

PB Phrases 1

Editor's Note: This file was never meant for publication; it consists of PB's record of phrases and even sentences which he wanted to note down as they occurred to him. Some of these were integrated into paras at a later time; some may even be cribbed from other authors, though that is rare. While there is some value to the documents like this, their primary value is as a record of PB's writing process – and certainly not a primary source of his ideas! A few phrases have been given category numbers; these are all Old Category numbers.

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

1¹
PHRASES

2²
PHRASES

3
PHRASES

(3-1)³ why does God let us make these mistakes?

(3-2) why provoke trouble needlessly?

(3-3) the thrill of sectarian enthusiasm

(3-4) The basis of the universal order i.e. the World-Idea itself

(3-5) Something happens to his sense of identity

(3-6) driven by animal compulsions

(3-7) enslaved by his own creation,

¹ Front Cover Image

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³ The paras in this document are unnumbered, except where otherwise noted.

(3-8) All this heartlessness which so many have had to endure in this century

(3-9) Restraint confers power.

(3-10) yield to an indefensible convention

(3-11) the priest's cassock and the monk's garment

(3-12) our disordered age

(3-13) this earthen ball on which we live

(3-14) this unsuspected level of our self

(3-15) the bodish feverish activity

(3-16) Do not mistake servility for humility.

(3-17) Can he get inside people's minds?

4⁴

PHRASES

5

PHRASES

(5-1) let themselves subside into a delusory detachment

(5-2) this cosy attitude of all being well when it isn't

(5-3) Violence leads only to further violence

(5-4) the transiency of beings, things and moods.

(5-5) our globe moves across the firmament

(5-6) Elegant, quiet, unruffled

(5-7) Such men recoil from the truth.

(5-8) the unpleasant tasting black-brewed tea of Irish peasants.

- (5-9) painful vividness
- (5-10) reversals of fortune
- (5-11) A man is as weak or as strong as he thinks he is
- (5-12) We do not analyse or explain but describe
- (5-13) few are those who never get enraged
- (5-14) those holy communions with Overself
- (5-15) chastened by suffering
- (5-16) ornamental prose
- (5-17) that iron fanaticism
- (5-18) refined habits in his home personal life
- (5-19) When an ego comes out of the invisible to embody
- (5-20) itself on our plane
- (5-21) Olympian detachment
- (5-22) the philosophic apprentice
- (5-23) gravely-spoken deliberately-formulated sentence
- (5-24) narrow minds and little hearts
- (5-25) the rites of worship
- (5-26) accrued karma weighs us down.
- (5-27) He moves from one illusion to another,
- (5-28) the struggles between conscience and passion
- (5-29) exquisite refinement and exceptional distinction
- (5-30) to appreciate the spiritual implications of a situation

- (5-31) when they engage their minds
- (5-32) He seeks solitude but not isolation
- (5-33) love heaven but keep close to earth
- (5-34) Those who are sensitive to fine inspired poetry
- (5-35) a venerable ethic which inculcates sober action
- (5-36) calm, taste, manners and dignity are praiseworthy
- (5-37) Postulant = candidate especially for admission into religious order
- (5-38) All the way from conception to execution
- (5-39) deformed misshapen lives
- (5-40) in this unlimited unfigured single consciousness there is object of consciousness and no subject

6⁵
PHRASES

7
PHRASES

- (7-1) the moral radiance of enlightened men.
- (7-2) nostalgia for the paradisiac state he has forfeited
- (7-3) balanced on the edge of a tremendous experience
- (7-4) Nature avenges herself when outraged
- (7-5) flee to refuge in yoga
- (7-6) its concepts caricatured, its teaching perverted,
- (7-7) the aberrations of psychical seeking

(7-8) ancient and abandoned
(7-9) wishless mind
(7-10) at this critical juncture of world history,
(7-11) the sequestered life of spiritual retreat
(7-12) the tumbled graven columns of some broken-down temple
(7-13) Buddha's gently-hovering smile
(7-14) deaf to truth's voice
(7-15) really is in this modern world.
(7-16) Views formed on experience not fancy
(7-17) beneath the surface of experience
(7-18) from the outside looking in
(7-19) bring both into proper balance
(7-20) these sect-minded seekers
(7-21) Only when the ego has been pulverised
(7-22) the golden memories of those moments
(7-23) these moments of inner glory
(7-24) suitably presented and superbly
(7-25) prudence and patience
(7-26) calmness and confidence
(7-27) an anonymous and bloodless impersonality
(7-28) men tight with nervous tension
(7-29) these pretentious dedications to service

- (7-30) not amused by their nasty lavatorial jests
- (7-31) whether coerced by or coaxed by
- (7-32) no bias can sway him, no preferences can
- (7-33) this disputable pronouncement
- (7-34) when sex is clamouring at the door
- (7-35) sibylline refusal to speak plainly
- (7-36) taking from many, enslaved by none
- (7-37) his faint Buddha-like smile
- (7-38) Before life yields its secret significance
- (7-39) the remembered splendour of those glimpses
- (7-40) emanated its maleficent influence
- (7-41) however lowly or however lofty

8⁶

PHRASES

9

PHRASES

- (9-1) his enlightened consciousness
- (9-2) the intentions are good but the results are feeble.
- (9-3) the back-biting chit-chat of so-called spiritual circles
- (9-4) saddened by missed chances and grieved by unreceived lessons
- (9-5) The Unreachable Godhead
- (9-6) only lessons thoroughly learnt

- (9-7) high above the turmoil
- (9-8) to criticise without shrill student shouting, without spiteful
- (9-9) penury, and the ugliness which so often accompanies it.
- (9-10) Such adolescent dreams of spiritual greatness.
- (9-11) earning a living instead of only living
- (9-12) Delphi's grim beauty
- (9-13) the course is not uninterrupted but subject to wide intervals
- (9-14) He seeks to enrol no disciples
- (9-15) pretentious secrecy of the occultists
- (9-16) release from unpleasant pressures.
- (9-17) the man of brain and spirit
- (9-18) even static East is moving
- (9-19) ageless Orient
- (9-20) to shock them into sudden understanding of Truth
- (9-21) to preserve sanity we need a refuge from this mad world
- (9-22) the jerky pace and nervous tension of modern living
- (9-23) When a man gets into his own centre,
- (9-24) not to abandon hope too easily, nor get to hold it too unreasonably
- (9-25) lashed and sweating slaves who gave their labour to mines or galleys.
- (9-26) nerve-shattering negroid noises of Jazz
- (9-27) aggressive propagandists for
- (9-28) spiritual snobbism

- (9-29) the smart as well as the stupid
- (9-30) small insignificant sects following
- (9-31) in bondage to no sect, in trammels to no creed
- (9-32) crucified by cancer spreading through their flesh.
- (9-33) a little levity is a good thing

107
PHRASES

11
PHRASES

- (11-1) to sit in silent awareness of
- (11-2) this benign and beautiful
- (11-3) to preserve his serenity
- (11-4) whatever wisdom is extractable from experience
- (11-5) They have their miserable moments
- (11-6) his ignorances and prejudices
- (11-7) The peaceful feeling which follows entry into a wood,
- (11-8) coerced by the ego
- (11-9) a frigid asceticism
- (11-10) his habitual calm
- (11-11) his most pronounced quality is stillness
- (11-12) a genial, sunny hopeful Presence
- (11-13) these new masters bear old teachings

(11-14) astringent and arrogant,
(11-15) whether detached from the world's work or engaged with it
(11-16) he views himself with distaste
(11-17) Such a naive conception of life
(11-18) weird little sects preoccupied with the occult
(11-19) If they find such teaching unacceptable,
(11-20) written at random, in no coherent order,
(11-21) their inability to understand themselves
(11-22) a small band of seekers
(11-23) to live as It would have us live -
(11-24) the Syrian Sage
(11-25) these perversions and corruptions of art
(11-26) We must beware of the false - sublime
(11-27) will always attract its disciples
(11-28) the distresses and risks of living
(11-29) those who know the world and its ways and have come to mistrust it.
(11-30) a luminous idea like this one
(11-31) to bemuse gullible minds
(11-32) the glimpse is unforgettable
(11-33) a power higher than man's
(11-34) a radiant positive calm, not resigned pathetic quietness
(11-35) the slavishly blind respect given to convention

(11-36) liberated from the ego's self-importance

(11-37) a full life is a varied one

(11-38) a well-controlled personality

(11-39) the extravagances of occult sects

(11-40) On this long journey from seeker to sage.

12⁸
PHRASES

13
PHRASES

(13-1) the gentle benignity of this mood

(13-2) naïve in assessing evidence

(13-3) The ego-consciousness which encloses him

(13-4) those who disapprove of the unorthodox

(13-5) someone who can guide his search

(13-6) to justify actions and pacify conscience

(13-7) the unerring accuracy of a true intuition

(13-8) the brown-robed Christian monk

(13-9) an unconstructive sterile censoriousness

(13-10) meddled thinking and incompetent action

(13-11) a conception of life which is disappearing

(13-12) so many ritual politenesses are hollow and meaningless

(13-13) entitled to hold a contrary opinion

(13-14) followers of his leadership and adherents to his doctrine

(13-15) He finds that he has moved out of their orbit

(13-16) The sunny enchanting spell

(13-17) a new trend in their thinking is essential.

(13-18) this revolving cemetery that is our planet earth.

(13-19) bad manners, crude unpleasant noises

(13-20) It is spiritual posturing.

(13-21) to break out of the prison of his own ego

(13-22) gullible listeners or readers

(13-23) carried away by the majesty of liturgical effects

(13-24) this intermittency of mood

(13-25) His independence irritates them.

(13-26) those who are enchanted by these teachings

(13-27) to explore the nuances of inner experience

(13-28) Uninstructed opinion may decide that

(13-29) the movement from turbulence to tranquillity

(13-30) Bishop Taylor-Smith "The barrenness of a busy life"

(13-31) the irritations and frustrations of daily life

(13-32) sequestered in their ashrams

(13-33) invents an imaginary devil and then attacks it.

(13-34) the Stillness which dissolves our desires.

(13-35) How is he to deal with events?

(13-36) to discover the joy of the inner life.

(13-37) abstinent behaviour

(13-38) the rigorous attitude of the puritans

14⁹
PHRASES

15
PHRASES

(15-1) encircled by a peace which can be felt

(15-2) a decisive parting from old ways

(15-3) this pleasant immobility of mind and body

(15-4) the spiritual infatuations of these cults

(15-5) their little, self-enclosed private worlds

(15-6) those who have mismanaged their lives

(15-7) a well-equilibrated man

(15-8) spectacularly exotic

(15-9) the gifted nature of the glimpse

(15-10) his unpriggish holiness

(15-11) shrewdness needed to judge men

(15-12) this self-committal to the higher power

(15-13) as serene as a marble statue

(15-14) these deeply-sick moments

(15-15) the logical structure of philosophy

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(15-16) whether they will receive this truth, or reject it

(15-17) the austere noble elevations of a Greek temple

(15-18) stupidities which have been hallowed by tradition

(15-19) the man who is chosen by fate

(15-20) a better balanced a new creed

(15-21) refind the best balance

(15-22) stop condoning his own faults

(15-23) obscure sects practising an obscure cult

(15-24) the evil that men do to each other

(15-25) to look through action to motive

(15-26) the presence of divinity in man

(15-27) the artificial ecstasy induced by drugs

(15-28) when the ego's disguises are removed

(15-29) the journey from celebrity to obscurity

(15-30) this glittering enchantment

(15-31) such was the prudent counsel of

(15-32) apathy and ignorance

(15-33) to bring his bruised heart into this divine presence

(15-34) these little cults, each with its handful of supporters

(15-35) not in naïve trustfulness

(15-36) those who display their sanctity

(15-37) who exchange a home for a monastic hermitage

(15-38) It merely feeds his ego

(15-39) the erasure of the ego to mitigate human misery

(15-40) birds twittering on leafy trees

(15-41) expected events

16¹⁰
PHRASES

17
PHRASES

(17-1) long-practised skill

(17-2) the state of spiritual unawareness in which most people live

(17-3) who want the ultimate revelation

(17-4) estranged as man is from his divine life-centre,

(17-5) A fierce independent attitude

(17-6) no grim-mouthed ascetic

(17-7) Meditation has its foes and its friends.

(17-8) the curious sense of proximity to something divine

(17-9) those who try to lodge Deity in a man.

(17-10) to surrender his celibacy.

(17-11) logics and technics are only one side

(17-12) With the end of the day and coming of night,

(17-13) make a proper response

(17-14) savants and saints

(17-15) the inter-war years.
(17-16) there is no necessity to make a definite declaration
(17-17) Those who mistake their egotistic prattle for prayer,
(17-18) in the scintillating sentence of Jesus.
(17-19) the red blossoms of hibiscus, the green myrtle
(17-20) his unfulfilled hopes.
(17-21) these ancient men with their copious beards,
(17-22) the terrible transiency of music saddens the joy it brings
(17-23) to awaken and stimulate the spiritual tendencies, the intuitive aspirations,
(17-24) saintly celibate
(17-25) the cultural wealth which is available to modern man
(17-26) The ascetic avoidances repulsions abstinences and renunciations
(17-27) the consoling power of religion
(17-28) The journey from beginning seeker to finished illuminate
(17-29) unceremonious and informal
(17-30) a joy that comes from within and not from possessions
(17-31) he makes no aggressive self-conscious attempt
(17-32) a vain struggle for an unobtainable virtue
(17-33) a shield against the misfortunes and mischances of life

¹¹ Blank Page

PHRASES

- (19-1) the malice and stupidity of mankind
- (19-2) the dignified beauty of Grecian art
- (19-3) the presented facts
- (19-4) simulated spirituality
- (19-5) meat is an abomination
- (19-6) when this ultra-sensitivity creates a prickly hedgehog irritability
- (19-7) the just silly or the deliberately vicious, the merely worldly or the semi-crazy
- (19-8) these lengthening periods of stillness
- (19-9) this is the higher lunacy
- (19-10) desperation distorts the mind
- (19-11) the stretched nerves
- (19-12) a secret chamber of the mind, which we may find only when we pass deeply into ourself
- (19-13) this ghastly topic of threatening war
- (19-14) the brocaded attire of a mandarin
- (19-15) the essential mystery of the Overself.
- (19-16) set out on this quest
- (19-17) the ordinariness of their lives
- (19-18) We continue the same ugly pattern of wars without end
- (19-19) life behind monastery walls
- (19-20) stretches farther than stoic endurance
- (19-21) the utter integrity of philosophy

(19-22) the unutterable truth

(19-23) when the intellect's activity is quieted

(19-24) Life's vicissitudes, joyfully exciting or horribly excruciating

(19-25) [He]¹² who has not balanced his own mind

(19-26) a glacial God heartless toward individual creatures,

(19-27) their directionless lives and disturbed minds

(19-28) who idolise their ego and make it the important thing

(19-29) enlarge our concept of God

(19-30) a fastidious mind

(19-31) secret prejudice

(19-32) the fine sharpness of mind of a Shankara in the East or a Schopenhauer in the West.

(19-33) whether grumbling or grateful

(19-34) these bogus commitments to truth

(19-35) be it a quest of peace or a flight from wretchedness

20¹³
PHRASES

21
PHRASES

(21-1) the body's gradual decrepitude

(21-2) outraged by their bad manners

(21-3) here a gentlemanly reticence is required

¹² The original editor inserted "He" by hand.

¹³ Blank Page

(21-4) the one solution is unpleasant, the other unsatisfactory

(21-5) the pleasures of word-mongering

(21-6) this befuddled epoch of ours

(21-7) philosophy made visible

(21-8) lacquer-hard

(21-9) to bring the human being to his full stature

(21-10) shaken by _____¹⁴ and shattered by _____¹⁵

(21-11) cool looking white pillars

(21-12) to decide consciously between two alternatives

(21-13) the passing of human glory

(21-14) nunnery and monkery!

(21-15)¹⁶ Conduct which is not compatible with good manners

(21-16) a well balanced person

(21-17) while aspiration remains unsatisfied,

(21-18) whether suffering adversities or enjoying good fortune

(21-19) personal self-feeling

(21-20) Can he afford to depend on the hazards of

(21-21) ill-chosen and ill-qualified guides

(21-22) memorable illumination

(21-23) a carefully phrased statement

¹⁴ 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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¹⁶ The original typist labelled this para "VI".

- (21-24) not an artificial manufactured virtue but a natural
- (21-25) the quietude of a Quaker meetinghouse
- (21-26) brutal realism
- (21-27) speak blunt truth without its bitterness
- (21-28) sickly misfits
- (21-29) the tantalising silence
- (21-30) the past carries too heavy baggage
- (21-31) memories
- (21-32) mundane experience
- (21-33) our earthly associations
- (21-34) their too-solemn attitudes
- (21-35) the attractions and antipathies of human relationships
- (21-36) wrapped in its truth-seeing stillness
- (21-37) spiritually myopic and cerebrally mutilated
- (21-38) the recluse's detachment
- (21-39) to surrender his privacy
- (21-40) He must fight his own prejudices,

22¹⁷
PHRASES

23
PHRASES

- (23-1) the din of cities, the turmoil of streets.

- (23-2) institutionalised hypocrisy
- (23-3) sedulous persuasion
- (23-4) the dangers of meditation are professional risks.
- (23-5) separate the spurious in these cults from the genuine.
- (23-6) a grim outlook which lacks beauty and love.
- (23-7) the ascetic flesh-mortifying denizens of monasteries.
- (23-8) Those who care for style and appreciate form
- (23-9) its advocates and its adversaries
- (23-10) to realise his higher possibilities
- (23-11) that mystical hour of dusk when lamps are lit
- (23-12) this distaste for the world which led men to renounce it,
- (23-13) How guileless a mind, how naïve a belief!
- (23-14) his character immaculate, his judgment right,
- (23-15) The psychological cripples of our time.
- (23-16) wisdom so little known and so lightly ignored.
- (23-17) quite a medium medium!
- (23-18) his merits and his flaws.
- (23-19) the benevolent and the malign
- (23-20) to take the hard knocks of life without complaint
- (23-21) high-minded but self-deceived
- (23-22) practising artists and theorising critics
- (23-23) printed page and acted stage

- (23-24) the most abstract and the least material of all
- (23-25) their contorted minds
- (23-26) glorified and dignified by time and history
- (23-27) Those who are always attracted by mystery take to these cults.¹⁸
- (23-28) to give sparkle to living;
- (23-29) Sentimental rhapsody
- (23-30) we who have to endure the new barbarism.
- (23-31) The right word is thought saving.
- (23-32) life's missed chances
- (23-33) frightened of his own patterns of behaviour.
- (23-34) ill-mannered
- (23-35) mean-mannered
- (23-36) adoring followers gazing with dilated eyes
- (23-37) unnecessary self-punishment
- (23-38) Their imagination projects a figure...
- (23-39) his personal unworthiness

24¹⁹
PHRASES

25
PHRASES

- (25-1) the aging saint
- (25-2) grateful for all this natural beauty

¹⁸ The original typist labelled this para "XX".

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- (25-3) the withering effect of old age
- (25-4) fastidious in his tastes
- (25-5) Ascetic disdain of the flesh
- (25-6) Under its searching light all pretence drops off.
- (25-7) the repetition of sacred phrases
- (25-8) recitations of divine attributes or repetitions of divine names,²⁰
- (25-9) Study the statements of the great Prophets
- (25-10) to assess his qualities and appraise their worth
- (25-11) the incalculable mischances of life
- (25-12) is it an unreachable goal?
- (25-13) sinister auras
- (25-14) Noxious exhalations, fetid exudations, and sordid emanations of these persons.
- (25-15) an ailing body.
- (25-16) birds twittering in the fragrant summer air
- (25-17) the guru-seekers.
- (25-18) the sheltered tranquillity of a monastic institution
- (25-19) that melodious sound which is music
- (25-20) he must balance right against wrong
- (25-21) Those who work in words
- (25-22) the tapestry-like walls of Egyptian tombs.
- (25-23) when exaggerated veneration of a man is joined with

²⁰ The original typist labelled this para "XXIII".

- (25-24) the exquisite refinement of some Far Eastern paintings
- (25-25) the resistances, pressures, touches and sensations
- (25-26) whether it be a public creed or a private cult
- (25-27) who wait for Nirvana to come
- (25-28) exotic cults
- (25-29) odd forms of worship
- (25-30) This way of saluting the dawn is Hindu and Islamic.
- (25-31) Bromton born in 1002 was famous disciple of Atisha the sage
- (25-32) Plotinus has put it well: “ _____ ”²¹
- (25-33) Shakespeare: “Tired with all these, from these would I be gone,”
- (25-34) who honoured Buddha and held his doctrine
- (25-35) saffron-robed Buddha
- (25-36) Buddhism, with its mildness and rationality.

26²²
PHRASES

27
PHRASES

- (27-1) -this truth of Life’s Brevity, stated so poignantly by the Buddha,
- (27-2) There was an unabashed arrogance about his manner
- (27-3) perplexed, bewildered and frustrated.
- (27-4) suffering may crack his ego, or stiffen it,

²¹ 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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- (27-5) the self-admiring ego
- (27-6) the ego's overblown opinion of itself
- (27-7) trapped inside his own ego
- (27-8) the ego, with its evasions of unpleasant truth.
- (27-9) the ego uses subterfuge
- (27-10) when passion subsides
- (27-11) overcome temptation with firmness.
- (27-12) released from a false relationship
- (27-13) dissatisfied with himself is the Long Pather
- (27-14) Wearied of the quest, in revolt against its demands and disciplines²³
- (27-15) To have grown old, to have experienced enforced and unwanted reserve, compulsory renunciation of sensual desires,
- (27-16) a knowing guide through the mysteries
- (27-17) The flow of inspiration dries up
- (27-18) Get away from the "me" in your thinking
- (27-19) not happy in the world, not yet in the spirit,
- (27-20) to sit as unmoving as a marble statue.
- (27-21) - such high concentration has to be achieved.
- (27-22) the extraordinary beauty of this highly concentrated experience
- (27-23) these moments of rapt mystical bliss
- (27-24) this is the climactic moment of spiritual culmination
- (27-25) a direct confrontation with Reality, using no intermediary

²³ The original typist labelled this para "XVII".

(27-26) the passing away of personal consciousness in Nirvanic absoluteness

(27-27) How many quoted texts

(27-28) the beauty of Greek chiselled marble figures

(27-29) Greece's shattered temples

(27-30) the pillars and pediments of a Greek temple

(27-31) perfectly shaped Parthenon high above Athens

(27-32) the well-worn flagstone floor of the Acropolis.

(27-33) Athens' beautiful blue-green sky of early evening.

(27-34) the elderly sage.

(27-35) The city Greeks today are too critical and too often somewhat cynical²⁴

28²⁵

PHRASES

29

PHRASES

(29-1) ageless in time, infinite in space: MIND!

(29-2) an experience which changes man and sharply twists the course of his life

(29-3) when hope dwindles faith becomes weaker

(29-4) in this hallowed inner hush

(29-5) the forms and colours which make up a picture

(29-6) it calls for moral strengthening

(29-7) (_____) ²⁶ we live amid unstillness

²⁴ The original typist labelled this para "XXIII".

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²⁶ 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.

(29-8) When passion rules, peace departs

30²⁷
PHRASES

31
PHRASES

(31-1) a mind that is better poised and more equable as the result of his philosophic studies

(31-2) perpetuates their spiritual inferiority

(31-3) life, with its joys and hardships

(31-4) to turn inward with the utmost reverence

(31-5) without smug self-conscious virtue

(31-6) as the moonlight moves across the Acropolis from one carved pillar to another

(31-7) an attitude of forbidding aloofness

(31-8) their notion of a higher consciousness, if any, is quite dim

(31-9) imaginations work on him, memories come back to him

(31-10) the resultant of an equilibrium between controlling destiny and limited freedom

(31-11) guard against the hasty conclusion that

(31-12) thoughts, ever mobile and unstable,

(31-13) he is in need of balance

(31-14) to act from this divine centre

(31-15) this idea that we have had other existences than the present one

(31-16) mind-stilling and self-stilling inner work

- (31-17) the work of inspired artistry ought to be put on the penultimate level
- (31-18) he refuses to enclose himself solely within the walls of his speciality
- (31-19) declining energies compel me to reduce activities
- (31-20) (_____)²⁸ Man, entire and complete, developed in body and mind and character,
- (31-21) the ant-heap cities where people live, the monkey-cages where they work
- (31-22) simple unpretentious dignity
- (31-23) marijuana is same as ganja
- (31-24) the corrosive attitude of our time
- (31-25) take the superstition out of religion but keep the truth in it
- (31-26) drab lives - ordinary persons with obscure unknown names and
- (31-27) those who feel half-starved if their meal has not included a slice of boiled animal
- (31-28) this picture-making mental faculty helps to recover and keep memories
- (31-29) statements which are direct, to-the-point, lucid
- (31-30) those on the upper "levels"²⁹ of understanding
- (31-31) the hubbub of city streets

32³⁰

PHRASES

33

PHRASES

(33-1)³¹ Philosophy leaves a man free to enter marriage or choose celibacy.

²⁸ 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.

²⁹ The original editor inserted quotation marks around "levels" by hand.

³⁰ Blank Page

³¹ The original typist labelled this para "VII".

- (33-2) the unachieved aspirations of the long Path.
- (33-3) There is a feeling of quiet power coming up from the depths
- (33-4) few faults but many merits
- (33-5) when he is caught by strong personal emotion
- (33-6) I listened to Gandhi's grave voice and slow measured delivery
- (33-7) He passes from the passing into the abiding,
- (33-8) Balance the long Path approach by remembering
- (33-9) these thoughts, thrown on to paper in meditative moments
- (33-10) karma is infallible and unerring
- (33-11) All his ego-caught feelings and ego-bound mentality
- (33-12) gentleness is superior to violence
- (33-13) the moving shadow that is life.
- (33-14) the mandarin's hauteur
- (33-15) He tries to cultivate a placid interior life
- (33-16) Often disappointed the aspirant may be, but never discouraged he should be.
- (33-17) to convert the unconvertible
- (33-18) to say what no man has ever succeeded in saying
- (33-19) they prefer comforting fallacies
- (33-20) to utter the unutterable
- (33-21) the tiring strain of living in this complex modern world
- (33-22) He lives on two planes
- (33-23) If I have stressed the need of balance.

(33-24) and if he orients his mind toward the Overself,

(33-25) human failings [may shame us into the longing to become better than we are.]³²

(33-26) to astonish them into new comprehension of spiritual values

(33-27) to balance criticisms with compliments

(33-28) like the pillars of the Parthenon, soaring upward in the sunlight

(33-29) refined taste [shows itself not only in art and food, but also in religion and metaphysics]³³

(33-30) it finds a roosting-place in some tiny corner of his conscience

(33-31) asceticism is deplorable only if it forgets its ancient meaning – a training – and becomes a fanaticism and extremism

(33-32) This is not a matter of taking refuge in religion but of being betterable to meet life's adversities

(33-33) It is time to stop living in the past and thinking from the past, that is, time to enter the New.

(33-34) To regard such a man as infallible in judgment or knowledge and impeccable in character or opinion, is a mistake.

(33-34) In rightful protest against existing error they bring in a new error of their own.

34³⁴

PHRASES

35

PHRASES

(35-1)³⁵ A patient expression came into his face.

³² "may shame us into the longing to become better than we are." was typed at the end of the para with a different typewriter.

³³ "shows itself not only in art and food, but also in religion and metaphysics" was typed at the end of the para with a different typewriter.

The word is cut off by the right margin. Only "metaphy-" is visible in the original.

³⁴ Blank Page

(35-2) In the quaint Quaker phrase: "He gathers in the stillness!"

(35-3) clutching at a happiness forever eluding them

(35-4) a new awareness

(35-5) withdraw into the hidden sanctuary within the mind

(35-6) Is it presumptuous to suggest that other points of view may be as valid as his own?

(35-7) An extreme form is one in which mantra is repeated until self-hypnosis is induced

(35-8) they have nothing to give; [But the]³⁶ spread [of]³⁷ disorder and destruction, chaos and suffering, [follows them.]³⁸

(35-9) the stony Tibetan earth

(35-10) coming down from the mountain top to the dull ordinariness of the day's routine

(35-11) continual effort to erode the ego

(35-12) what the best art gives us from outer sources, he can find from his inner ones.

(35-13) ritual greeting

(35-14) the wisest judgments are made on the highest levels

(35-15) always itching to be active

(35-16) the close involvement with another personality, another mind, another character and, of course another flesh which sex brings

(35-17) [the]³⁹ posturing figures of hatha yoga practicants

³⁵ The paras on this page are numbered 22 through 45; they are not consecutive with the previous page, but they follow the paras on page 37. There are twelve unnumbered paras typed in between the numbered paras with a different typewriter.

³⁶ The original editor changed "only to" to "But the" by hand.

³⁷ The original editor inserted "of" by hand.

³⁸ The original editor inserted a comma and "follows them." by hand.

(35-18) the young show us that if they are given no higher purpose, they will find a lower one

(35-19) admirable behaviour

(35-20) he who wishes to acquire insight

(35-21) we become more careful in dealing with new opportunities when we remember how irrecoverable lost⁴⁰ ones are

(35-22) However light it be the imprint of divinity is upon him

(35-23) Just as in chemistry the same agents always produce the same effects, which are completely predetermined and capable of duplication or verification by any scientist, so

(35-24) sharp tongued Vulture

(35-25) the mind becomes still and empty

(35-26) [enchanted]⁴¹ glimpses

(35-27) The divine Energy - that which moves everything -

(35-28) enlightens mind and brightens existence

(35-29) to make truth usable

(35-30) the amiable and the irritable

(35-31) I prefer a placid existence to an excited one

(35-32) to be refined without becoming snobbish

(35-33) a restoration of human dignity⁴²

³⁹ The original editor deleted duplicate "(29) the posturing figures of hatha yoga" from before this para by hand.

⁴⁰ The original typist changed "could" to "lost" by typing over the original word with x's.

⁴¹ The original editor deleted "exquisite and" before "enchanted" by hand.

⁴² This section is continued on page 41.

⁴³ Blank Page

- (37-1)⁴⁴ The moral splendour of the teachings.
- (37-2) Religion's last truths
- (37-3) that the end result of all suffering is some spiritual benefit,
- (37-4) the mystic distrust of the intellect
- (37-5) But the advantages in this unengaged position are large.
- (37-6) ritual greetings so often empty of all reality, sincerity, warmth
- (37-7) the invented Gods
- (37-8) [the rise of atavistic mysticisms in this modern age is understandable]⁴⁵
- (37-9) the narrow materialistic conceptions which disfigure God
- (37-10) [Is Krishnamurti one of the few free minds who dares to shake off every suggestion from outside and who bluntly expresses the result?]⁴⁶
- (37-11) The ego's furious resistance all quelled the mind tames and all thoughts absorbed
- (37-12) to replenish inspiration
- (37-13) the [complementariness]⁴⁷ of Yin and Yang
- (37-14) All preoccupation with the ego is tension

⁴⁴ The paras on this page are numbered 1 through 7, 7a, 8, 8a, and 9 through 21; they are not consecutive with the previous page.

⁴⁵ The original editor inserted "(7a) the rise of atavistic mysticisms in this modern age is understandable" by hand.

⁴⁶ The original editor inserted "(8a) Is Krishnamurti one of the few free minds who dares to shake off every suggestion from outside and who bluntly expresses the result?" by hand. The original editor deleted "form of" from after "every" by hand.

⁴⁷ The original editor deleted "wedding" by hand, and "complementariness" was typed above the line and inserted with a caret.

(37-15) the anxieties and burdens of life

(37-16) Confucius gave codes of manners to his people, [smooth] conventional politenesses [for their dealings with each other and precise ceremonious gestures which gave style to the old Chinese life.]⁴⁸

(37-17) the advance from aspiration to inspiration

(37-18) to resist the demands of nature

(37-19) the problem of problems

(37-20) the practice of sustained contemplation

(37-21) the virulent evil in the world

(37-30) diminished thinking activity

(37-31) to break down, or [thwart]⁴⁹ ego's grip⁵⁰

38⁵¹

PHRASES

39

PHRASES

(39-1)⁵² What is wrong with importing ideas from foreign cultures if these ideas are worth considering?

(39-2) The time when those who practiced meditation were looked on with mild contempt, has gone.

(39-3) the Buddhist smile

(39-4) emotional hardness or mushy sentimentality

⁴⁸ "smooth" and "for their dealings with each other and precise ceremonious gestures which gave style to the old Chinese life." was typed at the end of the para with a different typewriter.

⁴⁹ The original editor deleted "through" by hand, and "thwart" was typed above the line and inserted with a caret.

⁵⁰ This section is continued in para 35-3.

⁵¹ Blank Page

⁵² The paras on this page are numbered 63 through 65, 65a, 66, 66a, 67, 68, 69a, and 69 through 82; they are not consecutive with the previous page, but they follow the paras on page 41. There are three unnumbered paras at the top of the page.

(39-5) Emerson's high intelligence and extraordinary sweetness

(39-6) [With]⁵³ academic understatement

(39-7) He is essentially open-minded because he is not thought-ridden, not pre-committed to any party nor a flag-waver for any group, sect, creed.

(39-8) to be blunt without being offensive

(39-9) The prudent seeker will be cautious against claims to have the exclusive answers, to possess a monopoly of truth.

(39-10) semi-divine man

(39-11) a victim of his own fancies

(39-12) It is much easier to join others, follow leaders, to let go of mental independence than to practise [self-reliance]⁵⁴ and cultivate its strength

(39-13) steely hardness

(39-14) uninterrupted enlightenment

(39-15) [when]⁵⁵ the last active thoughts expire in the stillness

(39-16) to give life a higher meaning

(39-17) all discovered truth

(39-18) restricted by no rigid sectarianism, confined by no traditional

(39-19) what is real to the senses may be illusory to the mind

(39-20) abates egoism

⁵³ The original editor deleted the para after this para by hand. It originally read: "The precise ceremonious gesture of old Chinese life".

⁵⁴ The original typist changed "it. _____" to "self-reliance" by typing over the original word and filling in the blank space.

⁵⁵ The original editor deleted the para after this para by hand. It originally read: "A danger of these movements is their gradual erosion of conscience and eradication of pity; they take a man of high ideals and at the finish degrade him into a monster of coldblooded fanatic heartlessness."

- (39-21) not to discover intellectual truth but to uncover real being
- (39-22) to stimulate correct thought in them, not to formulate it for them
- (39-23) the independent enquiry into truth
- (39-24) the intellectual recovery of Greek knowledge and Oriental doctrines
- (39-25) those who confound education with instruction
- (39-26) the depravity and vulgarity, the unbridled licence

40⁵⁶
PHRASES

41
PHRASES

- (41-1)⁵⁷ stillness as deep and as private as the Great Pyramid during the middle of the night
- (41-2) in the still Eternity
- (41-3) motionless consciousness
- (41-4) immobile consciousness
- (41-5) emotional equilibrium
- (41-6) we do not welcome the miserable decrepitude which ends in death
- (41-7) ceremonials which are needlessly solemn
- (41-8) keep his equanimity
- (41-9) when Consciousness is aware of itself, and nothing else, it is
- (41-10) to put a guard upon his emotions,⁵⁸ a curb upon his tongue
- (41-11) cobra-wrapped Buddha

⁵⁶ Blank Page

⁵⁷ The paras on this page are numbered 43 through 62; they are not consecutive with the previous page, but they follow the paras on page 35.

⁵⁸ The original editor inserted a comma by hand.

(41-12) whoever,⁵⁹ in dealing with others, insists on putting forward his own ego

(41-13) the three mysteries God, Man, Truth

(41-14) that melodious organisation and harmonious combination of sounds which is music

(41-15) will pass into dismay and disillusion

(41-16) until a man comes into the discovery of his spiritual worth

(41-17) from spiritual starvation to spiritual salvation

(41-18) those stern lengthened faces on Byzantine icons

(41-19) never getting outside its perpetual self-regard

(41-20) the truth-knowing faculty in man⁶⁰

42⁶¹

PHRASES

43

PHRASES

(43-1) a soft indulgence of his ego

(43-2) peace without end

(43-3) concentrated in mind and consecrated in soul.

(43-4) If man is to live in spiritual vigour and spiritual health

(43-5) to teach those who need it better manners.

(43-6) to get out of this ego-cage

(43-7) these exalted lucid moments

(43-8) when thought reaches its own sacred Source

⁵⁹ The original editor inserted a comma by hand.

⁶⁰ This section is continued on page 39.

⁶¹ Blank Page

- (43-9) their hatreds of others, their hopes for themselves
- (43-10) group exclusiveness
- (43-11) To enliven faith
- (43-12) Life's gaieties and worries,
- (43-13) it cannot be uttered by human voice
- (43-14) the beautiful centre of our being
- (43-15) firmly enclosed in the ego as he is.
- (43-16) to set up personal whim as impersonal intuition
- (43-17) Our century, which has produced a Kafka, a Krishnamurti and a Khrushchev.⁶²
- (43-18) Good manners and gentle courtesy are not mere surface polish: they are spiritual qualities
- (43-19) a revelation which was terrifying in its surprises and horrifying in its portent.
- (43-20) Not to get bogged down in a rigid formalism, yet not to get lost in a vague chaotic anarchic,
- (43-21) Space man belt - causation of the infinite extent and depth of the universe
- (43-22) rude awakening to the facts of spiritual life
- (43-23) effective action
- (43-24) it depends on, and varies with, the grade of character, intelligence and intuition
- (43-25) Ashrams which shelter aspiring men
- (43-26) the dishonest propaganda of our day
- (43-27) the evolution from Goth to Goethe
- (43-28) Without claiming to see the future, it may reasonably be suggested that

⁶² "Kruschev" in the original.

(43-29) do not mistake simplicity of life for bareness of life

(43-30) to bring their vague, half-considered thoughts into precise, clear shape.

(43-31) Whether his quest is abortive or successful,

(43-32) this daily struggle with himself

(43-33) an exalted escapism

(43-34) to desert his hallucinations and stand on solid ground

44⁶³

PHRASES

45

PHRASES

(45-1) Tibet – once the mystery country of Asia –

(45-2) The mixture of good and evil which makes up a human being

(45-3) Stupendous events have happened

(45-4)⁶⁴ The atomic annihilation threatens us all

(45-5) the ego's deceptions and evasions, pretexts and shufflings.

(45-6) whether his actions are impelled by emotion or pre-arranged by calculation

(45-7) overawed by its holiness and overwhelmed by its beauty

(45-8) these unperceptive enthusiasms for strange religions or psychological speculations

(45-9) a wide range of reading, travel, observation of both common and uncommon human experience.

(45-10) life in the world, with its cares and anxieties, its frictions and conflicts,

(45-11) to sit with body and limb absolutely still

⁶³ Blank Page

⁶⁴ The original typist labelled this para "IX".

(45-12) those who leave their recantations of error and repentances of sin for the end of life

(45-13) institutional religion

(45-14) cheap bizarre cults

(45-15) preserve what is good in the past

(45-16) When catastrophic events demonstrate to them their own inadequacy

(45-17) those with little capacity of recognising charlatantry or pretentious hollowness

(45-18) The necessity is only an imagined one

(45-19) in polished graceful sentences

(45-20) those who would wreck society by violent means.

(45-21) grotesque fanatics or befuddled dreamers, with their utterly improbable beliefs.

(45-22) clear the mind of all its thoughts and pictures,

(45-23) Caught in the mysterious mesh of fate, we vainly seek to

(45-24) his dynamism wholly enclosed within a calm

(45-25) the demands of society and the obligations of scheduled living

(45-26) Delphi's ambiguous oracle, whose pronouncements could all-too-often be interpreted both ways,

(45-27) When they come to such a moment in their lives,

(45-28) out of the agony of his failure comes this

46⁶⁵

PHRASES

47

PHRASES

- (47-1) politics, which is to be abhorred, and politicians, who are to be distrusted
- (47-2) politics with its deceitful hypocrisy and double-talk
- (47-3) old age's aching joints
- (47-4) those flutterings of consciousness which happen in sleep, producing dreams
- (47-5) times when he is tempted to forsake the Quest
- (47-6) To do this is to commit desecration
- (47-7) these practices must be brought out of the convents and ashrams, the cloisters and monasteries,
- (47-8) to be consciously sustained by this power
- (47-9) when the mind wanders far away from the high theme it set itself
- (47-10) absorbed in useless dreams.
- (47-11) When, as often happens, the intended lesson is missed altogether,
- (47-12) Authority, whether it be academic or religious, artistic or _____,⁶⁶ becomes evil when it becomes arrogant, insolent and intolerant.
- (47-13) to read the portents and omens
- (47-14) shut up within himself
- (47-15) the philosophic awareness.
- (47-16) his illusions become his enemy
- (47-17) when a passion or an emotion gets the better of judgment
- (47-18) with a sureness which never falters
- (47-19) there are the forces of disruption and violence
- (47-20) we have been lodged on this planet for a time

⁶⁶ 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.

- (47-21) Restless and rootless, the feeling of being alien,
- (47-22) It is all the difference between opinion and fact
- (47-23) his persuasive sentences
- (47-24) the sophisticated cynic, who has seen through the game all are playing,
- (47-25) boorish in speech and bearish in manners
- (47-26) artistry, a polished style
- (47-27) the witchery of words put together in a particular way
- (47-28) Handel's fiercely yet majestically triumphant Oratorio "The Messiah"
- (47-29) shaken by the event or cheered by it
- (47-30) both supporters and opponents of this doctrine
- (47-31) An austere hard and petrified asceticism

48⁶⁷

PHRASES

49

PHRASES

- (49-1) his interest in the subject is quite dispassionate and only scientific
- (49-2) his insufferable bad manners
- (49-3) understood with the rapidity of an intuitive feeling
- (49-4) realistic appraisal
- (49-5) bestiality and sublimity
- (49-6) the spiritually uninstructed
- (49-7) to pose as upholders of freedom and human decency.

(49-8) remains an extremely convenient enemy.

(49-9) well-behaved young people stand out against the modern barbarians and hooligan gangs

(49-10) not in a pallid detachment from the world

(49-11) theory is no substitute for action

(49-12) "Remembrance" should be followed by "Entrance"

(49-13) a truth taught by sages and suspected by those capable of such intuitions

(49-14) The past, with its errors and sins, its miscalculations and

(49-15) to replace drugs by meditations

(49-16) It is the ultimate religion

(49-17) Utopia is an adolescent's self-deceptive dream

(49-18) its immense antiquity

(49-19) a large distrust of politics and politicians

(49-20) When evil assumes the face of virtue

(49-21) The eerie is not cheery!

(49-22) distrust too fervent or much more, too frenzied, a disciple's narration

(49-23) relationships, meetings or contacts, which bruise him personally

(49-24) a passive waiting to receive on the inner self

(49-25) to attain mental equipoise and achieve emotional balance,

(49-26) in this massive stillness

(49-27) The emotional difficulties which life brings

(49-28) It is a defensible desire

(49-29) their pathological drive toward violence

(49-30) the slums, with their fetor and squalor

(49-31) idealised monarchy

(49-32) the felicity of Moorish architecture

(49-33) we are all aniles from Eden,

(49-34) autumn, with its soggy dead leaves, cold windy days and dripping windows

(49-35) whether praised or reprimanded

50⁶⁸

PHRASES

51

PHRASES

(51-1) a guru's pervasive personal influence

(51-2) the higher aspirations of mankind

(51-3) the impassioned heart-felt writing of

(51-4) the unsettledness of my life

(51-5) It is hard to annul attachments or diminish lusts.

(51-6) the prophet who feels he has a pressing message to deliver to the world

(51-7) men alternate between these two sides of their character

(51-8) he looks upon them with amiable disdain

(51-9) deserves a happier fate.

(51-10) easily inflammable feelings

(51-11) There is so much malevolence in the world

- (51-12) when sundown brings its mellow light
- (51-13) like an angry cobra, hissing out its hate.
- (51-14) to uphold priestly authority and status
- (51-15) fatalism, this enforced acceptance of the inevitable.
- (51-16) Grateful for the serene seductive beauty, the amazing quiet, of these hallowed moments.
- (51-17) Human affairs, so uncertain and so changeable,
- (51-18) intellectual opponents and personal adversaries
- (51-19) the splendours and grandeurs of bygone civilisations.
- (51-20) to withdraw from the pressure and scurry and stir of the world
- (51-21) he who is active in the world
- (51-22) The solution to these mysteries is to be sought in man himself.
- (51-23) it is feeble, ineffectual
- (51-24) these prophets do not command intellectual respect
- (51-25) the mishaps and misfortunes of life
- (51-26) cleanly thought out
- (51-27) the beginning student
- (51-28) the slight smile which plays suggestively around the Buddha's mouth.
- (51-29) Bodily affliction
- (51-30) small stature
- (51-31) This holding back of the breath.
- (51-32) D.H. Lawrence's shrill shrieking style of writing
- (51-33) he needs to be alert enough in critical judgments

(53-1) The present-day world, with its turbulence and violence

(53-2) The conscious thinker, the "I," the ego.

(53-3) his cold fish eye

(53-4) encased in his cold aloofness.

(53-5) life's unfulfilled early promise and unexpected later perils.

(53-6) to think independently without falling into fanaticism

(53-7) Every thing needs to be put into right place.

(53-8) goodwill emanates from him, benevolence shines in his eyes.

(53-9) amid metropolitan uproar and bustle

(53-10) an Oriental's disregard for time

(53-11) bemused by their own bizarre ideas

(53-12) these cosmic fantasies which they blow out like bubbles

(53-13) those who are confronted with such teachings for the first time, naturally find difficulties

(53-14) frenetic atmosphere

(53-15) a truth as pulsatingly fresh as our daily experience yet as old as man's capacity to think

(53-16) to make the mind as steady as the pole star

(53-17) a consciousness which remains whether sitting or lying, crouching or standing

(53-18) that they are capable of descending to such squalid abuse is their affair, one need not make the same descent and meet them on the same level: silence is the best answer.

(53-19) These attitudes are today quite antediluvian

(53-20) may repel us with its rigidity

(53-21) pungently expressed truth

(53-22) why should one expose himself, to become food for destructive gossip or baleful

(53-23) official inertia and personal ineptitude

(53-24) to save what is best in man from paralysis

(53-25) this sudden rapturous awareness

(53-26) they take risks which are dangerous

(53-27) bewildered by the problems to which others direct his mind

(53-28) Prudent in decisions, shrewd in judgments

(53-29) his lapses and retrogressions

(53-30) the navel-watchers and nose-tip gazers of Indian yoga

(53-31) the prophet who announces a truth

54⁷⁰

PHRASES

55

PHRASES

(55-1) to gain emotional equilibrium

(55-2) his words carefully chosen, his sentences terse and to the point.

(55-3) these tight little groups

(55-4) frenetic fanaticism

(55-5) professional spirituality

(55-6) disengaged from the world he may think he is, apathetic toward its welfare he may seem to be,

(55-7) letting the glimpse deepen and lengthen,

(55-8) the mind's attitude and the body's conduct

(55-9) his sharply-pointed writing

(55-10) the incident mentioned some sentences ago

(55-11) its faded grandeur

(55-12) the differences of age between young and elderly reveal themselves

(55-13) IT is the source of all power, of all beauty

(55-14) recast the past

(55-15) sketches remembrances achieved,

(55-16) celebrities and obscurities, Eastern and Western, explain their teachings

(55-17) moves along an upward spiral

(55-18) regards praise and reproof equally

(55-19) the varieties of human beings and the inequalities of human existence

(55-20) the unattached and uncommitted

(55-21) whether he is far ahead of his generation, or far behind it,

(55-22) a religion, its liturgies and ceremonies

(55-23) short-lived experiences, called "glimpses"

(55-24) his beautifully articulated speech

(55-25) taught by philosophers and practised by few.

(55-26) Bizarre doctrines combined with neurotic personalities

(55-27) self-obsessed persons seeking selflessness – impossible goal!

(55-28) those who deludedly believe such teachings

(55-29) those long-gone days when one could easily forego the common amenities of civilised living

(55-30) mobs who are savage packs

(55-31) people who are unable to live side-by-side in reasonable peaceableness

(55-32) respect his need of solitude, his habitual reticence

(55-33) glazed eyes

56⁷¹

PHRASES

57

PHRASES

(57-1) but when he comes into middle life

(55-2) this grand spacious concept

(55-3) the weight of meaning in these words

(55-4) the rarity of glowing glimpses makes them precious.

(55-5) the woman who loses her attractions as she loses her years

(55-6) the splendour of his inspired sentences

(55-7) provokes thought and challenges sincerity

(55-8) who drone their commentaries

(55-9) The half-smile of Sahaja

⁷¹ Blank Page

(55-10) there is something to be said for the custom
(55-11) such long periods of incessant travel
(55-12) to cultivate a detached way of regarding himself
(55-13) The words are crammed with truth.
(55-14) the shaped sentences of a professional writer
(55-15) with its undue stress upon asceticism
(55-16) whose behaviour shocked the fastidious.
(55-17) beauty, whether natural or created by man
(55-18) It can never be written down, but clues, hints, may be.
(55-19) where all things fade into the Void
(55-20) connect the sensual to the spiritual
(55-21) Travel-tired, a homeless man
(55-22) in the moving words of the poet
(55-23) the higher standards demanded from professionals
(55-24) the beginning aspirant
(55-25) the monarch in his palace
(55-26) to sit in self-admiration
(55-27) to keep individuality and enjoy privacy
(55-28) Culture – the arts, sciences and learning –
(55-29) whose virulent, malevolent words
(55-30) his glittering unnerving eyes
(55-31) so little seen, so largely heard – the cicada

(55-32) scholarly circles and erudite society

(55-33) hover between a severe formality and a loose non-conformity.

(55-34) to centralise his attention on this idea

(55-35) what popular fancy and peasant superstition has made of it is another matter

(55-36) if they seem uneducable, if they seem to learn little from history, it could be that they know little or even no history!

(55-37) In one moment you are here, in another moment you are there, in – spontaneous

58⁷²

PHRASES

59

PHRASES

(59-1) It does not correct one mistake to make another one.

(59-2) Grateful that he has been among us, however long ago

(59-3) the cerebral excitement which a new truth can bring to a seeker.

(59-4) to waste his wisdom on those incapable of accepting or comprehending it

(59-5) the freshness of newly-discovered truth, the delight of living from moment to moment

(59-6) the unleashed violence that is war

(59-7) Anything that might upset the balance of his mind

(59-8) neither repining over disappointments nor exulting over _____⁷³

(59-9)⁷⁴ War, if for acquisitive or aggressive purposes, is bad.

(59-10) when they become excessively fulsome with unqualified eulogies

⁷² Blank Page

⁷³ 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.

⁷⁴ The original typist labelled this para "IX".

- (59-11) when he withdraws into the Sanctuary of the meditational period,
- (59-12) He may become so sensitive to find crowns nauseating
- (59-13) By materialising his own mentalness
- (59-14) emotionally torn to pieces by his troubles
- (59-15) to progress from a bad condition to a better one
- (59-16) the inner and infinite Self.
- (59-17) the eccentrics and exotics, the queer persons who are utterly unlike other people.
- (59-18) Life's unfulfilled promises and unrealised hopes.
- (59-19) both the sceptical and the credulous fail to take an unprejudiced view.
- (59-20) their lives are so meagre, their minds so shrivelled by their materialism
- (59-21) a fresh creative interpretation is called for
- (59-22) If they recover from this period of spiritual aberration,
- (59-23) but whether a man is in flight from worldly things or in pursuit of them
- (59-24) How to stay on the Quest and yet stay human!
- (59-25) Its statements are allegorical and not literal ones.
- (59-26) break their false impressions and destroy their false conceptions

60⁷⁵
PHRASES

61
PHRASES

(61-1) The notion that an inspired creation is unlaboured, poured like fresh hot molten metal, is arguable

- (61-2) looking at the line of French Alps across the lake
- (61-3) to ring out the changes is not to repeat the tune: there is a difference.
- (61-4) Is mysticism only for society's misfits?
- (61-5) Some people are close to it yet ignorant of it
- (61-6) where one side of a man's character quarrels with the other.
- (61-7) the opalescent moons of a night in the Far East
- (61-8) his real motives lying unseen behind the given ones
- (61-9) It is not so much things that we need to renounce, or become detached from, as the attitude which would cling to these things
- (61-10) overgrown cities with their pushing crowds
- (61-11) In too many men the senses are easily roused. Islam noting this, reduced the attractions of the opposite sex while Hinduism limited the opportunities of meetings.
- (61-12) Fascinated by the ruddy sky on a sunset evening
- (61-13) the desire to know has been my interest since childhood. It is still there. It has driven me to⁷⁶ many parts of the world, to many literatures, ancient and modern, to search within and the layers of consciousness
- (61-14) As we move toward grave or crematorium
- (61-15) What is beautiful or useful or serviceable in tradition should be kept

62⁷⁷
PHRASES

63
PHRASES

- (63-1) the images in his mind
- (63-2) they are vague echoes of ideas which have travelled from Egypt Persia or Greece

⁷⁶ The original editor deleted a comma between "me" and "to" by hand.

⁷⁷ Blank Page

(63-3) reveals nothing although pretending to explain everything

(63-4) What they need most, that they lack most.

(63-5) poisoned by pollution and deafened by noise as so many today perhaps the clean air and quieter surroundings of earlier periods show that progress is

(63-6) He is a philosopher in actuality and is under no necessity to become one academically, let alone professionally.

(63-7) They continually try something different: they seek to attract attention

(63-8) In art they want excitement, not stillness. They do not know that there is fundamental strength in this emptiness

(63-9) The long slow movement from animality to humanity

(63-10) drugs which trick intelligence and enfeeble will

(63-11) the accumulated tension of modern life

(63-12) doctrines which are intellectually far-off

(63-13) not so one-sided as the hard dry intellectual but

(63-14) waning twilight passes into night.

(63-15) At the time when the truth declares itself to him with overwhelming effect

(63-16) the glimpse will leave its effects in some way and however slightly

(63-17) A pleasant manner is closer to spirituality than a disagreeable one

(63-18) a stiff unbending moralist

(63-19) mentalism's daring conception

64⁷⁸

PHRASES

65

PHRASES

(65-1) Rudolf Steiner prescribed the use of colour as a healing power and as a help to meditation and the inner life generally

(65-2) the ceremonial chair used by Chinese dignitaries

(65-3) the dictates of fate

(65-4) The faith or the knowledge by which men live

(65-5) their misspent energies and misdirected desires

(65-6) the holier an experience is, the less one is inclined to tell others of it

(65-7) they become victims of their intellectual machinery, enmeshed in it.

(65-8) turn your thanks toward Heaven, not to me

(65-9) to make a contribution to the movement of ideas that will be creative, original, and beneficial

(65-10) the forms which we see in space

(65-11) Stay in the Stillness!

(65-12) The teaching becomes a landmark where all the rest seems [alien]⁷⁹ wilderness

(65-13) Do the planets work sometimes for and sometimes against him or are they quite neutral?

(65-14) a shipwrecked life

(65-15) at the mercy of stormy passions

(65-16) effervescent feelings

(65-17) vehement passions

(65-18) the softness of evening light

(65-19) nightfall, twilight dusk,

⁷⁹ The original editor changed "utter" to "alien" by hand.

(65-20) Alas! memories fade away, time dissolves scenes and portraits

(65-21) emotionally crippled, socially isolated,

(65-22) the grand equilibrium of the universe

NON-BEING = Personal God - BEING = Impersonal God

66⁸⁰

PHRASES

67

PHRASES

(67-1) the truths which other men have left on record behind them

(67-2) to find some quiet corner of the world becomes harder every year. Man-made noise triumphs.

(67-3) they are devoid of moral instincts

(67-4) the accelerated crumbling of modern society into disorder

(67-5) the sequestered life of this last decade has suited me well

(67-6) a shelter of calm against the noisy restless world

(67-7) events which shatter the inner life along with the outer one

(67-8) unshed tears

(67-9) culture should be respected, not rejected

(67-10) the human being is still being formed and has far to go

(67-11) who are coarse, brutal, gross and violent

(67-12) this empty pageantry

(67-13) a failure of foresight

(67-14) to achieve an even balance

⁸⁰ Blank Page

(67-15) hands lie together on lap or on knee, separated, splayed

(67-16) it is not possible and not necessary for everybody to worship in same way and same god. Why imitate everybody else? Most of them worship the image of an idol

(67-17) it is not pleasant to be ruled by the proletariat but we must submit to the inevitable

(67-18) to bring thoughts to Thought – this is his great work

68⁸¹
PHRASES

69
PHRASES

(69-1) the planets circling around the sun

(69-2) Sparkling with hard-to-find higher truths in every line

(69-3) He finds that he has slipped into the Stillness

(69-4) arrest the first negative thought

(69-5) Vagrant seekers now hitch-hike their way across continents to India

(69-6) to provoke the mind into deeper thought than usual.

(69-7) a discipline can become too stern

(69-8) close detailed observation does not outweigh deeper observation

(69-9) roseate sunset

(69-10) the youthful yogi

(69-11) When the animal in a man runs wild with lust

(69-12) Honoured by the world but reproached by his soul

(69-13) the highly rhetorical arguments which move feelings debase facts.

(69-14) Can a man rise above the darker side of his character?

(69-15) the one must be balanced against the other

(69-16) the Long path, with its frustrations and despairs, its unrewarded hopes,

(69-17) these menacing and violent forces

(69-18) his life becomes seemingly a perpetual contradiction because of his mentalistic views

(69-19) sharp in its reasoned logic and deep in its mental explorations

(69-20) illumined not only the mind but also the face

70⁸²

PHRASES

71

PHRASES

(71-1) this unhappy star on which the human species exist

(71-2) We should not minimise the importance of the body any more than we should exaggerate it.

(71-3) the beautiful proportions, the graceful stylisation, of a Greek temple

(71-4) The ego is a tyrant, a dictator and a despot

(71-5) In the archaic accents of

(71-6) We would gain more by going inside to Overself than by going out into space

(71-7) weather-beaten with age

(71-8) a real seriousness but not a stony gravity

(71-9) we look to the flash dawn

(71-10) as still as a stone figure

(71-11) turned inward so completely as to know nothing else, nothing of the outside world.

(71-12) He is at one and the same time both insignificant and important

(71-13) let himself recede into the deeper state of being

(71-14) a faith strongly held and strongly expressed

(71-15) It is not enough to have much intelligence and deep feeling: they must also be put into equilibrium, not to be carried away by excess of pity, for example

(71-16) when the self is briefly melted, as it were, in an ethereal world-forgetting escalation

(71-17) sitting as tranquilly as a Japanese god carved in ivory

(71-18) the work of a man of knowledge puts the match to my gun powder

(71-19) to put the teachings into practice

72⁸³

PHRASES

73

PHRASES

(73-1) In a Tibetan valley more than 2 miles high, I met

(73-2) to be at the mercy of passion

(73-3) erase all negative thoughts

(73-4) "Money isn't only money. It's liberty" – E. Kazan

(73-5) Little discontents may fester, like sores, into large bitternesses.

(73-6) Their statements unnecessarily obscure, mysterious or intricate

(73-7) Let them not too hastily deride these ideas

(73-8) The East can teach us much as we have taught it too.

(73-9) Views so strongly-held and so emphatically-expressed

(73-10) to disagree in a civilised manner however emphatically or vehemently

(73-11) Life, with its shifts and changes,

(73-12) in the [drudgery]⁸⁴ of their daily lives, and with the lack of any higher fulfilment

(73-13) When Greek freedom was lost 338 [B.C.],⁸⁵ Isocrates, the best teacher of oratory in his day, voluntarily starved himself to death aged 98

(73-14) thoughts keep the mind occupied, petty – most of the time, grave – some of the time

74⁸⁶

PHRASES

75

PHRASES

(75-1) their inner practices and silent or uttered prayers

(75-2) the search for God will never be abandoned

(75-3) the Deep without a bottom of Maître Eckhart's God = the Self of Hinduism, the Void of Buddha

(75-4) the images in his mind

(75-5) self-dislike of the Long Path –

(75-6) Is such a man made of solid flesh and liquid blood or is he an insubstantial frozen ghost?

(75-7) When passions assail such a man, be they angers or lusts, his failure to bring himself under control shows itself more quickly on his face.

⁸⁴ The original editor inserted "drudgery" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

⁸⁵ The original editor changed "start with this -- this is not Socrates but Isocrates." to a comma after "338 B.C." by hand.

⁸⁶ Blank Page

(75-8) I don't teach, bless, heal or guide individual persons directly having no authority, inner or outer, to do so. The work is simply a sharing of ideas, experiences, researches with anonymous readers.

(75-9) As we move toward grave or crematorium

(75-10) What is beautiful or useful or serviceable in tradition should be kept.

(75-11) What does the faint, half-hidden smile of Buddha tell us? That he came from Nirvana, assured of peace and hope for mankind's inner future.

(75-12) To some the past no longer seems real, its experiences either forgotten or faded. They are unable to walk back into it.

76⁸⁷
PHRASES

77
PHRASES⁸⁸

(77-1) this sour⁸⁹ acidulous view of humanity

(77-2) garrulous gossip columnists

(77-3) man's nature is a mixed one: the good is accompanied by the bad.

(77-4) Confucius gave men moral [guidance.]⁹⁰

(77-5) the balanced union of activity with meditation

(77-6) Civilisation is [thinner]⁹¹ than most people believe it to be. Given certain conditions, the savagery beneath it would show a terrifying aspect.

(77-7) the man in search of his [spiritual]⁹² identity

(77-8) the fears which come nagging at the mind [in]⁹³ the night

⁸⁷ Blank Page

⁸⁸ This page is entirely handwritten.

⁸⁹ The original editor deleted a comma after "sour" by hand.

⁹⁰ The original editor deleted "too" from after "guidance" by hand.

⁹¹ The original editor deleted a word before and a word after "thinner"- they are completely illegible.

⁹² The original editor changed "true" to "spiritual" by hand.

⁹³ The original editor changed "with" to "in" by hand.

(77-9) the diminished powers of old age

(77-10) where the Himalayan peaks glisten in front of our eyes

(77-11) the earthly and the godly are both present in man

(77-12) these disturbing reminders⁹⁴

78⁹⁵
PHRASES

79
PHRASES

(79-1) he felt encircled by the other man's powerful magnetism

(79-2) clinging to his possessions and his pretensions.

(79-3) the stillness is sublime

(79-4) here is high accomplishment.

(79-5) Buddha's sustained half-smile

(79-6) the gaze seems withdrawn from outward things

(79-7) the eyes seem focused vaguely on some distant spot

(79-8) and of all its pretensions, is simply

(79-9) in that fading light, the scene was touched with mystery.

(79-10) the emotionalists, who swirl hither and thither, living in chaos and amid contradiction.

(79-11) balanced against

(79-12) whether he denies the Overself because of its inscrutability, or affirms it

(79-13) before the haste of modern life

⁹⁴ "BRUNTON" was typed at the bottom of the page in the original.

⁹⁵ Blank Page

(79-14) the superior quality of his sensitivity and the deeper of his wisdom

(79-15) this resigned acceptance of the inevitable

(79-16) Here, there is no anxiety for the future, no remorse for the past.

(79-17) swift pace of modern life

(79-18) murky and smoky occultism

(79-19) to ridicule the absurd notions of these sects

(79-20) compulsive activity

(79-21) Few arguments are completely right or completely wrong.⁹⁶

(79-22) Spirituality and practicality may co-exist (XXV)

80⁹⁷

PHRASES

81

PHRASES

(81-1) the mysterious and fathomless pool of stillness deep within the heart's centre

(81-2) the misfortunes or mismanagements of our personal careers.

(81-3) sitting in [smug]⁹⁸ complacency and moralising upon life

(81-4) the mellowing golden autumn scene

(81-5) the beautiful haze of sunset spreads over the land

(81-6) The pleasure one got from walking on the leaf-carpeted floor of a forest glade.

(81-7) The conscious thinker, the "I" the ego.

⁹⁶ The original typist labelled this para "VII".

⁹⁷ Blank Page

⁹⁸ 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 original editor inserted "smug" in the space at a later point.

(81-8) to sit, gazing into the middle distance,

(81-9) Maharishi⁹⁹ Mahesh Yogi [often]¹⁰⁰ burst into sardonic laughter repeatedly,¹⁰¹
[leaving an impression of mild mental disorder]¹⁰²

(81-10) until it is assimilated into his everyday consciousness, part of his general being

(81-11) slavishly follow other people's ideas

(81-12) The turquoise sky which covered Athens

(81-13) Greece, with its ancient temples and modern tavernas

(81-14) the dazzling light of a Greek noon

(81-15) the Colosseum – that massive monument to Roman cruelty

(81-16) Rome's [famous]¹⁰³ Forum [is]¹⁰⁴ now the macabre residence of mangy cats.

(81-17) These¹⁰⁵ metaphysical nebulosities and vaguenesses fail to reach the Western mind.

(81-18) summer's sultry hours

(81-19) the squabbling and babbling groups in art literature and design

(81-20) the archaeologist who sifts remains or digs excavations

(81-21) the attractive cupolas and tall minarets of

(81-22) When time stops identification with a particular person – oneself – easily vanishes¹⁰⁶

⁹⁹ "Maharishee" in the original.

¹⁰⁰ The original editor changed "– He" to "often" by hand.

¹⁰¹ The original editor changed a period to a comma by hand.

¹⁰² The original editor inserted "leaving an impression of mild mental disorder" by hand.

¹⁰³ The original editor inserted "famous" by hand.

¹⁰⁴ The original editor changed a comma to "is" by hand.

¹⁰⁵ The original editor capitalised "These" by hand.

¹⁰⁶ This para was heavily edited by the original editor. It originally read:
"Time stops – identification person – oneself – vanishes".

¹⁰⁷ Blank Page

(83-1) The beginner needs certain cautions

(83-2) [The yogi]¹⁰⁹ who sits without moving limb, trunk, hand, face.

(83-3) Those who are enslaved by clamorous, voluptuous passion.

(83-4) Whether the effort comes to early death or lingers on to drawn out

(83-5) In the fading dusk

(83-6) These dingy industrial towns, where leaves struggle precariously for life against brick and soot

(83-7) The desire for concealment is strong

(83-8) The spiritual nature that¹¹⁰ in his better moments¹¹¹ he knows himself to have.

(83-9) Religion without superstition,

(83-10) The mere task of ordinary existence

(83-11) Less intolerance,¹¹² bigotry,¹¹³ and less harsh uncharitableness

(85-1) To have witnessed human follies for so long a lifetime

¹⁰⁸ Lorraine Stevens inserted "PB Phrases Pg. 21" on the back of this page by hand.

¹⁰⁹ The original editor changed "Yogi" to "The yogi" by hand.

¹¹⁰ The original editor deleted a comma after "that" by hand.

¹¹¹ The original editor deleted a comma after "moments" by hand.

¹¹² The original editor inserted a comma by hand.

¹¹³ The original editor inserted a comma by hand.

¹¹⁴ Blank Page

¹¹⁵ Lorraine Stevens inserted "PB Phrases Pg. 30" on the back of this page by hand.

(85-2) Cultivate mind, improve character,¹¹⁶ practise mental quiet

(85-3) The green tranquil beauty of the garden

(85-4) The creeping of old age

(85-5) Extricate oneself from tangles of attachments

(85-6) Such high-powered concentration is necessary

(85-7) The simulated "I"

(85-8) When dusk falls,¹¹⁷ meditation's opportunity rises

(85-9) When this earthly life comes¹¹⁸ to its weary finality

(85-10) Above the vanity and folly of social ambition

(85-11) Suffocated by too much conventionality and formality

86¹¹⁹

PHRASES

87¹²⁰

PHRASES

(87-1) Debased morals

(87-2) Moral degradations

(87-3) Squalid¹²¹ scenes of sexual lust-perversion are portrayed too often on stage or film,¹²²

(87-4) Their standards of taste are low; the lack of civilised behaviour

(87-5) Overwhelmed by events which forced their will on him

¹¹⁶ The original editor inserted a comma by hand.

¹¹⁷ The original editor inserted a comma by hand.

¹¹⁸ The original typist changed "becomes" to "comes" by typing over part of the original word with x's.

¹¹⁹ Blank Page

¹²⁰ Lorraine Stevens inserted "PB Phrases Pg. 33" on the back of this page by hand.

¹²¹ The original editor capitalised "Squalid" by hand.

¹²² The original editor inserted a comma by hand.

(87-6) Seeking non-existent goals or inaccessible heights

(87-7) Sensitive to impressions which come from within

(87-8) Low standard of manners

(87-9) Events will soon correct their error

(87-10) A smile hides behind his beard

(87-11) The long journey from savage to sage

(87-12) Until it becomes a passionate concern

88¹²³

PHRASES

89¹²⁴

PHRASES

(89-1)¹²⁵ To withdraw from the world for a short time, as into a sanctuary,

(89-2) Aeons of time may pass but what has been will, in some other form, recur again

(89-3) A life made up of trivialities

(89-4)¹²⁶ You are called on to seek your own divinity, not to fuss about other men's.

(89-5) Isolated in his proud self-sufficiency

(89-6) He wants truth in its totality

(89-7) To appreciate rather than denigrate

(89-8) Is it casual chance?

(89-9) The relentless realistic Greek tragedies

¹²³ Blank Page

¹²⁴ Lorraine Stevens inserted "PB Phrases Pg. 34," "comma or period," (referring to 89-1) and "sentence" (referring to 89-4) on the back of this page by hand.

¹²⁵ Lorraine Stevens inserted a check mark in the para numbering space by hand.

¹²⁶ Lorraine Stevens inserted a check mark in the para numbering space by hand.

(89-10) When an idea is received into consciousness

(89-11) This agitated century

(89-12) This interior equilibrium

90¹²⁷
PHRASES

91¹²⁸
PHRASES

(91-1) Information as a part of education but only a part¹²⁹

(91-2) The years abate passion

(91-3) Who try to find a meaning in life

(91-4) Dusk,¹³⁰ which puts out the light of day,¹³¹

(91-5) The puppet¹³² of fate

(91-6) Squabbling humanity

(91-7) Crippled questers

(91-8) The silence is most impressive

(91-9) The feeling that this moment is an ordained one is inescapable.

(91-10) He may try to hold the glimpse but it is in vain.

(91-11) They wait vainly for deliverance from their

(91-12) He does not seek adulation;¹³³ he has no delusion.

92¹³⁴

¹²⁷ Blank Page

¹²⁸ Lorraine Stevens inserted "PB Phrases Pg. 18" on the back of this page by hand.

¹²⁹ The original editor deleted a period from after "part" by hand.

¹³⁰ The original editor inserted a comma by hand.

¹³¹ The original editor inserted a comma by hand.

¹³² The original typist inserted "(-teer)?" above "puppet" by hand.

¹³³ The original editor changed a comma to a semicolon by hand.

PHRASES

93¹³⁵

PHRASES

(93-1) If life turns into a bloodless unfeeling and much-narrowed thing

(93-2) I must maintain my privacy

(93-3) Uncertain and hesitant, torn between faith and scepticism

(93-4) Romantically utopian notions in which they want to believe,¹³⁶ though facts contradict them

(93-5) Man at his best moment

(93-6) [Wild]¹³⁷ statement

(93-7) The flow of awareness,¹³⁸ intermittent at first,¹³⁹ but becomes continuous later

(93-8) To reflect upon the basic truth

(93-9) This feeling of one's personal self

(93-10) When a considerable extent of meditation has been done

(93-11) The stillness of a countryside twilight

94¹⁴⁰

PHRASES

95¹⁴¹

PHRASES

(95-1) To find peace in the cloister, with its covered walk and bare rooms,¹⁴²

¹³⁴ Blank Page

¹³⁵ Lorraine Stevens inserted "PB Phrases Pg. 17" on the back of this page by hand.

¹³⁶ The original editor inserted a comma by hand.

¹³⁷ "Wild" was typed at the end of the para and inserted with a caret.

¹³⁸ The original editor inserted a comma by hand.

¹³⁹ The original editor inserted a comma by hand.

¹⁴⁰ Blank Page

¹⁴¹ Lorraine Stevens inserted "PB Phrases Pg. 19" on the back of this page by hand.

¹⁴² The original editor inserted a comma by hand.

- (95-2) Bewitched into stillness and spell-bound by its charm
- (95-3) Some lonely thinker holding to his own original thoughts
- (95-4) Chained as they are to worn-out dogmas and false theories
- (95-5) This leaves more questions than it answers
- (95-6) To be still is also another way of praying for enlightenment
- (95-7) Civilised behaviour and urbane manners
- (95-8) The upsurge of interest in these studies and practices
- (95-9) Whether the ego's wishes are satisfactorily fulfilled or miserably frustrated and stubbornly opposed,
- (95-10) Many a chill¹⁴³ and solemn discourse

96¹⁴⁴
PHRASES

97¹⁴⁵
PHRASES

- (97-1) This spherical world and its spiral movement
- (97-2) They fail to recognise their finest intuitions, so subtle,¹⁴⁶ tender and delicate is it, and so lose celestial treasure
- (97-3) The scintillating colours of a medieval Italian master¹⁴⁷ painter's painting
- (97-4) This exquisite tranquillity
- (97-5) Unforced and natural abidance in the Overself – this is sahaja
- (97-6) The world is there inside our mind's

¹⁴³ The original editor inserted “-ed” above “chill” by hand.

¹⁴⁴ Blank Page

¹⁴⁵ Lorraine Stevens inserted “PB Phrases Pg. 13” on the back of this page by hand.

¹⁴⁶ The original editor inserted a comma by hand.

¹⁴⁷ The original editor changed “Master” to “master” by hand.

- (97-7) To be indifferent to surroundings
- (97-8) They [want and expect,]¹⁴⁸ to enter a permanent ecstasy
- (97-9) Total independence is quite illusory
- (97-10) Solitude and peace are the good companions
- (97-11) Technology [is]¹⁴⁹ matched by its misdeeds

98¹⁵⁰
PHRASES

99¹⁵¹
PHRASES

- (99-1) The overtense living of our times
- (99-2) Their distresses and disharmonies
- (99-3) The unrealistic fantasy of solipsism
- (99-4) The vast network of the universe
- (99-5) They run away into romanticism
- (99-6) The constant mumbling of a mantra
- (99-7) The long stretched-out sentences of his German writing
- (99-8) The wistful melancholy of an autumn evening
- (99-9) Modern youth, critical and scornful
- (99-10) To refind his equilibrium
- (99-11) A mere cerebral commotion
- (99-12) The charlatans who pose as artists

¹⁴⁸ The original editor changed “expect – and want –” to “want and expect,” by hand.

¹⁴⁹ The original editor changed “are” to “is” by hand.

¹⁵⁰ Blank Page

¹⁵¹ Lorraine Stevens inserted “PB Phrases Pg. 28” on the back of this page by hand.

(99-13) It is an appeal to one's moral self-respect

100¹⁵²
PHRASES

101¹⁵³
PHRASES

(101-1) The sage looked beyond his hearer as he spoke,

(101-2) Remote from the common life

(101-3) Until a cultivated trait becomes an instinctive one

(101-4) Background is to be reckoned too. It contributes something,

(101-5) Life was withdrawing back into the darkness whence it emerged,

(101-6) Confirms our ideas and renews our faith

(101-7) Self-approval

(101-8)¹⁵⁴ And refuge for the world-weary

(101-9) ego-shrinking

(101-10) A practical visionary

(101-11) Floundering in a sea of words

(101-12) The colour and quietness of sunset

(101-13) The anxieties which beset human existence

102¹⁵⁵
PHRASES

103¹⁵⁶
PHRASES

¹⁵² Blank Page

¹⁵³ Lorraine Stevens inserted "PB Phrases Pg. 31" on the back of this page by hand.

¹⁵⁴ Lorraine Stevens inserted a check mark in the para numbering space by hand.

¹⁵⁵ Blank Page

¹⁵⁶ Lorraine Stevens inserted "PB Phrases Pg. 32" on the back of this page by hand.

- (103-1) Calvinist and Puritan in austerity
- (103-2) The long chain of cold peaks which look down from the North on hot India
- (103-3) The daylight withdraws, the evening shadows invade
- (103-4) When the tulips raise their coloured heads in spring
- (103-5) The quietude of deepening dusk
- (103-6) Whether aloof or accessible, these holders of secret truths
- (103-7) To sweeten human relations by little courtesies
- (103-8) That serenity of the figured Greek gods which Plato noted
- (103-9) Some fates he cannot escape
- (103-10) Those lines of words which grow into a paragraph
- (103-11) The meridian lines which move into the Pole
- (103-12) The

104¹⁵⁷
PHRASES

105¹⁵⁸
PHRASES

- (105-1) In the elusive subtlety of a Buddha's half-smile
- (105-2) Passions and the troubles which come with them
- (105-3) Thoughts jump hither and thither
- (105-4) The tasteless vulgarity of the masses
- (105-5) The mystery at the very core of our consciousness
- (105-6) Questers create their own illusions

¹⁵⁷ Blank Page

¹⁵⁸ Lorraine Stevens inserted "PB Phrases Pg. 29" on the back of this page by hand.

(105-7) All are ego-ruled

(105-8) Weightless but witty pages

(105-9) He will pass through many phases and various stages

(105-10) Doubts and questionings may come

(105-11) A distant but not cold look in his eyes

(105-12) A grave but not sombre expression around his mouth

106¹⁵⁹
PHRASES

107¹⁶⁰
PHRASES

(107-1) Ends in deflated ecstasy

(107-2) The arrears of correspondence is always uncomfortably heavy

(107-3) His charmed phrases, like "the kingdom of heaven"

(107-4) Whether he be enraptured mystic or quiet philosopher

(107-5) The smoky glow of incense

(107-6) This demonic haunting

(107-7) Have I an individual destiny?

(107-8) The massive impenetrability of these

(107-9) Emotional excesses

(107-10) Trapped within the ego

(107-11) Within the field of human affairs

(107-12) He has passed into memory's hinterland

¹⁵⁹ Blank Page

¹⁶⁰ Lorraine Stevens inserted "PB Phrases Pg. 14" on the back of this page by hand.

108¹⁶¹
PHRASES

109¹⁶²
PHRASES

(109-1) Poor humanity, fettered by its own desires,¹⁶³ suffering from its own frustrations,

(109-2) The world out there and the consciousness in me

(109-3) Rushing to keep appointments, keeping up with the modern tempo

(109-4) The eyes stare vacantly

(109-5) They find their truth in falsity

(109-6) The experience leaves him exalted

(109-7) Intoxicated by drugs

(109-8) Minds not yet wholly strangled by [convention]¹⁶⁴ snobbishness, or

(109-9) The robed and girdled figure of a monk

(109-10) A noble quietude slowly infiltrates him

(109-11) The melodic inspirations of Beethoven.

(109-12) Moments of explosive revelation

110¹⁶⁵
PHRASES

111¹⁶⁶
PHRASES

¹⁶¹ Blank Page

¹⁶² Lorraine Stevens inserted "PB Phrases Pg. 15" on the back of this page by hand.

¹⁶³ The original editor inserted a comma by hand.

¹⁶⁴ The original editor changed "convention; or" to "convention" by hand.

¹⁶⁵ Blank Page

¹⁶⁶ Lorraine Stevens inserted "PB Phrases Pg. 20" on the back of this page by hand.

- (111-1) When inspiration flags
- (111-2) Art rises to a higher level when the artist forces himself from sectarianism with its narrow trappings and specialised symbols
- (111-3) The intense concentration needed
- (111-4) The quality of refinement and purity
- (111-5) To reach that peace when all questing done,
- (111-6) Repulsive and compulsive habits
- (111-7) Thoughts must be regulated and then focused.
- (111-8) Cities with well-spaced avenues
- (111-9) inured¹⁶⁷ to disappointment
- (111-10) Where privacy cannot be violated
- (111-11) Untimed and unspaced being
- (111-12) The equanimity of a philosopher
- (111-13) Writing is my daily bread. [It nourishes,]¹⁶⁸ satisfies,¹⁶⁹ and fulfils me.

112¹⁷⁰
PHRASES

113¹⁷¹
PHRASES

- (113-1) These calm statements
- (113-2)¹⁷² Give a guarded answer.
- (113-3) Some have a colossal ego

¹⁶⁷ The original editor deleted a dash from before “inured” by hand.

¹⁶⁸ The original editor changed “it nourished” to “It nourishes,” by hand.

¹⁶⁹ The original editor inserted a comma by hand.

¹⁷⁰ Blank Page

¹⁷¹ Lorraine Stevens inserted “PB Phrases Pg. 40” on the back of this page by hand.

¹⁷² Lorraine Stevens inserted a check mark in the para numbering space by hand.

(113-4) One whose nerves and mind are weakened by his frequent submission to lusts may

(113-5) Noises bang at his ear-drums

(113-6) A liberating feeling of infinity stretching itself out and carries him into mystery,

(113-7) Bondage to institutions organisations and

(113-8)¹⁷³ What is the difference between the concepts of existence and Being? Hegel has tried in his ponderous way to express it metaphysically and only intellectually,

(113-9) Chirping music of the cicadas

(113-10) High-quality intuition

(113-11) To slacken the sprightly pace of his thoughts

113-12) The ignominy of materialism

114¹⁷⁴
PHRASES

115¹⁷⁵
PHRASES

(115-1)¹⁷⁶ The spirit as freedom
The spirit as spiritual realisation

(115-2) To state his relationship with the divine being and with

(115-3)¹⁷⁷ If class standing creates pride and haughtiness, arrogance and selfishness, it [has]¹⁷⁸ abused the general order of Nature

(115-4) In their search for mystical bliss

(115-5) A life of outer ease but inner emptiness

¹⁷³ Lorraine Stevens inserted a check mark in the para numbering space by hand.

¹⁷⁴ Blank Page

¹⁷⁵ Lorraine Stevens inserted "PB Phrases Pg. 27" on the back of this page by hand.

¹⁷⁶ Lorraine Stevens inserted a check mark in the para numbering space by hand.

¹⁷⁷ Lorraine Stevens inserted a check mark in the para numbering space by hand.

¹⁷⁸ The original editor changed "is" to "has" by hand.

- (115-6) The personalised self
- (115-7) The charmed hour of sunset
- (115-8) Weak ineffectual efforts
- (115-9) Impose a graceful stillness upon a fidgety body
- (115-10) It offends good taste
- (115-11) Inexperienced,¹⁷⁹ indiscriminating aspirants

116¹⁸⁰
PHRASES

117¹⁸¹
PHRASES

- (117-1) The slow descent of twilight
- (117-2) The languid pleasant hour of eventide
- (117-3) We who have served our novitiate
- (117-4) The last evening light fell upon the scene
- (117-5) An upset balance
- (117-6) Tawdry,¹⁸² vulgar taste
- (117-7) Rose-flushed eastern sky
- (117-8) An artistically educated taste
- (117-9) Softening his grief, muting his despair
- (117-10) When the eyes begin to unclose, when awareness comes to the waking self and the world reappears –

¹⁷⁹ The original editor inserted a comma by hand.

¹⁸⁰ Blank Page

¹⁸¹ Lorraine Stevens inserted "PB Phrases Pg. 26" on the back of this page by hand.

¹⁸² The original editor inserted a comma by hand.

(117-11) A calmness which is total and quite uncommon

(117-12) To bring some truth to the people

118¹⁸³
PHRASES

119¹⁸⁴
PHRASES

(119-1) Soothes him into a state of peace

(119-2) Intermittent revelations,¹⁸⁵ which I have called 'glimpses'

(119-3) The measured cadences of a fine classical poem

(119-4) The diabolical noise of modern machines, whether on the road or in the air

(119-5) The punishments threatened for bad deeds, the rewards offered for

(119-6) Until his surroundings are effaced

(119-7) The calm picture of a westering sun

(119-8) Seraphic is that peace

(119-9) The body's ever-flowing blood

(119-10) Worldly happiness is often precarious,

(119-11) It is a study which is quite out of the ordinary

(119-12) He is a keeper of the divine secret,

(119-13) He keeps the soul's secret within himself.

120¹⁸⁶
PHRASES

121¹⁸⁷

¹⁸³ Blank Page

¹⁸⁴ Lorraine Stevens inserted "PB Phrases Pg. 25" on the back of this page by hand.

¹⁸⁵ The original editor inserted a comma by hand.

¹⁸⁶ Blank Page

PHRASES

- (121-1) To protect a man against his own excesses
- (121-2) Obscure language and impenetrable,¹⁸⁸ foggy communications
- (121-3) He feels that a benign presence is with him
- (121-4) In the time, whatever it be, that remains to me
- (121-5) So incoherent in expression so incredible in message
- (121-6) Where brown autumn leaves {strew}¹⁸⁹ the ground
- (121-7) A concentrated stare is uncomfortable to others,¹⁹⁰
- (121-8) These perfect men are imaginary men,
- (121-9) Negative thoughts adversely cast their shadow on the chemistry of the body.
- (121-10) Innovations of Eur-America confront traditions of Afro-Asia

122¹⁹¹
PHRASES

123¹⁹²
PHRASES

- (123-1)¹⁹³ Creation is inexhaustible,
- (123-2) How irreverent is such an attitude!
- (123-3) New thoughts, new ideas form themselves in the mind
- (123-4) The crude but picturesque symbolism of primitive faiths

¹⁸⁷ Lorraine Stevens inserted "PB Phrases Pg. 24" on the back of this page by hand.

¹⁸⁸ The original editor inserted a comma by hand.

¹⁸⁹ The original editor inserted "?" above "strow" in the original. We have changed "strow" to "strew", presuming that the original was a typo.

¹⁹⁰ The original editor inserted a comma by hand.

¹⁹¹ Blank Page

¹⁹² Lorraine Stevens inserted "PB Phrases Pg. 24" on the back of this page by hand.

¹⁹³ There are 11 unnumbered paras on this page, and a para numbered 1. They are not consecutive with the previous page.

(123-5) These fragile petals of a short-lived flower

(123-6) Through lingering summer evenings

(123-7) His excited sentences

(123-8) The deepening stillness

(123-9) Body falters and disintegrates

(123-10) Provides us with inner peace

(123-11)¹⁹⁴ "By frequent occupation with it"

(123-12) the Foundations of Mindfulness are cultivated – Buddha

124¹⁹⁵
PHRASES

125¹⁹⁶
PHRASES

(125-1) Held – in emotions

(125-2) The world is not self-existent but MIND is.

(125-3)¹⁹⁷ That luminous wisdom which was for Socrates the soul's or quality."

(125-4) The pleasure of having things

(125-5) They have had a sufficient share of life's troubles and sufferings

(125-6) Peace – so slowly found,¹⁹⁸ so quickly lost!

(125-7) History,¹⁹⁹ with its endless old abuses and endless new reforms

(125-8) Helpless in their sensualism

¹⁹⁴ Lorraine Stevens inserted a question mark in the para numbering space by hand.

¹⁹⁵ Blank Page

¹⁹⁶ Lorraine Stevens inserted "PB Phrases Pg. 23" on the back of this page by hand.

¹⁹⁷ Lorraine Stevens inserted a question mark in the para numbering space by hand.

¹⁹⁸ The original editor inserted a comma by hand.

¹⁹⁹ The original editor changed a dash to a comma by hand.

(125-9) Our best thoughts come out of it

(125-10) The Self within the self

(125-11) Beware of bizarre cults

(125-12) Is it a futile expectation?

(125-13) Lost vitality of the religions

126²⁰⁰
PHRASES

127²⁰¹
PHRASES

(127-1) The tawdry facade that covers up our emptiness

(127-2) He has no faith, prefers to struggle on alone

(127-3) The gains that go, the pains that come

(127-4) A lively imagination

(127-5) The total picture

(127-6) Zen regards Being²⁰² as the Self-unfolding of the Unformed Nothing

(127-7) Spontaneity to originality

(127-8) This inner withdrawal from the world

(127-9) Such a course would be sane and prudent

(127-10) Grace is inner healing

(127-11) The homeward-turning quester

(127-12) The subtle persuasiveness

²⁰⁰ Blank Page

²⁰¹ Lorraine Stevens inserted "PB Phrases Pg. 42" on the back of this page by hand.

²⁰² The original editor capitalised "Being" by hand.

(127-13) Cramped by orthodoxy

128²⁰³
PHRASES

129²⁰⁴
PHRASES

(129-1) When he feels taken with surprise to the point of breathlessness

(129-2) Amid progress and setbacks

(129-3) Midnight meditations

(129-4) The dying splendour of the sun

(129-5) Theologies which religion breeds, some dour and some gentle

(129-6) To shackle the beast in man

(129-7) The rhythms of poetic works

(129-8) High-quality research work

(129-9) The metaphysical consciousness

(129-10) These works are documents of philosophic value

(129-11) In strong muscular sentences

(129-12) Its gracefulness, its elegance and its style

(129-13) This is expectable²⁰⁵

130²⁰⁶
PHRASES

131²⁰⁷
PHRASES

²⁰³ Blank Page

²⁰⁴ Lorraine Stevens inserted "PB Phrases Pg. 41" on the back of this page by hand.

²⁰⁵ The original editor inserted "(ed)" above "expect(able)" by hand.

²⁰⁶ Blank Page

²⁰⁷ Lorraine Stevens inserted "PB Phrases Pg. 22" on the back of this page by hand.

(131-1) In the pursuit of worthy goals

(131-2) A fatalism which ties man hand and foot

(131-3) The years when I roamed in India

(131-4) Noisy,²⁰⁸ raucous voices which grate harshly upon refined ears and sensitive feelings

(131-5) Duped by their own fantasies

(131-6) Studying books without any discrimination or system

(131-7) The passivity which overcomes the aged

(131-8) The charm of a lingering sunset

(131-9) It is his heart's core, his soul,

(131-10) This placid quietism

(131-11) A statue-still figure meditating on a couch

(131-12) A space-held, time-embalmed thing

132²⁰⁹
PHRASES

133²¹⁰
PHRASES

(133-1) Shamanistic trances

(133-2) The self-condemnation of the Long Path

(133-3) Badly spoken English sounds so ugly

(133-4) Fermenting ideas in their minds

(133-5) These fleeting perceptions of Reality

²⁰⁸ The original editor inserted a comma by hand.

²⁰⁹ Blank Page

²¹⁰ Lorraine Stevens inserted "PB Phrases P 8" on the back of this page by hand.

- (133-6) In that peace-fragrant air of the wood
- (133-7) Crude youngsters and psychotic adults
- (133-8) Lessons his pride and reduces his egoism
- (133-9) A glimpse is a blessing
- (133-10) Wizedened with age
- (133-11) Human virtues and human defects
- (133-12) The soaring raptures of mysticism
- (133-13) Primitive peasant mentality
- (133-14) Subtly carries a meaning which is much more than it openly states

134²¹¹
PHRASES

135²¹²
PHRASES

- (135-1) Until an equitable balance is reached
- (135-2) The mellowed fruitage which is brought by increased age and wider experience
- (135-3) To live in the world and yet to be a stranger to it
- (135-4) With the first discovery of his spiritual being
- (135-5) The wistful longing for our spiritual home
- (135-6) Epigrams crammed with wisdom
- (135-7) Their embittered frustrations
- (135-8) These dubious pilgrimages to ashrams

²¹¹ Blank Page

²¹² Lorraine Stevens inserted "PB Phrases P 5" on the back of this page by hand.

Lorraine Stevens also inserted a note on the back of this page (about para placement) by hand which was later erased. We recommend examining the original scan.

(135-9) Transmit higher values

(135-10) They read about such ideas with bewildered incomprehension

(135-11) Ideas which are so remote from daily experience

136²¹³
PHRASES

137²¹⁴
PHRASES

(137-1) They extol their cult, myth,

(137-2) The practicality and precision of a trained engineer

(137-3) The tragedy and gravity of our times

(137-4) Shut away from the world

(137-5) As this knowledge gets more widely diffused,

(137-6) It was for a long time a main subject of my research

(137-7) This doctrine needs a counter-weight

(137-8) The first mists and falling leaves of Autumn

(137-9) The published word may bring a chance of intellectual adventure

(137-10) The torment of human relations

(137-11) The structure of thoughts which is his character, mind.

138²¹⁵
PHRASES

139²¹⁶

²¹³ Blank Page

²¹⁴ Lorraine Stevens inserted "PB Phrases P 2" on the back of this page by hand.

²¹⁵ Blank Page

²¹⁶ Lorraine Stevens inserted "PB Phrases P 3" "PB Please note double-spacing: Do you prefer it? I do." (referring to 139-1) and "places?" (referring to 139-9) on the back of this page by hand.

PHRASES

- (139-1) It is a new consciousness
- (139-2) The masses' despicable surrender to lower instincts
- (139-3) Emotionally-charged thoughts
- (139-4) Negative impulses are stopped by this calmness
- (139-5) Grace is the act of God, not of man
- (139-6) The light smile of a Buddha
- (139-7) The uncritical enthusiasms of cult-joiners and swami-followers
- (139-8) His enviable felicity
- (139-9) Stimulating phrases

140²¹⁷
PHRASES

141²¹⁸
PHRASES

- (141-1) As some light filtered through the archaic coloured windows
- (141-2) His statue-still figure
- (141-3) Keeps a superbly²¹⁹ even balance with his
- (141-4) Silly vulgar songs beloved by factory workers
- (141-5) To contrast the actual with the possible
- (141-6) With prudence in the ascendant
- (141-7) When they have stripped matter of all its mysteries
- (141-8) The strong writing of a William Cobbett

²¹⁷ Blank Page

²¹⁸ Lorraine Stevens inserted "PB Phrases P 4" on the back of this page by hand.

²¹⁹ The original typist inserted a question mark above "superbly" by hand.

(141-9) It becomes a moral force of much strength

(141-10) The mystery which accompanies religion

(141-11) Life's harsher lessons

(141-12) It is not the calm of mere exhaustion

(141-13) To bring it to the attention of important and influential persons

(141-14) If it is to be achieved fully and effectively

142²²⁰
PHRASES

143²²¹
PHRASES

(143-1) To collect his distracted thoughts

(143-2) The intimacies of such a relationship

(143-3) A is impossible and B is inconceivable

(143-4) Spontaneity of intuition

(143-5) Freshness and glory

(143-6) Confidence in intuition

(143-7) Nourished by Nature's vitality

(143-8) Feeling of complete helplessness in confrontation with death

(143-9) As feelings become finer and thoughts loftier,

(143-10) Split creatures as they are, able to dream but unable to do,

(143-11) The guru and his closest disciples

(143-12) In the gathering gloom of old age

²²⁰ Blank Page

²²¹ Lorraine Stevens inserted "PB Phrases P 7" on the back of this page by hand.

(143-13) Coarseness of manners

(143-14) Packets of aging mail accumulate around me

144²²²
PHRASES

145²²³
PHRASES

(145-1) The long patience which this quest requires

(145-2) Popular art and plebeian values

(145-3) The instant dismissal of negative thoughts is essential

(145-4) Crisp definition

(145-5) Such unconcerned and self-centred men

(145-6) Fatuous and absurd

(145-7) A feeling of intense peace comes over him

(145-8) There are questions which trouble a man

(145-9) A wisdom got from his former selves

(145-10) Unapproachable privacy

(145-11) A picture seldom absent from his mental vision

146²²⁴
PHRASES

147²²⁵
PHRASES

(147-1) It is a sacred pervasive presence

²²² Blank Page

²²³ Lorraine Stevens inserted "PB Phrases P 8" on the back of this page by hand.

²²⁴ Blank Page

²²⁵ Lorraine Stevens inserted "PB Phrases P 6" on the back of this page by hand.

- (147-2) Fragmented meanings
- (147-3) The Peace soothes nerves
- (147-4) A man with civilised interests and cultural values
- (147-5) Politicians seduced into their false glory
- (147-6) Who object to the severities of self-tormenting asceticism
- (147-7) All men whether they are theists or atheists, pantheists or deists
- (147-8) Torment is to imagine, sometimes to create
- (147-9) To disregard all delusive fancies
- (147-10) A cerebral sedentary type
- (147-11) All efforts seem fatuous
- (147-12) Like a snake cautiously putting its head into a hole.

148²²⁶
PHRASES

149²²⁷
PHRASES

- (149-1) Authorised exponents of official religions
- (149-2) Retire into his inner being
- (149-3) Whether in religion, politics,²²⁸ the conventional fictions of officialdom,²²⁹
- (149-4) The danger of fancied knowledge
- (149-5) They reject conventional views
- (149-6) In language that is clear and understandable

²²⁶ Blank Page

²²⁷ Lorraine Stevens inserted "PB Phrases Pg. 16" on the back of this page by hand.

²²⁸ The original editor inserted a comma by hand.

²²⁹ The original editor inserted a comma by hand.

(149-7) Clean-cut prose

(149-8) The awed quiet

(149-9) Apathy and emptiness within them

(149-10) The self-accusing stage of the Long Path

(149-11) To float the cares and burdens of life as if on air

(149-12) To lay undue stress on material things

150²³⁰
PHRASES

151²³¹
PHRASES

(151-1) The lessened vitality of elderly persons

(151-2) The brusquely-opposite elements are everywhere present

(151-3) The inflamed passions

(151-4) It is not that the higher truth is to be brought to the door of everyone – and especially the young – but that

(151-5) These scattered notes written on perishable paper

(151-6) The rich crimson beauty of these sunsets

(151-7) The slow-beating wings of butterflies

(151-8) Not only for a few special persons

(151-9) They take shelter in false [beliefs]²³²

²³⁰ Blank Page

²³¹ Lorraine Stevens inserted “PB Phrases Pg. 9” on the back of this page by hand.

²³² The original editor deleted the para after this para by hand. It originally read:
“Nature Food HF store

1. Whole millet

2. Coupon for free Vitamin E given only with purchases.”

152²³³
PHRASES

153²³⁴
PHRASES

- (153-1) The chicanery and mediocrity of politicians
- (153-2) He wants to become a better person
- (153-3) An interest which the young of my generation would not touch
- (153-4) Captives of their own beliefs
- (153-5) To put truths forward without fanaticism
- (153-6) Uncaught by lunatic fads or commercialised fancies
- (153-7) Unspoiled calm of a landscape
- (153-8) Neither the heat of wild emotions nor the cold of shrivelled feelings
- (153-9) Too preoccupied with the darker corners of the subconscious
- (153-10) With animal passions sublimated into spiritual aspirations
- (153-11) Only the fool can believe there is unlimited freedom of choice.

154²³⁵
PHRASES

155²³⁶
PHRASES

- (155-1) Truth has a razor-edge not a jagged-edge,
- (155-2) He assumes this attitude out of his inner security,
- (155-3) The unerring capacity to put his finger on a spiritual truth

²³³ Blank Page

²³⁴ Lorraine Stevens inserted "Phrases Pg. 2" on the back of this page by hand.

²³⁵ Blank Page

²³⁶ Lorraine Stevens inserted "PB Phrases Pg. 1" on the back of this page by hand.

- (155-4) The monastic or hermit life does not draw most people.
- (155-5) Until the time when death lays its clammy hands on him
- (155-6) The troubles and torments which belong to the human condition
- (155-7) The decrees of fate and the absurdities of chance
- (155-8) Stonehenge is orientated to the sun
- (155-9) The most unforeseen and unexpected events
- (155-10) Great change in values

156²³⁷
PHRASES

157²³⁸
PHRASES

- (157-1) To unleash the animal in man
- (157-2) It is a romantic fiction not a factual reality
- (157-3) It acts as a continual reminder of holy truth
- (157-4) This baleful influence and bestial horror
- (157-5) He lives as a god-like being in God.
- (157-6) Originally lower motives were the drawing force but later not
- (157-7) If he can extend these period
- (157-8) A kaleidoscope of cults
- (157-9) The gentle winds of Greece
- (157-10) When passion seethes and reason sleeps,
- (157-11) Unflinching patience

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²³⁸ Lorraine Stevens inserted "PB Phrases Pg. 3" on the back of this page by hand.

(157-12) Those mysterious moments when it is not day and not night

158²³⁹
PHRASES

159²⁴⁰
PHRASES

(159-1) A feeling of being outside it all

(159-2) To know the truth is to feel it.²⁴¹

(159-3) At this point mental movements stop

(159-4) We waste life

(159-5) For in the measureless Void God is.²⁴²

(159-6) Without hope or want without looking back or forward

(159-7) This harsh rejection

(159-8) Cherish these aspirations amid an earth-bound, pleasure-seeking society

(159-9) The gap between aspiration and realisation

(159-10) This is no thin-lipped, tight-jawed asceticism

(159-11) The holy rites of religion

160²⁴³
PHRASES

161²⁴⁴
PHRASES

(161-1) Obsequious flattery, sycophantic slavishness and fulsome adulation so often found around monarchies.²⁴⁵

²³⁹ Blank Page

²⁴⁰ Lorraine Stevens inserted "PB Phrases Pg. 4" on the back of this page by hand.

²⁴¹ The original editor inserted a period by hand.

²⁴² The original editor inserted a period by hand.

²⁴³ Blank Page

²⁴⁴ Lorraine Stevens inserted "PB Phrases Pg. 5" on the back of this page by hand.

- (161-2) The childish antics of primitive sorcery
- (161-3) The common activities of everyday life
- (161-4) The status-decorated, long-sleeved Mandarin robe
- (161-5) The anger and anguish of the young
- (161-6) In this meaningful silence
- (161-7) This polished gem of truth
- (161-8) Genital lust is not human affection.²⁴⁶
- (161-9) The firmness needed for self-control
- (161-10) Discipline without severity, purification without austerity
- (161-11) Too emotional or too imaginative an enthusiasm may weaken judgment;²⁴⁷ a quieter one is safer.²⁴⁸

162²⁴⁹
PHRASES

163²⁵⁰
PHRASES

- (163-1) The growing dusk
- (163-2) When the sun shows its last evening glow
- (163-3) This worship of the sport god.
There is only one way to avert war.
- (163-4) Irresponsible ravings
- (163-5) Emotional injury

²⁴⁵ The original editor inserted a period by hand.

²⁴⁶ The original editor inserted a period by hand.

²⁴⁷ The original editor changed a comma to a semicolon by hand.

²⁴⁸ The original editor inserted a period by hand.

²⁴⁹ Blank Page

²⁵⁰ Lorraine Stevens inserted "PB Phrases Pg. 7" on the back of this page by hand.

- (163-6) Emotionally deformed
- (163-7) The fallacious dreams of youth
- (163-8) Long,²⁵¹ patient meditations
- (163-9) The fleshly being tamed
- (163-10) A few moments of utter sincerity
- (163-11) Awes him into silence
- (163-12) Sheer destructiveness is their ugly motivation.

164²⁵²
PHRASES

165²⁵³
PHRASES

- (165-1) Refined sensibilities get jarred, wince with repulsion,
- (165-2) An easy, cushion-banked existence
- (165-3) There is order in Nature.²⁵⁴
- (165-4) Whichever side of a man is the strongest
- (165-5) That this quest is worth what it demands
- (165-6) Kali = goddess of blood, disorder and death
- (165-7) Beauty and function must work together
- (165-8) A flower flaunting its coloured beauty
- (165-9) Sepulchral gloom
- (165-10) This is not the only thing to be considered in the subject

²⁵¹ The original editor inserted a comma by hand.

²⁵² Blank Page

²⁵³ Lorraine Stevens inserted "PB Phrases Pg. 6" on the back of this page by hand.

²⁵⁴ The original editor inserted a period by hand.

(165-11) Pictures thrown in by memory

166²⁵⁵
PHRASES

167²⁵⁶
PHRASES

(167-1) They will not desert their self-made prisons but obstinately remain within them.

(167-2) The evening lamps begin to shine

(167-3) Confused adolescent boys and girls

(167-4) Resolved to keep his composure in all circumstances

(167-5) The pathetic evanescence of human life

(167-6) Without falling into a drab ascetic existence, devoid of aesthetic feeling

(167-7) A delicious feeling of utter rightness

(167-8) From quest to conquest

(167-9) Philosophy, with its wider vision of being and life

(167-10) To be anxious, hopeless, angry or resentful is to hold negative thoughts

(167-11) The ordinariness of their lives/

168²⁵⁷
PHRASES

169²⁵⁸
PHRASES

(169-1) High and heroic aims

(169-2) It is the best of himself

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²⁵⁶ Lorraine Stevens inserted "PB Phrases Pg. 8" on the back of this page by hand.

²⁵⁷ Blank Page

²⁵⁸ Lorraine Stevens inserted "PB Phrases Pg. 10" on the back of this page by hand.

- (169-3) Susceptible to the aura of places and people
- (169-4) The intrigues and manoeuvres of politics
- (169-5) Where intellect [denies]²⁵⁹ acceptance of these religious tenets
- (169-6) The need of a balance between the different forces in man
- (169-7) The long fight between reasoned thoughts and sensual impulses.
- (169-8) To give such hard and high doctrine a touch of humanity
- (169-9) There is no room here for smooth,²⁶⁰ facile optimism
- (169-10) In this stillness of the total being
- (169-11) These elegant and delicate drawings from Japan

170²⁶¹
PHRASES

171²⁶²
PHRASES

- (171-1) Forlorn grandeur of the site
- (171-2) Mosquitoes skimmed the surface of the pool.
- (171-3) An overactive brain
- (171-4) Bring it up for judgment by the tribunal of reason
- (171-5) A gaunt,²⁶³ austere,²⁶⁴ relentless asceticism
- (171-6) These minutes when twilight closes and night comes on

²⁵⁹ 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 original editor inserted "denies" in the space at a later point.

²⁶⁰ The original editor inserted a comma by hand.

²⁶¹ Blank Page

²⁶² Lorraine Stevens inserted "PB Phrases Pg. 11" on the back of this page by hand.

²⁶³ The original editor inserted a comma by hand.

²⁶⁴ The original editor inserted a comma by hand.

(171-7) These whispered and mumbled occult secrets

(171-8) The different systems of religious belief and ritual worship

(171-9) The beautiful felicity of the Presence

(171-10) Ever risking emotional entanglements

(171-11) It brought with it a sense of rightness.

(171-12) Study, meditate and apply

172²⁶⁵
PHRASES

173²⁶⁶
PHRASES

(173-1) In this acted drama on the world-stage, we

(173-2) The difficulties which appear are challenges to ingenuity; how are they to be countered.

(173-3) Keep an even balance

(173-4) The inner worth of a man

(173-5) Men of uncommon spiritual height

(173-6) The world is the perfect expressing imperfect

(173-7) The hard,²⁶⁷ elongated visage of an Atlantean

(173-8) Those who seek ampler outlooks must go beyond scientism

(173-9) With palm clasped together in the submission of prayer

(173-10) That there are a sufficient number of people to support such movements is a sign.

²⁶⁵ Blank Page

²⁶⁶ Lorraine Stevens inserted "PB Phrases Pg. 12" on the back of this page by hand.

²⁶⁷ The original editor inserted a comma by hand.

174²⁶⁸
PHRASES

175²⁶⁹
PHRASES

- (175-1) Give him the gratification of serving truth.
- (175-2) To cover up his mistakes
- (175-3) Whether they are swift-passing moments of long-extended moods
- (175-4) To walk the rough woodland paths
- (175-5) It may suit low vulgar tastes.²⁷⁰
- (175-6) He is entitled to state his point of view.²⁷¹
- (175-7) Noise-filled air
- (175-8) Squatting with feet curled under him
- (175-9) The joy of the Short Path
- (175-10) A step nearer to the truth
- (175-11) This feeling of quest
- (175-12) The experience takes him away from the multitude.²⁷²

176²⁷³
PHRASES

177²⁷⁴
PHRASES

²⁶⁸ Blank Page

²⁶⁹ Lorraine Stevens inserted "PB Phrases Pg. 61" on the back of this page by hand.

²⁷⁰ The original editor inserted a period by hand.

²⁷¹ The original editor inserted a period by hand.

²⁷² The original editor inserted a period by hand.

²⁷³ Blank Page

²⁷⁴ Lorraine Stevens inserted "PB Phrases Pg. 60" and "ck orig." (referring to 177-10) on the back of this page by hand.

(177-1) Acts of violence are too common.

(177-2) As I sit with bent neck to indite these words

(177-3) Since only a minority of those who take to chemical drugs in their teens live longer than thirty years,

(177-4) This nullification of the individual, this atomisation of him,

(177-5) Eloquent speaking stillness

(177-6) Where Nature is his only company

(177-7) Comfortably receive the traditional ideas

(177-8) It helps men overcome their sorrows.²⁷⁵

(177-9) It escapes academic classifications,²⁷⁶

(177-10)²⁷⁷ Amid worldly loss or gain, humiliation or glory

(177-11) Before I walk into the shadows surrounding the end

178²⁷⁸

PHRASES

179²⁷⁹

PHRASES

(179-1) Fear may easily create fantasies.

(179-2) The peace never leaves him.²⁸⁰

(179-3) The slow rhythmic and dignified tread of a long camel colonnade

(179-4) The supercilious glances which the camels bestow on us humans

²⁷⁵ The original editor inserted a period by hand.

²⁷⁶ The original editor inserted a comma by hand.

²⁷⁷ Lorraine Stevens inserted a check mark in the para numbering space by hand.

²⁷⁸ Blank Page

²⁷⁹ Lorraine Stevens inserted "PB Phrases Pg. 59" on the back of this page by hand.

²⁸⁰ The original editor inserted a period by hand.

(179-5) In those days,²⁸¹ when the soft padding of camels' feet brought me to the shade of a pyramid,²⁸²

(179-6) An aloofness which is not at all arrogant

(179-7) Someone who has come into accord with the truth

(179-8) Perplexed by these strange assertions

(179-9) This physical body in which we are temporary guests

(179-10) Does his body really mean nothing to him?

180²⁸³
PHRASES

181²⁸⁴
PHRASES

(181-1) He will question the questioner.

(181-2) The wise man walks prudently between two extremes so that he may not fall into imbalance.

(181-3) Fully purified by knowledge, discipline, suffering and time

(181-4) The stillness smiles upon him.

(181-5) Quiet unobtrusive way

(181-6) To humanise what seems at first a chilling doctrine

(181-7) There is something of

(181-8) These time-resisting truths

(181-9) The void's immense blankness

(181-10) Cultivate finer appreciation of the arts

²⁸¹ The original editor inserted a comma by hand.

²⁸² The original editor inserted a comma by hand.

²⁸³ Blank Page

²⁸⁴ Lorraine Stevens inserted "PB Phrases Pg. 58" on the back of this page by hand.

(181-11) The very thought of himself will pass away.

(181-12) To tell us in clear precise language what we need to know

182²⁸⁵
PHRASES

183²⁸⁶
PHRASES

(183-1) Helped by this atmosphere of noble graciousness and restful unhurried ease²⁸⁷

(183-2) Vague half-formed notion

(183-3) Sectarian outlook which fossilises the mind and prevents growth, extremist,²⁸⁸ obstinate,²⁸⁹ narrow, hence missing opportunities

(183-4) Day leaves and night returns.²⁹⁰

(183-5) Moments of blessed quiet

(183-6) The sun still owns a large area of sky.²⁹¹

(183-7) Culture, that is the study or practice of religion science, art, literature, ethics

(183-8) Inspires and supports his activities

(183-9) Shut in with egoistic cares

(183-10) When consciousness is isolated from its products,²⁹² thoughts,²⁹³

(183-11) Where taut nerves can slip into soothing peace

(183-12) The enormous waste of energy is stopped,

²⁸⁵ Blank Page

²⁸⁶ Lorraine Stevens inserted "PB Phrases Pg. 57" on the back of this page by hand.

²⁸⁷ The original editor deleted a period from after "ease" by hand.

²⁸⁸ The original editor inserted a comma by hand.

²⁸⁹ The original editor inserted a comma by hand.

²⁹⁰ The original editor inserted a period by hand.

²⁹¹ The original editor inserted a period by hand.

²⁹² The original editor changed a dash to a comma by hand.

²⁹³ The original editor changed a dash to a comma by hand.

184²⁹⁴
PHRASES

185²⁹⁵
PHRASES

(185-1) Deformed characters

(185-2) These time-stilling moments

(185-3) That exaggerated respect for anyone of high birth, high office or much fortune,²⁹⁶ which is snobbishness

(185-4) The secondless Reality

(185-5) These psychedelic experiences

(185-6) Quiet and distant among others

(185-7) Victim of their own feelings

(185-8) The ego's strong centrality causes it to glorify itself, to be permeated with vanity and

(185-9) Teeming cities

(185-10) The dark corners of human nature

(185-11) The stately ceremonial of a formal religion

(185-12)²⁹⁷ Practise a cautious silence.

186²⁹⁸
PHRASES

187²⁹⁹

²⁹⁴ Blank Page

²⁹⁵ Lorraine Stevens inserted "PB Phrases Pg. 56" and "sentence." (referring to 185-12) on the back of this page by hand.

²⁹⁶ The original editor inserted a comma by hand.

²⁹⁷ Lorraine Stevens inserted a check mark in the left margin of this para by hand.

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²⁹⁹ Lorraine Stevens inserted "PB Phrases Pg. 55" "Sentence" (referring to 187-2) and "'alone' left out" (referring to 187-7) on the back of this page by hand.

PHRASES

(187-1) These dark,³⁰⁰ dingy,³⁰¹ miserable,³⁰² muddy colours

(187-2)³⁰³ In this lofty consciousness the thinking principle is not attached to any object.

(187-3) An austere iron discipline

(187-4) Self-reverential

(187-5) Truth, whether drawn from tradition or out of themselves,

(187-6) The misery behind the laughter

(187-7)³⁰⁴ Men of confused or vague ideas about this subject

(187-8) Willing surrender to the Highest

(187-9) A feeling which ought not to be denied or repressed

(187-10) Established, naturalised and humanised in the Real

(187-11) This assumed enlightenment

(187-12) The quest, its aspirations and consolations

188³⁰⁵

PHRASES

189³⁰⁶

PHRASES

(189-1) A benign figure in an evil time

(189-2) They are off-balance

³⁰⁰ The original editor inserted a comma by hand.

³⁰¹ P.B inserted comma by hand.

³⁰² The original editor inserted a comma by hand.

³⁰³ Lorraine Stevens inserted a check mark in the left margin of this para by hand.

³⁰⁴ Lorraine Stevens inserted a check mark in the left margin and "alone?" at the end of this para by hand.

³⁰⁵ Blank Page

³⁰⁶ Lorraine Stevens inserted "PB Phrases Pg. 54" and "Both positive + neg.?" (referring to 189-9) on the back of this page by hand.

(189-3) Self-born

(189-4) Non-academic presentation of philosophy

(189-5) They are mere animals.

(189-6) This voluntary isolation

(189-7) A deceitful haze of illusory reality

(189-8) So often sought but so seldom gained

(189-9)³⁰⁷ Shut the door on the past and then lock it.

(189-10) All religions illustrate the power of suggestion.³⁰⁸

(189-11) A collapsed ego

(189-12) Placed between contraries as we are

(189-13) Mind engaged in the contemplation of itself.

190³⁰⁹
PHRASES

191³¹⁰
PHRASES

(191-1) He forfeits self-respect

(191-2) This divine peace could come again

(191-3) Supercilious post-war wasters

(191-4) Unbalanced, faddish, lacking essential elements

(191-5) The moments when he is most susceptible to this influx

(191-6) The shrunken little ego

³⁰⁷ Lorraine Stevens inserted a check mark in the left margin of this para by hand.

³⁰⁸ The original editor inserted a period by hand.

³⁰⁹ Blank Page

³¹⁰ Lorraine Stevens inserted "PB Phrases Pg. 53" on the back of this page by hand.

(191-7) A cultural void

(191-8) Atrophied conscience

(191-9) Stirred thoughts must quieten down

(191-10) Who cares to look forward to the slow walk and shrivelled hands of old age?

(191-11) Who readily transpose [an after-glow]³¹¹ from the pages of such books the ideas and feelings expressed there

(191-12) A steely stoicism

192³¹²
PHRASES

193³¹³
PHRASES

(193-1) When the mind wanders away from its surroundings

(193-2) Soaked in these certitudes

(193-3) It will happen again in a future life

(193-4) Whatever interrupts work or disturbs privacy

(193-5) With hands lying idle in his lap

(193-6) Whoever is willing to meet the price may find inexpressible peace

(193-7) The enchantment of a great belief

(193-8) Sincerity needs the accompaniment of clarity

(193-9) The quest may be unsparing in its demands on his self-discipline

(193-10) Read what exalts you, supports you and inspires you

(193-11) The pronouncements of sages and preachments of saints

³¹¹ "an after-glow" was typed above the line and inserted with a caret.

³¹² Blank Page

³¹³ Lorraine Stevens inserted "PB Phrases Pg. 52" on the back of this page by hand.

(193-12) A splendid intelligence

194³¹⁴
PHRASES

195³¹⁵
PHRASES

(195-1) The hysterical frenzy of a mob

(195-2) Balanced upon the edge of mystery

(195-3) Great in his work,³¹⁶ small in his mind

(195-4) Overwhelmed by their sex passions

(195-5) The spectator of such a picture

(195-6) This ascetic rigour

(195-7) The Alps raise their high impersonal rampart around the lake

(195-8)³¹⁷ The disciple's enthusiasm wanes or waxes
Strangle the ego

(195-9) The attractiveness of evil

(195-10) The flash of recognition

(195-11) Whether the ill-being or well-being of people

(195-12) Poetic charm of twilight

(195-13) Small indulgences in harmless pleasures

196³¹⁸
PHRASES

³¹⁴ Blank Page

³¹⁵ Lorraine Stevens inserted "PB Phrases Pg. 51" on the back of this page by hand.

³¹⁶ The original editor inserted a comma by hand.

³¹⁷ Lorraine Stevens inserted a question mark in the para numbering space by hand.

³¹⁸ Blank Page

- (197-1) These messianic militarists
- (197-2) The wish to bring their bodies together
- (197-3) Atrocities in the slaughter-yards
- (197-4) Is God
- (197-5) A disciplined life, yes, but not a harsh one
- (197-6) Personal holiness is also, and as much, a necessity as personal understanding.³²⁰
- (197-7) It is not the cold,³²¹ frozen silence of mild hostility
- (197-8) It is charged with particular meaning for him
- (197-9) Curbing desires and restraining tempers
- (197-10) This is creative discipleship,³²² not the blind slavish kind.³²³
- (197-11) Until peace captures the mind
- (197-12) Their naive worship

- (199-1) The gestures,³²⁶ forms and garments used in religious ceremonies
- (199-2) We must avoid such confusion of categories

³¹⁹ Lorraine Stevens inserted "PB Phrases Pg. 50" on the back of this page by hand.

³²⁰ The original editor inserted a period by hand.

³²¹ The original editor inserted a comma by hand.

³²² The original editor inserted a comma by hand.

³²³ The original editor inserted a period by hand.

³²⁴ Blank Page

³²⁵ Lorraine Stevens inserted "PB Phrases Pg. 49" on the back of this page by hand.

³²⁶ The original editor inserted a comma by hand.

- (199-3) Not always but quite often this happens
- (199-4) The misery caused by incorrect choices
- (199-5) It does not repudiate the senses
- (199-6) As passions wither
- (199-7) The mantra echoes in the mind
- (199-8) There was a kind of remoteness in his eyes
- (199-9) The fall from youth to age
- (199-10) He may have been accustomed in the past to
- (199-11) Hieratic symbol
- (199-12) Those melancholy³²⁷ but not miserable³²⁸ late autumn evenings
- (199-13) With the world in a state of perpetual crisis

200³²⁹
PHRASES

201³³⁰
PHRASES

- (201-1) To shake attitudes and shock minds
- (201-2) Exuberant creativity of an inspired genius
- (201-3) Troubled by hardships in the present and anxious about uncertainties in the future
- (201-4)³³¹ That he exists makes more satisfying coming to earth at this period.

³²⁷ The original editor deleted comma from after "melancholy" by hand.

³²⁸ The original editor deleted comma from after "miserable" by hand.

³²⁹ Blank Page

³³⁰ Lorraine Stevens inserted "PB Phrases Pg. 48" and "Sentences?" (referring to 201-4 and 201-12) on the back of this page by hand.

³³¹ Lorraine Stevens inserted a check mark in the left margin of this para by hand.

(201-5) To find a stable balance

(201-6) The values which influence behaviour

(201-7) Salaried spirituality

(201-8) Their poor balance makes success unlikely,³³²

(201-9) This churchless life

(201-10) Lustrous moments

(201-11) To a yellowed leaf or a grey-haired man

(201-12)³³³ The inspirer of life's hopes, the supporter of its journey³³⁴

202³³⁵
PHRASES

203³³⁶
PHRASES

(203-1) The shuffling walk, the bent shoulders of so many old persons

(203-2) The opposites must be reconciled,³³⁷

(203-3) A mental numbness may supervene,³³⁸

(203-4) Their wan strained faces

(203-5) The lack of reverence in life today

(203-6) The heated fancies of their pseudo-romantic

(203-7) The statuesque beauty of ideal goodness

(203-8) Cunning politicians are not capable statesmen,³³⁹

³³² The original editor inserted a comma by hand.

³³³ Lorraine Stevens inserted a check mark in the left margin of this para by hand.

³³⁴ The original editor deleted a period from after "journey" by hand.

³³⁵ Blank Page

³³⁶ Lorraine Stevens inserted "PB Phrases Pg. 47" on the back of this page by hand.

³³⁷ The original editor inserted a comma by hand.

³³⁸ The original editor inserted a comma by hand.

(203-9) People who are psychically ill

(203-10) Traits which keep his own self-respect and acts which earn his own self-approval

(203-11) Their soiled characters

(203-12) Their shabby experiences

(203-13)³⁴⁰ The haunting but high presence of the Overself

204³⁴¹
PHRASES

205³⁴²
PHRASES

(205-1) The cracking structures of ecclesiastical organisations

(205-2) The enfeebling dissensions concerning dogmas and creeds

(205-3) Bizarre sects

(205-4) To gain an overview of history's meaning

(205-5) To sit so long without a movement of the body

(205-6) Bizarre cults

(205-7) Bemused followers

(205-8) I gaze at the great bulk of the Alps

(205-9) The wonder of the cosmic order

(205-10) To be realistic without being revolting

(205-11) Music of primitive origin or of adolescent appeal

³³⁹ The original editor inserted a comma by hand.

³⁴⁰ Lorraine Stevens inserted a check mark in the left margin of the para by hand.

³⁴¹ Blank Page

³⁴² Lorraine Stevens inserted "PB Phrases Pg. 46" on the back of this page by hand.

(205-12) Truths which take on immediate force

206³⁴³
PHRASES

207³⁴⁴
PHRASES

(207-1)³⁴⁵ [1.]³⁴⁶ The supreme importance of turning to the stillness
2. The magic work of the stillness³⁴⁷

(207-2) He needs these retreats to mobilise his forces.³⁴⁸

(207-3) Those who are becoming aware of deeper needs which belong to the spirit

(207-4) Dispel the mystery

(207-5) These heavenly messengers

(207-6) Totally convincing statement

(207-7) They are mere echoes and distorted ones too,³⁴⁹ not real voices.³⁵⁰

(207-8) The Alps are silent, the lakeside gulls are squawking,

(207-9) To confide his sins and sorrows to a willing [ear]³⁵¹

208³⁵²
PHRASES

³⁴³ Blank Page

³⁴⁴ Lorraine Stevens inserted "PB Phrases Pg. 44" and "out of place?" (referring to deleted first para) on the back of this page by hand.

³⁴⁵ Lorraine Stevens inserted a check mark in the left margin of this para by hand.

³⁴⁶ Lorraine Stevens deleted the para before this para by hand. It originally read: "(LIB) Fung Yu-tuan "The Spirit of Chinese Philosophy" London 1947 _____ also his "History of Chinese Philos. 2 vols Princeton University 1952".

³⁴⁷ The original editor deleted a period frp, after "stillness" by hand.

³⁴⁸ The original editor changed a comma to a period by hand.

³⁴⁹ The original editor inserted a comma by hand.

³⁵⁰ The original editor inserted a period by hand.

³⁵¹ The original editor deleted the para after this para by hand. It originally read: "The cracking structures of ecclesias--"

The entirety of this para can be found in para 205-1.

Lorraine Stevens inserted "Cont next pg. 45" at the bottom of the page by hand.

³⁵² Blank Page

- (209-1) The little time we spend in life
- (209-2) The point of light which holds a world – a star –
- (209-3) Stilted,³⁵⁴ pompous,³⁵⁵ conventional sentences
- (209-4) The thought puts a gloom upon one's mind
- (209-5) That very slow-dying satellite,³⁵⁶ the moon,³⁵⁷
- (209-6) The unique quality of the Stillness
- (209-7) A new day brings fresh hopes
- (209-8) When summer's green turns into winter's grey
- (209-9) The white peace of the snow-covered fields
- (209-10)³⁵⁸ These are the strange moment when world seems unreal
- (209-11) The glory of sundown wanes into the gloom of dusk
- (209-12) The stillness of a statue
- (209-13) Time erodes all things.³⁵⁹

³⁵³ Lorraine Stevens inserted "PB Phrases Pg. 43" on the back of this page by hand.

³⁵⁴ The original editor inserted a comma by hand.

³⁵⁵ The original editor inserted a comma by hand.

³⁵⁶ The original editor inserted a comma by hand.

³⁵⁷ The original editor inserted a comma by hand.

³⁵⁸ Lorraine Stevens inserted a check mark in the para numbering space by hand.

³⁵⁹ The original editor inserted a period by hand.

³⁶⁰ Blank Page

³⁶¹ Lorraine Stevens inserted "PB Phrases Pg. 62" and "out of place in PB Phrases maybe?" (referring to 211-1) and "arca-ded?" (referring to 211-2) on the back of this page by hand.

PHRASES

(211-1)³⁶² The mind can directly perceive only its own ideas.³⁶³

(211-2)³⁶⁴ The noble arcaded loggia of old Italian cities

(211-3) The world is not self-existent, but MIND is.

212³⁶⁵

PHRASES

213³⁶⁶

PHRASES

214³⁶⁷

PHRASES

(214-1) Herr

Dr Paul Brunton

Jordie - A

Ch 1807 Blonay s. Vevey

Schweiz

13.12.76

Dear Dr Brunton

Many thanks for all you have given to me

Yours very sincerely,

Irene

Timothy Smith inserted "Not PB's handwriting - tjs" (with an arrow pointing to Lorraine Stevens' notes) on the back of this page by hand.

³⁶² Lorraine Stevens inserted a check mark in the left margin of this para by hand.

³⁶³ The original editor inserted a period by hand.

³⁶⁴ Lorraine Stevens inserted a check mark in the left margin of this para by hand.

³⁶⁵ Blank Page

³⁶⁶ Back Cover Image

³⁶⁷ This page is a handwritten post card.