
 --far back at the very foundations of the world,  
 --polite pursuit  
 --in lucid language  
 --this adept is a custodian of the wisdom of antiquity  
 --patience and practice are two essentials on this path  
 --the sluggishness of the brain limits the flights of the mind  
 --pander to the tastes of the public  
 --the teachings of the past must be adjusted to the needs of our present  
 environment  
 --these professional prophets, (fortune tellers)  
 --their visions are valueless  
 --being but spiritual infirmities  
 --the adolescent day was growing towards noon  
 --life achieves a divine freedom and  
 --to me every sage is a potential human being  
 --we are lost in the labyrinth of our own intellects  
 --we wait for a nirvana that will not come  
 --derided by destiny  
 --upon this matter of messiahs we must first clear our minds  
 --What is the corollary of this conclusion?  
 --Suffering stays the downward course of man  
 --confronted by this karma  
 --what is fundamental, not accidental, in life  
 --mindless mechanism

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<sup>326</sup> The paras on this page are unnumbered.

--we must accept reason as the rule of life

- (178-1)<sup>327</sup> --These illogical idealists  
--To play the Plato to an admiring circle  
--Who nourished my soul with high truths  
--Like spectres of the Brocken  
--The placid days of the past have gone  
--“Even the weariest river winds somewhere safe to sea  
--Is at the point of my pen  
--These mute memorials  
--We are afraid of ourselves  
--The astute Asiatic  
--The rude repels us  
--Like a bejewelled beggar  
--These sterilised souls  
--Peculiar penchant  
--Gruff but good figure of  
--The conscience-drugging compromise of our time  
--Low and lustful people  
--The nebulous nature of these theories  
--Our life is lacerated with the wounds of the last war; so we  
--This casual and cursory survey  
--The self-conscious struttings of our  
--The hierarchs who mould our morality  
--The plausible prevails  
--Vigorous and violent  
--Resent and repel  
--Free them from their fetters  
--Speak in guarded language  
--To explore the spiritual caverns within men  
--Writ in classic phrase  
--The transcendental self  
--The re-direction of consciousness  
--To affix the stamp of social approval  
--This confused and complicated generation  
--things one is prone to think but seldom privileged to say  
--the infinite isolation tireless inquiry  
--I have survived my early cynicism

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<sup>327</sup> The paras on this page are unnumbered.

--the world may not attach much credence to this conclusion  
--the world will once again esteem such men  
--thus truth grows out of the amoeba of faith  
--we wind these ancient habits around us  
--Such is the grand design behind the world  
--kind of cosmic emotion  
--a faulty philosophy  
--my books were written to please none by myself

179  
PHRASES

(179-1)<sup>328</sup> --You must fight thru to the deep enduring conviction that this is true  
--the tragic apprehensions of life  
--this fugitive show is doomed to disappear like clouds  
--the crowded cities  
--stiff and frozen state  
--long-winded Victorians  
--Are pouring into the laps of the people  
--Reality begins to turn her face towards him  
--Save us from the maws of chaos  
--The mind in itself turning inward and rejoicing  
--Applaud and accept this teaching  
--Sounded strangely to my unaccustomed Anglican ear  
--boldly denying all appearance  
--There is no gift more desired by mankind than great wealth  
--Subjects of particularly pointed bits of journalese  
--By crusading some country; or in this unparalleled age arousing all peoples on  
this planet  
--until the truth takes firm root in mind desire  
--The pious fictions of –X– which carefully omit all mention of –Y– can only  
appeal to the credulous  
--gnawing of unsatisfied  
--study ripens into conviction of truth  
--when you seek nothing else but highest truth  
--a sign and summary  
--one may perceive intellectually  
--the desirability and necessity of this  
--Whether it \_\_\_\_\_<sup>329</sup> or imaginative fiction

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<sup>328</sup> The paras on this page are unnumbered.

<sup>329</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.

- Obscurity yields gradually to clarity
- Pseudo-sages imagine
- Renunciation is of little value when it comes from inability to see the value of the things which have been renounced
- is painful and perturbing
- this unsophisticated solitary
- like a weary orator who finishes a string of brilliant phrases with some inspired words that fall totally flat.<sup>330</sup>
- this age of Mechanisation is full of ominous conditions
- -- X -- stumbles on the two crutches of -- Y --
- with the flickering out of the fires of war
- as to what is the matter with the modern world
- they cast their complaints about
- comes with its consoling message
- Since it takes all sorts of fantasies to make a mystic's world.

180  
PHRASES

(180-1)<sup>331</sup> --this flowing stream of souls moves onward

- the errors and terrors of our era
- In this time of bitter cynicism and tragic despondency
  - The seductive voice of the siren calls with compelling charm where there is no real counter-attraction
- Thus we delve into the mine of unconscious being
- How to defend oneself against such weakening thoughts
- When blood is boiling, we must let the brain speak to us
- we grasp at life with wavering clutching hands
- life is shadowy
- here is life, essence
- the glowing days of love, the bitter days of
- when thought ripens into truth
- Karma coils itself around man like a snake
- where truth gives sanctuary to her votaries
- the intangible nature of the self
- souvenirs of the spirit
- the bodily immurement of our spirit
- such silence was really articulate
- it does not really matter whether you live as king or a
- intellectual deterioration

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<sup>330</sup> This line is a duplicate of para 214-5.

<sup>331</sup> The paras on this page are unnumbered.

--Truth, so often sought, so rarely found!  
 --They came by appointment but left by disappointment  
 --The pet hobby-horse of these mystical jockeys is intuition  
 --our epoch of Radio and Relativity  
 --this is our battlefield  
 --Hume resolved the concept of cause into a nullity  
 --Such thought redeems man  
 --Our minds are dulled to old habits of thought  
 --twinkling lights of the port died off astern as we pushed away into the Indian Ocean  
 --The Arab flopped across the floor in his red slippers  
 --One understood the wisdom of those builders who erected their houses with fronts nearly touching each other, thus shutting out the hot sun and give the inhabitants cool shadowy alleys.  
 --flying fish and red jelly-fish selves in the Indian Ocean.  
     --Plants grow almost overnight in Ceylon, such is the fertility of its damp hot soil, but they can wither almost as quickly.  
 --for travel widens one's vision

### **XXX: No Category**

181  
XXX

(181-1)<sup>332</sup> Bradley's errors are, (a) to turn the Absolute into a system or a process; and, (b) to identify the Absolute with its contents.

(181-2) Pythagoras travelled widely in his quest of wisdom because in his time the journey from one place to another, visiting reputed teachers, was deemed the best way for acquiring knowledge.

(181-3) What Bergson calls intuition is called Reason by Hegel.

(181-4) Hegel would rationalise the Overself just as the Hindu mystics would irrationalise it. Hegel's metaphysical Absolute satisfies the head but leaves the heart untouched.

(181-5) The old are shattered with cares and worn by anxieties.

(181-6) Streets are filled with the clanging of crowded trams and the chugging of motor buses.

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<sup>332</sup> The paras on this page are unnumbered.

(181-7) He was a remorseless idol-breaker in an age of unbelief and overthrow.

(181-8) No truth is so obscure that it will not ultimately yield to the penetrative intelligence of man.

(181-9) There is little mysticism in the Anglo-Saxon make-up.

(181-10) A man who has no settled convictions about life is likely to be at the mercy of each wind that blows over him.

(181-11) Man boasts of his material achievements and congratulates himself upon his intellectual development.

(181-12) He carried with him a new weapon – the weapon of experience.

(181-13) He seeks to enrich his pertinent criticisms in some great newspaper.

(181-14) The pleasant chime of bronze church bells made music in the air.

(181-15) From my jungle retreat the tragedies, comedies and dramas of life seem like a dream.

(181-16) Every dawn brings the chance for fresh exaltations, new ascents of the spirit.

(181-17) He had only wit and hand to protect him from poverty, but man needs nothing more.

(181-18) When Yoga dazes the yogi's mind into vacuity it has over-reached its limit.

(181-19) The symbol is a substitute for reality.

(181-20) Caught in the mysterious mesh of fate, we vainly seek to escape.

(181-21) It is the opening up of a man's inner being.

(181-22) He will exhibit a caution of language suggested by experience and enforced by knowledge.

(181-23) It does not correct one mistake to make another one.



(183-1)<sup>334</sup> My mind ran over the past until it came to a wintry day when I had first met Y.

(183-2) The Yogi's eyes shone brightly. They bore an abstracted faraway look.

(183-3) All the way from here to Hollywood pretty girls yearn to become stars of the screen.

(183-4) I would like to have peered into the minds of men on board Columbus' ship of discovery.

(183-5) Winston Churchill: "Crackpots are a special danger to public men."

(183-6) "What a blessing is the gift of sleep!" Winston Churchill:

(183-7) I am not competent to give blessings, but I will pray for the higher power to give you Its blessing.

(183-8) Six feet of earth will make all men equal - apparently!

(183-9) It is futile to strain the interpretation of these books to such an extent.

(183-10) It is the blind puppet and pitiful dupe of social forces instead of being their master.

(183-11) Every man carries his motto, sometimes in his face, sometimes out of sight in his heart. Choose your motto well.

(183-12) The ship traversed the long rollers of blue sea.

(183-13) Heaven forbid that I point the moral or adorn this tale.

(183-14) The girl lifted her powdered nose in contempt...

(183-15) Time trips up the feet of many a boasted reputation, often with the aid of a bottle or a skirt.

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<sup>334</sup> The paras on this page are unnumbered.

(183-16) This page in the book of her life is soiled with dust.

(183-17) He was a government official: he might have become a slave of rigid soulless routine.

(183-18) It is said that adventures gravitate to the adventurous, and we may well believe it.

(183-19) The man had set a circle of mystery around himself.

(183-20) He is no fixed star shining with a steady light, but a transient meteor.

(183-21) I know the world well and how much humbug is permitted.

(183-22) The lack of money is the root of all evil

(183-23) He tried to keep the wolf from the door, though sometimes its grisly head and shoulders managed to force their way in.

(183-24) We take that as truth which satisfies us most.

(183-25) Consider that each face is individually shaped, that no two faces are alike.

(183-26) Plotinus taught that the transcendent God was unconscious.

(183-27) I esteem Socrates because he was the first European to bestow attention upon the search for real definitions.

184<sup>335</sup>

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185

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(185-1)<sup>336</sup> All worldly experiences may become doors to divinity.

(185-2) We shall then endeavour to express the beauty that is our hearts.

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<sup>335</sup> Blank page

<sup>336</sup> The paras on this page are unnumbered. Paras 185-4 through 185-21 are duplicates of paras 129-1 through 129-18.

(185-3) Philosophy does not ascetically reject the wealth and warmth of human experience.

(185-4) Nature has worked at the world and at man for innumerable years!

(185-5) Quest thus has its own character and its own personality. This it achieves without effort by the mere act of dedicating itself to the incorruptible integrity of truth. Nothing less shall inform our editorship.

(185-6) For this generation Life is a dance, and they are as ready to change their partners as in a ballroom.

(185-7) Nevertheless it exists, its final doctrines being jealously-guarded secrets, and a worthier epoch may see its re-emergence at the appointed hour.

(185-8) Embrace that which thou fearest! Go forward boldly to meet him whom thou darest and thou shalt conquer both.

(185-9) They love to make a mystery of their peculiar knowledge

(185-10) Punctuality is not on the list of Oriental virtues.

(185-11) What can deliver us from it? Only the Overself's grace.

(185-12) His staring eyes included me in their gaze, but seemed not to recognise me.

(185-13) There is a mine of literary lore in the ancient heritage.

(185-14) A human existence could not be separated from a painful and suffering one, so long as it is tied to the flesh.

(185-15) During the inundation of the Nile, many peasants dream away their time in shady spots and idly await the time when the land is again accessible.

(185-16) "Do what you know and perception is converted into character." Emerson.

(185-17) Is then our writing nothing<sup>337</sup> more than black ink on white paper? Have we nothing to communicate that is sublime enough<sup>338</sup> to survive its reading?

(185-18) We have not enough courage to explore the basis of our lives.

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<sup>337</sup> PB himself changed "writingnnothing" to "writing nothing" by hand.

<sup>338</sup> PB himself changed "enought" to "enough" by hand.

(185-19) We shall practically support or resist with the pen any current proposal which will vitally advance or retard man's spiritual welfare. We regard practical neutrality in this sphere as contradictory conception, a pseudo-attitude. Such questions demand a straight answer.

(185-20) Those who have come so far and have come moreover to the same conclusion are ready to take the next step in their own thinking.

(185-21) Truth is a secret to the unripened mind.

186<sup>339</sup>

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187

XXX

(187-1)<sup>340</sup> The average "bright young thing" of today is bored by any volume with half a pretence to philosophy.

(187-2) But at the same time modern circumstances have brought about the necessity of adapting the ancient wisdom to modern needs and to the kind of life the West has to live.

(187-3) It is better to withhold our verdict than to pass an unfair one.

(187-4) But we ought not to misconstrue and misapply this high teaching.

(187-5) It is not an inaccurate picture of the situation but it is certainly an incomplete one.

(187-6) The dark night is also a test for him.

(187-7) This will help you to find that path, treading which you will later find for yourself the reality and truth.

(187-8) The higher self is neither an imagined fancy nor an intellectual concept.

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<sup>339</sup> Blank page

<sup>340</sup> The paras on this page are unnumbered. Paras 187-1 through 187-25 are a replication of paras 131-1 through 131-25.

(187-9) Another reason may be his temperamental difficulty in becoming acquainted with alien modes of thought.

(187-10) "Fools exalt the mosque and ignore the true temple in the heart," says the Masnavi.

(187-11) He seeks to dwell in a sparsely-populated area.

(187-12) Can we not devise some system whereby these rival doctrines may live in wedded union under one roof?

(187-13) Sentimental rhapsodies have confused religion with mysticism.

(187-14) So the Oriental caravan of mysticism winds its long way across the pages of history.

(187-15) Those who stretched forth their arms into the darkness and plead that Wisdom might come forth again.

(187-16) Attempt more if you would attain more.

(187-17) An infinite peace envelops him.

(187-18) Whoever thinks he can escape the logic of history is a fool.

(187-19) He despised and distrusted women.

(187-20) This will happen by an inevitable psychological law.

(187-21) What I heard here was nothing but the echo of what was heard by that extraordinary man.

(187-22) Who is the master, or where is the book to direct us rightly on this way?

(187-23) They study these subjects in a manner which condemns them to barrenness.

(187-24) To accept and assimilate the best that Science offers is his wise card.

(187-25) Mysticism must set up new standards of duty and create new notions of spirituality.

(189-1)<sup>342</sup> To watch the leaves turn through the autumn from dark green to golden brown, is a pleasant experience.

(189-2) They finally attained the summit of meta-physical madness by advancing absurd theses.

(189-3) A society which functions on such a false postulate.

(189-4) The illuminated reason needs no bibles!

(189-5) At last he has arrived at his mystical journey's end.

(189-6) What use is philosophy to practical men of the world, versed in the facts of life?

(189-7) Our vague gropings after Rightness.

(189-8) We expiate the past or enjoy its fruits.

(189-9) The magnificent universality of such rare moments.

(189-10) This Quest of the indefinable infinite.

(189-11) Those who will develop the hints of esoteric truth provided in these pages....

(189-12) These questions are not philosophical puzzles offered with their solutions to ingenious minds.

(189-13) We must submit to the discipline of reason.

(189-14) When we understand its universality we must bow in homage before it.

(189-15) Only when a superior power gets to work upon mankind may we expect superior results to happen.

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<sup>341</sup> Blank page

<sup>342</sup> The paras on this page are unnumbered. Paras 189-1 through 189-5 are duplicates of paras 205-26 through 207-2.

(189-16) These religions raise storms in teacups over their petty dogmas. Let us sail out into the grand ocean of truth.

(189-17) Truth is spiritual sunshine in which we may live and move and be happy.

(189-18)<sup>343</sup> Yoga is a form of recuperation from intellect.

(189-19) The mental states equilibrated is yoga.

(189-20) A bad thought should be fought with a good one.

(189-21) The inner tragedy of our times is as frightening as the outer.

(189-22) A Mother was of the spirit against the flesh.

(189-23) At the price of unparalleled human agony the world is changing before our eyes.

(189-24) He sees the inner necessity of her personal suffering yet proffers the needed sympathy.

(189-25) All minds are rooted in, linked to, and parts of one universal Mind.

(189-26) Philosophy sheds the beneficent light of its knowledge in these dark places.

(189-27) We shall not be left bereft.

(189-28) The moon was a slender sickle in a vast and clear sky bedecked with shiny diamonds.

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(191-1)<sup>345</sup> The wise man who wishes to alter the world will begin with himself.

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<sup>343</sup> Paras 189-18 and 189-19 are duplicates of paras 207-3 and 207-4, which are also duplicates of paras 207-17 and 207-18.

<sup>344</sup> Blank page

(191-2) Thou art thyself THAT which thou seekest.

(191-3) To write such tomes is but a prodigal waste of ink and paper.

(191-4) [This]<sup>346</sup> \_\_\_\_\_<sup>347</sup> flickers out its pale and pitiful life upon the screen of our modern world.

(191-5) Thoughts which have come to me out of the quiet depths of spirit.

II

(191-6) Because they make a point of cultivating credulity, these people have only themselves to blame.

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(191-7) We must learn to measure out terms.

(191-8) No such creed can be tenable by thoughtful men.

(191-9) What they openly regard as an advance in knowledge is nothing more than an astonishing reversion to primitive myth and fantastic lore.

(191-10) Philosophy is not irrelevant to the purposeful activities and practical interests of men.

(191-11) They grovel at X's feet as though he were a God, and hurl anathemas at Y's head as though he were a devil.

(191-12) The writer's thoughts may flee across the white sheet before him while his hand trails laggardly after them. This is inspiration.

(191-13) If saints entered society they would either edify it and dignify it or become sinners themselves.

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<sup>345</sup> The paras on this page are unnumbered. Pages 139 and 141 are duplicates of pages 191 and 193 (except for (139-13), which is not repeated). They have been edited differently.

<sup>346</sup> PB himself deleted "poor" from after "This" by hand.

<sup>347</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.



(191-14) The world prefers to give genius a post-mortem popularity.

(191-15) We live amid the shadows of reality, not reality itself.

(191-16) Lost in the labyrinths of Hegel's system.

(191-17) All actions are descended from thoughts.

(191-18) "Why should I believe in God? Why should I so live as not to injure others' interests?"

(191-19) "Mind alone is the root-cause of man's bondage and liberation." – so says an old authentic Indian Text. What does "Mind" mean here?

(191-20) There is a mental eugenics as well as a physical.

(191-21) Let the light of the Overself shine through us.

(191-22) Here is a thought to inspire the minds of men and to direct their best efforts.

(191-23) Truth is to know the oneness of all existence.

(191-24) It is the contemplation of these things which brings a man to bitter and penetrating cynicism.

(191-25) We need the bracing inspiration of these doctrines.

(191-26) Could we synthesize the best elements of Asiatic and European thought and practice?

(191-27) This path is but one mode of self-realisation; there are others.

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(193-1)<sup>349</sup> They hold themselves up to ridicule with their affectations of omniscience.

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<sup>348</sup> Blank page

<sup>349</sup> The paras on this page are unnumbered.

(193-2) Because he likes his comforts is he, then, like an idle virtuoso, merely playing at philosophy?

(193-3) Among the preliminary qualifications of the seeker, patience is essential.

(193-4) All formal orations leave me cold. I avoid them as I avoid cemeteries.

(193-5) This crucible of life wherein pleasure and pain are fairly well mixed!

(193-6) A genial gigantic G.K.C.<sup>350</sup> it was he who remarked to me once.....

(193-7) The jogtrot of journalism does not allow of much time for ponderous essays.

(193-8) He need not retire from the world into cloistered isolation.

(193-9) Truth sublates error, scorches prejudice and annuls ignorance.

(193-10) These statements will be dismissed as absurd by the better-informed but are likely to be accepted by the ignorant.

(193-11) The rise of every great movement coincides with the career of some great man.

(193-12) This craving for action is a keynote of modern life.

(193-13) Conduct expresses character.

(193-14) Can we combine American enthusiasm and energy with Asiatic mellowness and tranquillity.

(193-15) Few men of the Western world have penetrated into the secret arcana of the sages.

(193-16) The vision of the sage is never circumscribed by petty or personal considerations.

(193-17) Is it possible to bind into a unified whole two contrasting natures such as these?

(193-18) Is a synthesis of these apparent incompatibles impossible?

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<sup>350</sup> Properly "GK Chesterton"

(193-19) Quote from the Bhagavad Gita p. 338 and pages 216 and 198 of Shankara's "Select Works" saying that without a Guru you may not get at the truth.

(193-20) Those who forcibly constrain the intellect to support their beliefs, thereby reveal the weakness of those beliefs.

(193-21) Constructive intelligence is at our command.

(193-22) Between two evils why accept any? The good is around the corner, if we will but bestir ourselves and seek for it.

(193-23) We have lived too long under the tutelage of worn-out traditions.

(193-24) The process of spiritual evolution will overtake all.

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(195-1)<sup>352</sup> To live in intellect and passion alone, unguided and unvivified by spirit, is to be unregenerate.

(195-2) His words still cling to my memory like the subtle fragrance of incense.

(195-3) We should try to keep out the author's own personality, to deal with his ideas and not his history.

(195-4) He should know himself enough to know at least that such a path is not for him.

(195-5) He must think of mind as being not an "other" but as his own self.

(195-6) There are many who read through such writings only to fasten on those paragraphs which agree with their own beliefs. This is wrong. The student should be more open-minded.

(195-7) Such men enjoy being martyrs.

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<sup>351</sup> Blank page

<sup>352</sup> The paras on this page are unnumbered. Page 195 is a duplicate of page 133.

(195-8) Nirvana. I can wait, will wait. Everest is not to be climbed in a season. I do not even want to climb this Everest of the soul. I want only to keep my direction.

(195-9) The theory of spiritual succession is a fallacious one.

(195-10) How far indeed are such speech and action from the philosophical attitude.

(195-11) It were a pleasanter task to pick oakum in prison than to labour for such ingrates.

(195-12) If there is any hope for the spiritual future of man, it must live here.

(195-13) This faith in the veracity of print is pitiable. A false thought is not rendered a true one because it is set up in type and printed on white paper.

(195-14) Wherever practise does not correspond to theory, we are entitled to set up a question mark.

(195-15) They are not imaginative enough and certainly not generous enough to be tolerant.

(195-16) Destiny demanded that this work should be undertaken, for Truth is not to be cheated of her rightful due.

(195-17) We need to be enthusiastic without being fanatic.

(195-18) Thus the higher will is strengthened and focussed for the quest's purposes.

(195-19) But today Mechanics rules where once Magic held its sway, and we do not dream that there is room in life for both.

(195-20) Inborn capacity for contemplation supplied me with a readiness to cease from activity and penetrate the surface and ponder deeply upon things.

(195-21) If there is a vital truth in this message it cannot die out.

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(197-1)<sup>354</sup> The teacher tears down the rigid structures of primitive thought and wrong belief.

(197-2) These pseudo-gurus may puzzle the ignorant by their pretensions, but not for one moment can they deceive the true sage.

(197-3) The most valuable gift of the guru to his pupil is the awakening to thought which he imparts to him.

(197-4) There are inherent necessities in thought which compel us to form a causative view of things.

(197-5) The fountain pen of the man who has passed through the full philosophic discipline will become - if we may be permitted the pun - a veritable fountain of deep thoughts!

(197-6) And to those who would scornfully reject these thoughts as being unreal, we would only answer that the Divine is more real than this world.

(197-7) Brahman is unconditioned. It appears to us as the material manifold of thoughts and things.

(197-8) The theoretical separation between mind and matter is false; there are no watertight compartments between them.

(197-9) They direct their invectives against the dead, knowing their lies cannot now be refuted.

(197-10) His all-round open-mindedness make the philosophic student tolerant of all religions and teachings.

(197-11) He was diverted from the path of unworldliness without getting the profits of worldliness.

(197-12) Many are like Voltaire, who said that he "sought so many truths and found so many chimeras."

(197-13) The possibilities of changing the face of our world by the use of psychic powers dazzle one's imagination.

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<sup>354</sup> The paras on this page are unnumbered. Paras 197-1 through 197-23 duplicates of paras 143-1 through 143-23.

(197-14) The philosophic viewpoint seems to run counter to the common one; it would be more correct to say that it supplements the common viewpoint.

(197-15) Truth must be the God of their worship, not man.

(197-16) The message must always be shaped to suit the environment that receives it.

(197-17) AUM is the summary of all knowledge.

(197-18) To take up a path that is long and tedious is to invite failure.

(197-19) Philosophy that is built without the support of Science falls down into mere dogma.

(197-20) I have tried to make it plain beyond all question that those who follow this path can attain peace.

(197-21) Mechanical practices of Yoga are for the lower stage.

(197-22) Such mind control renders man less prone to passion.

(197-23) All worldly experiences may become doors to divinity.

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(199-1)<sup>356</sup> When they take to literature, the Oriental races are apt to overstrain their metaphors.

(199-2) The Overself has no history, no evolution and no involution.

(199-3)<sup>357</sup> We must create the causes if we want to see the effects. We must create worthy plans and put them into practice, if we want to see a better life.

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<sup>355</sup> Blank page

<sup>356</sup> The paras on this page are unnumbered. Paras 199-1 through 199-2 are duplicates of paras 207-28 through 207-29.

<sup>357</sup> Paras 199-3 through 199-23 are duplicates of paras 93-1 through 93-21 (except 93-15, which is not duplicated).

(199-4) He should trace his thoughts down to the roots and completely clarify his feelings.

(199-5) "Experience is a teacher good and true, but he demands dreadful wages" – Thomas Carlyle.

(199-6) It is neither necessary nor desirable to dispense with institutions of religion.

(199-7) Never before has time pressed so hardly as now when the final crisis of humanity's fortunes is approaching.

(199-8) Anyone can give his guesses as to how the problems shall be dealt with.

(199-9) Soured cynics might well say that present conditions are a mocking gibe at our futureless generation.

(199-10) We should make searching investigations, if necessary, in order to get at all the facts and all the truth about each problem.

(199-11) It is an effort that is decidedly worthwhile, whether it fails or succeeds.

(199-12) Hitherto, the little thinking that has been done on the question has been confined to a narrow circle of experts.

(199-13) Those who would like to usher in a utopia must fly to some other planet.

(199-14) Ideas and practices concerning it have changed with the changing history of the world.

(199-15) It is hardly necessary to waste time in abrupt criticism of these fancies.

(199-16) There is in every man a power stronger than despair, mightier than failure, – the power of the higher self.

(199-17) Do not act so, for it will invite a punishment that you will be powerless to escape.

(199-18) If the mystic does not argue, neither does he attempt to persuade.

(199-19) Neither the content nor the tone of his statement pleased me.

(199-20) There is truth in every word of his long statement.

(199-21) I have no desire to push this potentate of Philosophy from his throne.

(199-22) He has become entangled in the cobwebs of his own thought.

(199-23) There are thousands of human rabbits hidden away in poky warrens in the slums.

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(201-1)<sup>359</sup> We must seek this extension of awareness, this expansion of spiritual apprehension.

(201-2) Those who regard the surface of things easily fall into such a mistake.

(201-3)<sup>360</sup> I sailed the seas of learning without any particular port in mind.

(201-4) Mr J. has joined the Pharisees. He found the going too hard poor man.

(201-5) The mind limits us, the real being, and keeps us from our divine own.

(201-6) He was born to rule - A Bookkeeper!

(201-7) He attempts to answer this ever-recurring question.

(201-8) There is too much to call on one's credulity in this book.

(201-9) I now begin to see what I have always suspected.

(201-10) These stabbing sentences.

(201-11) This will not destroy the poison but merely deflect it into another channel.

(201-12) The passion for reality and truth must pervade his life.

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<sup>358</sup> Blank page

<sup>359</sup> The paras on this page are unnumbered.

<sup>360</sup> Paras 201-3 through 201-27 are duplicates of 205-1 through 205-25.



(201-13) Since the church bells at last tolled for peace.

(201-14) They are unimportant cults and unworthy of attention.

(201-15) Life, by its own mysterious operations, will one day bring you to initiation.

(201-16) Beyond me rose the ghost-like form of the mighty mountain.

(201-17) Yielded to the poisoned stream of false suggestions which he poured into their impressionable mentality.

(201-18) The sun's dying touch turned the field to sudden gold.

(201-19) Possessed as he is by evil occult forces, he misleads their mind and masters their will.

(201-20) Greece - where Homer sang high epics and Praxiteles worked beauty into stone.

(201-21) These concepts are riddled with contradictions.

(201-22) His emotional barque has encountered some dangerous squalls.

(201-23) Ceremonial observances do not appeal to all people.

(201-24) The stars had conspired to bring this strange event into his life.

(201-25) Fine words flow from his lips in a cataract.

(201-26) Minute by minute I watched the light dim down into night.

(201-27) In religion we find many venerable symbols which carry much influence to many people.

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(203-1)<sup>362</sup> I learned that these truths do not belong to any one religion or people, they belong to the whole world.

(203-2) We must stir some strength into our wills.

(203-3) But if they were unwilling to do this, then it were better to wait and let evolution perform its slow process of education. Suffering and loss would not be absent from this process, but they would be spread out over longer periods and hence spread thinner.

(203-4) Such a nebulous Nirvana is unlikely to satisfy the keen mentality of today.

(203-5) There is no Man to whom we can turn for salvation.

(203-6) The speculative profundity of these sages compels admiration.

(203-7) His philosophical position was emphatically his own and not borrowed from any other man.

(203-8) The miseries he brought to mankind could, however, be turned to good account in the end.

(203-9) It gives him a new and better understanding of life.

(203-10) Aspirants come from different starting-points and travel along different courses.

(203-11) Not one but several contributory causes must be brought in to account for it.

(203-12) We do not wear the distinguishing robes of a sect; our garments of prose are made to fit Man – not a few men.

(203-13) The difficulties you are meeting with in personal life are karmically caused. They are shadows which have fallen out of the far past.

(203-14) We must not make these changes with meteoric rapidity.

(203-15) Under the strain and struggle of quotidian existence, we yearn for the peace of self-forgetting.

(203-16) We must awaken to the fact that we live in a mind-world.

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<sup>362</sup> The paras on this page are unnumbered. Page 203 is a duplicate of page 135.

(203-17) However, mystically untutored minds will not understand this.

(203-18) Mystical statements completely elude the contemporary mind.

(203-19) It rests neither upon our own intention nor others' intervention.

(203-20) We cavil at what we do not understand and carp at what we misunderstand.

(203-21) Can we forget the immortal phrases in such books?

(203-22) They stretch the long arm of their theories so far out that panting Fact runs after them in vain.

(203-23) What are the effects produced by these exercises?

(203-24) As Dr Johnson drily pointed out, any number of rabbits will never make a horse.

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Sentences

(205-1)<sup>364</sup> I sailed the seas of learning without any particular port in mind.

(205-2) Mr J. has joined the Pharisees. He found the going too hard poor man.

(205-3) --the mind limits us, the real being, and keeps us from our divine own.

(205-4) He was born to rule - A Bookkeeper!

(205-5) He attempts to answer this ever-recurring question.

(205-6) There is too much to call on one's credulity in this book

(205-7) I now begin to see what I have always suspected.

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<sup>363</sup> Blank page

<sup>364</sup> The paras on this page are numbered 60 through 87; they are not consecutive with the previous page. Paras 205-1 through 205-25 are a replication of paras 201-3 through 201-27.

(205-8) These stabbing sentences.

(205-9) This will not destroy the poison but merely deflect it into another channel.

(205-10) The passion for reality and truth must pervade his life.

(205-11) Since the church bells at last tolled for peace.

(205-12) They are unimportant cults and unworthy of attention.

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(205-16) The sun's dying touch turned the field to sudden gold.

(205-17) Possessed as he is by evil occult forces, he misleads their mind and masters their will.

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(205-23) Fine words flow from his lips in a cataract.

(205-24) Minute by minute I watched the light dim down into night.

(205-25) In religion we find many venerable symbols which carry much influence to many people.

(205-26)<sup>365</sup> To watch the leaves turn through the autumn from dark green to golden brown, is a pleasant experience.

(205-27) They finally attained the summit of meta-physical madness by advancing absurd theses.

(205-28) A society which functions on such a false postulate.

206<sup>366</sup>  
XXX  
Sentences

207  
XXX  
Sentences

(207-1)<sup>367</sup> The illuminated reason needs no bibles!

(207-2) At last he has arrived at his mystical journey's end.

(207-3)<sup>368</sup> Yoga is a form of recuperation from intellect.

(207-4) The mental states equi

(207-5) <sup>369</sup>What use is philosophy to practical men of the world, versed in the facts of life?

(207-6) Our vague gropings after Rightness.

(207-7) We expiate the past or enjoy its fruits.

(207-8) The magnificent universality of such rare moments.

(207-9) This Quest of the indefinable infinite.

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<sup>365</sup> Paras 205-26 through 207-2 are duplicates of paras 189-1 through 189-5.

<sup>366</sup> Blank page

<sup>367</sup> The paras on this page are numbered 88 through 116, making them consecutive with the previous page.

<sup>368</sup> Paras 207-3 and 207-4 are duplicates of paras 207-17 and 207-18, which are also duplicated in paras 189-18 and 189-19.

<sup>369</sup> Paras 207-5 through 207-27 are duplicates of paras 189-6 through 189-28.

(207-10) Those who will develop the hints of esoteric truth provided in these pages.....

(207-11) These questions are not philosophical puzzles offered with their solutions to ingenious minds.

(207-12) We must submit to the discipline of reason.

(207-13) When we understand its universality we must bow in homage before it.

(207-14) Only when a superior power gets to work upon mankind may we expect superior results to happen.

(207-15) These religions raise storms in teacups over their petty dogmas. Let us sail out into the grand ocean of truth.

(207-16) Truth is spiritual sunshine in which we may live and move and be happy.

(207-17) <sup>370</sup>Yoga is a form of recuperation from intellect.

(207-18) The mental states equilibrated is Yoga

(207-19) A bad thought should be fought with a good one.

(207-20) The inner tragedy of our times is as frightening as the outer.

(207-21) A Mother was of the spirit against the flesh.

(207-22) At the price of unparalleled human agony the world is changing before our eyes.

(207-23) He sees the inner necessity of her personal suffering yet proffers the needed sympathy.

(207-24) All minds are rooted in, liked to, and parts of one universal Mind.

(207-25) Philosophy sheds the beneficent light of its knowledge in these dark places.

(207-26) We shall not be left bereft.

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<sup>370</sup> Paras 207-17 and 207-18 are duplicates of paras 207-3 and 207-4, which are also duplicated in paras 189-18 and 189-19.

(207-27) The moon was slender sickle in a vast an clear sky bedecked with shiny diamonds.

(207-28)<sup>371</sup> When they take to literature, the Oriental races are apt to overstrain their metaphors.

(207-29) The Overself has no history, no evolution and no involution.

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Sentences

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(209-1)<sup>372</sup> Like Socrates, V.S. Iyer.<sup>373</sup> brought his chela's intellect to truth.

(209-2) There are compulsions in his mind which sway his conduct and direct his thinking

(209-3) The ascetic hopes to attain serenity thru severity!

(209-4) Is this goal wholly impossible is it only a mere yearning for dreamer's to play with, a fool's paradise without actuality?

(209-5) Too long has the mystic been unfriendly to intellectual processes and uneasy with practical ones.

(209-6) Evil men have corrupted this truth and foolish men have perverted it.

(209-7) Their inner life is empty, their soul seemingly dead.

(209-8) Only with the gradual rise in the level of life-understanding and self-mastery will spiritual maturity come.

(209-9) How few feel the urge to become a spiritual explorer, to search for a truth, a master or a state of being!

(209-10) It is needful to retire periodically into solitude

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<sup>371</sup> Paras 207-28 through 207-29 are duplicates of paras 199-1 through 199-2.

<sup>372</sup> The paras on this page are unnumbered.

<sup>373</sup> "V.S.T" in the original. , but V.S. Iyer is much more likely. – TJS

(209-11) It is possible to explain these deeper mysteries of life but to explain them to the many is hard.

(209-12) Not a single new mystic of outstanding stature has appeared in the West since the war's end, or for that matter, during the war itself.

(209-13) He will remain indifferent whether he be calumniated or revered, sneered at or glorified.

(209-14) The intuitive guidance may also come through events.

(209-15) It is our thoughts which give experience its joy or its bitterness.

(209-16) The presence of such men in the world may not help us individually but must hearten us. For it confirms our sunniest intuitions and proves the reality of the mystical goal.

(209-17) Monsignor Torian, of Verona, once showed me some of the city's hidden treasures – a 5th century original copy of a text manuscript in St. Augustine's own handwriting.

(209-18) At this stage, there is less to learn from travel and talk than from sitting quiet and being silent.

(209-19) Both the things we desire, and those we dread bring us into incarnation again.

(209-20) It is undesirable to carry the quest into fantastic extremes and freakish behaviour.

(209-21) We cultivate intuition no so much by strengthening it little by little as by removing the obstacles to it.

(209-22) They receive and absorb these beliefs with little or no thought.

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(210-1)<sup>374</sup> Fate fulfils itself at the appointed time.

(210-2) If there were no infinite power there would be no finite things.

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<sup>374</sup> The paras on this page are unnumbered.



(210-3) The initiation proceeds in perfect silence. No words are needed.

(210-4) We expect something fine from his pen and we have not been disappointed.

(210-5) The sudden lightning of genius flashes thru these pages and dazzles the reader.

(210-6) Those boom days after the war, when gold sprang up beneath the feet of lucky speculators.

(210-7) Is it not amusing that they offer this old jargon as new enlightenment?

(210-8) Dreary streets and squalid backyards greet the railway traveller's gaze as he enters London.

(210-9) Somewhere between his mind and pen, his thoughts get fuddled.

(210-10) A refined taste will abhor all this psychic parade and spiritual pretension.

(210-11) These literary mechanics who write acres of prose for a waiting public.

(210-12) There exist ignorant folk who sneer and sniff over this use of time and thought.

(210-13) Such a teaching is hardly higher than the philosophy of a Sunday school.

(210-14) He is like a mad anarchist who thinks of terms of bombs and bullets instead of logic and common sense.

(210-15) Times have changed since the bright day when Mr Y came on to the stage of life to say his piece.

(210-16) Out trots the ancient bogey of - X - from its dismal haunt.

(210-17) The lovely stillness of the Soul. Its quiet fingers caress my heart.

(210-18) It was Paul who put Christ's simple phrases into hard syllogistic statements and heavy intellectual dogmas.

(210-19) Alexander insists on matter being prior to mind, thereby revealing his inability to arise above mere empiricism.

(210-20) Bertrand Russell has revived the psychological philosophy of Hume, albeit he has put it in mathematic and scientific garments.

(210-21) Whitehead holds that matter is primary in comparison with mind, but he holds also that God is ultimate Reality.

(210-22) Sex is something more than a biological function

(210-23) As Pascal says, the heart too has its reasons.

(210-24) Criticism, which is both unkind and unnecessary should be abstained from.

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[II]<sup>375</sup>

(211-1)<sup>376</sup> The momentum of modern [X]<sup>377</sup> is apparently irresistible, or so we think

(211-2) His name is widely known but his books are little read.

(211-3) At present our work in preparing a pathway for this message is confined to the few.

(211-4) The fate of these mummies to be brought from sunny Egypt to grey Bloomsbury, is a sad one.

(211-5) We will distribute it well and wisely to those alone who are worthy.

(211-6) The concepts of Vedanta will appear unintelligible to the man who has not taken the trouble to find a competent expounder

(211-7) So profound that they were rarely able to emerge from their trances before the morning of the next day.

(211-8) Nowadays we prefer smart wisecracks to real wisdom.

(211-9) Propaganda goes on daily by mouth and microphone, by pen and printing press.

(211-10) In this pleasure-soaked age the search for Truth is declared dull.

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<sup>375</sup> Hhandwritten note at the top of the page reads "II."

<sup>376</sup> The paras on this page are unnumbered.

<sup>377</sup> PB himself inserted "X" by hand.

(211-11) The impact of this teaching on the world of today.

(211-12) The strange mystery which hides within life, has baffled the keenest minds.

(211-13) The West seems like a [wilderness as drear as]<sup>378</sup> the Sahara.

(211-14) These much praised men who begin life as babies without a penny and finish up as millionaires with a pile, may owe their rise to wholly different causes.

(211-15) We owe to Sigmund Freud such useful new psychological terms as "sublimation" "rationalisation" and "fixation" [and]<sup>379</sup> "projection"

(211-16) We take our estimate of life mostly from those whom we regard as the leaders of thought and society.

(211-17) We are stirred in unwonted fashion and stimulated accordingly by these thoughts.

(211-18) You cannot weigh truth on a pair of scales. It is something intangible and yet it is real.

(211-19) Of what value is this teaching for everyday life

(211-20) The teaching rises to the most exalted cosmic concepts.

(211-21) Those who are imprisoned behind the fence of egoism cannot see truth.

(211-22) Whoever reaches this point feels heavenly strength and finds supernal light within himself.

(211-23) The world's power to disturb us is great.

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<sup>378</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. PB himself later inserted "wilderness as drear as" in the blank space by hand.

<sup>379</sup> PB himself changed a comma to an ampersand by hand.

<sup>380</sup> Blank page

(213-1)<sup>382</sup> Life in a town is not always more colourful than life in the country.

(213-2) Wisdom has vacated the throne of man

(213-3) Fate poured the deadly poison of disappointment into the cup of his life.

(213-4) Modern Art has flamed across the homes of the world with a conflagration of colour.

(213-5) Black, red, brown and white faces pass before my gaze.

(213-6) The mind is taken captive by the army of thoughts and led away in the chains of desires.

(213-7) Ideas are no longer winged by idealism, but weighted by materialism.

(213-8) Why cannot these occultists demonstrate in practice what they pronounce in words?

(213-9) A resuscitation of spiritual thought is inevitable.

(213-10) While people steadfastly refuse to study these issues then they must accept the consequences.

(213-11) We have no time for garrulous apostles who forget to follow their own advice.

(213-12) An unassuming and unassertive man mastered the –X– world of his time.

(213-13) The divinity in the heart cannot be replaced by a book, however revered it be.

(213-14) Certain principles must be formulated before we fix the form of our discussion.

(213-15) Such interests give a spiritual meaning to our lives.

(213-16) We look less for novelty in philosophy than for novelty in philosophers.

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<sup>381</sup> Handwritten notes at bottom of page read: "RB(31)"

<sup>382</sup> The paras on this page are unnumbered.

(213-17) Noah would never have been able to complete his ark had he depended on such assistants!

(213-18) We have not learnt to exploit life's resources sufficiently to give us real happiness.

(213-19) Spirituality is not a theme to be debated before the stately pilasters of a Parliament House.

(213-20) Many marriages are based on calculation, not on love. They are business transactions bearing social or financial rewards, not emotional ones.

(213-21) Breath regulation, measuring and stopping are the three important methods of promoting yogic development, three physical means (physical)

(213-22) The momentum of modern X is apparently irresistible, or so we think.

(213-23) The moods of the soul rise and fall, like the tides of an unknown sea

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(214-1)<sup>383</sup> It is illustrative of the rut and routine of most talk.

(214-2) I was feeling very sad. I had just finished reading a widely-circulated humorous book.

(214-3) Courtesy is the oil which lubricates the wheel of life.

(214-4) In the vivid light of an Indian morning I saw everything most clearly.

(214-5)<sup>384</sup> Like a weary orator who finishes a string of brilliant phrases with some uninspired words which fall totally flat.

(214-6) What you make of life is more important than what life makes of you

(214-7) Even a sensory examination will reveal that such an assumption is wholly without justification

(214-8) The petty sensations of the day have blurred fundamental issues.

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<sup>383</sup> The paras on this page are unnumbered.

<sup>384</sup> This para is a duplicate of para 179-1, line 31.

(214-9) The people whom life has favoured financially may be spiritual bankrupts.

(214-10) The world we see and feel is not less mysterious than the world invisible and intangible.

(214-11) We must not mistake a temporary reaction to circumstances for a permanent attitude to life.

(214-12) Life alternates its process of instruction between joy and suffering, outer pressure and inner guidance.

(214-13) We cannot resuscitate truth in the modern world on a basis of old dusty books..

(214-14) Berkeley said he could find no Matter. Hume agreed and went further by saying he could also find no Soul or Self.

(214-15) Neither Kant nor Hegel denied the existence of Matter, as Berkeley did, but they reduced this existence of to a form of thought.

(214-16) Our work remains active in the foreground of consciousness, while our wisdom remains as its inspirer in the background.

(214-17) Such a view can be held only by those who prefer mythology to philosophy.

(214-18) Some may find brief forgetfulness of their trouble in the arms of a woman.

(214-19) His statements will deceive no one except inexperienced boys just leaving school

(214-20) Two hundred years ago life was dressed in colours and a walk through the town's streets was like walking through a fancy dress parade.

(214-21) To be mentally poised at all times is a sound working rule.

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[duplicate]<sup>385</sup>

(215-1)<sup>386</sup> Such a sight is as saddening as the dreadful inscription over the entrance to Dante's Hell

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<sup>385</sup> Handwritten notes at top of page read: "duplicate"

(215-2) The fates decided to dress him up in cap and bells and let him play the fool

(215-3) They have intellectual discoveries of high moment to communicate to the world.

(215-4) A mob of materialistic satellites gyrate around the fading sun of –X–

(215-5) He sat down to write one of those soporific screeds which are fated to be yawned by the public into waste-paper baskets – and he succeeded admirably!

(215-6) Men are like figures in a marionette show, pulled this way or that by their pleasures and pains.

(215-7) Many a bright young man has gone out into the world “to see life” but he has succeeded only in finding desolation and death.

(215-8) At this critical juncture in his life, the stars came splendidly to his aid.

(215-9) Hell had graven its bitterness on his face.

(215-10) I clearly saw the futility of an education which did not educate one, of a preparation for life which prepared you for nothing of the sort.

(215-11) An attitude of doubt cannot provide a permanent or satisfactory position. Its value is in the preparing of a way for such a position.

(215-12) A vivid piece of writing recounting some thorough research work.

(215-13) What irony that so keen a critic should produce criticism so futile.

(215-14) The wise man will avoid a shallow optimism equally with a cheerless pessimism.

(215-15) The purpose of posture from raja yogic standpoint is to banish all movements of the body.

(215-16) It is surprising how little sense can come out of so large a book; one wonders why the author is not ashamed to have fathered this literary child of his.

(215-17) All these are unbalanced and unfair and will inevitably fail in the long run as all past and present history shows.

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<sup>386</sup> The paras on this page are unnumbered.

(215-18) The book is an intellectual treat and you will never regret falling victim to the charm of its author's brilliant writing

(215-19) My<sup>387</sup> pen dives into the ink for fit words to describe this wonder, as one who dives for sunken treasure.

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(217-1)<sup>389</sup> A sign as symbolic of our aspirations as are those gorgeous rugs which come from Persia.

(217-2) These are the stubborn questions which confront us.

(217-3) If, in the dimension of space, only a single page parts this chapter from the previous one, in the dimension of time several months lie between them.

(217-4) Too many modern thinkers and young rebels make it a habit to disparage a past which they do not understand.

(217-5) Alas, the old days are no more when genius began with a garret overlooking the tiles and finished with a fine suite on the ground floor.

(217-6) The angels sat by Buddha's cradle and invisibly rocked him to manhood.

(217-7) My eye finds a sad contrast in our present-day habiliments with the shapelier forms and brighter colours of the 18th century. The beruffled gallants and low-bodiced ladies make a piquant appeal to me.

(217-8) It is notorious that poets are born and not paid, that they can make better verse than money.

(217-9) His life began in poverty and obscurity ended in riches and esteem. Fame blew the trumpet in his praise.

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<sup>387</sup> MY in the original., but I believe that's a typo – TJS '16

<sup>388</sup> Blank page

<sup>389</sup> The paras on this page are unnumbered.



(217-10) Napoleon, plucked kings from their ancient thrones and remade the continent of Europe before the grave received him.

(217-11) He was born with a wooden spoon in his mouth. He had received the half-education which our elementary schools provide freely.

(217-12) It is immeasurably easier to cast out a negative thought than to cast out the ego-thought.

(217-13) These students not only belong to different levels of attainment but to different types.

(217-14) This is a truth which has been straining at the leash for utterance.

(217-15) In the realm of spiritual studies we have had enough of words; the time has come for works.

(217-16) It will not surprise us if this message receives the usual opposition in the form of misunderstanding and misrepresentation.

(217-17) The discrepancy so often seen between precept and practise.

[duplicate<sup>390</sup>]

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(219-1)<sup>392</sup> Lusts leer at us out of the marshy places of the soul.

(219-2) Priests who feed like carrion on the dead flesh of creeds, will not like mysticism.

(219-3) A doctrine may reveal its falsity when examined deeply.

(219-4) He talked formally without feeling, practising a forced courtesy and making a pretence of cordiality.

(219-5) He drove an eager pen to put down truths which are unforgettable.

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<sup>390</sup> Handwritten note at bottom of page reads: "duplicate"

<sup>391</sup> Blank page

<sup>392</sup> The paras on this page are unnumbered.

(219-6) Men of the world have little time for such abstractions

(219-7) Such writings are both alive and profoundly true.

(219-8) These verities are simple yet eternal, clear yet profound.

(219-9) Intellect is not enough, action is not enough; each is but a contribution to a larger whole.

(219-10) It is tiresome to traverse the old arguments again and again.

(219-11) The intellect sits within the brain, but deeper still sits the master of the intellect.

(219-12) Such thoughts which are finding harbourage in the minds of men today.

(219-13) Is there a spirit held captive in the body of man?

(219-14) Will man forever be betrayed by his spiritual hopes and mocked by his mystical fancies.

(219-15) We live on the outer crust of a planet rotating its way through endless space.

(219-16) Such a statement is clearly indicative of a mind in doddering senescence.

(219-17) The world is not yet in a position to appreciate its truly spiritual men.

(219-18) We have been led astray from our essential being.

(219-19) The interchange of joys and sufferings makes life a journey o'er hills and dales.

(219-20) The great and the near great persons in history were sometimes great humbugs.

(219-21) In –X– of today is one long round of glittering generalities.

(219-22) We hide a soft spot somewhere in our matter-hardened hearts.

(219-23) This always seems to the more enlightened minds a stupid and stunted thing.

(219-24) A proper appraisal of spiritual values is better expressed in plain speech than in obscure mystic symbols.

(continued from the previous page) We carry into politics the pugnacious partisanship we have lost in religion.

(220-1)<sup>393</sup> The relative permanence of print may save these ideas from disappearance.

(220-2) Facts, hard and stubborn put to shame the slaves of shallow catchwords and slogans.

(220-3) History is busy throwing a host of our old institutions into the crucible.

(220-4) The Vedantin seeks the integration of all peoples and the elimination of all racial jealousies.

(220-5) Men who are unable to create, criticise. Thus the work they do hangs upon the work of other men.

(220-6) It is a possibility which may be admitted, not a fact which has been established.

(220-7) Those higher moods flicker across the screen of the mind and are gone.

(220-8) The mighty force of enthusiasm. The torrential energy of an ideal often marks initiation.

(220-9) Our epoch believes in the exact methods of scientific research.

(220-10) We must begin by clearing the ground for an orderly and correct statement of the situation.

(220-11) These two statements although seemingly discrepant and irreconcilable are really in harmony.

(220-12) Such iconoclastic ideas may disturb our complacency and endanger our pet notions.

(220-13) We must arrogate to ourselves the right to question everything.

(220-14) There is not a plenitude of plums waiting for the successful thinker.

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<sup>393</sup> The paras on this page are unnumbered.

(220-15) The time will surely come when this subject will be raised to its proper place in the estimation of mankind.

(220-16) They will lose heart for they will feel as if they were fighting a magician.

(220-17) Unshakable certitude is the prize which awaits the man who by his own strength at last succeeds in understanding my doctrine.

(220-18) This pregnant saying is painful to the ego.

(220-19) Is it an effort altogether vain to attempt to apply ancient wisdom to modern needs?

(220-20) A magic touchstone to give truth and verisimilitude to the ancient fables and legends of the mighty magicians of the past.

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(221-1)<sup>394</sup> It is needful to distinguish between apparent cures and true cures.

(221-2) Too many mystics go off balance, simply because the ideal of an integrated personality has never been hold out to them.

(221-3) People are not only unready for the truth, they are unwilling to accept it and even afraid to look at it.

(221-4) There are healing powers inherent in the body, as in the mind.

(221-5) It helps us for a little while, this glimpse of the Soul's beauty and goodness.

(221-6) He has to be both a dreamer of the subtlest, most rarefied dreams and a man of dynamic action.

(221-7) He need not give up sanity in order to attain sanctity.

(221-8) There are those who join a particular cult because it is the fashion to do so, who do not in fact, know the difference between the to.

(221-9) The hour may come when he can no longer accept on his behalf the slaughter of innocent animal life for the kitchen pot.

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<sup>394</sup> The paras on this page are unnumbered.

(221-10) The evil of sectarianism is that, in proportion to its strength, it usually becomes intolerant.

(221-11) Men have been miraculously restored to health by this strange power.

(221-12) The sincerity of a mystic does not guarantee the infallibility of his revelation.

(221-13) It is spiritual illumination, yes, but it is not total spiritual illumination

(221-14) For a man to be born again is to die to his past.

(221-15) Many clergymen preach sentimentally in the belief that they are preaching religion

(221-16) The wise man makes his own good luck.

(221-17) Never again can he let himself become desperately anxious about the outcome of a situation

(221-18) He lives in the utter peace of the Nobly Born. That is not poetic fancy, it is just clear fact, but words will scarcely hold it.

(221-19) The feeling of being in contact, with the master will arise often but in varying degrees of vividness.

(221-20) Can man wed in himself such violent opposites?

(221-21) Science, with its careful methodical observations stands baffled before the Real, before what Shakespeare called, "the mystery of things."

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(222-1)<sup>395</sup> In that miraculous instant the two selves, the ego and Overself, meet and become one.

(222-2) The vague, emotional desire to serve, unbaked by definite technical qualifications to serve, is not enough.

(222-3) Only those who have had this experience, these glimpses can possibly know

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<sup>395</sup> The paras on this page are unnumbered.

what it is all about.

(222-4) The sequence of ten books which stands to my name belongs to my far-off past.

(222-5) The notion that a master awaits him under an Eastern sky may not be a wrong one but it is certainly not a necessary one.

(222-6) When the highly personal egocentric attitude is first displaced by the Overself, there is a sense of sharp liberation and utter relief.

(222-7) Being the kind of man that he is, how can he behave otherwise than he has behaved?

(222-8) "All knowledge depends on the relation between two things Without this relation there could be no knowledge."

(222-9) They spend a few months in each cult and then find it is time to move off in search of another.

(222-10) Those who look at the attainment only from the outside, who have no experience of it from the inside.

(222-11) This experience finally reveals the truth to him. It over whelms him with its certitude.

(222-12) Is such a quest an impossible one? Does it defy accomplishment? Is its goal an unreal fantasy?

(222-13) He must learn to wait patiently, when a problem baffles him, after reason has done its work

(222-14) He is a man who gives others trust in Life and faith in truth.

(222-15) Human character does not change quickly. There are no overnight miracles.

(222-16) Some of the "human" emotions are too costly for the aspirant. He should not have them.

(222-17) He has in fact, to develop an impersonal attitude about himself.

(222-18) Any sect, religion, movement or cult which claims a monopoly on revelation is practising self-delusion

(222-19) How far are we prisoners of circumstance?

(222-20) When a man's conception of a fact and the fact itself are one, he has found the truth about it.

(222-21) The beginner's ecstatic rapture will grow by degrees into the proficient's impassive serenity.

(222-22) The art of resisting aggression without resenting the aggressor is hard to cultivate.

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(223-1)<sup>396</sup> The quest is his secret which he must carry in the depths of his heart.

(223-2) Such a doctrine is unsatisfactory to sensitive feeling and unworthy to cultivated intelligence.

(223-3) The fig leaf has evolved into the chic Paris gown, the beast's skin has grown into the perfectly tailored Saville Row suit.

(223-4) It was as weird as though all the statues in a gallery had stepped off their pedestals and started to walk about the streets in full daylight.

(223-5) Heaven forbid that I point the moral or adorn this tale.

(223-6) He is beginning to master wisdom when he tries to learn how not to try.

(223-7) He should never allow the actions or words of ignorant men to arouse in him reactions of anger, envy or resentment.

(223-8) So many aspire and wait for this exacting experience but so few ever have it.

(223-9) What has the master to give that men come to him so suppliantly?

(223-10) It is not hard to see that what motivates a number of these founders or leaders of cults is not prophetic communion but rather paranoidal conceit.

(223-11) Mysticism is as ancient as the Orient itself.

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<sup>396</sup> The paras on this page are unnumbered.

- (223-12) These tensions hold the mind resistant to the entry of intuitive promptings.
- (223-13) Is it possible to concentrate the mind on infinity?
- (223-14) It is nearly impossible for a man to shake himself free quickly from what he is.
- (223-15) Truth is often ill-tasting.
- (223-16) He is not a prophet seeking to gain as many disciples as he can.
- (223-17) We are prisoners or exiles.
- (223-18) They sit, aloof, hushed and motionless, dwellers in a world apart.
- (223-19) I, man, have come back to my essence, soul.
- (223-20) The aspirants first need is to guard against false directions
- (223-21) Here is the most private experience anyone can have.
- (223-22) Philosophy must make men who make history

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- (225-1)<sup>399</sup> These experiences could hardly be put in precise language even by the most articulate writer.
- (225-2) Not only are they unaware of any spiritual need but they are also indifferent to it.
- (225-3) He learns to keep a serene mind amid the stormiest experiences.
- (225-4) The ego is a screen which a man finds between himself and the truth.
- (225-5) Success can easily lead a man to failure if it becomes an intoxicant instead of a

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<sup>397</sup> Blank page

<sup>398</sup> Handwritten notes at top of page read: "RB31"

<sup>399</sup> The paras on this page are unnumbered.



lubricant

(225-6) What happens to a man is important, but not quite so important as what he makes of it.

(225-7) Where the ego fails or falters, the Overself proves equal to every occasion.

(225-8) The Existentialists have given pessimism and nihilism a morbid prestige.

(225-9) When we penetrate to the depth of this idea we find a wonderful statute of cosmic law.

(225-10) The real truth about the situation rises through all the theatrical nonsense to the surface.

(225-11) It is always easier to evade such problems than to try to solve them.

(225-12) He gives out only what the capacity of their minds can take in.

(225-13) The imposing claims of these organisations are baseless and are never fulfilled.

(225-14) The struggle of passionate fleshly love against prim chastity.

(225-15) These truths are intuitively and intimately felt by him.

(225-16) It may be that complete concentration is not achieved at any time during his practices.

(225-17) Andre Gide: "Le monde sera ce que vous le ferez."<sup>400</sup>

(225-18) The world of touchable things is a temporary one.

(225-19) The prejudices and the biases in favour of one's own ego play mostly an unconscious part.

(225-20) He is not asked to be a saint but he is asked to be sincere.

(225-21) The ego postures to itself.

(225-22) How feasible are such predictions?

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<sup>400</sup> French for "The world will be that which you make it."

(225-23) The forms taken by these cults range from the serious to the ludicrous.

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(227-1)<sup>403</sup> What message can philosophy have to a generation of sophisticated minds and liberated moral

(227-2) It is a time for original independent thinking.

(227-3) It is neither feasible nor desirable to eliminate all traces of the past from his mind.

(227-4) History moved from the battle-field to the peace-table only to show that there is no peace.

(227-5) He is a man totally without self-consciousness

(227-6) It is regrettable but it is inevitable.

(227-7) Philosophy is not for these little cults, with their coterie worship.

(227-8) The grave beauty of Jesus' words contrasts vividly with the cold impersonal quality of Buddha's.

(227-9) If, in some way, he can impart an idea or a feeling of this blessedness to others, he will gladly do so.

(227-10) Never before has man been so far from believing in his spiritual nature, let alone from knowing it.

(227-11) It precisely states and positively affirms the spiritual destiny which awaits man.

(227-12) The soul in man is linked with, or rooted in the soul in the universe.

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<sup>401</sup> Blank page

<sup>402</sup> Handwritten notes at top of the page read: "RB31"

<sup>403</sup> The paras on this page are unnumbered.

- (227-13) He must keep his independence. No cult, no group can get hold of him.
- (227-14) Kant's arguments are cumbersome and his sentences loaded with technicalities.
- (227-15) He will bow to nothing that is visible.
- (225-16) Such new situations impose new tasks upon the understanding.
- (225-17) Is there any sign of improvement in human nature?
- (227-18) The passage from disagreement to disillusionment is a long one.
- (227-19) We do not feel the need of hallowing our days That is our great loss.
- (227-20) The intuition comes from, and leads to the Overself.
- (227-21) The picture of the world with which our senses furnishes us, is not enough.
- (227-22) Belief in time is riddled with so many contradictions that it can hardly be said to be something real.
- (227-23) Little by little the tranquillity will saturate him.

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- (229-1)<sup>405</sup> They suffered and fought so bravely in the hope that evil might not dominate the world.
- (229-2) This imaginative construction of the future in advance may be helpful or harmful.
- (229-3) Who could keep pace with the swift-moving chronicle of world-events today?
- (229-4) Can we rise higher than our familiar self?
- (229-5) There is a falseness in the relationship which must destroy it in the end.

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<sup>404</sup> Blank page

<sup>405</sup> The paras on this page are unnumbered.

(229-6) The war has shaken them out of mental grooves.

(229-7) What is to be the human future?

(229-8) The conventions have been shaken by war.

(229-9) Each holds a portion of truth.

(229-10) A faulty technique may lead to false results.

(229-11) The old days when only man at a loose ends turned journalist, are past. Today, journalism is a highly specialised profession.

(229-12) Such are the criticisms which find lodgement in their splenetic skulls!

(229-13) A standardised press and a syndicated journalism have given a standardised public just what it wants.

(229-14) Such a noble object is really laudable, but those who attempt to achieve it are often laughable.

(229-15) Is God battling against an evil opponent and is He, on the evidence of contemporary history apparently battling in vain?

(229-16) The symbol is a substitute for reality.

(229-17) Caught in [the]<sup>406</sup> mysterious [meshes]<sup>407</sup> of fate, we vainly seek to escape.

(229-18) It is the opening up of a man's inner being.

(229-19) He will exhibit a caution of language suggested by experience and enforced by knowledge.

(229-20) It does not correct one mistake to make another one

(229-21) They are not unprovable theories and abstract speculations.

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<sup>406</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. PB himself later inserted "the" by hand.

<sup>407</sup> PB himself changed "mesh" to "meshes" by hand.

(229-22) Anxiety walks in the shadow of poverty.

(229-23) The world is bitterly engaged searching for its men of destiny.

(229-24) "Safety lies in virtuous self-restraint," -Zoroaster

(229-25) It is wisdom to foresee certain events and provide for them in advance.

(229-26) The time is here to put the truth into plain declarative statements.

(229-27) The teaching must not offend the modern intelligence

230<sup>408</sup>

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(231-1)<sup>409</sup> Let it be clear and not misunderstood that here a point of view is only being described. It is not being defended. Let it be equally clear that I am only describing impartially a condition of affairs, not arguing like a partisan for a point of view.

(231-2) [By]<sup>410</sup> pursuing this deceptive policy of unbalanced materialism [Communists of Russia]<sup>411</sup> instead of making the social problem [better,]<sup>412</sup> have made the spiritual problem worse.

(231-3) "Eternity meditating upon itself."

(231-4) Philosophy preaches service, not self-centredness, and it directs such service with serenity and wisdom.

(231-5) It is easier to fall back from such a height than to stay on it.

(231-6) To say that mystical experience has no validity because it is subjective, is to say nothing.

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<sup>408</sup> Blank page

<sup>409</sup> The paras on this page were originally numbered 1 through 8 and not consecutive with the previous page. The para numbers were later struck out by hand.

<sup>410</sup> PB himself changed "In" to "By" by hand.

<sup>411</sup> PB himself moved "Communists of Russia" from before "have made" to before "instead of" by hand.

<sup>412</sup> PB himself deleted "the" from after "better," by hand.

(231-7) The first fruit of philosophy is to bring the calm repose of the soul into the vigorous activity of the body.

232<sup>413</sup>

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(233-1)<sup>414</sup> It is brought about merely by his presence among them.

(233-2) 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.

(233-3) Those who think so, who have formed such a large conclusion, from such little evidence...

(233-4) Charles Chaplin, the man with a derby on his head and a cane in his hand!

(233-5) Intuitively controlled emotion is not the same as socially repressed emotion.

(233-6) Between these two facts is an immeasurable wilderness which we must traverse ere society becomes liveable.

(233-7) Jesus touches our heart's core, speaks to our very soul.

(233-8) The shock of these calamities to the nervous system, will induce different moods and even different views of life from those previously prevailing.

(233-9) Let him regard it as one chapter of experience closed and done with.

(233-10) Ideas which formerly seemed absurd slowly become significant.

(233-11) It is pardonable that we shrink from the truth when it hurts the ego's feelings.

(233-12) Is it possible to sustain this mood?

(233-13) We grow a little tired of such saintly company!

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<sup>413</sup> Blank page

<sup>414</sup> The paras on this page are unnumbered.

(233-14) These nervous egoists constitute a type.

(233-15) His insight is as authoritative as it is authentic.

(233-16) He is utterly at peace within himself.

(233-17) He has no desire to become the revered leader of a new order.

234<sup>415</sup>

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(235-1)<sup>416</sup> My literary labours will not then be in vain.

(235-2) Soaring like Shelley's lark "Upward, ever upward" around them is wove an intricate web.

(235-3) Like Malvolio, I think nobly of the soul.

(235-4) I stared blankly at the paper, wondering what to write.

(235-5) I was indeed happy. My lucky star was in its apogee today.

(235-6) When we think this thought out to its final futility.

(235-7) Between these two facts is an immeasurable wilderness which we must traverse ere society becomes liveable.

(235-8) They walk wrapped in a protective mantle of ignorance.

(235-9) A world of gain and greed.

(235-10) We have to ask ourselves, is this fact or fable?

(235-11) There is a silent premise behind all this reasoning.

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<sup>415</sup> Blank page

<sup>416</sup> The paras on this page are numbered 379 through 410; they are not consecutive with the previous page, but follow the paras on page 236. The para numbers were later deleted by hand.

- (235-12) The discovery of Truth is a personal adventure.
- (235-13) It gives life an element of the unexpected and the incalculable.
- (235-14) He was a man out of his time.
- (235-15) Make a daily appointment with your self.
- (235-16) Bitterness runs through all his writing.
- (235-17) Through inattention or inability we miss the inner voice
- (235-18) His tongue began to wag more loosely, under the exhilarating influence of wine.
- (235-19) A painful premonition began to overcome me.
- (235-20) "Your answer astonishes me," I said to the stage.
- (235-21) We run after tawdry trifles.
- (235-22) We must search for the final consummation within ourselves.
- (235-23) My profane pen may not be to the liking of certain people.
- (235-24)<sup>417</sup> Nor is it the effort of mere Utopian or wordy sentimentalist.
- (235-25) The mysterious beauty of daybreak.
- (235-26) The serried multitude of twinkling lights.
- (235-27) The planets which move around the sky in their circular course.
- (235-28) Sensational newspapers enliven dull Sundays.
- (235-29) England, this little western isle which has made such a large mark on the whole world.
- (235-30) I pass to a consideration of this theory in its historical aspects.

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<sup>417</sup> Paras 235-24 through 235-27 duplicates of 92-1, lines 8-11.



(235-31) We may learn something, on this point by consulting the past history of mankind.

(235-32) Better than being vaguely idealistic is to be definitely realistic.

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(236-1)<sup>418</sup> These weekly pages of superficial reflections on subjects of the most ephemeral interest.

(236-2) Some eighteenth century grandee, beruffled, besworded, and with coach and six waiting at the door.

(236-3) The boughs bent under the weight of the snow.

(236-4) <sup>419</sup>We may test this thesis by examining.

(236-5) Mentally they are still adolescent.

(236-6) But to say that is to overstate truth.

(236-7) <sup>420</sup>He has omitted an essential cog in the machinery of his argument.

(236-8) The spirit labours to cast something out of its hidden depths into the artist's hand.

(236-9) The arts of painting, sculpture, architecture and poetry appeal to the spirit of man through significant images.

(236-10) All great poetic utterance is discovery.

(236-11) Those moments are \_\_\_\_\_<sup>421</sup> angel's visits.

(236-12) Inspiration comes only in rare and brief periods.

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<sup>418</sup> The paras on this page are numbered 345 through 378; they are not consecutive with the previous page. The para numbers were later deleted by hand.

<sup>419</sup> Paras 236-4 through 236-6 are duplicates of para 92-1, lines 23-25.

<sup>420</sup> Para 236-7 is a partial duplicate of para 92-1, line 26.

<sup>421</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.

(236-13) Such inspirations are scanty.

(236-14) The intellectual equipment must match the vision.

(236-15) His outlook has universal range.

(236-16) He is thoroughly to permeate himself with these ideas.

(236-17) Their lives are spiritually rootless.

(236-18) There are two different entities in each person.

(236-19) He is lost in a metaphysical maelstrom.

(236-20) Wholesale denunciations are unreasonable.

(236-21) He is loyally acting up to his ideal.

(236-22) This is true but it is only part of the truth.

(236-23) These glimpses bring a pleasurable feeling with them.

(236-24) This fallacy has been propagated long enough.

(236-25) In such an atmosphere of emotional storm, a right judgment is less likely than a wrong one.

(236-26) Such a man is [a]<sup>422</sup> focal-point for all that is noble.

(236-27) The Sage speaks with the absolute authority which comes from profound knowledge

(236-28) They cry to the Universe for someone to come and teach them the truth

(236-29) The mind's activity must come to a standstill; then only can it remember its divine source.

(236-30) Persistent effort in meditation ultimately brings man across the confines of uncertainty.

(236-31) We are fellow labourers in the same vineyard

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<sup>422</sup> PB himself inserted "a" by hand.

(236-32) Wisdom takes advantage of opportunity, but foolishness neglects it.

(236-33) How often has a man been fooled by his feelings!

(236-34) It would be better to empty my fountain pen and give up writing than to give out such hopeless teaching.

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(237-1)<sup>423</sup> The spiritual atmosphere is feeble and flaccid.

(237-2) These misconceptions are so common and so confident.

(237-3) His claim is fit for ridicule.

(237-4) The Spiritual is the primary; the secular the secondary.

(237-5) The "Bhagavad Gita" is a shining jewel among Oriental books.

(237-6) Criticise but do not condemn.

(237-7) They are still spelling over the first words of wisdom in the primer of Life.

(237-8) Portents and prophets are with us.

(237-9) Youth will once more revert to respectability.

(237-10) X has been caught in waves of wrangling; it will be better when he is back in still waters again.

(237-11) The book is not worth the cost of the ink with which it is written.

(237-12) Keep your soul receptive.

(237-13) Better your best!

(237-14) The man who gets this vision gets a new kind of life.

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<sup>423</sup> The paras on this page are numbered 411 through 441; they are not consecutive with the previous page, but follow the paras on page 235. The para numbers were later deleted by hand.

(237-15) The universal contest between the powers of good and the forces of evil.

(237-16) The bewildering present and unreal past.

(237-17) We foresee the near approach of just such another dangerous period.

(237-18) If inspiration is spontaneous, expression may be laboured.

(237-19) Reason has finished its function and must be left behind.

(237-20) Intellectual construction is mechanical.

(237-21) We are busy applying intellect to life; we have yet to apply inspiration to life.

(237-22) A work of art may develop finely into something quite contrary to the first intention of the artist, thus showing that it is created 'above our heads.'

(237-23) Perfect spontaneity of utterance is rare; most of us have to revise and polish.

(237-24) Art comes about by a unison of all these elements.

(237-25) <sup>424</sup>Or are we really evolving?

(237-26) <sup>425</sup>If this is an exploitation then they are inventing a new vocabulary.

(237-27) I sought out the philosophical analogies of these events.

(237-28) Such a love grows as silently in us as the young grass grows in meadows.

(237-29) I dedicate these pages to the setting down of deep thought and sacred memories.

(237-30) He gives a supreme example of this maxim from his own field of activity.

(237-31) He brooded even then like a prophet upon the world's future

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<sup>424</sup> Para 237-25 is duplicated in paras 90-1 line 2, and 256-1 line 25.

<sup>425</sup> Para 237-26 is duplicated in paras

- (238-1)<sup>426</sup> To excite emotion is not enough; to convince the reason is also needful.
- (238-2) His mentality will always be fresh, his energies always disciplined.
- (238-3) His attitudes will be purified, his perceptions clarified.
- (238-4) He should disentangle it from its emotional exaggerations or warpings.
- (238-5) The Quest will influence his thinking and consequently shape his deeds.
- (238-6) How little durable is a faith built on false and shallow foundations likely to be?
- (238-7) The time for decision has come. We can no longer live with one foot in each camp.
- (238-8) The one seeks to extend self, the other to escape it.
- (238-9) History has become apocalyptic.
- (238-10) I have tried to clarify these complex and difficult ideas.
- (238-11) The casual life of a Bohemian suits me admirably.
- (238-12) He hungered for it as an insomnia-tortured person hungers for sleep.
- (238-13) Every pessimist will tell you, "It can't be done."
- (238-14) He is not a prophet but a platitudinarian.
- (238-15) We are ruled by false gods.
- (238-16) We make blind and blundering efforts to find Happiness.
- (238-17) The flat and arid desert of a standardised rationalised and mechanised life lies in front of us, with the human element forgotten.
- (238-18) We discover the idea of X – and imagine we have discovered a new idea; but the so-called barbarians had it.
- (238-19) Modern Europe is a madhouse

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<sup>426</sup> The paras on this page are numbered 442 through 469, making them consecutive with the previous page. The para numbers were later deleted by hand.

(238-20) The false splendours of materialistic civilisation will go down in gloom.

(238-21) Dark wonders dim the shores of time.

(238-22) Unsunned lives

(238-23) The unborn beauty of a winter's day.

(238-24) Strange lightless ships come floating into port at night.

(238-25) The secret beauty of some symbolized rhyme.

(238-26) His pen must have spluttered with laughter as it wrote down that sentence.

(238-27) Our prophets perish unheard.

(238-28) Ephemeral dignitaries of a day are fit subject for a satire.

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(239-1)<sup>427</sup> It touches the surface, and not the essential, self.

(239-2) Ordinary experience and ordinary culture fail to provide a key to this man's mind.

(239-3) Enthusiasm often degenerates into exaggeration.

(239-4) How hardly we perceive the twilight hour of our own doom?

(239-5) It is not necessary to sacrifice civilisation in order to save it.

(239-6) This is to give practical form to the theoretical aspiration for the brotherhood of man.

(239-7) They write rubbish under the delusion that they are writing philosophy.

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<sup>427</sup> The paras on this page are numbered 470 through 494, making them consecutive with the previous page. The para numbers for 472 through 479 were later deleted by hand.

(239-8) Politicians rarely set their sails for an ideal, but prefer to flow safely with the ebb and flow of public opinion.

(239-9) The new age announces its approach in this way.

(239-10) It makes a plausible enough tale for the populace, but it will never mislead educated minds.

(239-11) He followed the usual progression from swilling beer in his poorer days to sipping champagne in his better ones.

(239-12) Did the Goth evolve into a Goethe?

(239-13) Is this one of those riddles to which there is no key?

(239-14) I hope no one suspects me of writing with a wink in my eye.

(239-15) Is this doctrine a mere metaphysical figment?

(239-16) All nationalities walk the streets of New York today.

(239-17) The world waits with whip and scorn for the man who dares to announce this fact.

(239-18) People usually get the mental pabulum that they like best.

(239-19) My pen is empty today. Not a para creeps out of it.

(239-20) It is a stupid theory which is hardly tolerable to considered thought.

(239-21) Are these ideas too ethereal to be of use in this practical age?

(239-22) Some come among us commissioned with a sacred message.

(239-23) High ideals begin to perish amid the fumes of strong alcoholic spirits.

(239-24) We hardly care to rummage through the dusty shelves of antiquity.

(239-25) The records of that balance, so utter-true, which men in the East call Karma, award us good and ill fortune.

(241-1)<sup>429</sup> Nature has a kindly healing for such distresses

(241-2) It is pleasant to stroll down shady country lanes.

(241-3) To create faith is one thing; to sustain it another.

(241-4) The wind tossed the purple petals of a flower

(241-5) Incompatibility is inevitable, but not unconquerable.

(241-6) They would die for truth but they would not think for truth.

(241-7) Every wicked act earns its proper retribution in time to come.

(241-8) To have discovered a sin in oneself, and to have gone on committing it, is to sin doubly.

(241-9) Fortune heaps a pile of favours in the arms of some men.

(241-10) It promised a tranquil heart even in the midst of a troubled life.

(241-11) Can the mysterious privacy of consciousness ever be invaded?

(241-12) Hitherto it has been regarded as a subject fit only for witticisms at the table.

(241-13) The rat of time gnaws away the years.

(241-14) It is strewn with suggestive quotations.

(241-15) Mr B. draws his story on a big canvass.

(241-16) H.P.B.'S personality is here represented in its true perspective.

(241-17) In his competent hands the [subject]<sup>430</sup> is skilfully handled.

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<sup>428</sup> Blank page

<sup>429</sup> The paras on this page are unnumbered.



(241-18) Mr B. here presents a complete exposition of the theory and technique.

(241-19) There is only one God of spiritual salvation and this person is his prophet!

(241-20) He whips up his epigram with singular facility.

(241-21) It was ordained in the calendar of the fates that we should meet. And we did.

(241-22) Clouds frowned moodily upon me.

(241-23) The dictators enact their spectacular parts in the post-war drama

(241-24) The art of living must be learned, so unnatural have we become.

(241-25) When he makes such a statement, it is obvious that he has permitted his pen to fall into a mistake.

(241-26) The thousand raucous voices of the Press.

(241-27) I abandon these melancholy musings.

(241-28) Fate, in its last reckoning is nothing but the man himself.

242<sup>431</sup>

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Sentences

(243-1)<sup>432</sup> AT every moment of his conscious life, the ultra-mystic feels this presence.

(243-2) He writes thru a megaphone...

(243-3) A supine fatalism can result only in producing negative enfeebled persons.

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<sup>430</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. PB himself later deleted "or" from after "subject" by hand, which makes this a complete sentence.

<sup>431</sup> Blank page

<sup>432</sup> The paras on this page are numbered 60 through 65 and 303 through 332; they are not consecutive with the previous page. The para numbers were later deleted by hand.

(243-4) This is a time of planetary suffering when a great deal of bad karma is being worked off.

(243-5) It offers neither a gloomy asceticism nor a free hedonism.

(243-6) A smug and conceited community becomes spiritually inert.

(243-7) The tensions of human nature call repeatedly for release.

(243-8) To find a suit of philosophy that will fit such a difficult figure, is hard.

(243-9) The truth is, we worship wealth, not God.

(243-10) "The Power that made the world will mend it...Why should you upbear the world? Are you Atlas?" – Zangwill –

(243-11) Here is a wisdom unknown to the editorial shrines.

(243-12) Occultists with their hush-hush manner and their vows of secrecy; with their "dwellers on the threshold" and fear-inspiring morbidities.

(243-13) The day shall yet return when the world will discover that it is a better way.

(243-14) Genius trembles throughout this book.

(243-15) They go out with shield and buckler against the dragon of Evil.

(243-16) This is the final formulation of my views; it is my last literary will and testament.

(243-17) Mankind is less sensible but more scientific.

(243-18) Time gathers up the centuries into his hungry mouth.

(243-19) Our materialistic life is but a half-life.

(243-20) We cover the corpse of truth with the flowers of words.

(243-21) Men who live such hollow and meaningless lives never dream that they ought to go down on their knees and apologise for their existence.

(243-22) One should not become introspective to the point of pathology; that is mere morbidity.

(243-23) It needs no oratory to press this point home.

(243-24) This belief alone marks the poor quality of their critical faculty.

(243-25) But only the fool, with his faulty logic, will straight away run and declare this.

(243-26) A mist of stupidity has settled over many minds.

(243-27) To do this is to follow, not a philosophy, but [a farce]<sup>433</sup>

244  
XXX  
Sentences

(244-1)<sup>434</sup> These stupid ideas have long since been tipped into the dustbin by sensible persons

(244-2) Life is strewn with human wrecks and relics.

(244-3) It carries neither the influence of rank nor the prestige of wealth.

(244-4) It throws the lance of truth into these superstitious dogmas.

(244-5) It is a doctrine which cannot be taken seriously and is fit only to frolic with.

(244-6) Philosophy is voted dull, and dismissed with a snap of the fingers

(244-7) Poverty was a near neighbour during the childhood of this man.

(244-8) The unconscious spiritual hopelessness of our times, the materiality of our mentality, is plain.

(244-9) It is an old fallacy dressed in new clothes.

(244-10) Is there a redemptive purpose in life!

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<sup>433</sup> PB himself inserted "a farce" by hand.

<sup>434</sup> The paras on this page are numbered 323 through 342, making them consecutive with the previous page. The para numbers were later deleted by hand.

(244-11) How many have wandered unsatisfied or deceived in this psychic region of chimeras before they found its(cost?)

(244-12) A man who has knocked about the world and who has been knocked about by the world, develops a ready resource.

(244-13) One notes the confusion of thought and inaccuracy of statement, the slipshod English and the hasty and prejudiced conclusions.

(244-14) The canned chatter of the newspapers, with the exaggerated importance they place upon trivial events, their complete lack of historical background and philosophical perspective, is significant.

(244-15) He knows that in thus setting himself against all the currents and tides of our organised twentieth century life, he is setting himself against institutions which have become vested interests.

(244-16) It is a crack in the stone walls of time through which we may glimpse eternity.

(244-17) They pit their paltry opinions against Jesus' first-hand knowledge.

(244-18) We must lie in wait for the coming of the goddess Truth.

(244-19) Low attributes of the animal lurk within the dark corners of our hearts.

(244-20) In the deepest state of contemplation you are not aware of the flight of time.

(244-21) He has to keep his own feelings out of the situation.

(244-22) St. Augustine: "I could find nowhere to flee from myself."

(244-23) It belongs to a range far outside ordinary human experience

245  
XXX  
Phrases

(245-1)<sup>435</sup> --A provocative placard of X put upon the walls of Y--  
--Too often the intellectual intolerance & spiritual pride of the ecclesiastical hierarchy--  
--The taxi-load of happy youth was carried to---

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<sup>435</sup> The paras on this page are unnumbered.

--the clamorous contemporary life---  
--A fascinating enquiry in which history helps us but little---  
--Here is a word without any content---  
--When the content of a word is quite unknown---  
--Whatever is expressible in language---  
--Careless utterances of inaccurate thinkers---  
--Satin-coated old men who took snuff--  
--not to excuse myself but to explain myself---  
--the stimulus of opposition--

246  
XXX  
Phrases

(246-1)<sup>436</sup> --this felicitous phrase, bestowed by grace and stamped with wisdom---  
--the insane feverishness of New York---  
--the foolish haste and futile agitation of urban life--  
--to actualise the Ideal--  
--the hard reality and harsh truth--  
--this simple yet splendid truth--  
--as lovely as a snow-capped mountain steeped in the westering light---  
--dummy masters and deceived followers---  
--introspective soul - searching---  
--the truth or falsity of these doctrines--  
--not quite the serenity of senility--  
--title for Chapter: "A Window on Eternity"--  
--my writing is repetitive--  
--watching the beauties of a sunset sky--  
--like some haunting scene from "Hamlet"--  
--when we have listed the last of the evils of our civilisation---  
--ancient texts which I have loved so well and studied so deeply--  
--stiff conventionality which swathes them like a cocoon--  
--the superb clearness of a Sage's mind is as much due to his freedom from  
<sup>437</sup> as to <sup>438</sup>  
--to put a purpose into their purposeless lives--  
--the pains and grieves of life--  
--its disciplines and inspirations--

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<sup>436</sup> The paras on this page are unnumbered.

<sup>437</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>438</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.

--the forces which have shaped themselves out of world's crisis--  
 --trained in this technique--  
 --a little coterie of the elect--  
 --the strength of his personality and the ethereality of his presence--  
 --the benedictory hands of a Buddha--  
 --the bogus depth of their self-styled 'philosophy'--  
 --this was the picture linked in our mind with the ancient--  
 --Once I met an Irishman who informed me with Hibernian frankness--  
 --Bubbles of discontentment which rise from the depths of man's being---  
 --An argument which leads into muddle and misunderstanding--  
 --From the inspired beginning of this sublime quest to its mysterious end,--  
 --A logical face upon an exhibition of ineptitude--  
 --the noise of axe grinding beneath smooth glib politeness--  
 --A tale of misapplied devotion and misdirected energy---

247  
 XXX<sup>439</sup>  
 Phrases

(247-1)<sup>440</sup> --he is a philosopher of considerable eminence  
 --the systematic control of thought  
 --Yoga values of very great<sup>441</sup> service to the West  
 --when an idea grows into an obsession  
 --stultifying conventions rule their little and limited social world  
 --this cramped and conventional world in which they move so mechanically  
<sup>442</sup> eager  
 --will turn the mind toward the quest of truth  
 --there is a sinister significance behind the events of our [times]<sup>443</sup>  
 --In the passage from aspiration to fulfilment,  
 --the philosophical attitude towards experience  
 --faltering efforts and uncertain impulses  
 --he will learn from enduring predicaments and escaping ambushes  
 --their obscure tenets and incredible beliefs  
 --exquisite sensibility is needed

<sup>439</sup> The original editor inserted "(XXX)" by hand. at the top of the page.

<sup>440</sup> The paras on this page are unnumbered.

<sup>441</sup> "are confused" was overtyped; we are not sure if that phrase was originally part of this phrase or part of a different one (since this is a carbon).

<sup>442</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>443</sup> The original editor deleted the para after this para by hand. It originally read: "to clam\* the mind and cleanse the heart (calm)\*"

--to bring contact into keeping with ideals  
 --when we remember the uncertainty of event,  
 --the smiling serenity of this high condition  
 --the hard silent stare with which the Sphinx gazes over the sands  
 --as we pass through the inexorable sequences of adolescent youth, middle life  
 and old age.  
 --the moral values of life have disintegrated.  
 --trace it to a malign source  
 --intellectual indecision  
 --The necessary conditions must first be fulfilled-----  
 --an austere and uncompromising asceticism-----  
 --the mind settles into perfect quietness--  
 --to find repose and gain certitude----  
 --the bleak aridities and radiant exultations -  
 --those who pursue this quest -  
 --the body has its own self-healing powers--  
 --the crime and folly of mankind----  
 --to extract from each new situation, each new experience, its special lesson--  
 --so much of our trouble is self-inflicted--  
 --- the neurotic type, enslaved by his emotions--  
 --words which strike a spark in sensitive minds--  
 --the exciting deliriums and cruel deceits of fame--  
 --when such moods encourage him, he feels full of love for everybody--  
 --unquiet fills all their being---  
 --to accept one's failure with real humility of heart

248  
 XXX  
 Phrases

(248-1)<sup>444</sup> --we can get a new perspective on this problem  
 --in probing down to the origins of  
 --with critical and contemptuous gaze  
 --who give advice like some paternal patriarch  
 --cramped and colourless days  
 --unfortunately, he colours his ink with his prejudices  
 --the mouldy past  
 --to enclose our enigmatic thoughts with a fence of reserve  
 --a strange stillness held the body  
 --sceptical of truth and satirical towards its exponents  
 --to make a concrete comparison

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<sup>444</sup> The paras on this page are unnumbered.

--emotional episode  
--it would be impious to intrude upon  
--maintains this mysterious contact with the Teacher's mind  
--bring you to the knowledge of yourself  
--the restless thoughts of other minds may fall upon us like a pestilence  
--the so-called saints  
--probe with a keen pen  
--in undisturbed silence of the heart  
--thoughts which crowd through my pen  
--indulge in the pleasant pastime of eating lotuses  
--our feet tread different ways  
--this spiritual nostalgia which disturbs our days  
--mere printed verbiage will not suffice  
--this memory-haunting picture  
--quietly and unobtrusively men of thought and good-will  
--the astral pitfalls  
--trying and troublesome  
--groaning mankind  
--fair-faced figure of Love  
--From Berlin to Broadway  
--From Moscow to Manhattan  
--is but a decorative device for deceiving the stupid  
--remorse is an excellent way of achieving relief  
--with placid and precise efforts  
--but it is a motto more useful to  
--from the sensual to the spiritual  
--defiled and diseased  
--tied to the stake of matter  
--they offer us consolation, but they cannot give remedy  
--it is an infant Hercules, cradled by the Gods  
--words of such high import  
--the Yoga practice of thought-annihilation

249  
XXX  
Phrases

(249-1)<sup>445</sup> --only when the lower obeys the higher one  
--the sacred Overself  
--the holy Overself  
--the forces of light and right

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<sup>445</sup> The paras on this page are unnumbered.



--his detached manner  
--the serene heights on which he lives  
--the filth and slime of Nazi propaganda  
--his virtues and defects  
--lived an austere isolated manner  
--forms a well-knit system of thought  
--a flair for philosophy  
--the conventional pretences of social life  
--a steel-hard purpose  
--the poignant evanescence of earthly things  
--the distillation of all his past experiences  
--the deeper layers of the psyche  
--a stream of scintillating ideas  
--tea-time philosophy and parlour mysticism  
--such a man is a focal-point for all that is noble  
--secret and as silent as the Deity Itself  
--when zeal for a cause turns into idolatry of it  
--dignified composure  
--impeccable truthfulness  
--the spiritual vigour of these statements and injunctions  
--deeply-held beliefs  
--with a mind informed with understanding and a heart alive with devotion he  
--truth can be harsh  
--groping aspirations  
--an evenly-balanced personality  
--the shared happiness of marriage  
--the simpler and younger mentalities of the masses  
--museum of unremembered pieties  
--test and proof of a thing often comes to us at our weakest moments  
--the vices and excesses of men  
--the mysteries of Mind-force  
--Can We Read the Writ of Destiny?  
--A World in Woe: What the Seers Say  
--New Thoughts for a New Epoch  
--The Cloak of God  
--Look before you Love!  
--"Magical Moments"  
--From Ant to Angel!  
--life is something more than work and pleasure

(250-1)<sup>446</sup> --I am not concerned with problems of the morality and mentality of these people

- the true ultimate self of man
- I am a patriot, yes, but my patriotism extends to the whole world
- these fussy Pharisees
- wears the livery of religion
- resurrection and reformation
- it was the augury of spiritual adventure
- who dally with painted Delilahs for bought kisses
- attributed this to the vagaries of genius
- deceitful delights
- throughout the world people to-day are uneasy
- A Titan Among the Pygmies
- Iconoclasts at work among the Idols
- The Panoply of Power
- The Twilight of our Time
- God and this Globe
- Too Much Dust in Industry
- The Sacrifice to Mars
- The Sacrifice to Mammon
- Puritans and Profligates
- Great Deliverers
- "Awakeners of Men"
- "Men Who have Made History"
- An Alarum to the Western World!
- Mystical Moments
- Facts and Fancies about other Worlds
- The World found Wanting
- "WHO ARE THE POOR?" (Show that the real poor are the spiritually destitute)
- the true nature of man will only slowly become apparent to him
- the fussy quarrellings of their followers
- presumptuous and profane critics
- as platitudinous as an oft-quoted proverb
- is rational and right
- Sanctimonious ignorance
- to sit at the feet of talkative ignorance
- a garland of great thoughts
- his pen has succeeded only in dulling a radiant subject
- preferences and prejudices

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<sup>446</sup> The paras on this page are unnumbered.

--the nadir of national woes has yet to come  
--our faith is shaky and shallow  
--pig-like propensities  
--Prometheus, the crucified Titan  
--moths who flutter around the flame of pleasure  
--the boundless yet barren fields of theological debate

251  
XXX  
Phrases

(251-1)<sup>447</sup> --these pallid philosophers  
--a ruthless breaker of idols  
--their flabby fatuousness causes one to recoil  
--stinging the lazy into thought by some ironic speech  
--tiresome and turgid style  
--passionate precision  
--like some over-decorated woman  
--stifles and strangles  
--not affect the thesis of this script  
--we require more ponderable proof than this  
--his provocative paragraphs  
--I spend an hour in that bright region  
--confirmed as they are by an inward voice  
--pass in procession before our eyes  
--foolish and fantastic  
--liberty and light  
--will constitute the final fiasco  
--to fix this false claim  
--we are handicapped by our matter-based environment  
--the unclimbed Everests of the soul  
--the spiritual helplessness of our time  
--with Victorian verbosity  
--dismayed and distracted  
--hawkers of holiness  
--when studied through the spectacles of mentalism  
--the advice and admonitions  
--of abiding and absorbing interest  
--contains a cogent reason  
--a phantasmagoria of folly  
--we walk in fetters

---

<sup>447</sup> The paras on this page are unnumbered.

--the economic blizzard which has swept the world  
--enough to disturb the bones of a Bishop  
--the extravagant doctrines and supercilious attitudes of theosophy  
--the mixed fictions of a faith  
--the published productions of verbose mediocrity  
--we may bestow our attention upon these books  
--fated to be frustrated  
--to the unreflecting  
--such hopeless strivings after unattainable ideals  
--within we are empty  
--this abject assemblage  
--whose aims are small and whose rewards are consequently petty; whose  
ambitions are small enough to be satisfied by hack and routine work

252  
XXX  
Phrases

(252-1)<sup>448</sup> --to be the bringer of an old-new hope for man  
--believe in your private presentiments  
--in the proud and palmy days of Rome  
--a little throng of enthusiasts  
--damaged and disconnected fragments  
--call forth the compliments of the ignorant book-science, pseudo-science, and  
the like  
--wrestling with the mystery of life  
--the damp aromatic air of Ceylon  
--I peer into the grey mirrors of the past  
--the bitter quest for bread  
--to perceive the condition of things on this planet  
--cobwebbed centuries  
--the capacity of sufficing to oneself  
--long and laudatory  
--is tritely true  
--here a clear and certain fact emerges  
--in staggering headlines which stare at one from the top of a newspaper  
--too shiny and showy  
--puckish perversion  
--sardonic humour  
--lifts religion to the level of mysticism  
--from cradle to coffin

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<sup>448</sup> The paras on this page are unnumbered.

--the gilt and lacquered life of  
--this shrunken figure  
--is something as frail as a flower  
--scriptory legacy  
--my picturesque companion  
--his head lost in clouds of conjecture  
--animated by ambition  
--prosaic prattle  
--self-indulgent sybarites  
--seek in deep repose for that inner self  
--in the shallow din of social life  
--to become an extreme exponent of these ideas  
--poverty of soul  
--these pearls of Oriental literature  
--so wittily scarified by Voltaire  
--affords a pitiable example of human infirmity  
--these burning and prophetic words  
--to take the phraseology of the professor  
--persecuted and proscribed  
--faith and fact  
--resist and refuse

253  
XXX  
Phrases

(253-1)<sup>449</sup> --is a blatant bore  
--I do not set up as a critic of my contemporaries  
--from his respected and responsible position as a publicist  
--ignorant and impudent  
--is the same idea in different dress  
--it is a peculiar habit of history to  
--stricken with sterility  
--brief but brilliant  
--useless and vacant lives  
--as a tornado sweeps and tosses ships out of their track  
--this mysterious and remote man  
--a little wise absurdity, a soupcon of sage nonsense  
--transcendental thoughts  
--from his first novitiate  
--the well-printed but badly-written book of

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<sup>449</sup> The paras on this page are unnumbered.

--the monotonous mechanism of our times  
 --a passionate pre-occupation  
 --has a high interest  
 --we in this Quest must hold constantly before the mind the Idea, and before the  
 heart the Ideal, of  
 --dead lilies lie  
 --flow like a dirge within my head  
 --coloured beauty coloured night  
 --fire-tinted phrases  
 --dim the fine flower of my fancy  
 --flower-filled dew drunken  
 --time saw me  
 --utter the usual nonsense about  
 --change a man's outlook and alter his attitude is to labour for a profitable  
 purpose  
 --the apostles and apologists of this creed  
 --this bright and belligerent critic, ambitious to climb up the pinnacles of  
 preferment,  
 --the pompous and pretentious  
 --who live unseen and unknown  
 --by parity of reasoning we may assume  
 --the cool and confident assumption of X  
 --these superior and sapient persons  
 --compels comparison  
 --uphold these unprovable claims  
 --remote from reality  
 --if God is nothing but a high hallucination  
 --the turmoil of our times  
 --this forlorn philosopher  
 --an icy intellectualism

254  
 XXX  
 Phrases

(254-1)<sup>450</sup> --his serene disengaged spirit  
 --no excuse for his evasion  
 --careful not to become the victims of some fantastic enthusiasm  
 --monuments of murder  
 --the torrents of passion  
 --the lagoons of love

---

<sup>450</sup> The paras on this page are unnumbered.

--slash one's way through this Amazonian jungle of verbiage  
--skim lightly through the centuries  
--rouse contentious clamour  
--mental contact with a Master  
--affords us unending opportunity for thought  
--the battle-scarred lands of this planet  
--uncompromising and unmitigated  
--pinnacled prophets  
--exhale the atmosphere of — Y —  
--the paralysing uncertainties of this post-war period  
--these startling phrases  
--deserves unsparing satire  
--to keep the inspiration unaltered and unchecked  
--the influx  
--the external outlook of our minds  
--a partial inspiration  
--when the limit of intellect is reached  
--the artist must open himself unreservedly to the influx  
--the limited functioning of the spirit's instruments  
--the irradiation of Overself into its obscure sheaths  
--it comes to us from above  
--we use it as channels, as instruments  
--they rush into the mind with a sensation of force and job  
--the vehicles may diminish or deform the influx  
--it exalts and extends his consciousness  
--things are changed in the transmission  
--ideas grown in the subconscious after their first appearance  
--when sublime phrases spurt up out of the subconscious  
--but when we see the \_\_\_\_\_<sup>451</sup> of inspired art  
--the soul's vision of truth  
--the deeper aims of the creative spirit  
--a fast moving world  
--spiritual disintegrations  
--the troubles and dangers of our critical epoch  
--the misery of our epoch clouds the sunny sky  
--those who are easily deceived by the outward glitter of prosperity  
--those who can assimilate these teachings

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<sup>451</sup> A blank space was left in the original. (as a bunch of dashes) here because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

(255-1)<sup>452</sup> --the individual's experience during this troubled age  
--these years of stress have brought us to a place  
--out of wartime's stupendous agony and peacetime's chaotic distress  
--the freedoms and comforts of peacetime  
--the terrible holocaust of this war and its attendant evils – famine disease and  
the like  
--the mutilation of living bodies and the annihilation of personal possessions  
which the calamity of war bequeaths to so many who survive it  
--schooled in recent history  
--out of his overcrowded experience, the man of our own era  
--if the philosophers will not count in the shaping of things, to come  
--the marvellous vista of swift material progress which this opens out  
--a gracious calm in an unquiet age  
--the moral beauty of these words  
--the disharmonies and fears of which spiritual ignorance forms the very core,  
--this pompous insistence upon formalised homage being paid to conventional  
trivialities  
--with his intelligence sharpened by danger and his perceptions aroused by  
suffering  
--if he is to be a deeper outlet, and not a mere surface voice  
--the invasion of the mind by a loftier power  
--to keep the inspiration unaltered and unchecked  
--the influx  
--the external outlook of our minds  
--a partial inspiration  
--when the limit of intellect is reached  
--when the idea of God is purified of its conventional anthropomorphism and  
purged of its orthodox materialism  
--the high significance of this statement  
--enslaved by suggestions from his own past, following the phantoms of his own  
imagination and obedient to the voice of his own thought,  
--shabby and shameful  
--we must be mentally immune to  
--this spirit of deep earnestness, of steadfast resolve of determined striving will,  
--once these latent powers become kinetic in us  
--for upon their correct answers will depend the  
--insanity, animality and brutality  
--a life which is lacking

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<sup>452</sup> The paras on this page are unnumbered.



(256-1)<sup>453</sup> --a life which is lacking in direction  
--if he lapses into occasional weakness  
--to withdraw monastically from life's difficulties  
--the neuroses and phobias of our times  
--the philosophic approach to life  
--religion is the principal means of accomplishing this  
--its commanding nobility  
--tender without being sentimental  
--the man who desires to enter upon the quest which is to take him out of illusion  
and lead him into illumination  
--a time of pause and preparation  
--the insecurity and unrest, the chaos and uncertainty,  
--the hungers of passion  
--the life-crushing events,  
--the endless bickering of politics  
--this watery philosophy which oozed out of his brain  
--such contemplation brings a thinker to sadness  
--we prefer to adopt an attitude of complete unbelief, rather than  
--if it is true then the rightful corollary to be drawn is that  
--who make extravagant and unwarranted claims for the art  
--if we take a cursory view of this matter, we may concede  
--the time-word mode of such discussion  
--they twist the facts to fit their theory  
--consciousness shifts to a deeper centre  
--who proclaims in strident voice  
--hectic hope  
--the mirages of metaphysics  
--soon puncture their presumptions  
--platitudinous propositions  
--banal and bored  
--sense and soul  
--these professional uplifters!  
--sovereign or servant?  
--such a man is the unconscious instrument of fate's designs  
--<sup>454</sup>the wizardry of his words

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<sup>453</sup> The paras on this page are unnumbered.

<sup>454</sup> Para 256-1, lines 24-30, are duplicated in para 90-1, lines 1-7.

--<sup>455</sup>or are we really evolving  
--these peddlers of platitudes  
--<sup>456</sup>if this is an exploitation then they are inventing a new vocabulary  
--this printed cant  
--financial fuel  
--cultured and thoughtful people

257  
XXX  
Phrases

(257-1)<sup>457</sup> --obscure and unnoticed  
--these disturbing and disintegrating times  
--to present these old ideas with freshness and force  
--as stately thoughts pass in procession through the mind  
--lip-loyalty  
--those literary law-givers, the critics  
--when priests persecuted  
--when Wisdom takes up her residence so far Westward as America  
--man must fulfil himself by this divine experience  
--these God-possessed men  
--reactionary standpoint and retrogressive outlook  
--this narcotic belief  
--a self-complacent spirituality  
--who think going back to barbarism is going back to Nature!  
--anchorites who dwell in ashrams  
--it is a wrong and retrogressive notion  
--God-haunted men  
--run to a refuge  
--obey your inmost intuition  
--is congenial to the cast of their minds  
--solemn and severe  
--stirring and stimulating  
--this country could never comprehend a doctrine which  
--both lure and bewitch us  
--the primary impulse which is to set fire to latent spirituality must come  
--polished bores and ponderous mediocrities  
--is stale and stereotyped  
--predictions of perpetual torment

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<sup>455</sup> This line is also duplicated in para 237-25.

<sup>456</sup> This line is also duplicated in para 237-26.

<sup>457</sup> The paras on this page are unnumbered.

--is a problem that would puzzle a Nestor  
--comparable to the religious culture of the East  
--thoughts which rise at times to the illumination of genius  
--the intoxicated idealist  
--not less foolish than those who govern great empires from their garrets, and  
draw up fine plans on paper for the reformation of the world  
--the transient and the temporary  
--the eternal the ephemeral  
--in the language of logic  
--we who wander from the haunts of men upon the remote paths of mysticism  
--the sustained prattle of these pages  
--dull twaddle that deals mostly with little mundanities  
--constitute a call  
--these glib sophists  
--undefiled Truth

258  
XXX  
Phrases

(258-1)<sup>458</sup> --high emotional tension  
--life, in its movement from the infinitesimal to the colossal,  
--in going through the list of his failures and blunders, his weaknesses and  
incapacities  
--It is essential to take a long-term view of the war. And this will show that  
--we must venture towards the Orient in our search for truth  
--awareness in him  
--they carry the marks of charlatanism on their talk and deeds  
--the eyes grew glazed as the mind sank into trance  
--in the glow of this revelatory experience  
--To such lengths do they carry this fatalistic star-reading that---  
--Thus abrupt enigmatic phrase  
--to relax tensions and reduce fears  
--The sanctities of religion  
--Today the religiously faithless outnumber the religiously faithful.  
--a baleful eeriness pervaded the atmosphere  
--between the beginning and the middle stage of this path  
--He will give help to those in spiritual need  
--the circumstances in which he finds himself may limit a man, but...  
--When plans go wrong and projects become muddled, the ensuing sense of  
frustration...

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<sup>458</sup> The paras on this page are unnumbered.

--such a correlation of forces will express itself in...  
--once we awaken from the relativities of sense-life...  
--Truth uplifts consoles and fortifies us  
--the monstrous egotism of a Hitler  
--The noble solemnity of this hour.  
--A sweetness which beckons and coaxes him.  
--The writer rebuts the suggestion.  
--It is already as perfect as ever it shall be.  
--Undivulgeable secrets  
--Unattained desires  
--The symbolic and solemn rites of orthodox religion  
--The grim ascetic  
--Looming catastrophe  
--Oriental placidity  
--When this beautiful love of high and noble moods begins to unfold its<sup>459</sup> rose-  
petals  
--the obsolete archaism of these ideas

[RB(31)]<sup>460</sup>

259

XXX

Phrases

(259-1)<sup>461</sup> --<sup>462</sup>base betrayal  
--cross the rational boundaries of knowledge  
--the progenitors of past ideas on this subject  
--<sup>463</sup>there is a totality of causes which have combined to conspire  
--to pass beyond the travail of transmigration  
--untroubled calm  
--betrays no unusual torsion of the intellect  
--fresh fields of thought  
--these headline-seekers, avid of publicity,  
--solemn celebrities, long of beard  
--will arouse curiosity in some and contempt in others  
--is curious to us but is characteristic of the East  
--the truth which I find in Plato's page  
--the power to deposit thoughts into the right word-containers with fluid ease

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<sup>459</sup> it's in the original.

<sup>460</sup> Handwritten note at bottom of page reads: "RB(31)"

<sup>461</sup> The paras on this page are unnumbered.

<sup>462</sup> Para 259-1, lines 1-3, are duplicated in para 90-1, lines 8-10.

<sup>463</sup> Para 259-1, lines 4-7, are duplicated in para 90-1, lines 13-16.

--with mind-amazing miracles and heart-moving words  
 --brought sparkling from the ancient cellars of wisdom  
 --that I confess it is enough tempt me to put upon my title-page  
 --thoughts come thronging into the head  
 --to plead with pen and heart for the divine cause  
 --appeals to those of little knowledge and less discrimination  
 --these written vagaries of mine  
 --creep and crawl  
 --in ancient Asia  
 --brings nothing but criticism and contumely  
 --dynamically effective  
 --whether provocative or persuasive  
 --the comedy of coincidence  
 --would be humorous were it not humiliating  
 --the bridled lightnings of electricity  
 --wander in the mazes of mathematics  
 --we must draw a distinction between  
 --to take lodgement  
 --is a matter we shall have to leave for the appraisal of posterity  
 --these theatrical and impractical leaders  
 --we launch this little craft with hopeful sails spread to receive the favourable  
 winds of  
 --if philosophy no longer flourishes  
 --from the savage to the civilised man  
 --a doctrine which can win the heart and engage the head  
 --seems but the idle dream of a heated brain  
 --nor do I believe that a matter-of-fact world would be other than bored by it. I  
 emerged with an acceptance of the idea

260  
 XXX  
 Phrases

(260-1)<sup>464</sup> --who talks from the lips not from the heart  
 --but to say different is to draw a very loose inference from  
 --is in no danger of overworking his organ of cerebration  
 --I would add as a corollary to Mr X's views that  
 --the physical means by which the artist's effect is produced  
 --when the soul achieves victory over the limitations and difficulties of its  
 material tool  
 --intellectual and emotional element

---

<sup>464</sup> The paras on this page are unnumbered.

- a surge of spiritual vision which has found its inspired and inevitable speech
- the powers concealed by our subjective existence
- fine prose utterance
- the powers to open the doors of the infinite
- the abundant beauty of these expressions
- defects in execution
- splendour of imaginative vitality resulting in unforgettable lives
- when this higher light falls upon the artist's mind
- those splendid moments of divine uplift
- the advent of creative power is announced by
- the voice of the Overself
- stimulate our flagging inspirations
- the vision fails him, he wanders around the spring of inspiration but misses it
- the first clear intimations of inspiration
- when intellect is suffused with inspiration
- it is hidden within layer upon layer
- the psychology of genius
- the profounder ranges of being
- the spiritual lucidity
- to cast into concentrated expression
- these subtler regions where we hear the accents of a higher life
- that touch of inspiration, that presence which vibrates an inner life
- creations of imperishable beauty
- as we grow beyond ourselves
- the ideals and practices of philosophy
- the frustration and discontent of their lives
- struck down with spiritual blindness, diseased with egoistic pride, unbalanced  
by the passions of hatred and violence

261  
XXX  
Phrases

(261-1)<sup>465</sup> --fades off into fable and legend

- the average Westerner would scoff at the idea
- it is exceptional but not eccentric
- when feelings ripens into action
- when this stupid doctrine filled the hollow skull of its first teacher
- these lurking and leering reptiles
- there is no brain work behind this teaching
- fastidious but futile authors who pen coloured inanities

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<sup>465</sup> The paras on this page are unnumbered.

--the paper which waits for my pen  
--to draw a little wisdom from the old wine-vats of the soul  
--not to quarrel with Providence  
--surrounded by such theatrical trappings  
--announce the advent of  
--we can spin our own web of fate  
--desperate attempts to maintain a falling dignity  
--will be the final futility  
--with its consequent corollary of the worth of  
--word is flashed across the world  
--who turn a trifle into a tragedy  
--the fossilised formalities of religion  
--pompous prose  
--is a sportive saying and hardly to be taken seriously  
--declamatory writings arouse wrong passions  
--follows by infallible sequence  
--influence of the natal star  
--misunderstood and misappreciated  
--has gone down into the night  
--under a fog of phrases  
--wandered through the wilderness of theories  
--rules enthroned in the heart of man  
--the bad morals and brilliant prose of this novel  
--the Celestial Solitary!  
--the high voltage of modern life  
--to fish in those shadowy waters where thinking ends  
--were it some new-hatched unfledged idea  
--like a friar tucked away in some Tibetan rock-monastery  
--we are primed by necessity to  
--these propheteers!  
--his broadcasting talks are of nation-loud repute!  
--sulphurous sentences  
--this is the true, the authentic self of man  
--must arise from within  
--a resolute direction of thought towards this central theme, "Who am I?"  
--percipient people  
--precise purpose

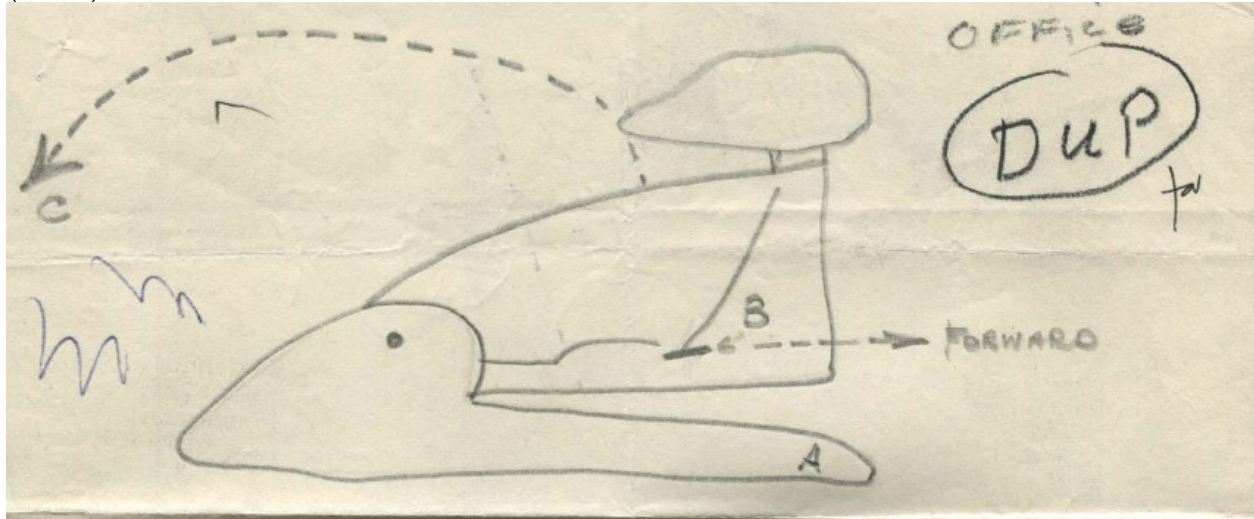
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<sup>466</sup> Void page. The original editor deleted the contents of this page by hand. It originally read:

"-to be the bringer of an old-new hope for man

## Office

(263-1)<sup>469</sup>



SWINGLINE DESK STAPLER  
TO LOAD THE STAPLER.

- believe in your private presentiments
- in the proud and palmy days of Rome
- a little throng of enthusiasts
- damaged and disconnected fragments
- call forth the compliments of the ignorant
- book-science, pseudo-science, and the like
- wrestling with the mystery of life
- who turn a trifle into a tragedy
- the fossilised formalities of religion
- pompous prose
- is a sportive saying and hardly to be taken seriously
- declamatory writings arouse wrong passions
- follows by infallible sequence
- "

<sup>467</sup> Handwritten note at bottom of page reads: "for carbon only"

<sup>468</sup> Handwritten notes at top of page read: "Office" and "Dup."

<sup>469</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.



- (1) Place the stapler in the position shown above.
- (2) Grip the base at "A" with the right hand and hold it firmly on the table.
- (3) With the first finger and thumb of the left hand, press the catch "B" forward as far as it will go in the direction shown in the sketch. Whilst holding the catch forward, lift it vertically upwards. This will permit the upper half of the stapler to come away from the lower and thus expose the staple carrier.
- (4) Charge the carrier and replace the top portion of the stapler until the catch "B" clicks into position.

[RB(15)]<sup>470</sup>

264<sup>471</sup>  
OFFICE

## Recommended Reading List for Students

265

### RECOMMENDED READING LIST FOR STUDENTS

(265-1)<sup>472</sup> The enquiry is often made by those who wish to study more widely and more deeply as to what books we recommend which will contribute to a fuller understanding of these tenets. Unfortunately there is not in existence a single book which treats in a modern way of them as a whole from the special standpoint which we have adopted. However, there are other excellent studies of individual tenets, albeit from other standpoints. If their limitations are firmly kept in mind, these studies may profitably be considered and will undoubtedly be helpful in [contributing to build]<sup>473</sup> up the picture of our system. The recommended titles are as follows:

DEVOTIONAL  
FICTION  
METAPHYSICAL  
MORAL  
MYSTICAL  
PSYCHOLOGICAL  
RELIGIOUS  
SCIENTIFIC  
BIOGRAPHICAL  
AUTOBIOGRAPHICAL  
AND TRAVEL

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<sup>470</sup> Handwritten note at bottom of page reads: "RB(15"

<sup>471</sup> Blank page

<sup>472</sup> The paras on this page are unnumbered.

<sup>473</sup> PB himself changed "building" to "contributing to build" by typing the new phrase below the line and inserting it with a caret.

[Vol 1]<sup>474</sup>

266<sup>475</sup>

RECOMMENDED READING LIST FOR STUDENTS

267

RECOMMENDED READING LIST FOR STUDENTS  
Biographical, Autobiographical, and Travel

- (267-1)<sup>476</sup> STARR DAILY: "Release" and "Love can open Prison Doors"  
CYRIL SCOTT: "The Initiate" and "The Initiate in the New World"  
DAVID-NEEL: "With Mystics and Magicians in Tibet"  
W. YEATS BROWN: "Lives of a Bengal Lancer"

268<sup>477</sup>

RECOMMENDED READING LIST FOR STUDENTS  
Biographical, Autobiographical, and Travel

269

RECOMMENDED READING LIST FOR STUDENTS  
Devotional

- (269-1)<sup>478</sup> SRI AUROBINDO: "Lights on Yoga"  
H.P. BLAVATSKY: "Voice of the Silence" and "Key to Theosophy"  
BUDDHA: "Dhammapada"  
BUNYAN: "Pilgrim's Progress"  
ARNOLD: "The Song Celestial" and "Light of Asia"  
ANNIE BESANT: "The Outer Court" (For beginners as it deals with preparatory purification for the path. Stage continued farther in her complementary "The Path of Discipleship.")  
W.Q. JUDGE: Translations of "Bhagavad Gita"

270<sup>479</sup>

RECOMMENDED READING LIST FOR STUDENTS  
Devotional

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<sup>474</sup> Handwritten note at bottom of page reads: "Vol 1"

<sup>475</sup> Blank page

<sup>476</sup> The paras on this page are unnumbered.

<sup>477</sup> Blank page

<sup>478</sup> The paras on this page are unnumbered.

<sup>479</sup> Blank page

271  
RECOMMENDED READING LIST FOR STUDENTS  
Fiction

- (271-1)<sup>480</sup> L.ADAM BECK: "The Garden of Vision" and "House of Fulfilment"  
TALBOT MUNDY: "OM"  
WILL L. GARVER: "Brother of the Third Degree"  
RUDYARD KIPLING: "Kim"  
SOMERSET MAUGHAM: "The Razor's Edge"  
JAMES HILTON: "LOST [HORIZON"]<sup>481</sup>  
RICHARD SALE: "Not too narrow, not too deep"  
E. BULYWER LYTTON: "ZANONI"

272<sup>482</sup>  
RECOMMENDED READING LIST FOR STUDENTS  
Fiction

273  
RECOMMENDED READING LIST FOR STUDENTS  
Metaphysical

- (273-1)<sup>483</sup> BERTRAND RUSSELL: "Our Knowledge of the External World."  
ARTHUR K. ROGERS: "Introduction to Philosophy"  
MAY SINCLAIR: "A Defence of Idealism"  
J.G. FICHTE: "Works"  
I.M.E. McTAGGART: "Human Immortality and Pre-existence"  
R.F.A. HOERNLE: "Studies in Contemporary Metaphysics" and "Idealism"  
PAULSEN: "Introduction to Philosophy"  
PAUL DEUSSEN: "Philosophy of the Upanishads" and "Philosophy of the Vedanta"  
BERTRAND RUSSELL: "Problem of Philosophy"  
WILL DURANT: "Story of Philosophy"  
L.ADAM BECK: "Story of Oriental Philosophy"  
YOGI RAMACHARAKA: "Jnani<sup>484</sup> Yoga"

274<sup>485</sup>

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<sup>480</sup> The paras on this page are unnumbered.

<sup>481</sup> PB himself deleted "W. YEATS BROWN: "Lives of a Bengal Lancer" from after "HORIZON" by hand. This now appears on page 267.

<sup>482</sup> Blank page

<sup>483</sup> The paras on this page are unnumbered.

<sup>484</sup> "Gnani" in the original.

RECOMMENDED READING LIST FOR STUDENTS  
Metaphysical

275

RECOMMENDED READING LIST FOR STUDENTS  
Moral

(275-1)<sup>486</sup> ARTHUR SCHOPENHAUER: "Selected Essays and Wisdom of Life" and  
"Counsels and Maxims"

MABEL COLLINS: "Light on the Path"

WILDE: "De Profundis"

P.G. BOWEN: "The Occult Way"

YOGI RAMACHARAKA: "14 Lessons in Yogi Philosophy"

276<sup>487</sup>

RECOMMENDED READING LIST FOR STUDENTS  
Moral

277

RECOMMENDED READING LIST FOR STUDENTS  
Mystical

(277-1)<sup>488</sup> THOREAU: "Walden"

EMERSON: "Essay on the Oversoul"

EVELYN UNDERHILL: "Mysticism" and "Practical Mysticism"

SWAMI VIVEKANANDA's Works.

SRI RAMAKRISHNAN: "Sayings"

ANNIE BESANT: "Introduction to Mysticism"

OUSPENSKY: "Tertium Organum"

BROTHER LAWRENCE: "Practice of the Presence of God"

BUCKE: "Cosmic Consciousness"

TAGORE: "Sadhana"

BOEHME: "Way to Christ" and "Dialogue on Supersensual Life"

SCHREINER: "Dreams"

EVELYN UNDERHILL: "Essentials of Mysticism" and "Life of the Spirit"

YOGI RAMACHARAKA: "Advanced Course in Yogi Philosophy"

"THE IMPERSONAL LIFE" published by the Sun Centre

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<sup>485</sup> Blank page

<sup>486</sup> The paras on this page are unnumbered.

<sup>487</sup> Blank page

<sup>488</sup> The paras on this page are unnumbered.

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RECOMMENDED READING LIST FOR STUDENTS  
Mystical

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RECOMMENDED READING LIST FOR STUDENTS  
Psychological

- (279-1)<sup>490</sup> A.S. HUTCHINSON: "Hypnotism and Self-Education" (People's Books)  
O. SWETT MARDEN: "He can who thinks he can"  
PRENTICE MULFORD: "Essays"  
WILLIAM JAMES: "Varieties of Religious Experience"  
TRINE: "In Tune with the Infinite"  
JUNG: "Modern Man is search of a Soul"  
FRITZ KUNKEL: "In search of Maturity"  
H.P. BLAVATSKY: "Studies in Occultism"  
YOGI RAMACHARAKA: "Raja Yoga"

280<sup>491</sup>

RECOMMENDED READING LIST FOR STUDENTS  
Psychological

281

RECOMMENDED READING LIST FOR STUDENTS  
Religious

- (281-1)<sup>492</sup> JAMES B. PRATT: "The Religious Consciousness"  
WILLIAM E. HOCKING: "The Meaning of God in Human Experience"  
COL. INGERSOLL: "Lectures and Essays"  
H. WOODWARD: "Some sayings of the Buddha"  
"WISDOM OF THE EAST" Series:  
SMITH: "Persian Mystics" and "Attar"  
SINGH: "Persian Mystics"  
GUENON: "Crisis of the Modern World"  
JAMES: "Varieties of Religious Experience"  
SHELDON CHANEY: "Men who have walked with [God"]<sup>493</sup>

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<sup>489</sup> Blank page

<sup>490</sup> The paras on this page are unnumbered.

<sup>491</sup> Blank page

<sup>492</sup> The paras on this page are unnumbered.

<sup>493</sup> PB himself deleted the para after this para by hand. It originally read: "STAR DAILY: "Love can open Prison Doors"" – this title is now on page 267

282<sup>494</sup>  
RECOMMENDED READING LIST FOR STUDENTS  
Religious

283  
RECOMMENDED READING LIST FOR STUDENTS  
Scientific

(283-1)<sup>495</sup> GUSTAF STROMBERG: "The Soul of the Universe"  
W.F.G. SWANN: "The Architecture of the Universe"  
R.S. LILLIE: "Philosophy of Silence."  
KARL PEARSON: "The Grammar of Science"  
THOMAS H. HUXLEY: "Hume" and "Evolution and Ethics"

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RECOMMENDED READING LIST FOR STUDENTS  
Scientific

## Standard Paras

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STANDARD PARAS<sup>497</sup>

(285-1)<sup>498</sup> I have four hundred unanswered letters. My silence has this use, that it may persuade some friends to seek and be satisfied with intuitive communication. To do this is to advance spiritually.

(285-2) There are so many people who confuse me with the teachers who are trying to attract a following or to organise a cult, that I have to protect myself by such statements.

(285-3) Circumstances have required some lapse of time before I could give your letter the attention it deserves. It is physically impossible for me personally to handle the generality of correspondence which reaches me, and even that which I can and wish to handle directly must wait the rare lapses in a busy personal schedule.

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<sup>494</sup> Blank page

<sup>495</sup> The paras on this page are unnumbered.

<sup>496</sup> Blank page

<sup>497</sup> "SP" in the original.

<sup>498</sup> The paras on this page are unnumbered.

(285-4) The Vedanta society has been doing some good work in America and if you feel the need for group association on the quest perhaps it was desirable for you to seek out as a personal teacher.

(285-5) ....these days that I rarely give interviews and in any case not more than one to the same person.

(285-6) I am not sure that the reading of "This is my Heaven" would be wise for you at your present stage. Mr MacMillan's ideas are very much like Krishnamurti's and tend to leave out all the intermediate stages of development. However desirable this may be for the impatient beginner it is impracticable in practice. It is more profitable to work on the psychological improvement of character and balancing of emotions by reason than to attempt such tremendous and abrupt flights into mystical consciousness that he advocates. The attempt of balance is of utmost importance at your stage - much more than undergoing mystical rapture. Macmillan's book is over-optimistic. I am well aware of its deficiencies and I could argue against its standpoint of immediate realisation, which is like Krishnamurti's. But I feel every testimony of first-hand experience of the Spirit's power and reality deserves encouragement in these times and hence I helped Macmillan get the book out.

(285-7) Dr Brunton would also point out that he neither recommends nor disapproves your going to India. He knows some who have gone and found what they sought. On the other hand he knows others who failed to do so. That which you seek is within yourself and may be found anywhere if you build up the proper qualifications for the finding.

(285-8) It is difficult to select a common point of departure for a group. The question of which material to begin with depends on the basic needs of each individual and the frame of reference within which each must begin spiritual aspiration. Perhaps "Discover Yourself" would be a better choice

[RB (15)]<sup>499</sup>

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STANDARD PARAS

(continued from the previous page) for a beginning unless all members of the group are quite prepared for the disciplined philosophical study and prior knowledge of the subject required by "The Hidden Teaching Beyond Yoga."

(286-1)<sup>500</sup> Dr Brunton regrets that it is impossible for him to handle personal correspondence.

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<sup>499</sup> Handwritten notes at bottom of page read: "RB (15)"

He has read your letters with great interest and appreciates your expression of the value that you have found in his work. He has asked me to reply on his behalf.

Dr Brunton does not now give lectures or engage in any public activities. Although the demands upon his time are excessive, he does sometimes grant private interviews in special cases.

(a) Whilst gratefully appreciating your thought in sending me gifts, I am sorry to say that sometime ago I laid down a new policy of not accepting gifts. I trust you will appreciate that the spirit in which your boxes were returned to you was entirely the result of this firm policy and that you will not misunderstand their return as being any act of rudeness.

(b) Though the spirit which prompted your gift is understood and appreciated, the check enclosed in your last letter is returned herewith as Dr Brunton does not accept payment for his services.

(286-2) I do not teach any particular system of mysticism. Fragments of the ideas expressed in my books may be found in many systems, such as Buddhism, Theosophy, Christian Science, New Thought, Vedanta etc. To become more familiar with their essential ideas, it would be better to make a comparative study of some of these systems, without becoming a member of the groups behind them or joining any of the organisations advocating them. It may be useful even to attend lectures of individual groups, as favourable opportunities present themselves, provided care is taken not to become involved with any particular order. For the whole Truth, or the pure Truth, is not to be found exclusively in any single sect or teaching.

## Secretarial

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(287-1)<sup>501</sup> H.P. Blavatsky: G.R.S. Mead, writing of his appointment as private secretary to her, says: "No sooner had I arrived than she gave me the run of all papers, and set me to work on a pile of correspondence that would otherwise have remained unanswered till doomsday; for if she detested anything, it was answering letters.

(287-2) Unknown Correspondents: Beware when they send manuscripts.

(287-3) Interviews: In Europe and America someone should be present at all interviews granted at all study classes, at all researches in order to stenographically note replies to questions, thoughts and observations; then to type them and classify in notebooks. Also to protect against females.

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<sup>500</sup> The paras on this page are unnumbered.

<sup>501</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.



(287-4) Details: Hitler never occupied himself with the minor ones of a problem. He quickly became impatient if the details of a problem were brought to him. "You must keep free of red tape," he advised Rauschning, "You have other people to attend to such things. You must keep your vision clear. You pay too much attention to details. Bruning prepared every law with his own hands. That's why he had no strength left for great decisions." Have large aims and keep them from being enmeshed in trifles.

(287-5) Before Mailing: All important letters written or dictated hurriedly should be kept for second thoughts until following day.

(287-6) Rough Drafts: Do all important letters twice. First draft a rough one on the dictating machine. Have it typed. Then revise it with pen and ink. Then dictate any additional paras, for completing this letter. Then finally retype and mail. This means that all the essential work of thinking on and pondering over contents will have been done undisturbed in your solitude. The rest is easy and an additional paragraph or two can be dictated later. It also means that your letters will be vastly improved; also as so many friends mull over each word there will be greater care and responsibility in what you communicate to them.

(287-7) Undesirable Correspondents: Get rid of them by secretary's personal reply as though letter could not get past his barrier to me.

(287-8) Interviews: At all interviews in my office in England or

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(continued from the previous page) America shorthand writer to take full transcript in question and answer form, for records and for extracts to be typed in the same form in note books.

(289-1)<sup>503</sup> Secretariat: One which could function efficiently and deal effectively with the volume of correspondence that will develop after the war, does not now exist. I shall have to train and qualify two or three persons who can work together with me or meet

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<sup>502</sup> Void page

<sup>503</sup> The paras on this page are numbered 9 through 15, making them consecutive with the previous page.

me as often as possible, and who shall not only be qualified in a secretarial sense but still more in a tutorial one.

(289-2) Details: The burden of supervising routine work and managing everything oneself has become too heavy. I must break it up by getting efficient helpers, by putting responsibilities off my shoulders on to those of a staff. Thus my time may be left free both for dealing with new problems, and for creative work.

(289-3) Walking Dictation: Consider Maharaja Pithapuram's practice of dictating morning correspondence to secretary and of giving orders to personal assistant whilst walking around the lawn and grounds, the secretary following him with the notebook. Thus the time devoted to exercise is made to serve double use. Or - it could be done with lapel microphone and machine.

(289-4) Prudence: Write no letter and decide no course in a hurry. Let thought first mature and consider the effects upon others and yourself. Do not walk into a trap of your own making.

(289-5) Typewriter: Where one can say little or wishes to say little in a letter, the pica size will be most useful in giving the reply a courteous appearance of more length.

(289-6) Importunate Persons: I need a secretary to protect me against such and not only to tackle my notes.

(289-7) Truths: Every word written or uttered must be steel-die true. If the truth is awkward or dangerous to say, then keep silent. But do not maim your heart nor deform your mind by formulating thoughts which are false. If philosophy be the quest of ultimate truth, then it is certain that this quest cannot be carried to a successful conclusion if this

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(continued from the previous page) rule - the second of Patanjali's five ethical injunctions of the would-be yogi - is broken.

(291-1)<sup>505</sup> Margins: Type letters with abnormally wide ones at the left and top. This improves appearance enormously.

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<sup>504</sup> Void page

(291-2) Beginning: Begin all letters by referring to the correspondent's affairs, not mine.

(291-3) Brevity: Least written! Soonest mended.

(291-4) Opinions: Do not permit anyone to draw you into the written expression of an opinion on other teachings or teachers, no matter how pressingly you are requested to do so. In my experience I have found that such people are usually put up specially to do this by the teachers concerned; Hence state in your reply: "I make it a general rule of correspondence not to estimate the value of other mystical paths nor to criticize the personal character of their contemporary expounders.

(291-5) Editing: All letters to be critically edited from two standpoints: that which it is undesirable to set down in writing or which, if passed on to a third party may have bad results.

(291-6) Interviews: Those spiritual seekers who request them must first be interviewed by secretary. Only after he reports favourably can PB grant one. An exception to this rule should only be made in special cases recommended by old friends or with important people who might otherwise feel insulted.

(291-7) Last: A letter may be your latest one but not necessarily your last one. So do not say 'last' letter when you mean previous letter. 'Last' is wrong because it means you will never write again!

(291-8) When in Doubt: Whether to use Miss, Mrs or Mr to unknown correspondents the difficulty may be avoided by omitting initial form of address, that is omitting 'Dear Sir' and starting the letter straightway without it. Thus 'Thank you, Ann Jones, for your card'

(291-9) Forms of Address: The following are correct for the cover of letters to women (a) where designation, married or single status is doubtful or (b) husband's initials are unknown. Two different correct forms:

- (a) L. Branch, New York
- (b) Mrs Last, Hartfield.

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<sup>505</sup> The paras on this page are numbered 16 through 24, making them consecutive with the previous page.

<sup>506</sup> Void page

(293-1)<sup>507</sup> NO Over-sympathy: Don't be over-sympathetic to useless neurotic old women in your replies, nor over promiscuous. Be very careful about wording your replies to them. Retain your freedom of action. Don't get caught up in cult founding. Live your own free relaxed life.

(293-2) Letters Causing Fear or Resentment: When receiving these, do not reply at once, but wait a few days until the correct answer is clearly seen. Otherwise the reply will be entangled with these personal emotions. To answer hastily is to answer out of the lower ego's vanity and ignorance. To put the matter aside until a clear sure intuition from the Overself is received, is to await wisdom. Because he should not answer these letters out of the ego's ignorance but out of the Overself's wisdom, because he should not give a reply manufactured by the intellect but an intuition delivered by the soul, he must make an interval of time wherein he can try to receive it.

(293-3) T.E. Lawrence: He got a huge correspondence from readers but said that only 20% justified answering.

(293-4) Incautious Answers: Hastily compiled answers to letters are almost as bad as the immediate answering of letters. There is little value in avoiding premature replies if when you do reply, you do it in a hurry. The penalty is often heavily disproportionate to the few extra minutes required to compile careful ones.

(293-5) Write about him: When answering letters from enquirers leave P.B. and his affairs entirely out of the reply. Look psychometrically into the enquirer's mind and give the appropriate advice. Don't talk about yourself but about what really interests him, that is himself.

(293-6) "C.W. Leadbeater: opened a drawer full of letters. 'Could you answer these for me if I give you the points?' he asked. We went over the letters, discussed the hundred and one questions they contained, and I cleared them all up in two or three weeks. In the evening meetings, I took notes of his answers to the various questions raised there." Prof. E. Wood.

(293-7) Courtesy: It demands an answer to the first letter that all readers send me, even if they are crackpots and cranks. But when they take advantage of this to start sending me further letters it is both permissible and advisable not to reply again. For they are

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<sup>507</sup> The paras on this page are numbered 25 through 31, making them consecutive with the previous page.

then trying to entrap me in a personal relationship with them, so that in a year or two they can claim to be a personal friend of mine and thus make certain demands on me.

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(295-1)<sup>509</sup> G.K. Chesterton "English College Composition (India) On Letter Writing: "We of the modern time look upon this task of writing letters as a necessary evil, a nuisance, a something most distasteful and only to be done under compulsion. The complexities of modern life, our innumerable contacts with all sorts and conditions of people, have while killing the zest for writing letters, multiplied a hundred-fold the necessity for them. A weary and burdensome task, no doubt, and only occasionally relieved by a touch of interest or pleasure, but one which has to be performed nevertheless, by every normal citizen who wishes to keep in touch with the world in which he lives.

The effect of naturalness that is aimed at is not to be secured by turning one's private letters into essays, or sermons, lectures, or worse still, into a dull catalogue of facts. It is rather a discursive style, the simple homely language of unstudied intercourse, that should be adopted, the language that we should employ most naturally in conversing with the person to whom we are writing were he present. It is important then, to have your correspondent in your mind's eye, and to show yourself sensible of his feelings, opinions and tastes prejudices, etc., while writing a letter, never forgetting that its purpose is to create just such an image in the mind of your correspondent in regard to yourself. In other words don't forget your correspondent. Your letter while it should express your own personality as clearly as possible, should also be built upon the personality of the one to whom you are writing.

Lastly, as regards the subject matter of your letter, have a more or less clear idea of what you are going to say, or want to say. It is not an unwise plan to set down the main points which you wish to touch upon."

(295-2) Sir Walter Raleigh<sup>510</sup> "On Writing." "The letter-writer's audience is one person, selected by himself, known to him, sympathetic with him. He shows an absolute want of tact, and neglects his opportunity if he communicates only such matter as might be well conveyed by Reuter's Agency."

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<sup>508</sup> Void page

<sup>509</sup> The paras on this page are numbered 31 through 33, making them consecutive with the previous page.

<sup>510</sup> It seems unlikely that this quote is by Raleigh, since it mentions Reuters, which I doubt was in operation in the 16th century. – TJS

(295-3) Get Inward Guidance. Your burden of correspondence need not be a barrier to inner progress if you practice the following: Before answering, reflect "What does this man's higher self wish me to write to him? How can I serve him best in this reply?" Before you sit down to write an

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(continued from the previous page) answer to these letters, pause first to get inward guidance in the writing. Remember your duty to be a medium for the Overself. Ask yourself, what is the message I am given to transmit to him? When composing letters to seekers or students, first ascertain clairvoyantly the individual's special need and then keep it all the time in mind when writing.

(297-1)<sup>512</sup> Pen and Ink Letters: It is far easier to get the correct inspirational reply without delay for difficult letters by writing with pen and ink instead of composing on typewriter.

(297-2) Outside Work: The noise of a secretary banging away on a machine or the intrusion of his aura hinders concentration and inspiration. The best solution to this problem is to give all work to be done outside at the secretary's home or, if this is impossible, in a distant part of the same building. Moreover in this work I have perfect freedom of time and movement, which is lost when regular office hours are kept with an inside secretary.

(297-3) Le Corbusier: This French writer on art, closes his eyes when dictating to a stenographer.

(297-4) The Dictating Machine: It is of great help to me. (1) there is no break in the continuity when concentrating the thoughts (2) there is no interruption caused by taking up pencil or typewriter and no expenditure of energy caused by writing (3) there is no disturbance by feeling the intrusion of an alien aura into my own.

(297-5) New Policy: I must inaugurate it to deal with would-be students. Point out faults, lacks, weaknesses and uncover motives, and the need of correcting them rather

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<sup>511</sup> Void page

<sup>512</sup> The paras on this page are numbered 34 through 39, making them consecutive with the previous page.

than talk meditation, piety, etc. Be critical, hard even on them, especially on all seeking of powers and witch doctor phenomena, excitement and something for nothing.

(297-6) Do not (1) End with the confused and vulgar tag - "Hoping this will find you as well as it leaves me at present; (2) End with "Hoping to see you soon, believe me, etc. (Analysis will show what a flagrant grammatical blunder this form involves.) (3) Use the hideous and meaningless word "same" when you mean "it" e.g. "I have received your letter and now answer same." (4) Use in a private letter business-phrases like "per return," "am in receipt of yours of yesterday's date," "good value," "1st inst.," etc.

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[copy]<sup>514</sup>

(299-1)<sup>515</sup> The acknowledgement of the date of a letter is itself an implication that it has been received. Consequently it is quite superfluous to add the words "has been received."

(299-2) When acknowledging the date of a letter received, spell it in words never figures.

(299-3) When pasting up an essay, number pages lightly in pencil. Then it can be easily erased for alterations, whenever additional pages are inserted. Only when final draft is ready for typist, should ink numbering be done.

(299-4) Late Lord Leverhulme's technique when reading correspondence as it came in, he made notes at the same time for the replies to be made later. Then he handed these notes to his secretary, who used them as basis for composing reply on his own.

(299-5) When official "corresponding secretary" is appointed on my staff, give the pointers for his replies to letters by dictating them on dictaphone. The cylinder is then to be transcribed by Kenneth.<sup>516</sup> The results are to be presented to the secretary on sheets in written form. This saves time, keeps my privacy.

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<sup>513</sup> Blank page

<sup>514</sup> Handwritten notes at top page read: "copy"

<sup>515</sup> The paras on this page are numbered 40 through 48, making them consecutive with the previous page. The first four paras were typed at a different time, and are labelled by hand.

<sup>516</sup> Properly "Kenneth Thurston Hearst," PB's son.

(299-6) I do not require a secretary to take dictation but to handle correspondence, copy, manuscript and typewrite notes.

(299-7) A highly sensitive psychic friend of Craig who can read contents of sealed envelopes and also psychometise the writers can get nothing if the contents are typed. "Mechanically written letters give off nothing personal, hence unreadable psychically" he said."

(299-8) Prebnall offers interviews in letters with the two words "simple" and "short."

(299-9) When a Cabinet member wishes to send a letter he consults his advisors, who whip together a missive. But it is not mailed. First it has to go the round of experts.

One scrutinises it for grammar and construction. Another to make sure it contains nothing contrary to current New Deal policy. A third for possible overfrankness which may someday come back to haunt the sender.

This process takes days - sometimes weeks. Finally a new letter, taking cognizance of all correction and deletions, is concocted, and the Cabineteer signs it. Then - and not until then - he applies the date!

300<sup>517</sup>

SECRETARIAL

301

SECRETARIAL<sup>518</sup>

(301-1)<sup>519</sup> Mr Churchill's Methods:

The last duty of his private office at night was to fill a box with the papers and correspondence which required his direction, so that it could be put at his bedside with his breakfast when he woke in the morning. In this he would browse for, say, an hour until a shorthand writer came to get the results of his ruminations. He would then dictate minutes on the papers in the box or on anything else which occurred to him - large or small. Grave or gay.

The Minutes Went Forward To The Department After Being Filtered By His Secretaries:

I have sometimes thought that his critical faculty stopped short at his own children, and that the best service those who worked for him could provide was to ensure that he was given time to discover for himself which were the weaklings among the offspring of his own brain. This process of Spartan exposure was sometimes a

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<sup>517</sup> Blank page

<sup>518</sup> The original editor changed "(31) VALETING" to "(49) SECRETARIAL" by hand.

<sup>519</sup> The paras on this page are unnumbered.



rough one for what he called the alguazils<sup>520</sup> as well as for the ideas, and many of my recollections are of heated and even violent arguments with Winston. On his side, the heat nearly always disappeared the moment the argument was suspended, and sometimes he showed an unexpected measure of patience and placidity with his too persistent servants. On one occasion I recall having been provoked into retorts which went far beyond the latitude allowed to equals let alone subordinates, but instead of my getting the sack, as I deserved, all that happened was a somewhat pained look over the top of his spectacles, and the mildest of exhortations: "Don't be so controversial." It was an extremely effective retort, for the unexpectedness of it immediately deflated both my anger and the injudiciously truculent expression of it.

He would never accept from officials the draft of any pronouncement or important letter or cabinet paper without distilling it entirely

302

SECRETARIAL

(continued from the previous page) through the alembic of his own literary genius. Most often he actually produced the original drafts for himself either as a complete works, or as separate fragments, which were afterwards assembled in the order which best suited his ideas of structure. Whenever the inspiration came, a shorthand writer would be sent for and the work of art or a particular chapter of it would be dictated without any close attention to detail and with more regard to the desired general thesis than to particular facts. Then the draft would be sent to the private office for checking.

Sometimes we found that hard reality would not quite fit the argument and it became a matter of no little ingenuity to correct the draft without destroying the theme and without affecting the form and style.

## Standard Paras

303

STANDARD PARAS

Personal

VII<sup>521</sup>

(303-1)<sup>522</sup> There is no organisation or other connection between the students of my books and I am not interested in developing one.

(303-2) I have revised and modified the views expressed in my earlier writings. This is the result of wider experience and deeper thought.

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<sup>520</sup> An officer of the law in Spain or Latin America. [from 16th c.]

<sup>521</sup> This "VII" does not refer to PB's categories but instead to the index on page 333.

<sup>522</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

(303-3) Your offer of service is much appreciated. But there is nothing that I need to be done whilst as for the spiritual teaching I espouse, I have no desire or intention to start a cult or anything of that kind.

(303-4) It is welcome encouragement to me to go on with my literary work on behalf of those ideas in religion mysticism and philosophy which seem to me to need emphasis today. If you can derive comfort and help from the books in these tragic times, that is my best reward.

304<sup>523</sup>  
STANDARD PARAS  
Personal

305  
STANDARD PARAS

(305-1)<sup>524</sup> Since his return from the Orient, Dr Brunton has been without the necessary competent secretarial help to attend properly to his correspondence. Consequently, so many people who have written to him have not received replies at all or have received them very late indeed. This has not only been unsatisfactory to them but also to Dr Brunton himself. Accordingly, with my recent entry into his service to help him as a typist and assistant, he embarked upon a new policy. He abandoned his life-long practice of writing personal answers to letters. The change was forced upon him partly by this lack of trained help and partly by the level of consciousness to which his spiritual seeking has now brought him. He is not only engaged in the work of organising, revising and collating the notes of a lifetime, as well as preparing for publication during the next two years, but he is also engaged in practicing meditation and continuing researches. All this leaves him unable to attend to any other work than creative work. But he welcomes and reads all letters just the same, even though the replies to them are now written by me on the basis of instructions which he personally gives me in each individual case. He asks me to assure you that your own letters are always welcome even though this policy precludes a personally written reply.

306<sup>525</sup>  
STANDARD PARAS

307  
STANDARD PARAS

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<sup>523</sup> Blank page

<sup>524</sup> The paras on this page are unnumbered.

<sup>525</sup> Blank page

(307-1)<sup>526</sup> Dr Joshua Loth Liebman has wanted for some time to write you and thank you for your very kind words concerning his book "Peace of Mind." He is delighted to know that you were so impressed with it, and of course is very happy to have your favourable reactions to it. However, since your letter arrived, there has been quite an accumulation of mail on his desk which he had hoped to answer long before this time. I am sure you will understand why it will not be possible for Dr Liebman to grant the interview for which you ask at this time. Hoping you will understand his inability to see you at this time.

(307-2) So many times I thought of you without actually writing you that I hope you will take the wish for the deed. I come more and more to live in the mental world, which seems so real to me but is not, of course, the same to others. I want you to know that you were never forgotten.

(307-3) This "PB" is the signature I had to adopt by inner command some years ago.

308<sup>527</sup>

STANDARD PARAS

309

STANDARD PARAS

(309-1)<sup>528</sup> It is understandable that the metaphysical studies involved in this quest will necessarily raise different questions at different times in the mind of every earnest student. It is equally understandable that the meditation exercises will raise other problems during the course of every attempt to practise them. It is further understandable that those who seek to apply the higher ethical principles to their everyday personal lives will be confronted with practical difficulties at some time or other. Many of the questions which are asked deal with matters of interest to other students also and it is most desirable that the answers given should attain a wider circulation than through a single letter alone.

For all these reasons Dr Brunton has decided that he can best help such querents without encroaching upon the time and energy needed for his other tasks, through compiling a book of "Questions and Answers." All the questions will be numbered. Henceforth every letter received calling for an answer which has already been given in this book, will be referred to the appropriate number. What is more, answers of typical value will be readily accessible to students at all times and at all stages of their development. The old method of repeating the same answer again and again to

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<sup>526</sup> The paras on this page are unnumbered.

<sup>527</sup> Blank page.

<sup>528</sup> The paras on this page are unnumbered.

individual correspondents, will be discarded. It is antiquated and corresponds to the hand worked spinning wheel, whereas the second is modern and corresponds to the power-worked textile machine. The new way demands only what is easily practicable – general attention to students as a group. It solves the problem by using the printing machine to tell a hundred students in a single operation what would otherwise need a hundred letters written separately and at different times to tell them. It puts into a handy form everything which has to be said at some time or other to all students because all pass at some time or other through similar situations.

(309-2) Mr Lloyd C. Douglas appreciated your note of..... and is glad you have liked his books so much that you wanted to tell him. He does not answer his mail now himself as he has been ill and feels that whatever work he is able to do should be confined to his new novel.

(309-3) Usually I limit my interviews to one every two or three years for each person as this much time is needed for the outworking of the counsel that is given in them.

310<sup>529</sup>  
STANDARD PARAS

311  
STANDARD PARAS

(311-1)<sup>530</sup> My long external silence does not mean indifference. Unless you understand this you will be doing me a great injustice. It may be another year will pass before I shall be able to write you again. From the time when you originally asked to become a student in spiritual subjects I have naturally desired your spiritual welfare and therefore have naturally remembered you through out these years. If I could not accept you formally as a student that was only because I have given up all external personal instruction. This was done at the behest of my Overself and so far I have not received any permission, again from the Overself, to accept a single student. Without such permission, again from the Overself, I am quite helpless in the matter and can do nothing. If it is ever granted to me – and I hope and believe that it will be granted one day – I shall immediately obey the inner injunction. In that case students will meanwhile have shown by their character and conduct whether they are suitable for my instruction or whether they should find some other teacher more suited to them. In other words, the present years are not being wasted but constitute a kind of probationary period for all of them. I hope that this explanation will reassure you.

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<sup>529</sup> Blank page

<sup>530</sup> The paras on this page are numbered 35 through 40; they are not consecutive with the previous page.

(311-2) Your letter could not be answered sooner owing to pressure of other work and lack of competent secretarial facilities.

(311-3) I have hitherto been so reticent in giving counsel on personal and professional problems. This is more a matter of external compulsion upon me rather than internal choice.

(311-4) If you could come for a short interview we could talk over your case and your questions.

(311-5) The kind of advice you seek is best given at a personal interview.

(311-6) I am preparing my scattered notes against the day when I shall resume publication.

[vol (1)]<sup>531</sup>

312<sup>532</sup>

STANDARD PARAS

313

STANDARD PARAS

(313-1)<sup>533</sup> The urgent need is for a qualified person to relieve me of the labours of correspondence, so that I could do my proper creative work.

(313-2) People are so ingrained with false ambitions and artificial standards, with lack of faith in the Higher Power to safeguard their worldly life, that they are unwilling to throw all aside and help the leader in his work, even though they are supposed to follow his teaching.

(313-3) To get the guidance of an adept, a seeker must have reached a sufficient advanced degree of spiritual development. When this is done, the adept will be found. Until then, you had best prepare yourself – improvement and discipline.

(313-4) I regret that I do not consider myself to be worthy to be a teacher and have disciples in this quest, if in spite of this statement, you still desire my assistance, you may have a little friendly help but without obligations on either side.

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<sup>531</sup> Handwritten note at bottom of page reads: "vol (1)"

<sup>532</sup> Blank page

<sup>533</sup> The paras on this page are unnumbered.

(313-5) The outer silence which has elapsed since your letter was received reflects my lack of facilities for correspondence, and the continuing pressure of activities the burdens I must carry leave little time for me to write letters as I have no correspondence secretary in this country. I do however, read all letters with much interest as soon as they are received. Inwardly, the situation is quite different. The inner contact you sought has been made and the spiritual work continues. From that time a seeker establishes such a contact, it is his responsibility to strengthen this inner bond. As he manifests devotion and loyalty, as he strives through remembrance to vivify the latent memory of the teacher's presence, so does he develop the inner thread until it becomes an unbreakable cable.

(313-6) Why physical activities are confined to writing.

(313-7) Because I am not engaged in public activities of any kind – apart from my literary productions – I do not give more than a single short interview to those who ask me for one nor – because my time is fully occupied with researches, meditations and writing – can I enter into regular correspondence with anyone.

314<sup>534</sup>  
STANDARD PARAS

315  
STANDARD PARAS

(315-1)<sup>535</sup> Since returning to this country I have been handicapped by lack of a correspondence secretary

(315-2) I regret that I do not know of anyone who interprets the Hidden Teaching in the same way and am consequently not conscientiously able to give you the name of a teacher whose instruction can be endorsed.

(315-3) I do not give advice on personal problems. I do not give instructions by mail, it is not only that such activities are too time-consuming in my present situation, which is entirely taken up with the compilation of notes upon my several years' Oriental research work and but also I prefer to confine my individual assistance to the mental plane.

(315-4) I am grateful to all these correspondents for their generous interest in my books. I try to acknowledge all their first letters. But I cannot go beyond that, into further or

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<sup>534</sup> Blank page

<sup>535</sup> The paras on this page are unnumbered.

regular correspondence for I have not the time or the staff to conduct a correspondence school.

(315-5) The demands upon me multiplied so much that they have become too burdensome for one man to manage. I am crowded with work. I need help, without it, I cannot get through one-quarter of what waits to be done.

(315-6) I agree to help you it is only on condition that you in turn agree not to expect more than one letter from me annually without thinking that I am neglecting you. However you may write me whenever you wish provided a written answer is not asked for.

(315-7) I am sorry for the silence but I have no corresponding secretary. There is so much other urgent work to be done at present and I am under such continuing pressure that letters have to accumulate. I have no alternative. In any event, I do not much depend on external methods of communications although they are undoubtedly very useful from the student's point of view, until he himself also is able to find the inner mental life to be as vivid and as real as I find it. In any case the student has to build up the unseen cable with a teacher by his own remembrance, devotion and loyalty.

(315-8) I do not mean to be rude, but it is needful to explain that I rarely write to friends! They come in the end to look for the reminders of our friendship in the mind, not in the mail.

316<sup>536</sup>

STANDARD PARAS

317

STANDARD PARAS<sup>537</sup>

(317-1)<sup>538</sup> It is kind of you to offer the hospitality of your home and I do appreciate it. However, for a long time past I have made a rule of using the independence of a hotel whenever possible. This will be more convenient to others when giving interviews and preferable to myself for various personal reasons. So please excuse me. Perhaps you could make a reservation for me? I shall pay my own hotel expenses.....I look forward to whatever service can be rendered you and the other students of philosophy in your town.

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<sup>536</sup> Blank page

<sup>537</sup> The original editor deleted "TSNAR" from before "STANDARD" by hand.

<sup>538</sup> The paras on this page are numbered 28 through 34; they are not consecutive with the previous page.

(317-2) I am not permitted to give my attention to the personal matters of students, but must limit it entirely to the internal spiritual contact.

(317-3) It is not from choice that I let my correspondence lie dormant; it is from the iron fact of necessity. If my day were forty-eight hours long, I would gladly write to every soul that writes me, and give what I could for its need.

(317-4) I must be fair to other students. As I treat one I [must]<sup>539</sup> treat all. You can be no exception.

(317-5) Dr Brunton reads all mail immediately on arrival and is always pleased to welcome you own letters. However, he has become so immersed in work – writing for new books, research and meditation – and is still so handicapped by lack of a competent Correspondence secretary, that he has been forced to renounce the personal dictation of replies. He hopes you will understand and pardon this.

(317-6) Although all letters from spiritual aspirants are warmly welcomed and are immediately read with interest and mentally answered, the absence of a correspondence secretary since my return to this country together with the absorption of my time in research, meditation and writing have made it very difficult to send personally written letters. This is my apology for the seeming rudeness in not answering your letter earlier. It was I assure you, read with pleasure.

(317-7) I am now engaged in reorganising, arranging, finishing and preparing my notes for publication.

318<sup>540</sup>  
STANDARD PARAS

## Office

319  
OFFICE<sup>541</sup>

(319-1)<sup>542</sup> How to get the most out of your dictating machine  
[By Ediphone]<sup>543</sup>

1. Relax when you dictate. You'll find the best way to dictate is to relax, visualise the person you are writing to, and then talk to him – easily, simply, personally. You'll

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<sup>539</sup> The original editor inserted “must” by hand.

<sup>540</sup> Blank page

<sup>541</sup> Handwritten note at top of page reads: “OFFICE” This topic continues on page 341

<sup>542</sup> The paras on this page are unnumbered.

<sup>543</sup> The original editor inserted “By Ediphone” by hand.



find your dictation reads more smoothly, and often sounds more sincere, than that dictated to a stenographer.

2. Help your secretary to help you. You'll find your work getting out more quickly, more accurately, when you observe a few simple rules. Dictate clearly; spell out unfamiliar names, and include addresses not shown in correspondence; use phonetic explanations when you dictate initials – "A as in able," "B as in baker." Such easy-to-acquire dictating habits will improve your secretary's service to you.

3. Capture those ideas. Ideas come when they want to and not when we want them to. Remember that your machine is always ready to serve you. No need to call a secretary or an assistant; just dictate anything that's on your mind, any time it occurs to you – instructions, memoranda, reminders, words of commendation, bulletins, inquiries or suggestions; they'll move along with your regular correspondence and get you quick action.

4. Don't trust memory. You may forget some of the points that are made in conferences, interviews and telephone conversations. But your machine can't forget. After each such occasion, make it a habit to summarize the important points by lifting the receiver and getting them "on the record," accurately and permanently.

5. Project yourself. Your machine is always ready to carry your messages – in your own conversational style, charged with your own warmth and force – to every person you want to reach, in or out of your organisation. With your recorded voice you can make more and better contacts.

6. Reading and writing. When you're going through books, magazines and your daily paper, you can "jot down" interesting excerpts by merely dictating them to your handy receiver. And if you're called on to write an article or perhaps to make a speech, you will find that by dictating directly to your machine you'll achieve a naturalness and spontaneity in your words which is sure to please editors and audiences.<sup>544</sup>

320<sup>545</sup>  
OFFICE

## Standard Paras

321  
STANDARD PARAS  
Problem of Unknown Correspondents

(321-1)<sup>546</sup> PROBLEM OF UNKNOWN CORRESPONDENTS (by K.H.)<sup>547</sup>

I surmise that the immediate problem in this overwhelming burden of correspondence is – how to deal with the people who write to you c/o your publisher, i.e., people who meet your books casually and start on the way from the book only. If

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<sup>544</sup> The paras on this page continue on page 341.

<sup>545</sup> Blank page

<sup>546</sup> The paras on this page are unnumbered.

<sup>547</sup> "K.H." is very probably "Kenneth Hurst." – TJS

they had reached your message through the agency of a friend, I do not think they would have the same overwhelming urge to write to you, and with a friend ahead of them, they have someone from whom to ask advice.

I surmise further that the great majority of these unknown correspondents write a letter as follows:

1. Introducing themselves and thanking you earnestly for your help.
2. Bringing some actual difficulty of meditation practice up and asking for advice.
3. Begging you to become their Master.

It is of course inevitable that these letters should arrive. I think you hardly realise yourself how strangely the message comes to Western people – find a Master and all will be well with you. And of course it is human and natural to seek for advice and help at such a difficult time.

But thinking this over I have wondered whether such reader-disciples can be helped against this isolation by counsel to continue or take up attendance at Christian services. I suppose this does not work because few beginners can isolate the Jesus teachings which are this Way from the dogmatic theology of all church services.

(321-2) Somewhat parallel problems encountered by others.

1. Ann Temple in the Daily Mail. She was engaged by the Mail to answer people's personal problems

322<sup>548</sup>

STANDARD PARAS

Problem of Unknown Correspondents

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STANDARD PARAS

Problem of Unknown Correspondents (2)<sup>549</sup>

(continued from the previous page) in half a page of the pre-war paper. She found at once that letters poured in overwhelmingly and not out of philanthropy but as good publicity the Mail gave her an office and secretaries of her own. Letters have continued to come in steadily – from the newspaper point of view she only selects nowadays one or two of the more unusual, or, of course good re-statements of the perennial problems (mothers-in-law, erring husbands and wives, etc.) but all letters coming in are answered by a letter. This is largely and necessarily done by the secretaries – Ann Temple herself says that the same problems turn up again and again and again – that half the help she can give has already been reached when people think of her as a sympathetic figure and

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<sup>548</sup> Blank page

<sup>549</sup> labelled “Problem of Unknown Correspondents – 2” in the original.

write to her – and that at long range one can only in any case give rather generalised advice. What has in fact been done is to draft fundamental statements on the main problems and use them over and over again. The secretary writing such replies can obviously start with personal comment and sympathy, give the advice paragraph and close hoping this may be a help. This is as much as any general, out-of-the-blue help can go – so many such problems need long psychiatric treatment, certainly one could not attempt to help with many of them without contact with all the people involved in that problem – and it is a matter of fact that even such long-range correspondence can be of some help while the fact that the approach is individual and the problem a personal secret, means that the stereotyped answer is not revealed as stereotyped. All this I know from her published autobiography {presumably “*About Time: An Aspect of Autobiography.*”}

#### B. Council

I would rather not name the Council which provides my second example, as I have worked for a short time in their central office and know their principal official quite well. Here again the work they attempt to do covers a wide field of human suffering and difficulty, a great deal of which can be dealt with if the sufferers

324<sup>550</sup>

STANDARD PARAS

Problem of Unknown Correspondents

325

STANDARD PARAS

Problem of Unknown Correspondents (3)

(continued from the previous page) can be helped to get their thoughts straight and given practical advice. Wide publicity has been given to the Council’s work by excellent teaching articles in the public press, written by one official and published under his name. The response in letters from readers was at one time quite overwhelming and even after the articles ceased to appear the letters begging for advice go on and on. As with Ann Temple, these letters do very quickly sort themselves under main groups and it is quite impossible for a single person with a vast amount of organisation publicity and further developments of the work to cope with the quantity while it is really not his function to do this small-case work now (I may add he started by seeing individuals but only at the very start when it is possible to do so).

The solution – since these people are in need of help – has been much as in Ann Temple’s case. Drafting of general advice, and necessarily in very general terms, and letters written by secretaries with the one great improvement over a mere Daily Mail column – that the Council has branches in various parts of the country so that advice-

seekers can also be told, "If you need further advice, write to your local Council and ask for an interview."

SPECIMEN REPLY LETTER

Dr Brunton is glad to know from your letter of \_\_\_\_\_ that his book and its message have helped you. You will understand, I am sure, that he has not the time to reply to you but may I, as a student of his teachings and with some experience of the Way, offer you advice on the difficulty you raise.

Paragraph of advice

Should you come on further difficulties which patient steady work does not remove, I should be glad if you would write to me

P.O. Box \_\_\_\_\_ A \_\_\_\_\_

and I will give you what help I can.

326<sup>551</sup>

STANDARD PARAS

Problem of Unknown Correspondents

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STANDARD PARAS

Problem of Unknown Correspondents (4)

(continued from the previous page) SUGGESTED DELEGATION OF REPLYING TO THESE UNKNOWN CORRESPONDENTS.

1. That in each country one or two of your followers should undertake to receive and answer such letters [both]<sup>552</sup> from receiving all letters your publisher in that country receives for you, dealing with this type and forwarding any others to you and of course any letters you send which you have received through other channels.

2. I would myself let them use a common name of the country like Smith, Hansen, etc. and a P.O.B. for replies. If more and more letters keep pouring in from this one person, it may be necessary to put them into personal touch with someone or a group where this is possible.

3. I know this is all moving towards an "Organisation or Church" with all those grave difficulties of Dogma and Diffusion

What a help to each solitary student a "List of Recommended Reading" would be, with brief programme-notes on the books to aid one's choice.

328<sup>553</sup>

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<sup>551</sup> Blank Page

<sup>552</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. "both" was typed into the space at a later point.

<sup>553</sup> Blank page

STANDARD PARAS  
Problem of Unknown Correspondents

329

STANDARD PARAGRAPHS  
Inability to Correspond and Delays in Replying  
VIII<sup>554</sup>

(329-1)<sup>555</sup> I am unable to find time to enter into lengthy personal correspondence in explanation of the teachings given in my books.

(329-2) If I were to write constantly to everyone interested in studying my ideas, the number of letters going to and fro would grow far too greatly from year to year as new students kept on being added to the old ones. I should end by being drowned under a veritable cataract of correspondence, so that either through sheer lack of time or through sheer breakdown of health I should have to close this way of helping them altogether. It demands what is increasingly impossible - personal external attention to every individual student. But fortunately this is not necessary. There is a better way.

(329-3) It is a mistake and misconception for you to feel disappointment when long intervals of time measure the letters from me. If I seldom write, it is because there is no real necessity to write. The most important part of my work is internal and you have to seek to establish this internal relation with me, rather than depend so much and so unsatisfyingly on the external one. The effort to do this will advance your progress as much as anything else will advance it.

The result will come very gradually and very subtly but it will be perfectly real and effectual for all that and will as you begin to recognise it, constitute the best compensation for my intervals of silence. This has been my method always and everywhere.

(329-4) My silence is not forgetfulness of you; it is not lack of interest in you; it is not coolness towards you. A relationship such as ours should {not}<sup>556</sup> break down merely because I have not written in a few weeks, or a few months or even a few years. So long as you have faith in, and loyalty towards me, it will remain authentic for it is your mental attitude that lays or withdraws the mystical cable between us. As the inner life becomes more vivid and more understood by you, you will find me more and more present therein, to inspire and assist you. When I have become an integral part of it, you will learn to accept the intuitive reality of my work with and for you as being by far

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<sup>554</sup> This "VIII" does not refer to PB's categories but to the index on page 333.

<sup>555</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>556</sup> We have inserted "not" for clarity.

the truer work. There then no longer need be dependence on external signs such as letters visits or meetings, although you may patiently wait for, and even eagerly welcome them. If however the long time between meetings with, or letters from me, makes me seem shadowy, unreal and lost, then either your own attitude or your feeble concentrativeness are at fault.

330<sup>557</sup>

STANDARD PARAGRAPHS

Inability to Correspond and Delays in Replying

331

STANDARD PARAGRAPHS

Inability to Correspond and Delays in Replying

(331-1)<sup>558</sup> The neglect of your letters, is only apparent. Several times I have had them on my desk for attention and if possible for reply. I have not left you to find your own way, although it is true that to a certain extent I do leave all students to become more self-reliant.<sup>559</sup>

332<sup>560</sup>

STANDARD PARAGRAPHS

Inability to Correspond and Delays in Replying

333

STANDARD PARAGRAPHS

(VOL: 19)

(333-1)<sup>561</sup> STANDARD PARAGRAPHS

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<sup>557</sup> Blank page

<sup>558</sup> The para on this page is numbered 5, making it consecutive with the previous page.

<sup>559</sup> The para on this page continues on page 399.

<sup>560</sup> Blank page

<sup>561</sup> The paras on this page are unnumbered.

(335-1)<sup>564</sup> Probably a single personal talk with me might clear up your questions better than a prolonged correspondence. If you wish, I would therefore be pleased to give you an interview.

(335-2) "You should never meet authors of the books you admire – they have conserved their best moments in a few pages, and they cannot live up to your expectations" Cecil Roberts – "Scissors," a novel.

(335-3) I cannot answer your questions or interfere in situations which are not directly relevant to the philosophical quest. I use and emphasize the word "indirectly" because from one standpoint nothing is irrelevant to it. Anyway, I am neither an encyclopaedia, a fortune-teller, nor a magician.

(335-4) I can give you an interview but a single interview only.

(335-5) Although I cannot offer you more than a single interview, for I do not engage in public work outside of writing, it may be possible to give you, at such an interview, a spiritual impulse, practical counsel and answers to questions which would require several years subsequently to work out.

(335-6) I shall be pleased to offer you an appointment for an interview.

(335-7) I grant personal interviews and give consultations entirely without any fee at all.

(335-8) After the first physical meeting, it is not really necessary for any student to have further physical meetings with me, as whatever help it is possible to pass through me, will be passed interiorly on the mental plane. This will be quite as effective as physical nearness, provided the student maintains the right mental attitude of faith in and harmony towards the human channel of that help. I regret having to answer you in this way, but it is identical with the answers I have given others.

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<sup>562</sup> This page is a partial duplicate of the previous page.

<sup>563</sup> This "I" does not refer to PB's categories but instead to the index on page 333.

<sup>564</sup> The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(335-9) Specify clearly that ONLY a “single” interview is being offered.

(335-10) It would require a whole volume to answer all the questions about religion which you raise. The most practical way of dealing with them would be by personal discussion at an interview.

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Interviews

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STANDARD PARAGRAPHS  
Endings and Openings and [Acknowledgments]<sup>566</sup>

V<sup>567</sup>

(337-1)<sup>568</sup> Your letter of – gave me much pleasure to read.

(337-2) Answering your letter of –

(337-3) So many letters still await my attention that perhaps you will pardon the brevity of this answer.

(337-4) I am forced by other work to reduce my commitments and am sorry it will not be possible to correspond further with you.

(337-5) A large accumulation of unanswered mail partly accounts for the lateness of this reply.

(337-6) With reference to your request for personal advice, I regret that my situation here in India leaves me almost no time for correspondence; I have heavy commitments in other directions. So please excuse me. But I send you my peace and good wishes.

(337-7) Although I value every letter from friends and like to hear from readers, although I carefully read all letters received, unfortunately the time needed to answer them is lacking.

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<sup>565</sup> Blank page

<sup>566</sup> The original editor deleted “INCLUDING DELAYS, EXCUSES, ETC. ETC.” from after “ACKNOWLEDGMENTS,” by hand.

<sup>567</sup> This “V” does not refer to PB’s categories but instead to the index on page 333.

<sup>568</sup> The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.



(337-8) Your gracious letter encourages me to go on with my little efforts.

(337-9) It is very kind of you to invite me to accept your hospitality but for many years I have found that it is more convenient for me to be independent whenever possible.

(337-10) I cannot find the time to answer so many letters dealing with personal problems. My work lies elsewhere.

(337-11) Your kind remarks about my books are gratefully received and your earnestness in the study of mystical teaching is amply recognised.

(337-12) If my books have been helpful to you, it encourages me to feel that the labour has been worth-while, for there are so few who are really ready to understand appreciate them.

(337-13) Your appreciation of my efforts to share thoughts and experiences with fellow students is most encouraging. As stated at the end of the preface of my latest book "The Wisdom of the Overself," I do not expect these writings to be really welcomed except by a few who are ready for them. I am glad to learn that you are one of those few.

(337-14) I have difficulty in keeping pace with my correspondence but I always read letters immediately they are received and answer them mentally.

(337-15) My post-bag overflows; I have not time for any except the most urgent private correspondence.

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Endings and Openings and Acknowledgments

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Comments on Cults  
VI<sup>570</sup>

(339-1)<sup>571</sup> I am sorry your question, as to which of the two named organisations you should join for study, is one I cannot answer. For many years I have made it a rule not

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<sup>569</sup> Void page

<sup>570</sup> This "VI" does not refer to PB's categories but instead to the index on page 333.

<sup>571</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

to comment upon such organisations. I regret that it is against my policy to make evaluations of contemporary religious or mystical organisations or pass opinions about their leaders. This inhibition does not and must not, however, prevent me from evaluating teachings and ideas, the doctrines and results.

(339-2) "Dr Brunton regrets that such matters are outside his field." (signed) Secretary (When asked to deal with witch-craft).

(339-3) Dr Brunton regrets that he is unable either to recommend or criticize any named guru, master, teacher, cult, organisation or institution. This is his inflexible rule. In the circumstances he can only suggest that it is safer for you to follow the path of studying the best books and depending upon your own self-reliant efforts to attain.

(339-4) I regret that I have to abide by a strict rule not to give opinions about contemporary teachers and teachings. Consequently I cannot answer your questions about Mr ABC or about ABCism. But it is my duty to draw your attention to the fact that the quest calls for the development of critical judgment just as much as it does for constructive faculties.

I cannot enter into political controversies of any kind. If I am to keep free to carry on with my spiritual work undisturbed I have nothing to do with politics...

(339-5) I have been a student of comparative religion all my life and have naturally taken a sympathetic interest in this as in all other religions. But I never joined any particular one in the past and am less likely to do so in the future.

(339-6) I have studied the publicity of the organisation you are interested in and regret that I do not think it will lead you to what you really aspire to.

(339-7) I regret that I cannot answer your questions because of a rule which I have long imposed upon myself, not to pass comment or make criticism of contemporary occult writers.

(339-8) I have for many years refused to answer questions about contemporary mystical and occult teachers. However, I am willing to make a slight exception in your case, and if you will send me for perusal the pamphlet which you have received, I shall return it to you with an indication as to whether or not I could recommend a better guide for you

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STANDARD PARAGRAPHS  
Comments on Cults

## Office

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Faulty [English<sup>573</sup>]

(341-1)<sup>574</sup> Useless Adverbs and Prepositions. The Spectator: "Although sanctioned by recent usage, it is bad English (1) to use useless adverbs and prepositions. Examples: Share out, pay up, open up (where the verb alone would take a direct object) or win out, win through, write in, (where the verb alone suffices). Face up to, check up on, (where the two extra words add nothing); (2) to overwork nouns by turning them into transitive verbs, as in contact aid bid plan urge or into adjectives as in railway journey."

(341-2) Singular Words. Although plurals in form, the following are used in singular number: ethics, mathematics, economics, physics, politics, mechanics. (b) Nouns which are plural in form but treated as singular in meaning, take a singular verb: thus: Ethics is not my subject. (c) Nouns which are singular in form but plural in meaning take a plural verb, thus: two dozen are enough. (d) The following words are used as singular: army, majority. (e) The following may be used as singular or plural; choose according to context: Correct: If I were dictator (not was).

(341-3) Use of I. John and I have been waiting. (not myself).

(341-4) Worthwhile is correct. One word, not two.

(341-5) Chinese. Don't use term Chinaman. Many foreigners, because of their limited knowledge of China and things Chinese, often incorrectly address the people of China as Chinamen.

(341-6) Madame. Correct spelling is with an e at end. Required by Ariel in an address, as this is French

(341-7) "The Times." This paper uses comma after "that is," and uses incidentals as the opposite of essentials. Uses "compared to."

(341-8) There is an intelligent (not rational) purpose in the universe.

(341-9) Never Use: "as regards," "with regard to," "according to," "as to whether," "and the like." Don't hand a nominative on most pages; or split

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<sup>573</sup> The original editor deleted "USAGE" from after "ENGLISH" by hand.

<sup>574</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page, but follow the paras on page 319.

(continued from the previous page) every infinitive at sight; or follow “none” and “neither” with verbs in the third person plural; or write enthusiastically “like me” for “as I do” or employ such vulgarisms as “the three of them went into the garden.”

(342-1)<sup>575</sup> Correct: “There are three reasons: first, because A; (note semi-colon) second, because B; and third, because..”

(342-2) Vulgarisms: Avoid kid (for child), bad (for unwell).

(342-3) Colloquialisms: Better avoided, such as awfully, rub it in, enjoy yourself, right away, look him up, it’s me, by this means, someone else’s, peter out, terrible, awful, terribly.

(342-4) Slang: Don’t use in writing, such as: half-baked, chuck, grub, O.K., in the soup, all serene, off his own bat, blue funk.

(342-5) Tautology. Careless unintentional repetition of words reveals slipshod writer. Examples to avoid: He is one of the founders of the study of the origin of disease; I know that you feel that nothing that can be done can be of any avail.

(342-6) Redundancy, the use of more words than necessary to convey the sense intended. Examples to avoid: pairs, unless and until, each and every, more or less, if and when. Phrases: more preferable, equally as, continue to remain, in case of, as it were, so to speak. He again made another attack.

(342-7) Clichés to be avoided: more sinned against than sinning; guide philosopher and friend; more in sorrow than anger; powers that be.

(342-8) Journalese: The best journalism is synonymous with good writing but there is a type to which the disparaging term journalese is applied. It is vague, slipshod, filled with jargon and circumlocution, loose in expression, filled with padding and verbiage, uses slang, hackneyed expressions, stilted meaningless drivel. Examples: interrogate (for question), venture to speak, proceed to offer. His

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<sup>575</sup> The paras on this page are numbered 10 through 17, making them consecutive with the previous page.

(continued from the previous page) conduct betrayed an utter want of sense for he behaved like a fool.

(343-1)<sup>576</sup> Verb Number: you are in doubt whether to use a plural or singular verb, to agree with the subject, consider the idea. If this is singular, no matter its form, use a singular verb. Example: The United States is worth visiting. (U.S.A. is the name of one country, hence singular verb.)

(343-2) Correct Use of Pronouns: each other is used only where two are mentioned; one another is used of two or more than two; and who, and which, produces a shaky sentence and is best avoided. Every is used with singular verb. Pronouns referring to collective nouns should be singular or plural, according as the noun (e.g. Government, Cabinet, jury, crowd, council, majority) is viewed as a whole or conveys the idea of separate individuals. Oneself should be mentioned last; good manners require this, e.g. "my friends and I, "John and I." Whom should be used, not who, where the relative pronoun is governed by the preposition, e.g. "He did not say whom he was fighting for." Everyone is singular. Nouns which are plural in form but singular in meaning take a singular verb: e.g. politics, news, wages, means. Neither takes a singular verb.

(343-3) "I will try to come" (not "and come")

(343-4) Correct Placing of Adverb: He approached us quickly. I went there to examine him personally.

(343-5) Never should not be used where did not is meant.

(343-6) Mistaken Use of Prepositions: By is used before the agent or doer of an action, with before the instrument. Hence "He covered his head by his shawl" is wrong.

(343-7) Conjunctions: hardly uses as a correlative when and before, NOT than. E.g. "Hardly I finished the papers than more arrived" is wrong. After doubt, use whether, not that. "I doubt that he will succeed" is wrong.

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<sup>576</sup> The paras on this page are numbered 18 through 24, making them consecutive with the previous page.

(344-1)<sup>577</sup> "On Writing" by Sir Walter Raleigh. "Ordinary writing is full of these protective disguises, some of them ridiculous enough. For instance, "The present writer," used by the Spectator, or "humanly speaking," in case the reader should think you are speaking in a divine capacity. "Personally, I am of the opinion" suggests that you have two sets of opinion, one subject to all the weaknesses that attend personal convictions and impressions, the other universally valid.

The remedy here is thought. State your own views generally. If you are known to be the writer, no one will mistake you for the Pope; if the utterance is anonymous, it will be judged by its own force and truth."

(344-2) Vulgarisms. Avoid "tasty" and "don't."

(344-3) Little Annoying Redundancies. Present writer for I, divide up, have got, universal panacea, somewhat unique, bold and audacious, recalled back, funeral obsequies, intolerable to be borne, 'play is enjoyed by all, for 'everybody likes to play.'

(344-4) The general rule for punctuation – having mastered the significance of the marks – is to omit no sign where ambiguity or obscurity is likely to arise from such omission.

(344-5) Correct Placing of Adverbs. I greatly dislike his views. The horseman approached rapidly. He may ordinarily be understood.

(344-6) Slang. Wrong to say "Phone," correct form is "Telephone."

(344-7)<sup>578</sup> Correct form: "Could you come to dinner on Sunday," not "Would you, etc."

(344-8) "Differ with" another person is correct. To say "I differ from him" is incorrect.

(344-9) Anxious to should not be used where eager to is meant.

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OFFICE

(345-1)<sup>579</sup> PENCIL REFILLS: When buying lead refills for pencil don't buy H.B. they are too hard and require too much pressure. Buy "soft."

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<sup>577</sup> The paras on this page are numbered 25 through 34; they are not consecutive with the previous page.

<sup>578</sup> The original editor deleted the para after this para by typing over it. It appears to have had to do with the use of "maybe." – TJS

<sup>579</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(345-2) EVERSHARP PENCILS (Gold and silver) Do not use round leads, or other maker's leads. Use only Eversharp Red Top brand Square leads. (b) Always keep magazine full. It holds a dozen refills. Insert them, one on top of another, with red heads at top, as the lower ends are specially shaped to fit into these heads. (c) When pressing spring cap, hold the pencil vertically upright, not slanting. (d) Sometimes 2 leads converge on the hole at point simultaneously, thus jamming the tube. In that case tube must be cleared.

(345-3) PARKER PENCIL: Dark grey-blue, long gold cap which pulls off, not screws, for refill magazine and eraser. Insert leads individually when needed into point from outside. Takes leads 2 5/8" long.

(345-4) SHEAFFER light blue pencil takes leads 2 1/2" long. Refills individually from outside point.

(345-5) FOUNTAIN PENS, CLEANING: A fountain pen should not be cleaned with either hot or even warm water. It will probably injure the pen forever. No alcohol or chemicals should be used. Pens are best cleaned by (a) using cold water instead of ink and repeating the filling operation a few times. (b) Hold the nib and feed under a running water-tap. (c) Flush with ink several times.

(345-6) SHAEFFER DESK AND POCKET PENS are transparent. They have many transparent grey lines so you can see the fluid supply. Hold pen to the light, point downward. If no light shines through, pen is full.

(345-7) USING THE DESK PEN SOCKET: a) When the desk set will not be used for several hours, or overnight, turn pen to the

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OFFICE

(continued from the previous page) right in socket as far as it will go. This air-seals the pen point effectually, preventing its drying out. Release pen by turning to the left as far as it will turn. Only a half turn each way is necessary. (b) While desk pen is in regular use, it is not necessary to use sealing device. When pen is replaced in socket, the shoulder of the pen seals against the bevel in the socket and the point will not dry out

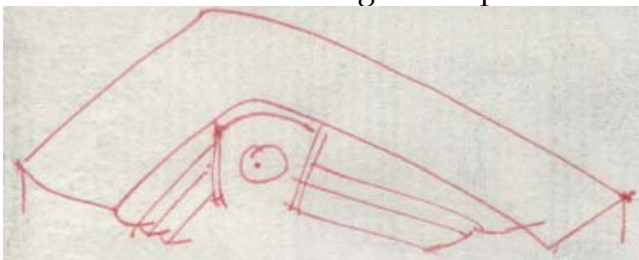
(347-1)<sup>581</sup> TYPEWRITER RIBBONS: (a) When ordering ribbons for my personal use in writing loose leaf notes and paras or in composing literary manuscripts or journalistic articles, always ask for heavy inking (there are six kinds from light to heavy). This makes your lines look like printed matter and hence most readable for working on. (b) Worn typewriter ribbons regains freshness if allowed to rest unused for couple of weeks. (c) Noiseless ribbons. If unable obtain Remington brand, buy Underwood Noiseless instead as they have exactly the same inner spool and are the same size.

(347-2) NOISELESS CARBON COPY: Use the specially made carbon paper for these machines or ordinary pencil carbon paper, as it is better than ordinary typewriter carbon for use with pressure noiseless machines, and costs only half the price.

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OFFICE

(349-1)<sup>583</sup> ornament as well as utility. (c) Have knee-hole for typing work but all the rest to have open drawers for filing. Alternatively it is to be right-angled shape thus fitted with revolving chair, open shelves, modernistic style. (d) The writing desk should not be dull dreary oak or mahogany but red inlaid, or white cedar or other bright gay colour. (e) Desk to have an extension fitted to back of the top and running full length of desk, to form five trays through having four dividing walls. This obviates need of loose trays and permits higher partition walls to be used between the divisions. The desk top is to be covered with vivid Wedgewood powder blue plastic or leather-substitute.



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<sup>581</sup> The paras on this page are numbered 8 through 9, making them consecutive with the previous page.

<sup>582</sup> Blank page

<sup>583</sup> The paras on this page are numbered 15 through 16; they are not consecutive with the previous page, but follow the paras on page 353.

<sup>584</sup> PB himself eventually had a desk like this - I have it now - it is light varnished wood, with all the exposed edges painted a vivid crimson. - TJS



(f) Have foot stool screwed to the floor under desk. It should slope up in height from a start of 2" to a finish of 4" and be about 18" from front to back. Thus its gradient will be adjustable to any feet or position and enable me to work without aching muscles

(349-2) ROCKING DESKCHAIR: Emerson used a rocking chair at his writing table. Its use was probably to enable him to lean back during the intervals of contemplative thought between the physical act of writing.

(349-3) PRESSING PASTE-UPS: papers, mss., get small handy-sized iron screw press, as used by bookbinders and printers.

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(351-1)<sup>586</sup> STATIONERY IMPRINT: Blue, the colour of my stationery imprint, symbolises exoterically in our system, freedom knowledge and the peace which nourishes them, that is, philosophy. But in the Shingon (Far Eastern) esoteric school it signifies conquest; in Freemason esotericism it signifies universality, admitting men of all races creeds and callings; hence the Master Mason wears blue clothing, his being the highest grade, the man who has realised the unity of all life.

(351-2) INKS tested and approved: Green: Sheaffer's Skrip, washable emerald green. Very brilliant colour.

(351-3) FILLING SHEAFFER PLUNGER POCKET PEN: Unscrew cap at top of barrel and pull plunger out full distance; hold point within wide mouth of ink bottle. Immerse entire point in ink. Work plunger up and down several times. This cleans the pen and moistens the fissures in the fluid control. The pen fills on the down stroke.

For flushing purposes, pump plunger several times. On final down stroke allow point to remain in ink for ten seconds; tighten plunger cap or quill; wipe point clean with cloth or tissue.

(351-4) FILLING EVERSHARP DESK PEN: Immerse the point in ink; open and close the lever; for flushing purposes open and close lever several times; allow point to remain in ink for ten seconds; remove and wipe point clean with cloth or tissue.

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<sup>585</sup> Blank page

<sup>586</sup> The paras on this page are numbered 17 through 21, making them consecutive with the previous page.

(351-5) RELOADING SHEAFFER FINELINE PENCIL: Turn the top of pencil to right until small metal push rod projects slightly; then turn all the way back to left; insert lead as far as it will go and press its point gently against any hard surface to engage clutching mechanism.

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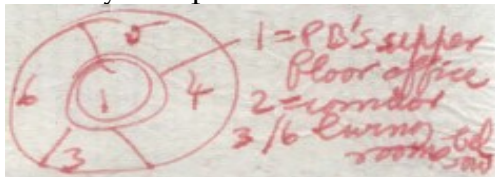
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OFFICE

(353-1)<sup>588</sup> Or else use special "Noiseless" brand carbons. Ribbons which are worn out on the noiseless type-writer may be transferred to ordinary model Royal with hammer keys and then they will work like new.

(353-2) SOUNDPROOF OFFICE: Stravinsky composes in a soundproof Celotex-lined room. My study must be rendered soundproof; then it will not matter if typewriter noise comes from adjoining room.

(353-3) OFFICE LOCATION: To be large and lofty, surmounted by a glazed dome roof. It will be on the upper storey of the building and the only room thereon except the library, whereas the secretaries' rooms will be on the ground floor. Office will be surrounded by a broad verandah to protect it from the sun and from outside observers. Its walls will be well windowed. Library will be built to adjoin his study on same storey and will be of oblong shape and extend from rear of his study.

1. Study and private office with circular walls layout



(353-4) OFFICE CUPBOARD: about seven feet tall made with many drawers each about three or four inches high and cut open in front ready to pull out. There is one type made whereby the entire lot of about 30 drawers may be closed and locked in a single operation by pulling down a roll top shutter and another type where you merely shut the doors and lock them to enclose all the drawers.

(353-5) WRITING DESK: To be specially manufactured for my particular needs. It is to be a horseshoe pattern so that I am surrounded on both sides and in front by available

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<sup>587</sup> Blank page

<sup>588</sup> The paras on this page are numbered 11 through 14; they are not consecutive with the previous page.

writing and note space. (b) Around the whole length of outside edge there is to run a wall, say two inches high, to prevent things falling off the table. It can be artistically shaped or carved so as to be an<sup>589</sup>



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OFFICE

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OFFICE  
Dictaphone

(355-1)<sup>591</sup> TO ELIMINATE BACK\*GROUND NOISE: Volume control has been set at proper level. Do not touch. Microphone is to be place at about two feet from mouth. In no case further away than three feet. Use an ordinary conversational tone. If tone is lowered, then microphone must be placed nearer to the mouth.

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OFFICE  
Dictaphone

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OFFICE  
Dictaphone

(357-1)<sup>593</sup> To dictate while walking up and down, a label mike is best. To dictate while sitting up in bed, a desk mike is best.

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<sup>589</sup> The paras on this page continue on page 349.

<sup>590</sup> Blank page

<sup>591</sup> The para on this page is numbered 13a and is not consecutive with the previous page, but follows the paras on page 359. This para is a duplicate of para 360-1. There are slight differences between the two.

<sup>592</sup> Blank page

<sup>593</sup> The paras on this page are numbered 14 through 23, making them consecutive with the previous page.

(357-2) Turn off fluorescent lamp when recording, or it will introduce a disagreeable hum into the transcription.

(357-3) The acoustics of the room in which you are dictating can be improved by following means and the recording will be correspondingly improved: Cover the floor with carpets or rugs and cover the windows with drapes and curtains. This applies only to use of desk mikes which are necessarily placed some distance away from speaker

(357-4) Vibration and shock will injure the performance of mike.

(357-5) When through with dictaphone use at night, push ejector to partially release the cylinder. This guards against the contraction of cylinder through cold temperature which makes it difficult to eject in mornings. If this happens give cylinder the heat treatment and then it will slide off.

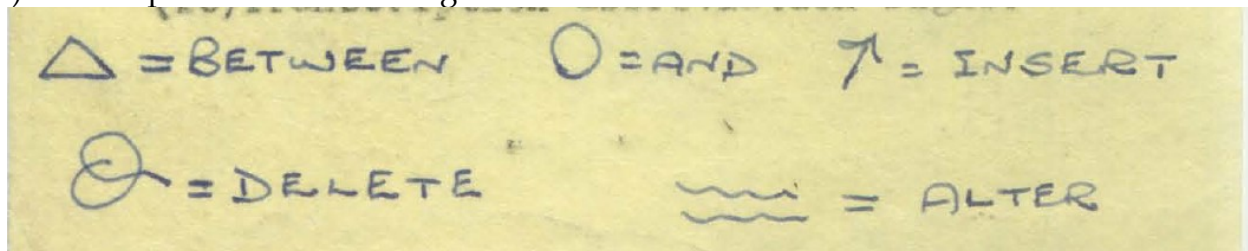
(357-6) Do not place the dictaphone out of its stand. A thin-topped wooden table increases the motor hum. Place it on a flat felt pad if the use of a wooden typewriting table is unavoidable.

(357-7) By using the Universal Inverter, the dictaphone can be used everywhere, here or abroad.

(357-8) Whenever the dictaphone is to be packed for travelling or moved from room to room, place the needle holder in Neutral position, and keep it tied there by use of elastic bands to avoid damaging the delicate needle by a sudden fall.

(357-9) Purchase a yard or two of cheap coarse thick and thin felt cloth for wrapping the machines before fitting them into the brown felt-lined travelling case.

(357-10) Transcription abbreviation signs:<sup>594</sup>



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<sup>594</sup> PB himself inserted this note by hand. – TJS

(358-1)<sup>595</sup> On the use of refill sheets THICK loose-leaf sheets are to be used for personal memorandums, special interviews and special letters This is because they will not be altered or carried about on travels, nor cut up THIN sheets are to be used in literary paragraphs as they will have to be carried on travels and will be cut up; hence must be written one side only.

(359-1)<sup>597</sup> To start the machine, the first movement is to switch the left front lever to ON position. This starts the motor running and the tubes warm up. Then wait for a few seconds.

(359-2) Train yourself to use hand control in left hand, so as to keep your right hand free to hold papers, letters etc.

(359-3) Close eyes or look away from machine.

(359-4) Enunciate distinctly - do not slur one word into another and purse the lips a la Lessac.

(359-5) A slow calm tone is best, provided the syllabification is emphasised, thus overcoming the habitual slurring of words.

(359-6) Speak more slowly and more distinctly, more loudly and at a higher pitch. Fast speech blurs words together

(359-7) When using Lapel Mike, voice must be raised louder than with desk mike, as it uses only a crystal.

(359-8) When pressing the thumb-button, to start or to continue the sentence previously dictated, do not talk simultaneously with pressing of button. Wait a second after pressing thumb-button, so cylinder is thus given a chance to start revolving and to record the words.

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<sup>595</sup> The para on this page is numbered 24 and is consecutive with the previous page.

<sup>596</sup> Handwritten note at top of page reads: "OFFICE"

<sup>597</sup> The paras on this page are numbered 1 to 13; they are not continuous with the previous page; however it originally preceded page 355

(359-9) Do not press the key and speak at the same time, for this cuts off the first few words of your dictation.

(359-10) When making a correction, press correction indicator knob. Even when correction is made orally, you must still press correction indicator knob to warn the transcriber.

(359-11) All proper names should be spelled out over the speaker, or noted down on the instruction sheet. It is almost impossible to get foreign names over the dictaphone. Difficult and rare words should also be spelled out.

(359-12) Maintain level of steady volume of voice, thus making dictation easier to transcribe.

(359-13) Dictate all letters into the mike. It is merely a new habit to be created.

360  
OFFICE  
Dictaphone

(360-1)<sup>598</sup> TO ELIMINATE BACKGROUND NOISE: Volume control has been set by Dictaphone Company L.A. at proper level. Do not touch button. Microphone is to be placed at about two feet from mouth. In no case further away than three feet. Use an ordinary conversational tone. If tone is lowered, then microphone must be placed nearer to mouth.

(360-2) The pursed protruding mouth is ideal for perfect recording on dictaphone besides giving practice in voice production.

(360-3) To avoid distraction without hindering composition, close eyes when dictating or else face at right angles away from machine not looking at it.

(360-4) To avoid noise interference when dictating do not use fluorescent desk lamp but change over to the floor standard lamp.

## **Independence**

361  
INDEPENDENCE

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<sup>598</sup> The paras on this page are numbered 13a through 16, making them consecutive with the previous page. This para is a duplicate of para 355-1. There are slight differences between the two.

(361-1)<sup>600</sup> I shall bury myself within my study, shutting the door on a world which can never understand me. I shall be socially dead. I have no desire to fight enemies or pulverise critics, but shall be glad to retire from the arena and withdraw from a struggle which has become meaningless to me. I shall still belong to my epoch however and serve it, but the service will be rendered from afar.

(361-2) EDWARD GIBBON: “My friends had been kindly apprehensive that I should not be able to exist in a Swiss town at the foot of the Alps, after having so long conversed with the first men of the first cities of the world. Such lofty connections may attract the curious and gratify the vain; but I am too modest, or too proud, to rate my own value by that of my associates; and, whatsoever may be the fame of learning or genius, experience has shown me that the cheaper qualifications of polite and good sense are more useful currency in the commerce of life. Since I was no man’s rival, no man was my enemy. I felt the dignity of independence, and, as I asked no more, I was satisfied with the general civilities of the world.”

(361-3) I am unwilling to yield my freedom to perform like a trained dog at the whim of some employer, for the sake of a little more money.

(361-4) CHARLES MORGAN: “The Judge’s Story”: “We busy men are always in danger of allowing the clock to get us down. However much we delegate, however determined we may be to concern ourselves only with the essentials of policy, detail gradually grows upon us; routine begins to wind its tentacles around us; little by little we lose our freedom – we become slaves: the slaves of those who depend upon us – the managers, the assistant managers, the slaves even of our secretaries and our menservants: all of them expect us to do such and such a thing at such and such a time. Then we begin to expect ourselves to do such and such a thing at such and

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## INDEPENDENCE

(continued from the previous page) time. We think of our regularity as something heroic and splendid as though it were the regularity of the planets, and forget it is only the regularity of a little slavish clock that our secretary winds up every morning. And so, you see, now and then I stop the clock. No man is anything but a slave who isn’t capable, like Napoleon, of stopping in the middle of a battle to sleep for half an hour, or who can’t suddenly scrap all his engagements and go off to the Aegean

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<sup>599</sup> “(1)” was inserted by hand at the bottom of the page.

<sup>600</sup> The paras on this page are numbered 85 through 88; they are not consecutive with the previous page.

(362-1)<sup>601</sup> SAMUEL JOHNSON:

Univ. of Madras Exam. Paper: "Of attacks on his writings Dr Samuel Johnson took no notice whatever. He had early resolved never to be drawn into controversy; and he adhered to his resolution with a steadfastness which is the more extraordinary, because he was both intellectually and morally of the stuff of which controversialists are made. But when he took his pen in hand his whole character seemed to be changed. A hundred bad writers misrepresented him and reviled him; but not one of the hundred could boast of having been thought by him worthy of a refutation, or even a retort. He had learnt both from his own observation and from literary history in which he was deeply read, that the place of books in the public estimation is fixed, not by what is written about them but by what is written in them; and that an author whose works are likely to live is very unwise if he stops to wrangle with detractors whose works are certain to die. No saying was oftener in his mouth than that fine apothegm of Bentley that no one was ever written down but by himself."

(362-2) I prefer the calm backwaters of an inconspicuous life to the hectic glare of a well-publicised one.

(362-3) I must refuse to let myself be fastened to a role that other people have chosen for me, and to be held to it for the rest of my life.

(362-4) "The sun will arise and set without me." I need not try to be Atlas!

[(1)]<sup>602</sup>

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INDEPENDENCE

(363-1)<sup>603</sup> To accept the role of teacher will be to allow myself to be led astray from the true path ordained for me by the higher self. Most times in the past when I allowed others to persuade me to play the teacher, it brought troubles and regrets.

(363-2) If I am to be true to myself and prudent according to my karmic limitations, I must obdurately resist the pressure of large numbers of my friends readers or followers to engage in social contacts, organised activities or other time-consuming things.

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<sup>601</sup> The paras on this page are numbered 89 through 92, making them consecutive with the previous page.

<sup>602</sup> Handwritten notes at top of page read: "(1)"

<sup>603</sup> The paras on this page are numbered 93 through 102, making them consecutive with the previous page.



(363-3) I have no desire to sit like some cultist guru among a lot of worshippers. I wish only to go my own way and sit in solitude.

(363-4) It is essential to my happiness and work that I preserve my independence and that I do not sacrifice my freedom to those who would smother it by their possessiveness.

(363-5) I have the clear right to a private life outside the public work done through writings and interviews, and I must claim it.

(363-6) If other people place a wrong value on my time and privacy, it is a duty to my work and myself to correct it.

(363-7) If I were to publish a journal at all it would be on the condition that it made only irregular appearances.

(363-8) I have periodically disowned all disciples and abruptly shattered the pedestals on which they tried to put me.

(363-9) Anon.: "Only the obscure are really free."

(363-10) Burden of Correspondence. Experience shows that whenever I write letters there is heavy strain, that the accumulative effect when this is done daily is nervous fatigue. This in the end develops

364<sup>604</sup>

INDEPENDENCE

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INDEPENDENCE

(continued from the previous page) until it obliges me to abandon correspondence altogether for a period. Here is one duty which constantly irritates me and is thoroughly irksome. It leads to a condition of ill-health, quite apart from the arrears into which it throws my [literary and research work.]<sup>605</sup>

366<sup>606</sup>

INDEPENDENCE

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<sup>604</sup> Blank page

<sup>605</sup> The original editor changed "literary work and research" to "literary and research work" by hand.

<sup>606</sup> Blank page

## Standard Reply

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### STANDARD REPLY

(367-1)<sup>607</sup> There is no one else who holds my specific point of view.

(367-2) It has long been the writer's rule not to give an opinion upon the merits or demerits of any contemporary teachers. My general attitude upon this point is given in "The Wisdom of the Overself" (bottom of page 423 to the middle of page 425).<sup>608</sup>

(367-3) I have tried to make my books serviceable despite what I now know to be their errors and shortcomings.

(367-4) You ask about the good and evil in the manifested universe. As "The Times" review of my book singled out my treatment of the problem of evil for special attention I shall also write a paper during the coming year to thresh out this problem also and send you a copy. I see that there has been misunderstanding of my position and that this misunderstanding is partly my own fault.

(367-5) You have asked for the identity of the critics referred to in the opening page of my latest book. I am sorry if this gave the impression that any literary critic or reviewer was being referred to because it was not so. I had in mind only those who indulge in personal vilifications. This they do, whether consciously or unconsciously, under evil instigation.

(367-6) This leads me to remind you of what I told you in 1939 that I have renounced any claim to occupy the position of a teacher. Please consider me as your fellow pilgrim and nothing higher than that. Your assent<sup>609</sup> will assist me in my defence against adverse forces which would destroy my work and destroy both it and me. It is not that I do not want to help; my life is being spent doing that, but that each has to work within the limitations of his individual karma and it appears that personal teaching is not to be my work in the present incarnation.

(367-7) You have deplored the absence of bibliography. This was certainly regrettable from the scholastic standpoint. My principal reason for omitting it was the desire publicly to sever this teaching from its traditional past. Privately I will be very glad to

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<sup>607</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page. Two pages of this material can be found on pages 55 and 57.

<sup>608</sup> First Edition, I believe. —TJS

<sup>609</sup> "ascent" in the original. but I think PB means "your agreement" not "your advancement to higher mystic state" —TJS '17

provide a reading list for you and any others who feel its need. However this can be done only after my return to the west when I shall have leisure and facility<sup>610</sup>

368<sup>611</sup>

STANDARD REPLY

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STANDARD REPLY

(continued from the previous page) to come abreast again with the publications of the last ten years. A secondary reason for the absence of bibliography was that I am not writing particularly for academic circles but primarily for intelligent laymen.

(369-1)<sup>612</sup> I don't myself undertake to give personal instructions to students, but in your case would always be willing to give a personal interview should our paths cross.

(369-2) You must overcome this habit of writing to me every time a difficulty crops up or else you will rob yourself of this true self-reliance. In any case it is impossible for me to undertake intervention in all such personal matters as that too is really outside my province. Do please get it clear in your mind that I am not a psychological counsellor nor even an external teacher, dealing with every fluctuating change in a disciple's life. I am not that kind of man at all. I have given you a little help as a friend, yes, but my chief job is writing and meditation and study and I find it difficult to get beyond that job with the numerous requests for personal help which I receive daily from various quarters. You see, the way in which I give my help is general, not particular, impersonal and not personal and it is through a prayer whose result spreads over long periods rather than through day-to-day separate thoughts.

(369-3) If my books have helped you spiritually, that is the best encouragement to me.

(369-4) I am grateful for help in correcting my knowledge of Christian Science and this will prove useful for my future contacts with followers of that doctrine. I regard it more favourably than I did before.

(369-5) It was extremely thoughtful of you to send me something towards expenses. However, for several years I have tried to pay my own way somehow and prefer to give what little help I can without accepting any return. So please do not misunderstand

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<sup>610</sup> "(MORE)" was typed in the bottom margin in the original.

<sup>611</sup> Blank page

<sup>612</sup> The paras on this page are numbered 7(cont) through 12, making them consecutive with the previous page.

because I return the money with this letter, and remember that I take your thought for the deed.

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STANDARD REPLY

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STANDARD REPLY<sup>613</sup>

(371-1)<sup>614</sup> I never promise anyone how often I am going to write. My oldest and most intimate friends in England have not heard from me for as much as two years at a time. I am not able to cope with correspondence for several reasons, but I always read it and answer it mentally.

(371-2) You have my friendship always. Never doubt that. I shall never desert you, no matter what you do nor however foolish or however evil might be your temporary course.

(371-3) I regret I am not in a position myself to give anyone financial help, owing to currency restrictions in the British area, and to the earnings from my books being quite modest.

(371-4) I do not know the answer to your question, What is the purpose of Creation? All that I have been able to ascertain so far has been set out in my latest book, "The Wisdom of the Overself" which you have already read. It is so slight that it must be unsatisfactory to most readers. Anyway as a practical person you will find that it is quite enough to attempt to fulfil the immediate purpose which confronts us as human beings, and that is to awaken to the consciousness of our divine soul. (OR: which confronts each human being, and that is to awaken to the consciousness of his divine soul.)

(371-5) I am very sorry you have been caused needless anxiety by imagining that I could take offense from your previous letters this year and that was why I had not written to you. There are a number of people who have known me for many years to whom I have also not written. I have had to print a circular of which I enclose a copy and which will explain to you the reason for the silence. It is not directed to you personally but is a general silence.

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<sup>613</sup> "PARAGRAPHS" in the original., but this is a continuation of the Replies begun on 367.

<sup>614</sup> The paras on this page are numbered 13 through 19, making them consecutive with the previous page.

(371-6) I would like to give you the advice for which you ask, but I feel that it is a decision to which you must come without my influence because it is so intensely and delicately connected with your own inner life.

(371-7) Fears and doubts on your part as to whether you are ready for the interview of themselves would ordinarily indicate unreadiness. For although there is a natural nervousness in the thought of such a meeting, there should not be either fear or doubt.

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STANDARD REPLY

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STANDARD REPLY<sup>615</sup>

(373-1)<sup>616</sup> I must most regretfully inform you that it will be no longer possible for me to give you any external assistance in your philosophical studies and that I must therefore request you to cease correspondence with me henceforth. Please understand that my esteem for your good qualities remains just as it was before and my appreciation of the friendliness which you have shown is as high as ever. Unfortunately I feel it in your own best interests that you should cease writing to me as I will no longer be able to reply to you. I do not believe that this situation will always continue to remain such, as I believe that one day matters will re-adjust themselves satisfactorily and that our paths will cross again in the present lifetime. Meanwhile I beg of you to believe that I shall not forget you and will continue to remember you in my meditations.

(373-2) Although I fully appreciate noble motives that actuate you I must ask you not to introduce my books nor even mention my name to other spiritual teachers, as distinct from spiritual seekers. It is permissible to do so only if you are approached in the matter by those who are themselves students and who do not set themselves up as teachers. Always use discretion where my name is concerned as it is easy to fall into error through enthusiasm. Such an error was the presentation of my books to Swami \_\_\_\_\_.<sup>617</sup> He is an excellent man and doing very good work but we are following different paths and he has come to the West to teach others, not to learn from the West. Our paths are different in several ways. The logical destination of his is the monastery and the ascetic's life. The logical destination of mine is the world and the useful life.

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<sup>615</sup> "PARAGRAPHS" in the original., but this is a continuation of the Replies begun on 367.

<sup>616</sup> The paras on this page are numbered 20 through 22, making them consecutive with the previous page.

<sup>617</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.

You have yourself seen in B \_\_\_\_\_<sup>618</sup> a sad example of what you correctly described as the result of "inertia developed by Eastern teaching without the leavening of positive Western thought," but even in the case of Western spiritual teachers I still request you not to broach my teachings to them.

(373-3) So far I have answered your question from the level of mental reference on which you asked it. If however we come to consider it from the standpoint of the higher philosophy it takes on a different aspect.

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STANDARD REPLY

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STANDARD REPLY<sup>619</sup>

(375-1)<sup>620</sup> The several letters received from you during the past twelve months were all carefully read and mentally answered at the same time, as I cannot attend properly to correspondence by the external method of writing replies.

Please understand that I have hundreds of unanswered letters still awaiting attention and that I was not indifferent towards your various pleas, but that I can not do more than what my Karma permits me to do. Moreover, I have clearly told you that I could not undertake to supervise the spiritual development, on the external plane of any individual whatsoever, my time being fully occupied otherwise. Whatever help has been given in the past, in the way of interviews and letters, as in your case, has been given casually and not as part of any adequate system of training. So many people have failed to understand this, that the more that was done for them the more they expected me to do. The situation became quite untenable, and there was accordingly issued a mimeographed circular. It is sent out as the opportunity offers. One is enclosed herewith.

(375-2) In answer to your further question, there is no formal society which promotes this teaching. Attempts have been made from time to time to induce me to start one but I have always refused. The history of other attempts in this direction indicates that it would probably become a cult and degenerate both morally and intellectually. The only fruitful work in which the sponsors of such an advanced philosophy can engage is educative and not missionary work. And this is an individual matter. Here there is

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<sup>618</sup> In this case PB himself knew the intended name perfectly well, but demurred from fully spelling it out, possibly for occult reasons, and certainly for reasons of tact.

<sup>619</sup> "PARAGRAPHS" in the original., but this is a continuation of the Replies begun on 367.

<sup>620</sup> The paras on this page are numbered 23 through 26, making them consecutive with the previous page.

room for a vehicle of instruction which would be more flexible than books, and which could discuss problems and answer questions. A small periodical published quarterly might be a useful vehicle of this kind. But this could not and should not be a single-handed endeavour. A few competent students who could understand and present the teaching correctly, would have to give their assistance.

(375-3) I have not answered critiques when the critics themselves become highly emotional and personally abusive, so that calm discussion was not possible.

(375-4) I shall be pleased to give you the interview for which you ask.

376<sup>621</sup>

STANDARD REPLY

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STANDARD REPLY<sup>622</sup>

(377-1)<sup>623</sup> I am sorry I cannot discuss these theories of financial reform. All such matters tend to verge on politics, which is quite outside my sphere of reference. It is not that the spiritual student should live like an ostrich smugly unconcerned with what happens outside his own inner life. Such complacency would be detestable. It is only that each person has his own karma, limitations and duty. I know my own and have to work within them. Although I take not less than the average newspaper reader's interest in contemporary economic and political matters, I do not take the slightest active part in them. You are not doing wrong in taking an intelligent interest in this subject but that is your business and not mine. I have to concentrate on my personal research and spiritual service, interests which take up all my time.

(377-2) Your contribution was safely received but I greatly wish that you had not been so impulsive as to send it before asking me first whether I wanted it. I do not want it. This does not mean that I do not appreciate your excellent motives in this matter. I do not expect gifts whether in kind or money from anybody as I do not wish to put the spiritual help which I give to my friends on the plane of a business transaction. I would have returned it to you but this was not possible owing to war time restrictions. It will therefore be returned to you after the war when I hope such restrictions will be lifted.

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<sup>621</sup> Blank page

<sup>622</sup> "PARAGRAPHS" in the original., but this is a continuation of the Replies begun on 367.

<sup>623</sup> The paras on this page are numbered 27 through 30, making them consecutive with the previous page.

But if you value my friendship and do not want to lose it please never do this again without first consulting my wishes in this matter.

(377-3) I have not yet received any inner mandate to call myself a master, to set myself up as anyone's guide. So I have to disclaim the title if I am to be honest with myself and others. But as a fellow-student on a path covered with darkness, I am always glad to be of service so far as I can. If one day I have sufficiently removed my defects and failings to be found worthy of being used as a channel of teaching, in the deeper rather than intellectual sense, I shall not fail to place myself at the disposal of those who have confidence in me.

(377-4) I thank you for your expression of confidence but greatly regret that it is ordinarily a fixed policy with me not to accept personal students.

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STANDARD REPLY

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STANDARD REPLY<sup>624</sup>

(379-1)<sup>625</sup> Your inability to find my photo included as a frontispiece to any of the books is due to a persistent refusal of the publisher's request to include it. This refusal arises partly out of a desire to have readers approach the book free from any prepossessions for or against the ideas contained in it merely because they like or dislike the particular bodily form in which the author fortunately or unfortunately happens to be incarnate. However in the case of an earnest few like yourself such a picture is often useful for concentration purposes.

(379-2) Your remarks about the books are welcome and encouraging. However I am conscious of their deficiencies too, so they must be regarded as tentative until someone else can produce a superior statement of this philosophy, as I hope. The conditions under which those two volumes were produced were too weighted against me, with the result that emphasis is sometimes wrongly placed and important material omitted.

(379-3) I am not displeased with you in any way and certainly not disappointed in your progress. I have of course sometimes to correct your errors and clear your misunderstandings but this has to be done for almost everyone. It is nevertheless true that I do not wish to start a new cult and so do not accept disciples and even go out of

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<sup>624</sup> "PARAGRAPHS" in the original., but this is a continuation of the Replies begun on 367.

<sup>625</sup> The paras on this page are numbered 31 through 35, making them consecutive with the previous page.



my way to discourage personality worship. This puts me under the necessity of keeping a certain reserve with students and of lapsing into long silences in correspondence.

(379-4) Your letter of the \_\_\_\_\_ was quite welcome and you need not fear that you are encroaching upon my time. There are very few students of these subjects who have attained the sensible outlook which you possess. I consider it a sacred duty to be of service to you according to my humble capacity.

(379-5) You are quite correct in understanding that I refuse to embark on any public activity beyond writing for publication and that I reject the title of "spiritual leader." I am always glad to help "the few" but to avoid being troubled by those who are unfit for the higher mysticism, I have been forced to put up a shield of retirement and indifference. There are plenty of societies and guides for them.

380<sup>626</sup>

STANDARD REPLY

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STANDARD REPLY<sup>627</sup>

(381-1)<sup>628</sup> In answer to your request that I shall become your teacher I regret to say that I do not accept any personal disciples, partly because I do not want to set myself up as a public teacher and partly because I believe that most present-day teachers are doing as much harm as good. They exploit foolish seekers after truth, make exaggerated claims, and mislead the seekers into worshipping a human person when they ought to be worshipping the Invisible Spirit. In any case I am only a student myself. I set down my ideas in books only because I have got the inner command to do so.

Look to your own Overself for teaching in future. You have wasted many years running from one human teacher to another and reading one printed book after another. The result is that your mind is now confused and bewildered.

(381-2) Pray earnestly, wholeheartedly, and with all your emotional strength to your higher self for its grace until tears come into your eyes. You have just as much right to have this grace bestowed upon you as the man who is the disciple of a teacher. The Divine has no arbitrary prejudices and does not make an exception in favour of him. And without its gracious inner working no disciple can ever get realisation from his

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<sup>626</sup> Blank page

<sup>627</sup> "PARAGRAPHS" in the original., but this is a continuation of the Replies begun on 367.

<sup>628</sup> The paras on this page are numbered 36 through 38, making them consecutive with the previous page.

teacher. So in the end, it is his own divine self that confers this, not his teacher. I remind you of Jesus' words: "Knock (at the door of your Overself) and it shall be opened unto you."

So I advise you to look within, disregard all cults and teachers, and trust the divine power to guide you. This does not mean that I shall forget you. I shall remember you and send you my best thoughts and my peace.

(381-3) I have not the time to go about correcting exaggerated notions about myself which people form. I have always been careful to explain in most of the prefaces of my books that I am only a student and a seeker after truth. I have never claimed to be a Master or anything like that. Consequently I have refused to accept disciples. I have occasionally gone out of my way and yielded to pressure to give a little friendly help to a few individuals, but I have been careful to explain that it was nothing more than that and as from one student to another. (MORE)

382<sup>629</sup>

STANDARD REPLY

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STANDARD REPLY<sup>630</sup>

(continued from the previous page) I consider that I have done my duty and will not give any further interviews or engage in any correspondence which might be misconstrued as teaching. My work properly belongs to research and writing and I intend to stick to that exclusively.

(383-1)<sup>631</sup> Please do not address me as "Guru." I do not permit anyone else to do that and prefer that you should consider me as a fellow student.

(383-2) I would like you to become more independent, more ready to resort to your own latent spiritual resources, and not to offer to any human being what you should give only to your divine soul. You may respect a man for his spiritual attainments but you should not worship him; that must be reserved for God or for God's intermediary in you - the Overself.

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<sup>629</sup> Blank page

<sup>630</sup> "PARAGRAPHS" in the original., but this is a continuation of the Replies begun on 367.

<sup>631</sup> The paras on this page are numbered 38 (cont) through 45, making them consecutive with the previous page.

(383-3) Finally, you should adopt a more scientific attitude towards your studies in mysticism. Avoid credulity and realise that as much nonsense has been put cut under the label of mysticism and Occultism as there has been of wisdom.

(383-4) That I have set myself up as a Master, and am therefore responsible for the personal training of disciples, is a misconception. I have repeatedly stated in the opening chapters of my books that I am only a student. Whatever little help has been given to others has been given casually, and without any obligation to give more on my side, or any obligation of attachment on the other person's side. It has only been a little friendly gesture made as, and when, possible. My time and energy are so pre-occupied with my real work of research and writing that I could not undertake to give personal instruction, nor to living a social existence, however much I might want to.

(383-5) Not only can I make no promise as to when I shall visit your town but I could not even answer your question about it if I wanted to. For my inner guidance does not usually permit me to make plans so far ahead.

(383-6) I do not permit any neurotic teacher-worshipping nonsense around me and always point out that the best service to others is to bring them to themselves.

(383-7) I do not know of any organised group which studies my teachings, and I have always discouraged the formation of such a group. Real advance can only be made through individual methods of approach.

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STANDARD REPLY

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STANDARD REPLIES<sup>632</sup>

(385-1)<sup>633</sup> I cannot do on the external plane what so many people might reasonably expect me to do, but be assured that according to your faith you will surely receive help. Remember that the inner and mental help is the real thing.

(385-2) Few individuals are interested in the higher teachings. Consequently it gives me much pleasure to find your interest in them is so keen. So you need not hesitate to send me your questions or doubts. If they are within my capacity, I shall gladly answer the former or clear the latter.

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<sup>632</sup> PB himself deleted "STANDARD PARAGRAPHS" at the top of the page by hand.

<sup>633</sup> The paras on this page are numbered 46 through 54, making them consecutive with the previous page.

(385-3) I am willing to give a little guidance inwardly and telepathically to those who seek it from me. But I can do so outwardly in an extremely limited way only. Moreover, such guidance is not as from a Master to a disciple, but as from a fellow student, even though he may be a little more advanced.

(385-4) So many correspondents often have to wonder if their letters to me have arrived. So many times do I find myself unable to write as promptly as I would like.

(385-5) My circumstances and external activities prevent me from accepting students for personal tuition and I possess neither the facilities nor the inclination to initiate an organisation. Nevertheless I do give some help by means of inner telepathy... or rather, it is given by a higher power to which I myself have to turn. This is the most effectual kind of help, and all other kinds are intrinsically shadows. The work on the inner plane is infinitely more fruitful and permanent than any outer activity.

(385-6) Please understand that the attitude which I have laid down in this letter is a general one which I make clear to others whenever the occasion arises, and is not set up for you alone.

(385-7) I receive so many letters that I cannot take prompt or proper care of their answers.

(385-8) The absence of proper secretarial help has combined with an inner feeling that until this help does appear I may rightly remain silent and leave letters unanswered. My correspondents may not like this and may even regard me as rude, or snobbish but the few who have faith will accept me as I am.

(385-9) It is easy yet pardonable to blame me for failure to answer correspondence.

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STANDARD REPLY

(386-1)<sup>634</sup> I appreciated your letter greatly even though I could not find the time to acknowledge it.

(386-2) I am a writer of books, not of letters. That is one reason why I am such a bad correspondent. I write letters only when they are completely unavoidable. My correspondence has fallen into chaos. Only a secretary with experience and initiative could bring it back into good order. But I have not got one. That is a second reason.

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<sup>634</sup> The paras on this page are numbered 55 through 63, making them consecutive with the previous page.

(386-3) I do remember my friends but it is in my thoughts, not in my letters. They are wrong if they think I am too lazy to answer their letters, right if they think I am too busy to do so.

(386-4) People think I am inconsiderate or careless because I put off writing answers – or even acknowledgments – to their letters.

(386-5) I am sorry. It is not my general policy to give introductions, as I am not organising any group or society. If it is in their destiny, people will meet.

In any case it is important to realise that each one has an individual path. One must try to get his own feeling and self-growth through study of one's own character and analysis of past experiences. Discussion and comparisons are as apt to lead to confusion as to better knowledge.

(386-6) I hope you have understood that my long silence is merely due to pressure of work, and does not indicate that I have not thought of you. On the contrary. I often remember your genial smiling face, and am most grateful for the services which you rendered to smooth my path during the visit to England.

(386-7) I am really sorry that regular correspondence with individuals has become impossible for me. My time is taken up in research and writing, while I am also constantly travelling. I would be happier if the situation were otherwise, so that I might be able to do more for you. However, I assure you of my good wishes for your inner welfare.

Do not believe that you are struggling alone.

(386-8) I would suggest that in the search for the self it is necessary to develop not only emotion, but the impersonal objectivity of reason and balance. Let these latter be also present in your analyses of your experiences, that you may draw the needed lessons from them.

(386-9) I regret the delay in answering your letter due to heavy work and constant travel.

387

STANDARD REPLY

(387-1)<sup>635</sup> It was not possible for me to accept your kind invitation to talk to your group, as I abandoned lecturing some years [ago.]<sup>636</sup>

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<sup>635</sup> The paras on this page are numbered 64 through 69, making them consecutive with the previous page.

<sup>636</sup> PB himself deleted the paragraph after "ago" by hand. It originally read:

I shall always be pleased to hear of the progress made by you and your group in the special kind of thought and practice with which you have identified yourself.

(387-2) I am glad my books have been helpful to you and your friends.

Although it is a deviation from a long standing practice not to send photographs, I send one to you in the mutual understanding that it is sent "in friendship."

(387-3) I deeply apologize for the long delay in replying to your letters. All this time it was almost impossible for me to attend to the hundreds of letters which were lying unanswered during my travels through Europe and the U.S. However, I am now able to do so, and hope you will forgive my long silence. I did not forget [you.]<sup>637</sup>

(387-4) It is useless to seek a master unless sufficiently prepared. I suggest that you discontinue your practices of a psychic nature, which are phenomenon incidental to the search for true self-development.

Continuous and sincere work in self-study and self-observation, an objective analysis of your own experiences past and present in the light of your 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 you the teacher.

(387-5) I hope you will remember that it is necessary to be guided in one's efforts by balance and reason. I suggest that you seek an interview with my friend - who is very spiritually minded, and may be able to give you the advice you need.

(387-6) It is possible that I shall pay a visit to your country again, but I do not know when- it is in the hands of destiny.

388

STANDARD REPLY

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"I expect to visit-----next summer (winter, etc.) and if you should like an interview then, I should be happy to arrange it."

<sup>637</sup> PB himself deleted two paragraphs after the one ending in "I did not forget you" by hand. They originally read:

"I promised you at the interview to send to send you the autographed photograph which you requested. So herewith it is enclosed.

I do not know if it will be possible to visit---but if it is. I shall be pleased to see you again."

(388-1)<sup>638</sup> The name and address of a healer, which you requested, follows: Mr \_\_\_\_\_<sup>639</sup> charges no fee, but will accept voluntary contributions when they are offered.

(388-2) I encourage no organisations or classes of students, nor do I engage in public lecturing. The work is entirely individual in so far as each must work on himself. The effort to resolve personal problems by the light of philosophic teachings and principles eventually draws forth latent resources of understanding and of strength.

For the same reason I do not usually introduce one student to another. However, it is possible you might find it helpful to get in touch with.....

(388-3) I know of no teacher in \_\_\_\_\_.<sup>640</sup> I suggest you write to the [M],<sup>641</sup> in him you will reach a far greater person than myself, one who is renowned throughout India as a great Yogin and holy mystic.

(388-4) Emotion is a strong and valuable factor in the search for the higher self. It must be guided by reason and will and practicality. External conditions, even though often undesirable in themselves, are the material for self-study.....

(388-5) I hope your partial understanding of the books will give you the impetus to increase your efforts in work on the self, which alone can lead to a larger understanding.

(388-6) 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.

Unfortunately, I have entered into retreat and retirement, and cannot undertake to carry on correspondence with individuals.

(388-7) It is true that one need not go to the Himalayas for spiritual enlightenment, and that one's surroundings and the demands of one's life are material for self-development and the inner search which opens the way toward a larger knowledge.

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<sup>638</sup> The paras on this page are numbered 70 through 75, making them consecutive with the previous page.

<sup>639</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>640</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>641</sup> Maharshi was x'd out in the original. It was initially typed as "Mharshi," so the x'ing out may have just been the typist making an error, not intended to conceal the name (since this is a carbon, we don't know what edits may have been made in the original).

However, each has his own path, and here your own need and desires are the best [guide.]<sup>642</sup>

389

STANDARD REPLY

(389-1)<sup>643</sup> Continue to read what is within your understanding, with a realisation that each small advance in your own inner efforts will enable you to understand more in the books.

(389-2) I shall be glad to answer a single letter which may be sent to my permanent mailing address.

(389-3) Thank you for your good wishes, I am well off in health, and as regards life, peacefully resigned to circumstances.

(389-4) I am not competent to give blessings, but I will pray for the higher power to give you Its blessing.

(389-5) I am most grateful for your expression of loyalty although you know I always counsel the placing of your loyalty should be directed towards the Overself above everything and everyone else.

(389-6) In any case, I do not assume the status of teacher, but of fellow seeker.

(389-7) I do not feel that being part of an organised group is the way. In any case, I know of no organisation that is giving out the particular teaching with which I have identified myself.

(389-8) Your loyalty to your guru was not shaken by your writing (to) me. My work is that of research and writing and I do not assume the status of teacher.

(389-9) You are aware of the circular which I have been sending out to students. I am not sending them out en masse but only enclosing them in letters as the opportunities offer. I want this clarification of my position as expressed therein to apply to everyone who approaches me without exception. Therefore, it must include you, too. Those who try to turn me into a Master are being flatly told to refer to the prefatory pages of my

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<sup>642</sup> PB himself deleted the last paragraph in this para by hand. It originally read:

“The Indian Consul would have the most dependable information on residency in India and possibilities of employment.”

<sup>643</sup> The paras on this page are numbered 76 through 87, making them consecutive with the previous page.



books where I have plainly described myself as a fellow student, and sometimes as a blundering student

(389-10) I feel sure you will go on in a continued and increasing search for your higher self, and for this, send you my upholding thoughts.

(389-11) I do thank you for the honour in being asked, and would be happier if the situation were otherwise.

(389-12) I strongly approve of vegetarianism, and congratulate you and your society for being in the forefront of enlightened humanity in this matter.

390<sup>644</sup>

STANDARD REPLY

(390-1)<sup>645</sup> I am actually in very great sympathy with all efforts to ameliorate the unjustified discriminations cruelly practised against innocent people for racial, colour, or religious reasons.

(390-2) I am not competent to do anything but pray, but this I will do for you in one of my periods of meditation.

(390-3) I have never spoken over a radio station, nor have I ever done horoscopes. I should very much appreciate your letting me know additional details of the talks over GTIC and if the name of Brunton was used by the speaker.

(390-4) For additional reading I would suggest two books by PETER OUSPENSKY, "Tertium Organum" and, "New Model of the Universe." Also, two works of Evelyn Underhill, "Practical Mysticism" and "Mysticism."

(390-5) I do not know an explanation of cosmic rays in relation to religion. We will probably have something about this within a couple of years.

(390-6) I appreciate the isolation of your position with reference to these studies. If you find yourself in need of further help or information I suggest you write to my friend MRS NORAH BRIGGS - 8 Luard Road, Cambridge, England, who is very advanced in

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<sup>644</sup> PB himself made some unclear handwritten notes in the left margin; I believe these are bleed-throughs onto this carbon sheet from a different piece of paper; they probably have to do with edits on a different page. — TJS '17

<sup>645</sup> The paras on this page are numbered 88 through 98, making them consecutive with the previous page.

an understanding of my teachings, and is eager to help other housewives in your position. Mention my name as introduction.

(390-7) I am happy at all times to hear from you, even though I myself am a most infrequent correspondent because of the pressure on my time.

(390-8) I really put her in touch with you because I thought she would be a kind of link between us and thus counteract my silence.

(390-9) You ask me to release her for the purpose of psychical reunion with you. This is a misunderstanding on your part. I do not hold her or anyone else under any sort of tie or obligation to me. She is perfectly free to do whatever she wishes.

(390-10) I have not set myself up as a "Master" - for I do not consider myself to be competent enough or worthy enough to be one, and consequently I have not considered her or anyone else as my disciple. Whatever help has been given has been given casually, in a friendly way, and as a student in a higher grade might give another student in the grade next to his.

(390-11) I would consider it wrong and impertinent to interfere with her spiritual course or with her private life.

391

STANDARD REPLY

(391-1)<sup>646</sup> I cannot but feel that a person like yourself, who has gone through such striking spiritual development in so short a time must understand that there are tests on this path which have to be very warily negotiated.

(391-2) I fully agree with you about the necessity of the love of God, but I do not see why it should come into conflict with the cultivation of Insight. Surely both are necessary.

(391-3) I am glad that the Paul Brunton books have been a source of awakening in you a more conscious striving toward the search for your inner-self-the unconscious striving of all.

(391-4) May I venture to say that it would not have been wrong to have defended PB even though you know he would not defend himself. At least you both can testify of your own experience of your dealings with him, which is first-hand knowledge as

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<sup>646</sup> The paras on this page are numbered 99 through 109, making them consecutive with the previous page.

against the hearsay of those who are not permitted to enter his life and who consequently accept ignorant gossip as gospel truth.

(391-5) As regards her attachment to what you call, "World Made Plans" that is entirely her own affair and I do not know what they are and could not attempt to influence her to make or change them. She has always been free in such matters and makes her own decisions.

(391-6) I remember always with pleasure the services you rendered me and wish only that I could have done something more for you than the pressure of time allowed. Your earnestness and aspiration are much appreciated.

(391-7) You ask if you can learn to contact me inwardly. Evidently you refer to conscious contact for you are already connected on the inner planes so far as I am concerned.

(391-8) The work in psychoanalysis and psychiatry and its relation to the kind of teaching expressed in my book becomes increasingly more important each year.

(391-9) I shall always be pleased to hear of the progress made by you and your group in the special kind of thought and practice with which you have identified yourself.

(391-10) I deeply apologize for the long delay in replying to your three letters. All this time it was almost impossible for me to attend to the hundreds of letters which were lying unanswered during my travels through Europe and the U.S. However, I am now able to do so, and hope you will forgive my long silence. I did not forget you.

(391-11) I understood when I met you that you were an earnest seeker after spiritual light, and I received you as such. Whatever could be done to give you the spiritual help was done through the Silence. That is more important and more useful in the end than even writing letters.

392

STANDARD REPLY

(392-1)<sup>647</sup> I encourage no organisations or classes of students, nor do I engage in public lecturing. The work is entirely individual in so far as each must work on himself. For the same reason I do not usually introduce one student to another.

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<sup>647</sup> The paras on this page are numbered 110 through 116, making them consecutive with the previous page.

(392-2) 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 when I was about twenty-three and a half or twenty-four. I have had a number since then, of which the last occurred this morning, December 11, '49.

(392-3) My considered judgement is that this is the best book you have so far produced. It surpasses your earlier ones in literary style and intellectual content. It shows more of the quality of authentic inspiration and whilst keeping within the grasp of the many for whom you have written it, nevertheless brings them nearer the ultimate point of view. Perhaps a chapter upon what the spiritual life can mean to a civilisation the throes of crisis would be appropriate. There is an error in your reference (page 57) to Buddha and the Bhagavad Gita, the name should be Krishna. I find nothing else that needs changing. The question of Jesus' status can be privately discussed.

(392-4) I understand and sympathize with what you have written in your letter. I believe that in this inner crisis through which you are passing you are being led by your higher self. Have the courage to follow his urge, no matter that you cannot see your way more clearly.

(392-5) For some time now, my work has been only that of research and writing, and I have no pupils anywhere. In any case, I do not assume the status of teacher, but of fellow seeker.

(392-6) Your protest about neglecting you is one that I hear from many other friends. As the pressure on my time is just as heavy here as it is elsewhere what with my research work, writing, and attending to the details of physical plane living, there is little time or energy left for correspondence, whilst the difficulties of managing my time and energy still remain the same.

(392-7) You ought to know by now that I do not consider that the external communications from me are so important as the mental ones. That is where you and I really meet – in the inner world of contemplation. And there, you are not neglected, I assure you.

(393-1)<sup>648</sup> I cannot help it if the limits imposed on me by personal Karma prevented my seeing you again for years. I have to struggle with my own personal difficulties and do the best for others within their scope.

(393-2) You will ever be regarded as spiritually linked with me, and you will ever receive my prayers on your behalf and my peaceful thoughts in meditation. This remains true, even if you receive no letters from me.

(393-3) My silence does not mean that I did not think of you. On the contrary, I remember our conversations and meditations a number of times, as you may have felt. There are so few people whom I meet in my travels who have reached a high spiritual degree that it was natural that the remembrance of you should stand out vividly in my memory. It was also because I feel that we are telepathically connected that I did not feel so strongly the need of physical plane communication.

(393-4) Please do not let my silence prevent you from writing to me as often as you wish as I shall always answer you mentally at least and your letters will always be welcome.

(393-5) The sources from which you have drawn your ideas are admirable. They are familiar to me, but I long ago felt it was not practicable to make use of them in my work.

(393-6) It has been a necessary rule not to avail myself of the hospitality of friends while on my travels.

394<sup>649</sup>  
STANDARD REPLY

## Secretary

395  
SECRETARY<sup>650</sup>

(395-1)<sup>651</sup> All the different cross pencils take the same thickness of lead, only difference is in lengths.

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<sup>648</sup> The paras on this page are numbered 117 through 122, making them consecutive with the previous page.

<sup>649</sup> Blank page

<sup>650</sup> There is an earlier topic "Secretarial" but this section seems more linked to "Office."  
– TJS

<sup>651</sup> The paras on this page are numbered 1 through 16; they are not consecutive with the previous page.

(395-2) Secretarial Problem: Solution is to have permanent one always available but not continuously present with me nor regularly. 9 to 6 office hours – Instead I phone 9am daily to say what time to come, or if not in the mood, not to come at all.

(395-3) Seldom receives outsiders until lunch or later.

(395-4) Firm New Rule: Interviewing newcomers over phone, cut down phone talks to absolutely essential matters then sign off, ½ to one minute is enough.

(395-5) Inaugurate without delay the coloured paper pad system. Red, = Urgent memo. Grey, = Later and personal memo, White = Literary.

(395-6) Kord “gum” is not used and not understood in USA. say, “mucilage.”

(395-7) Reserve Buldey pencils like Eversharp for indoor desk use and the thin Cross pencils for outside and travel use.

(395-8) Technical trade name “Slip-on” Ringbook label Holder (With plastic windows)

(395-9) Since fluorescent light is harmful, the best substitute is the type of ordinary lamp which has a filter to remove glare.

(395-10) To avoid use of Special opaque envelopes – which are hard to get and costly, purchase all future stationery on Grey paper – no more white.

(395-11) (RB 15) I discovered that by fluorescent lighting I could read magazine without spectacles whereas by ordinary bulbs I could not. Memo – use fluorescent exclusively for desk work and bed reading.

(395-12) Note Cecil B. de Mille’s way of folding letters before inserting in envelopes – leave 1” margin at top.

(395-13) Fountain Pen: AURORA, Italian, is almost the perfect pen, only it is made in one colour, black – perhaps by next year it will be in other colours – gilt cap or silver cap.

(395-14) In UK and USA make exhaustive research for transparent barrel slip or cap hooded point fountain pen. If none, then on next Italy visit buy an Aurora 88 (Service is Problem)

(395-15) The brown French “Mallat” pen is too large for pocket use, except where a very long session of writing is desired. So it should be used mainly as an office or desk pen.

(395-16) The Parker "21" then is suitable for pocket use – none of my other pens are.  
For wipings of pen after filling with ink, use toilet paper.

396  
SECRETARY

(396-1)<sup>652</sup> Indian-Made Desk Eversharp Fountain pen Stand, with little carved Buddha:(1) If the ball mount works loose, it can be tightened by using screw-driver through the red rubber underbase and tightening screw head in centre of bottom.

(396-2) Investigate idea of using audograph to dictate whole of N. B.<sup>653</sup> First, brief draft instead of cutting and pasting paras. Latter can be read and dictated along with the new or final skeletal matter. Audograph can be used continuously and daily even though I have no typist for discs can accumulate for several months and be transcribed latter when typing is available. This is specially for literary paras.

(396-3) The mimeo circulars will be used chiefly for those who write in 2nd time, never for strangers.

(396-4) The multipunch horizontal lines on base indicate the exact centre of punch holes corresponding to them. engraved (a) (b) The Base plate of the Multipunch is removable so that the paper-scrap can be ejected out of the machine.

(396-5) Order promotes the formation of good habits, and the more we turn over to habit, the more shall we be free to exercise the higher faculties. – Frank D. Salisbury –

(396-6) The palest ink is better than the most retentive memory – ancient Chinese proverb.

(396-7) RB 15 – Dictation of Replies End with: 1) Letter paper number. (2) Envelope number (3) Which of my addresses to use (4) Spelling of all proper names.

(396-8) PUBLIC TELEPHONE USE: remove the receiver before depositing coin.

(396-9) CROSS SENIOR PENCIL: To extend point of lead refill, do not hold the first section of metal case at tip. Instead hold the second section and then turn the cap. The Cross Baby pencil is the only exception to this rule. (2) Fit only No. 2 lead refills. All other sizes are too thick and jam the mechanism. (3) Press lightly when using to avoid breaking lead.

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<sup>652</sup> The paras on this page are numbered 17 through 28, making them consecutive with the previous page.

<sup>653</sup> I believe that "N. B." here refers to "New Book" (as yet untitled) – TJS

(396-10) Press lightly when using Cross Mechanical Pencils.

(396-11) The printing of ADDRESSED stationery was a major error. It lead to wastage, superfluous filing and loss of money. Hence forth, print name only letterheads.

(396-12) Correct Margin For Legal Sheets: Spacing on these sheets should be: 1" at top, 1½" LEFT side, 1" Right side, 3" bottom

(396-13) Refills for No. 1223 Note Pad: A standard 4" x 6" 100 Page scratch pad fits this unit-available almost anywhere Due to the varying thickness of paper, if the pad will not fit tear off first few pages, and slide it under the flexible metal holder.

397

SECRETARIAL<sup>654</sup>

(397-1)<sup>655</sup> into a few words and why they must be so short.

(397-2) Successful Men Delegate Their Responsibility To Others:

... And many of them apply this practice to their personal affairs. I need a competent secretary to take the strain of correspondence off me, in other words, to leave me free to work on policy, and to relieve me of the burdens of detail.

It is wisdom to let competent subordinates manage as much my affairs and work as possible.

(397-3) The literary secretary should overhaul the whole of the literary paragraphs in Ring binders, correcting the grammar of my Occidental typists and the spelling of my Oriental typists. He should take the opportunity to improve the syntax too, if possible.

(397-4) He should play the role of buffer against the {intrusions,}<sup>656</sup> encroachments and demands of the outside world, [and]<sup>657</sup> the {role}<sup>658</sup> of corresponding secretary, able to deal with all mail and on {his}<sup>659</sup> own initiative. With the time and strength he saves me, I could create literary works that will reach and serve thousands of people where interview and letters reach and serve only few persons, I could renew in hours of

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<sup>654</sup> Handwritten note at top of page reads: "SECRETARIAL"

<sup>655</sup> The para on this page is numbered 54; it is not consecutive with the previous page. There are two unnumbered paras at the bottom of the page.

<sup>656</sup> The word is cut off by the right margin. Only "in-" and "-ions" are visible in the original.

<sup>657</sup> PB himself inserted "and" by hand.

<sup>658</sup> We have inserted "role" for clarity.

<sup>659</sup> We have inserted "his" for clarity.



contemplation [the contact]<sup>660</sup> with the deeper sources of inspiration and enlightenment for such service.

398<sup>661</sup>

SECRETARIAL

## Standard Paras

399

STANDARD PARAS

Council on Problems

II<sup>662</sup>

(399-1)<sup>663</sup> I have been forced to abstain from getting involved in the personal problems of those who approach me for spiritual light. They do not understand that the more I am drawn down into these worldly matters, the less will there be of inner contact and of inner help. This situation has been so emphasised by the results since my return to the western hemisphere that I feel it necessary to enforce this rule in the future. It has become even more urgent to do so in view of my lack of staff facilities and of time for entering into regular correspondence with everyone seeking it. I must regretfully ask you to handle all further developments of your business, personal or domestic problems without my aid.

(399-2) In the past, I yielded to the pressure of situations and people and did discuss such problems with them. Students do not realise that in attempting to draw me down to their outer contact and personal needs they thereby make it more difficult to establish the proper atmosphere for inner contact and inner help. I have lately been forced to keep to a firm policy of greatly limiting the number and size of my letters and greatly reducing the frequency and length of my interviews.

(399-3) I am in no sense an advisor about worldly matters, about personal problems, or professional decisions. I am not competent to advise in such matters, nor do I wish to. I have always done it with the greatest reluctance. Moreover, I do not wish to divert my energies from my real work to these things. It is true I have gone out of my way from time to time to discuss such situations in the past, but this was never intended to become a regular feature of my activity. I have no other role to play outside of my writing work, than giving a little friendly help to those who seek it and who have sufficient faith in me. But this help is entirely spiritual and is concerned with the

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<sup>660</sup> PB himself changed "that act" to "the contact" by hand.

<sup>661</sup> Blank page

<sup>662</sup> This "II" does not refer to PB's categories but instead to an index on page 333.

<sup>663</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page, but follow the paras on page 332.

spiritual quest alone. Moreover, its most effective element is neither written nor spoken but purely mental and often subconscious. It is also incorrect to believe that I possess so much power to influence material circumstances or the course of personal events and opportunities. Everyone has to use his own common sense in dealing with worldly situations as they arise, and not look for someone to work any magic or hocus-pocus to bring about a favourable result.

400<sup>664</sup>

STANDARD PARAS  
Council on Problems

401

STANDARD PARAS  
Council on Problems

(401-1)<sup>665</sup> I hope you will not mind my being so candid. For the more you will understand and act on this, the easier will it be for you to receive such spiritual help and not obstruct it. Finally, there is, of course, no need to say again that I have I have not set myself up as anyone's spiritual Master.

402<sup>666</sup>

STANDARD PARAS  
Council on Problems

403

STANDARD PARAS  
Requests for Tuition  
III<sup>667</sup>

(403-1)<sup>668</sup> But although I am unwilling to accept disciples, if you think that a single brief chat over your problems might be helpful to you, I shall be pleased to see you at a mutually convenient time.

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<sup>664</sup> Void page

<sup>665</sup> The para on this page is unnumbered.

<sup>666</sup> Blank page

<sup>667</sup> The original editor changed "II" to "III" by hand. This "III" does not refer to PB's categories but instead to an index on page 333.

<sup>668</sup> The paras on this page are numbered 1 through 9. They are not consecutive with the previous page.

(403-2) Standard Reply. "Thank you for doing me the honour of asking for instruction in metaphysics but as I am only a student myself, it would be presumptuous to set up as a teacher."

(403-3) Standard Reply to Acceptable Tuition Requests. Before I can deal with your request it will be necessary for you to follow the usual procedure and send me a brief summary of your personal history (1) external and worldly (2) internal and spiritual. This will of course be regarded as strictly confidential.

(403-4) I regret that I cannot give you the advice you require. My business is with teaching general principles, not with their personal or particular applications.

(403-5) There are no lectures of mine which you could attend. I do not engage in public teaching as I consider spiritual development an individual rather than a group affair. Nevertheless I would be pleased to give you a personal interview when you could have my best advice.

(403-6) My time being extremely limited, I cannot accept any students who have not yet reached a degree where they can dispense with elementary tuition.

(403-7) I do not know of, and therefore cannot recommend you to, any teaching institution which is competent altruistic and properly conducted. If you cannot find externally the guidance you desire, it will be safer to keep to your own path. Help is available in deep-felt prayer, in moral self-improvement and in inspired books.

(403-8) I promise to give you a little help, but this promise is made without any obligations on either side. Its redemption does not depend on further personal meetings with you, for the mental world has its own powers and inner realities. Nevertheless I may be able to offer a further interview later, should the pressure on my time permit and should you desire it.

(403-9) It is very kind of you to honour me with the request for instruction. I do not however ordinarily accept personal pupils as I do not set myself up to be a public teacher but

404<sup>669</sup>

STANDARD PARAS  
Requests for Tuition

405

STANDARD PARAS

(continued from the previous page) only one sharing his ideas and discoveries with fellow students. I have already said something about this point in my latest book "The Wisdom of the Overself" pages 424-425.

(405-1)<sup>670</sup> You must recognise that I am continually receiving requests similar to your own and that I can ill spare the time from my researches meditations and writing to enter into regular correspondence with all those who have addressed me. However because I wish to be helpful I could try to answer all your questions and give you the best possible advice at a single interview. This would be the most effective way of helping you.

(405-2) I make it a rule not to answer such requests before a certain period has passed. The length of this period may be anything from a few months to several years. I determine it by looking into the candidate's soul and estimating how long it will be before his mind will be quite clear on the matter and how soon he will reach a settled conviction, whether favourable or unfavourable, about it.

(405-3) It is safer to rely on yourself than to entrust your inner life to an external teacher. Your own higher self will give you all the guidance and assistance that you need, provided that you have sufficient faith in its existence. I would, therefore, suggest that you give up the desire to find a human teacher and keep away from groups, cults and sects. You can get safer guidance and instruction from books. Some very fine works have been written by the philosophers and mystics of all ages. Greek, Roman, Indian and European. These writings may bring into your life a little emotional inspiration, intellectual guidance and power of will to help you struggle more successfully through the long unavoidable years of endeavour and they can to that extent act the part of a teacher and guide. Thus, as an independent student taking my own books also as your part teacher, you may get a little indirect help from me to compensate the fact that I do not accept disciples. For I am not in a position to give personal guidance to students. Nevertheless I shall try to answer by mail any further questions that may arise out of your study of my books.

(405-4) I do not ordinarily accept personal pupils. This is not my own wish. I cannot go outside an oppressively limited

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<sup>670</sup> The paras on this page are numbered 10 through 13, making them consecutive with the previous page.

<sup>671</sup> Void page

(continued from the previous page) personal karma, so I have to do what I can within it. Hence I regret to answer you negatively. But I am always pleased to give a little help occasionally without obligation on either side and as or when my time permits, to those who study my books:

(Alternative form of ending): but I am always pleased to answer questions arising out of the study of these books.

(407-1)<sup>672</sup> A matter of such importance cannot be adequately discussed within the limitations of wartime correspondence and certainly can only be settled after personal conversation.

(407-2) I do not undertake to play the part of a personal teacher. The help I give is of a general kind.

(407-3) There is nothing to prevent you taking any revered person as a master, even though a physical meeting between both seems impossible or is unrealizable, or even when no disciples are formally accepted and no mastership openly admitted. For the whole relationship must become an internal one if it is to be a genuine one.

(407-4) I do not undertake to give personal instruction. Nevertheless, to help those who earnestly follow the teaching to deal with problems arising out of its study and practice, a small journal will probably be started within a year or two after the cessation of hostilities. It would be conducted under my personal editorship. If you would be interested in such a journal, please write me again about that time.

(407-5) With reference to your request for guidance in the practice of yoga, I am sorry that I do not set myself up as a teacher of this subject and do not consider myself competent to accept students.

(407-6) It is very kind of you to honour me with this request, but I do not set myself up to be a teacher. I am merely sharing ideas and discoveries with fellow students.

(407-7) I do not set myself up as a public teacher and therefore cannot formally accept personal students. But the sincerity and earnestness which inspire your approach are

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<sup>672</sup> The paras on this page are numbered 14 through 20, making them consecutive with the previous page.

appreciated. I would be very pleased to provide some assistance in your mystical and philosophical studies. When I am free to return to America, I shall be pleased to give you a single interview, should you desire it, to answer your questions and offer some

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(continued from the previous page) advice about further progress.

(409-1)<sup>674</sup> I appreciate the trust in me you display and thank you for it. But destiny has allotted me the function only of a messenger, not teacher. I am not in a position to instruct personal students. You must therefore excuse me.

(409-2) Whilst sympathising with your desire to make spiritual progress and congratulating you upon having taken to this path, I regret that my personal situation precludes my undertaking to give personal guidance to aspirants. However if you wish to write me occasionally, I would try to answer any questions arising out of the study of my books and perhaps sometimes to make suggestions for your further advancement.

(409-3) I prefer to give a little friendly help without obligation on either side and without imposing any strain on your allegiance.

(409-4) Some years ago I ceased lecturing in public and teaching in class. With the exception of a rare radio talk, it is most unlikely that I shall ever return to such activities.

(409-5) The limitations of my personal karma prevent me from undertaking the individual instruction of others.

(409-6) The role of a guru belongs to the vanishing past, to the days of patriarchal religion and dictatorial mysticism. I do not want to play such a role. Hence I have no personal disciples. Today evolutionary trend is toward the individualisation of mankind's mentality. The best I can do, with the severely limited time at my disposal

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<sup>673</sup> Void page

<sup>674</sup> The paras on this page are numbered 21 through 29, making them consecutive with the previous page.

is, through my writings, to give a little help by stimulating your mind to think out its own problems and by coaxing your intuitions to become self-active.

(409-7) Standard reply to requests for individual tuition. "My time is fully occupied with other forms of service, so that efforts in this direction have to be restricted to a few friends."

(409-8) You are to be congratulated upon the earnestness with which you have taken to the spiritual path. The sincerity which inspires your approach is appreciated. But I don't set myself up as a public teacher and therefore cannot formally accept personal students.

(409-9) I feel honoured by your request but am sorry to say that, being only a student of philosophy and not a teacher of philosophy, it would be presumptuous for me to take up the latter position. It is true that through published writings

410<sup>675</sup>

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(continued from the previous page) correspondence and occasional interviews I do try to share with fellow students the results of my own studies, reflections and experiences, but this does not entitle me to claim a higher status.

(411-1)<sup>676</sup> My old friend X... is qualified to help you along the meditational aspect of the path although not along its metaphysical or practical aspects; but as this is a very important one perhaps you would find it useful to get into touch with him.

(411-2) I do not know anyone who acts as a teacher and holds the same ideas as myself. So I am sorry I can't help you in this matter. Nor do I accept personal students myself, as my time is heavily occupied with other work.

(411-3) You ask about a teacher and it is helpful to have one but I know of none to recommend. You can advance quite enough, however, by self study, prayer and

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<sup>675</sup> Blank page

<sup>676</sup> The paras on this page are numbered 30 through 38, making them consecutive with the previous page.

meditation. Try to get in touch with the higher self within – prayer for its guidance should yield much help.

(411-4) You ask too about a school or college offering a course in this philosophy. There is none, and no teacher whom I can recommend. You will find, however, that you can advance quite enough through self-study, prayer and meditation. Persistent prayer for the guidance of the higher self within should yield some help.

(411-5) You ask also about a course of study, but to my knowledge no formal, prepared one exists in this field. However, a suggested Reading List is enclosed.

(411-6) I do not set myself up as a public teacher and consequently do not give personal instruction to anyone. But I recognise the earnestness of your interest and the good possibilities you have of successfully developing a spiritual life and therefore will be pleased to answer your questions.

(411-7) It is kind of you to use the word MASTER but perhaps you know that I do not claim such an exalted status. Please regard me as a fellow pilgrim and I shall be happier. Your truest and best guide is your own soul. Have more faith in its ever-present reality and power to lead you. Don't regard it as something remote and inaccessible.

(411-8) Although I do not accept students for personal instruction, I am willing to give you a little friendly help without obligation on either side.

(411-9) My usual answer to all such requests is a negative one. I do not claim the status of a spiritual guide, being only a student myself.

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[III]<sup>678</sup>

(413-1)<sup>679</sup> But I give no lectures and hold no classes but devote my time to research, meditation, writing and occasional interviews. Although I have withdrawn from all

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<sup>677</sup> Void page

<sup>678</sup> Handwritten notes at top of page read: "III," which refers to the index on page 333.



work of giving personal instructions, still I will always wish you advancement in your spiritual welfare.

(413-2) There is great pressure on my time and it may not always be possible to give further interviews as I am so occupied with work. This however need not matter so much as it seems to do for after the first physical plane meeting it is always possible for any aspirant to obtain and maintain spiritual contact by purely mental means. With the right attitude of faith, sympathy and remembrance the door is opened and the response to this attitude is more or less automatic.

(413-3) Please do not expect anything of the nature of a master-disciple relationship. I cannot enter into such an arrangement and do not do so, but apart from that I shall be very pleased to give you a little help without obligation on either side.

(413-4) I have not yet offered myself to the world as a teacher. I am still only a fellow-pilgrim. However it would be false modesty to say that the Overself was only a concept to me. On the contrary, it is a living essence, a beautiful reality and a perfect compensation for the several renunciations I have made of what the world holds dear. Nevertheless I have not attained its full realisation nor gained a full vision of the truth. That is why, I have to reply negatively. So please feel that you may be as frank with me as I am with you. All I desire, so far as you are concerned, is that you shall come nearer to awareness of your own higher self. Anything and anyone who helps you to achieve this will gratify me as well as you.

(413-5) I am sorry that your interview with me did not prove to be what you expected and one explanation may be that you have to find a person in the outer world who is in a position to give you what you expect. I myself, as I told you, am precluded by my personal karma from giving that personal attention which most aspirants think they need externally. Anyway cast out all pessimistic and dark thoughts because they are unjustified.

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Requests for Tuition

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STANDARD PARAGRAPHS  
To Students and Friends

IV<sup>681</sup>

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<sup>679</sup> The paras on this page are numbered 39 through 43, making them consecutive with the previous page.

<sup>680</sup> Blank page

(415-1)<sup>682</sup> My excuse for being so remiss in writing to you must be that...

(415-2) There is this chance for a hurried letter to you so I gladly take it.

(415-3) It is nearly a year since we crossed mail and I intensely dislike the thought of letting it grow still longer. Some of my friends lament their not getting more than an annual letter but they might not do so, if they could read what I received the other day from Dr Theodore Pease, who praises his own patience and asks for his regular decennial letter from me!

(415-4) It seems wonderful to find that what I have so often thought of is now materialising, that I am actually sitting down to write you, in fact

(415-5) Although our correspondence seems to have lapsed, I would like you to know that, on my side, it has never really but apparently done so. I have thought of you too often to forget you. But I have been particularly busy this past year.

(415-6) Forgive me for the many months which has passed since I previously wrote you.

(415-7) With the help of [the U.S.]<sup>683</sup> Post Office and my own lazy typewriter, I shall now narrate something about my recent movements labours and contacts.

(415-8) All the world knows by now that I am not a prolific letter-writer and that a missive about every two years is a fair average batting on my side. So I hope your expectations were commensurate with this knowledge.

(415-9) Writing for several hours every day to satisfy the little sprite inside my brain, uses up nearly all my capacity and energy in this line, leaving next to none for writing private letters.

(415-10) Having tapped at the typewriter for so many hours all day on general work that is eventually to feed thousands of minds, I can hardly bring my tired fingers to it again on the further work of individual correspondence. But I simply cannot keep you waiting any longer and so if this letter gives the impression of being dashed off in a deuced hurry, you will understand – and forgive.

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<sup>681</sup> This “IV” does not refer to PB’s category but instead to the index on page 333.

<sup>682</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

<sup>683</sup> The original editor changed “her Majesty’s” to “the U.S.” by typing over it.

(415-11) My body has often gone into a non-functional state recently, the deuced thing does seem to want to say farewell.

416<sup>684</sup>

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To Students and Friends

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(continued from the previous page) However I have collected together enough strength to write you this letter, which I have wanted so much to do for many months.

(417-1)<sup>685</sup> Your letter should have been answered months ago but the formidable pressure of matters other than correspondence was simply terrifying.

(417-2) I am getting old and tired and can't write as often as I did in the past.

(417-3) It was such a delight to recognise your handwriting on the envelope.

(417-4) It is so good of you to have written me your appreciative feelings about the books.

(417-5) I wanted to answer you long before but I was always hoping to have the leisure to do it adequately. Such leisure has not been forthcoming, so I will wait no longer.

(417-6) Your letter came in after a three-months' journey.

(417-7) Your letter has interested me.

(417-8) For better or worse, I am too completely possessed by mystical researches in meditation and consequent note-making, to be of any service to those who expect letters from me.

(417-9) Our correspondence can never die out (although it may have long protracted intervals of suspended existence); we are too deeply bonded in friendship for that.

(417-10) Your letter is the kind that I am always glad to read.

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<sup>684</sup> Void page

<sup>685</sup> The paras on this page are numbered 12 through 27, making them consecutive with the previous page.

(417-11) You ask me to explain the statement in my book –

(417-12) It is today the anniversary of our first meeting. Most of my years since then have been spent in exile.

(417-13) My capacity as a letter-writer gets feebler and feebler, what with decreasing time, increasing work and recurring sickness. However I know you will forgive.

(417-14) It is a poor kind of letter I can write during the war, as I suffer from all kinds of inhibitions at the mere reminder of censorship. Privacy just now seems to me almost a sacred thing but it can't be got.

(417-15) Your letter was the one welcome thing in a cheerless day of tropical sickness.

(417-16) I have changed my overseas mail address, so please note the new one.  
Never use the following with friends; it is too cold and

418<sup>686</sup>

STANDARD PARAGRAPHS  
To Students and Friends

419

STANDARD PARAGRAPHS  
To Students and Friends  
Letter Openings to Personal Friends

(continued from the previous page) formal: "Your letter dated – has been received."

(419-1)<sup>687</sup> I am sorry that, being heavily pressed for time, I was not able to answer you earlier.

(419-2) It is not through excessive laziness but rather through excessive labour that I have not written you.

(419-3) Despite the attitude of philosophic impersonality which I always strive after, your letters are most acceptable to me for I am still human enough to be touched by sincere friendship and affection.

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<sup>686</sup> Blank page

<sup>687</sup> The paras on this page are numbered 28 through 36, making them consecutive with the previous page.

(419-4) It would be vain to expect from me punctual replies, frequent news or even regular correspondence. My time is wholly taken up with other commitments. My temperament, with its innate belief that thought is the reality whose written expression is a mere shadow, finds letter-writing an irksome and unreal activity. Hence I cannot promise to keep up more than an occasional and belated correspondence, on my side. You however are free and welcome to write whenever you wish.

(419-5) My correspondence is not only voluminous but also perpetual. There is no escape from it. The more I attend to it, the more it increases. The more I neglect it, the worse it accumulates.

(419-6) It is quite impossible for me to keep up a regular correspondence with everyone and anyone. The heavy pressure and inexorable demand of other duties prevents this. However your letter has been carefully read by me and entrusted to a confidential secretary for reply. He will answer you on the basis of indications and ideas which I have provided him.

(419-7) I have little time and less facility for answering letters, but I have not forgotten you and ever respected you. My silence must be understood as being external [only.]<sup>688</sup>

(419-8) Your letter was received and read with much interest. If I have been silent for such a long period you must again forgive me. It is not through choice. I ought to have mentioned before that my replies are often belated, so please pardon the seeming rudeness of my silence. All my friends understand that I do reply eventually and that they often

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Letter Openings to Personal Friends

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<sup>688</sup> The original editor typed over the para after this para. It is a duplicate of para 411-2. It originally read:

“I do not know anyone who acts as a teacher and holds the same ideas as myself. So I am sorry I can’t help you in this matter. Nor do I accept personal students myself, as my time is heavily occupied with other work.”

<sup>689</sup> Void page

(continued from the previous page) have to wait patiently only because great pressure of varied work usually exhausts me before I can even tackle correspondence. Nevertheless I delight to receive letters from those who have worth-while minds like your own. So please don't hesitate to write when you feel like it, even though I have not answered a previous letter! In the end I do get down to writing an answer for I want to be of service if I can.

(421-1)<sup>690</sup> I have been a student of comparative religion all my life and have naturally taken a sympathetic interest in this as in all other religions. But I never joined any particular one in the past and am less likely to do so in the future.

(421-2) One reason why I had to drop the use of "Paul" from my name and change over to "PB" - much as I disliked the change myself - was the necessity of bringing students to this kind of impersonality in their dealings with me. Some don't like to use the "PB" form of address but with time it becomes familiar and easy. All my friends and students use it and they gradually became accustomed to it. Anyway, the request is not made out of my wishes but out of instructions which were given to me by a higher source.

(421-3) These abrupt appearances and disappearances, as well as the tremendous pressure on time, are constant features of my life against which I constantly and vainly protest.

(421-4) Although I have offered to help you, please note that I do not set myself up as a teacher. I am only a student of these matters: However, you have been blessed with a most advanced mystical experience and I am very glad that you have dedicated your life to the spiritual service of humanity. Therefore I wish to help you understand this experience better and thereby equip yourself all the better for service. It is also important that you should achieve a balanced personality if you wish to render more efficient service.

(421-5) However I think the setting down of your thoughts on paper together with their perusal by me in silence, possesses a certain value if telepathy be true. And it is true, although imperfect.

(421-5) Your feelings are praiseworthy and you may set them down on paper if you find that form of self-expression helpful, but there is no need to send the record to me so frequently. The real expression is the inner, the world of thought and that is enough.

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<sup>690</sup> The paras on this page are numbered 37 through 41, making them consecutive with the previous page.

You must learn to evaluate more highly the value of silent thought in connection with this matter, for

422<sup>691</sup>

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423

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[IV]<sup>692</sup>

(continued from the previous page) the only way you can meet the teacher you wish to meet is mentally. No other meeting or relationship has the same reality. It will therefore hasten your development if you will try to understand and carry out this idea and it is undesirable in any case or you to write to me so often because I wish to keep down the extent of my mail which is already too heavy for my equipment.

(423-1)<sup>693</sup> I am sorry I am not in a position to give personal help to you in your spiritual Quest as I do not undertake any public work...

424<sup>694</sup>

STANDARD PARAGRAPHS  
To Students and Friends

## Recommended Books For Reading

425

RECOMMENDED BOOKS FOR READING

(425-1)<sup>695</sup> ANNIE BESANT: "THE OUTER COURT"  
GAUTAMA BUDDHA: "DHAMMAPADA"  
W.Q. JUDGE: "TRANSLATIONS OF 'BHAGAVAD GITA'"  
W. YEATS BROWN: "LIVES OF A BENGAL LANCER"  
EVELYN UNDERHILL: "PRACTICAL MYSTICISM"  
SCHREINER (OLIVE): "DREAMS"

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<sup>691</sup> Void page

<sup>692</sup> Handwritten notes at top of page read: "IV" and refers to the index on page 333.

<sup>693</sup> The paras on this page are numbered 42 through 43, making them consecutive with the previous page. The number for para 42 was later deleted by hand.

<sup>694</sup> Blank page

<sup>695</sup> The paras on this page are unnumbered.

EVELYN UNDERHILL: "ESSENTIALS OF MYSTICISM"  
H. WOODWARD: "SOME SAYINGS OF THE BUDDHA"  
COL. INGERSOLL: "LECTURES AND ESSAYS"  
WILLIAM E. HOCKING: "MEANING OF GOD IN HUMAN EXPERIENCE"  
O. SWETT MARDEN: "HE CAN WHO THINKS HE CAN"  
ANNIE BESANT: "THE PATH OF DISCIPLESHIP"  
ARNOLD: "SONG CELESTIAL" AND "LIGHT OF ASIA"  
H.P. BLAVATSKY: "VOICE OF THE SILENCE"  
YOGI RAMACHARAKA: "14 LESSONS IN YOGI PHILOSOPHY"  
[To Romaine Stevens]<sup>696</sup>

426<sup>697</sup>

RECOMMENDED BOOKS FOR READING

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<sup>696</sup> The original editor changed the handwritten note at the bottom of the page from "To Miss Florence Peterson" to "To Romaine Stevens" by hand.

<sup>697</sup> Blank page