

PB Phrases 2

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

1

PHRASES

- (1-1)¹ Metaphysics with all its perplexities
- (1-2) invigorated by good news or withered by bad events
- (1-3) cultivate more a lively crisp writing style
- (1-4) there is an astonishing "break-through" of consciousness
- (1-5) having met both the exalted and the lowly
- (1-6) a timorous caution
- (1-7) with pellucid clarity
- (1-8) the gravely-dignified figure of a Buddha
- (1-9) kneel in worship before the felt Presence
- (1-10) The transitoriness of life seems cruel
- (1-11) perform the ceremonies and rites

¹ The paras in this document are unnumbered unless otherwise specified.

- (1-12) to aim at moral excellence
- (1-13) Pharisaical disapproval
- (1-14) a place² of brief refuge from the strains
- (1-15) when feeling is so vivid and intellect so sharp
- (1-16) anchor your thoughts

2³
PHRASES

3
PHRASES

- (3-1) Where an old world peace gives its pleasant touch
- (3-2) his timid endeavour to approach truth
- (3-3) with autumn's⁴ shortening days and dimming light, the quicker coming of nightfall
- (3-4) a higher kind of freedom is freedom from ego tyranny
- (3-5) insensitive, unreceptive,
- (3-6) must he wait for desires to dwindle, for
- (3-7) romantic fantasies of adolescence must give way to sober facts
- (3-8) the charm of belonging to an elite
- (3-9) the ego's strategies
- (3-10) the prudent man seeks for a middle way
- (3-11) whether friendly or censorious

² The original editor inserted a space between "a" and "place" by hand.

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⁴ The original editor inserted an apostrophe by hand.

(3-12) which rose to its apogee and fell to its nadir

(3-13) an unseen, creative, time-transcending power

(3-14) cruel and callous men

(3-15) stubborn loyalty to an idea,

(3-16) carefully selected, well-spoken sentence

4⁵

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5⁶

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(5-1) the experience has a purifying effect

(5-2) The sanctity attached to labels and names.

(5-3) The ever-peaceful inner self

(5-4) This sarcastic scribe

(5-5) My thinly covered scalp

(5-6) [These]⁷ exaggerated pretensions

(5-7) Startling significance

(5-8) The garish sensationalism of the cinema

(5-9) The declared followers of

(5-10) The spiritual path-finders of

(5-11) The sense of exhilarated content

(5-12) Which the world so patently requires

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⁶ The original editor inserted "7" at the top of the page by hand.

⁷ The original editor deleted the para before this para by hand. It originally read: "In the world where printer's ink is often accepted as gospel, the book publisher fulfils an important role."

- (5-13) His direct and uncompromising style
- (5-14) High-sounding phrases cannot alter low facts
- (5-15) The half-remembered facts of the past
- (5-16) A warless world
- (5-17) The criticisms are quite fair
- (5-18) We have vague allusions but get no descriptions
- (5-19) [We]⁸ live like a recluse in a garret
- (5-20) When I write these reflections
- (5-21) The word brought to my mind the picture of a person
- (5-22) His keenly-barbed wit
- (5-23) The book is written with graphic detail
- (5-24) He is a man of vast and varied genius
- (5-25) He possesses a thorough acquaintance with the subject
- (5-26) To acquaint man with his own higher possibilities
- (5-27) The occult self of man
- (5-28) To live in the immediacy of the eternal self, the Now
- (5-29) Coined the commonplace
- (5-30) This numb and nerveless
- (5-31) Graceless ghouls of tomb-spoilers
- (5-32) A prostitute from the slums brought to the bed of
- (5-33) This lonely awareness of one's inmost

⁸ The original editor deleted the para before this para by hand. It originally read: "They say 'who is the John?'"

- (5-34) Authors who write or riot in rhetoric
- (5-35) The mysterious thrill of such moments
- (5-36) His quality radiates
- (5-37) To get a proper perspective on things
- (5-38) Thinkers and their theorems
- (5-39) The experiment of this unique philosophy
- (5-40) Not worthwhile troubling pen and paper
- (5-41) There is morning in my heart
- (5-42) Who exercise their rapacity
- (5-43) It would be premature to pass judgment
- (5-44) Wrapped in the negation of Nirvana
- (5-45) Eyes fast shut in meditation
- (5-46) strengthened by experience
- (5-47) cling stubbornly to his integrity

- (6-1) Which much of our current literature contains
- (6-2) These intimate and inspiring talks
- (6-3) The doctrine of an Avatar of awareness
- (6-4) Self-awareness
- (6-5) The conception is more poetical than prosaic
- (6-6) Philosophy without frowns

- (6-7) This austere and academic man
- (6-8) Is to touch the source of understanding
- (6-9) When a man refuses to rest in conventional ruts of thought
- (6-10) He is an acknowledged authority
- (6-11) The intellectual ecstasy of this experience
- (6-12) Is the price of pleasure
- (6-13) [Facts]⁹ which have hitherto been known only to students
- (6-14) The policy of despair is demonstrably futile
- (6-15) He began by tutoring a few youths
- (6-16) He ended by teaching a whole nation
- (6-17) The eccentric cult
- (6-18) The queer personality
- (6-19) His eyes conveyed deep thoughts to me
- (6-20) For reasons which I shall make clear in the course of this book
- (6-21) Constitutes one of the canons of the mystical faith
- (6-22) Live within yourself
- (6-23) Is it a subject fit only for dull cloistered pedants?
- (6-24) Is fundamentally far more useful to society
- (6-25) Paradise is the prerogative of
- (6-26) The vanishing wealth of the West
- (6-27) In the confused spiritual atmosphere of today

⁹ The original editor deleted the para before this para by hand. It originally read: "This is the essential being of a man."

- (6-28) Draws a cautious comparison
- (6-29) He reveals some amazing facts
- (6-30) Adventure along the path of self-discovery
- (6-31) Soul-soothing
- (6-32) An exact and an¹⁰ excellent translation
- (6-33) The future was spiced with adventurous
- (6-34) The unstrained soul, the unhurrying body, the strength to possess oneself in patience and wait
- (6-35) In reminiscence and retrospection
- (6-36) Promptly and properly rejected
- (6-37) The spiritual journey
- (6-38) We may approach this study and profit by it in other ways than
- (6-39) He is an expert in oratorical orchestration
- (6-40) the man who is conscious of his connection with the universal mind.
- (6-41) reason and feeling function in perfect accord
- (6-42) it must be emphatically repeated that
- (6-43) this silent wordless yet eloquent state

(7-1) Titles for new books: "The Presence in the Tabernacle" (b) "The Voice of the Overself;" for book in style of "The Impersonal Life"

(7-2) comforted by the interior presence and taught by the interior word

(7-3) he rejects animal food

¹⁰ "an" was typed above the line.

- (7-4) it is not only for mystics living apart in the cloister
- (7-5) this shapely symbol of a higher power
- (7-6) avid and austere regime
- (7-7) the hopeful avidity with which they turn to these cults
- (7-8) he has a distaste for authoritarianism
- (7-9) those who must consult their printed commentaries to find out what is true
- (7-10) he will come into command of himself
- (7-11) the words jostle one another on the page
- (7-12) Men of little minds and leaden hearts
- (7-13) This sublime lunacy
- (7-14) ego-shattering experience forced upon us by life
- (7-15) when all tension is gone
- (7-16) to supply guidance
- (7-17) the teachings are greater than the teacher
- (7-18) whether they seek truth or forsake it
- (7-19) the troubled confused time in which we live
- (7-20) the intolerable verbosity of X -
- (7-21) extreme prudence is called for
- (7-22) intoxicated by the wonders of science, and drunk with the talk about democracy
- (7-23) To do this is to make improper demands upon him
- (7-24) Whether he is to communicate it to others in words or to represent it in an art-form, or simply to express it in his life and conduct,

(7-25) to reduce the breathing cycle

(7-26) to come into awareness of his true though hidden nature

(7-27) the intellect, that poor ragged creature posing arrogantly as an all-wise king

(7-28) indulging in minute self-analysis which exaggerates his faults and minimises his merits

(7-29) he must be vigilant always, sensitively responsive to the intuitive feelings

(7-30) It comes as a grace to him

(7-31) ideas which come out of their mouths as quickly as they go into their heads

8¹¹

PHRASES

9¹²

PHRASES

(9-1) this unceasing search for a higher awareness

(9-2) [We]¹³ must prepare for the worst in order to rally the best

(9-3) My commonsense refuses to be beguiled into this theory

(9-4) We ought to judge this statement by what it omitted to mention

(9-5) Such statements are only an incitement to self-deception

(9-6) Leaves us open to every kind of irresponsible vagary

(9-7) Do not read more into a word than it actually conveys. Do not presume that there are occult significances in them.

(9-8) If man will seek that self of whose existence he has been unaware

(9-9) Truth has certain imponderables that evade the unthinking mind

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¹² The original editor inserted "13" at the top of the page by hand.

¹³ The original editor deleted the para before this para by hand. It originally read: "This is the price and this is the prelude of a man's initiation."

- (9-10) Dynamic mysticism – inspired action
- (9-11) They begin this path in a nervous concern not to make a failure of it
- (9-12) Is too tritely obvious
- (9-13) I will state my first postulate
- (9-14) The bold thinking of -X-
- (9-15) We like to regard them as solid facts but they are not solid facts so long as they remain feeble
- (9-16) Our true spiritual identity
- (9-17) We pass such summary criticism
- (9-18) Strange and startling
- (9-19) Who live amid dreary and dirty surroundings
- (9-20) To unfold the wisdom which lies in man's inner being
- (9-21) They will be surprised to learn that I dislike publicity and possess no itch for power
- (9-22) Perch of pontifical authority
- (9-23) "It is all mist and mystery"
- (9-24) Is to disregard one of the elementary canons of criticism
- (9-25) He stood on the pinnacle of power
- (9-26) Frauds and foolishness
- (9-27) Our transmundane destiny
- (9-28) Only in the abdication of the personal ego to the divine Overself will there be a real change in human nature, for thus man is reborn into divine nature. Until then nothing that he does is radical enough
- (9-29) the maimed bodies and lost lives of the war

(9-30) a move which has been timed for the wrong moment,

(9-31) the sense of frustration and emptiness

(9-32) how much truth can be extracted from this statement?

(9-33) suffering under a pitiless verdict of destiny

(9-34) the prey of unsteady caprice and wayward fancy

(9-35) accumulated experience

10
PHRASES

(10-1) is as unlovely as it is unnecessary

(10-2) dried-up emotions

(10-3) new cultural values are needed

(10-4) these sincere earnest and striving men

(10-5) metaphysics is an unattractive study

(10-6) He is mentally disabled

(10-7) Illogical doctrines and ill-digested ideas a diviner power holds and possesses him

(10-8) mystical impulse

(10-9) emotional dishonesty

(10-10) to sit with cataleptic stare

(10-11) these vigorous and invigorating words

(10-12) physical appetite

(10-13) a stimulant to thought and a guide to action

(10-14) It is the divine response to human need

(10-15) useless pronouncements filled with utter fatuity.

- (10-16) If his outlook is to attain intellectual integrity
- (10-17) These are the basic ideas upon which thinking must lean
- (10-18) This is true but it is not the whole truth
- (10-19) It is a mystical conception
- (10-20) a shallow humanitarianism is not enough
- (10-21) thought circles in vain around this problem
- (10-22) small ethical calibre
- (10-23) the pride and pity of men
- (10-24) to escape from the prison of the finite
- (10-25) obscure and feeble cults
- (10-26) well-expressed and witty
- (10-27) he sowed sackfuls of wild oats
- (10-28) to play the philosopher to this spinning earth
- (10-29) frequent and fearful
- (10-30) the windless satellites who follow in his wake.
- (10-31) as incomprehensible as some of Blake's poems.
- (10-32) a quaint quotation
- (10-33) the sentiment surges up within
- (10-34) the soaring rocket of his spirit fell to earth
- (10-35) mystical musings
- (10-36) be true to your nobler self.
- (10-37) let us make room in our hearts for

- (10-38) the lively pages of our yellow press
- (10-39) to wake up the critical areas and start them thinking
- (10-40) the interminable ocean
- (10-41) a query which will arise with the thoughtful is
- (10-42) (the green garment of Nature) - [He loved: escape from Fourth Avenue]¹⁴
- (10-43) perverse and paradoxical nature
- (10-44) pusillanimous people
- (10-45) this sad doctrine is neither hopeful nor helpful
- (10-46) Kant, the Iconoclast of Königsberg.
- (10-47) the passage from body to body

11¹⁵
PHRASES

- (11-1) his compassion and insight
- (11-2) the hurry of our time
- (11-3) keep his calmness
- (11-4) beware of extremist cults
- (11-5) The centreless men of today
- (11-6) serenely certain
- (11-7) A member of Vanity Fair
- (11-8) deep into the inmost centre of his being
- (11-9) Pagan and primeval rites

¹⁴ The original editor inserted "He loved: escape from Fourth Avenue" by hand.

¹⁵ The original editor inserted "3" at the top of the page by hand.

(11-10) Like an unloved woman who vainly reaches out empty hands

(11-11) Mystics talk of their inexpressible emotions

(11-12) His detached and self-centred

(11-13) Waters of the new peace I have found

(11-14) Perusing the sonorous periods of this book

(11-15) Lasting lustre

(11-16) Stung by his waspish wit

(11-17) Contrasts of East and West

(11-18) We awaken into self-reality

(11-19) A philosophic nut to crack

(11-20) To prune oneself in the principles of

(11-21) An idea which commands my cordial acquiescence

(11-22) In this condition of self-knowledge

(11-23) This erudite exposition

(11-24) "The Attic Paradise"

(11-25) Hard and heartless

(11-26) Heard within from the unseen master

(11-27) The mystery of the half-revealed

(11-28) A small book of large significance

(11-29) Consumed by this search for truth

(11-30) This subterranean entity in man

(11-31) Debate things with all the dogmatism of ignorance

- (11-32) Require a rich daubing with white-wash – these occult schools
- (11-33) The merry paradoxes of Chesterton
- (11-34) The squalid tenements of the slums
- (11-35) Mental stilettos
- (11-36) Persuasive prose- dull discourse
- (11-37) Intoxicated by a heady idealism
- (11-38) To go untrimmed past the editorial
- (11-39) Who tread the narrow path of precedent
- (11-40) When we feel ourselves to be obeying a profound spiritual impulse
- (11-41) Can only be comprehensible if
- (11-42) The point of prime importance is that
- (11-43) To acclaim and accept publicly
- (11-44) What a man was from the deepest deep within him
- (11-45) I was denied this potential pleasure
- (11-46) Further the cause and fight its battle
- (11-47) She was stung by the scorpion of jealousy
- (11-48) Will reproach me for being a somewhat flippant philosopher
- (11-49) In extravagant Eastern phrases
- (11-50) the life-giving principle
- (11-51) the holiness of the saint, the wisdom of the sage

(12-1) will these gloomy forebodings be fulfilled?

- (12-2) those who feel an affinity for
- (12-3) and an allergy to
- (12-4) The uninitiated are unable to say
- (12-5) The colourful phrases of modernism
- (12-6) To go down into the roots of self
- (12-7) The legend has been busy with the theme - opening
- (12-8) Infinitely intriguing
- (12-9) In the harsh phrase of -X-
- (12-10) Philosophical forays
- (12-11) Saints and skunks
- (12-12) To write quick improvisations
- (12-13) This ancient abstruse teaching
- (12-14) The fierce fanaticism
- (12-15) Truth provides its own proof
- (12-16) The road to myself
- (12-17) Lost in the Endless
- (12-18) It was enough to make a priestly
- (12-19) "in the serene words of Wordsworth"
- (12-20) Confusion of affairs that we lack perspective
- (12-21) The fated futility of life
- (12-22) The dull drudges of the press
- (12-23) Paralyzing pedantry

- (12-24) To season deep with the central rumour
- (12-25) As this phrase falls upon the ear
- (12-26) Education is supposed to have eradicated superstition
- (12-27) The titanic turmoil of the war
- (12-28) Is mere shadow-chasing
- (12-29) The painted Circes of the streets
- (12-30) It is then that life seems of little use
- (12-31) One's own self
- (12-32) His claim must be subjected to stern criticism
- (12-33) Drinking the white wine of illuminated thought
- (12-34) The published perplexities of our thinkers
- (12-35) Shut up in his prison house of flesh
- (12-36) In the sincere sentences of Smith
- (12-37) The mummified creeds
- (12-38) To free the mind from every extraneous thought
- (12-39) It may satisfy a university undergraduate¹⁶
- (12-40) Practising his intellectual acrobatics
- (12-41) His high nose and refined mouth gave his face an aristocratic appearance
- (12-42) Pleasant and plausible
- (12-43) But it will not satisfy a man of affairs
- (12-44) In the sun-dazzling daylight of the East

¹⁶ "under" was typed above the line.

- (12-45) Indulge in literary bomb-throwing
- (12-46) This self, exceeding
- (12-47) To enter samadhi is to triumph over time
- (12-48) these miserable misguided individuals

13¹⁷
PHRASES

- (13-1) hermitic retreat
- (13-2) clutch possessively at no one
- (13-3) Since I invariably hesitate to trust myself where I might not be welcome
- (13-4) I do not hold their doctrines in any particular veneration
- (13-5) It is easy to coin witticisms at the expense of truth
- (13-6) We then enter into our own true world
- (13-7) In searching for the true traditions we must beware of unhistorical legends
- (13-8) The lightless windows of their lives
- (13-9) The fictional union with God
- (13-10) With fierce strokes of the pen he attacked
- (13-11) To find a verifiable basis for the spiritual teachings
- (13-12) These problems are related to each other
- (13-13) Is a piquant situation, yet one as instructive as it is ironic
- (13-14) Will require some close thinking
- (13-15) His urbane wisdom

¹⁷ The original editor inserted "9" at the top of the page by hand.

- (13-16) His pen flushes with enthusiasms when he writes
- (13-17) The conventional and commercial life of our times
- (13-18) Bergon's beguiling system
- (13-19) The portentous nonsense of his pages
- (13-20) Thoughts which intrigue the imagination and capture the heart
- (13-21) A truth which is certified by experience
- (13-22) Far from the noisy city's clamour
- (13-23) Which conducts the thinker to the very source of the thought
- (13-24) Embittered and scornful souls
- (13-25) Coarse self-indulgence and low standards of this age
- (13-26) The unplumbed depths of self
- (13-27) The complex and creaking mechanism of society today
- (13-28) He walked with proprietorial air on the pavements of the town
- (13-29) Keenly criticised
- (13-30) The mental spheres which surround every man
- (13-31) Is but a morning mirage
- (13-32) Who become mere dilettantes and dreamers
- (13-33) The hidden light within his own being
- (13-34) This immature enthusiasm for such an ideal
- (13-35) Existence is so rapid and so vivid today
- (13-36) The unaccustomed attitudes of the Hatha Yoga
- (13-37) With the central source of life

- (13-38) These brain-children
- (13-39) A means to grant the spirit its enfranchisement
- (13-40) The flimsy sophistry
- (13-41) The elusive happiness of Emerson
- (13-42) Every man has his mystical moments
- (13-43) The intellectual registration of opinions
- (13-44) To teach the old truths in a new way
- (13-45) to suspend all thoughts
- (13-46) when these two opposite qualities are coupled together

14¹⁸
PHRASES

- (14-1) dull banality and tasteless mediocrity
- (14-2) [My]¹⁹ pen cannot make it plain
- (14-3) This unfortunate and unnecessary misunderstanding
- (14-4) The untutored intelligence of these poor peasants
- (14-5) Comes as an apt and opportune reminder
- (14-6) When we analyse the contents of our own conscience
- (14-7) Ignorance posing as knowledge
- (14-8) This pugnacious piece of writing
- (14-9) These pallid poseurs
- (14-10) Why use unnecessarily enigmatical speech?

¹⁸ The original editor inserted "10" at the top of the page by hand.

¹⁹ The original editor deleted the para before this para by hand. It originally read: "Was the uncompromising command of Jesus."

- (14-11) This drab and mechanical age
- (14-12) Has brought a fresh force into
- (14-13) To indulge in the luxurious peace of reveries
- (14-14) This tawdry and tiresome
- (14-15) Portrayed in print or shadowed forth on the screen
- (14-16) Driving his divine inspiration into mellow literary achievement
- (14-17) Who claim supernatural powers
- (14-18) This brilliant but ill-starred man
- (14-19) A meeting-ground between East and West
- (14-20) Who argue so ardently
- (14-21) These arrogant assumptions
- (14-22) A world estranged from the spiritual life
- (14-23) Yet when one penetrates more deeply into this ancient problem
- (14-24) Astonishingly archaic
- (14-25) The meaningless blare of saxophones
- (14-26) He appeared in the literary sky decades ago
- (14-27) When we examine current opinions on the matter
- (14-28) I opposed my common sense to his smooth cajoling
- (14-29) That beautiful unison of hearts which occurs in a real marriage
- (14-30) These holy men who dream their days away so uselessly
- (14-31) The ever-shining One
- (14-32) The coloured electrically-limned figures which adorn the buildings and which luminously spell "Broadway."

- (14-33) With this formidable assembly of accomplishments
- (14-34) Bigots who cannot talk except with partiality and passion
- (14-35) These fanciful interpretations of the ancient texts
- (14-36) This stone-grey and somewhat chilly period
- (14-37) The unstable equilibrium of their minds
- (14-38) The adolescent assurance
- (14-39) The weariness of a despairing epoch
- (14-40) "Cries the outraged cleric"
- (14-41) The available evidence is insufficient
- (14-42) So few are consciously wooing the Overself
- (14-43) by sustained rhythmic exercise

15
PHRASES

- (15-1) we can get a new perspective on this problem
- (15-2) in probing down to the origins of
- (15-3) with critical and contemptuous gaze
- (15-4) who give advice like some paternal patriarch
- (15-5) cramped and colourless days
- (15-6) unfortunately, he colours his ink with his prejudices
- (15-7) the mouldy past
- (15-8) to enclose our enigmatic thoughts with a fence of reserve
- (15-9) a strange stillness held the body
- (15-10) sceptical of truth and satirical towards its exponents

- (15-11) to make a concrete comparison
- (15-12) emotional episode
- (15-13) it would be impious to intrude upon
- (15-14) maintains this mysterious contact with the Teacher's mind
- (15-15) bring you to the knowledge of yourself
- (15-16) the restless thoughts of other minds may fall upon us like a pestilence
- (15-17) the so-called saints
- (15-18) probe with a keen pen
- (15-19) in undisturbed silence of the heart
- (15-20) thoughts which crowd through my pen
- (15-21) indulge in the pleasant pastime of eating lotuses
- (15-22) our feet tread different ways
- (15-23) this spiritual nostalgia which disturbs our days
- (15-24) mere printed verbiage will not suffice
- (15-25) this memory-haunting picture
- (15-26) quietly and unobtrusively men of thought and good-will
- (15-27) the astral pitfalls
- (15-28) trying and troublesome
- (15-29) groaning mankind
- (15-30) fair-faced figure of Love
- (15-31) From Berlin to Broadway
- (15-32) From Moscow to Manhattan

(15-33) is but a decorative device for deceiving the stupid

(15-34) remorse is an excellent way of achieving relief

(15-35) with placid and precise efforts

(15-36) but it is a motto more useful to

(15-37) from the sensual to the spiritual

(15-38) defiled and diseased

(15-39) tied to the stake of matter

(15-40) they offer us consolation, but they cannot give remedy

(15-41) it is an infant Hercules, cradled by the Gods

(15-42) words of such high import

(15-43) the Yoga practice of thought-annihilation

(15-44) With the third group may be counted those who stood between the two camps, a large middle and muddled host of mentally sick and emotionally gullible folk

16²⁰

PHRASES

17

PHRASES

(17-1) the individual's experience during this troubled age

(17-2) these years of stress have brought us to a place

(17-3) out of wartime's stupendous agony and peacetime's chaotic distress

(17-4) the freedoms and comforts of peacetime

(17-5) the terrible holocaust of this war and its attendant evils

²⁰ Blank page

(17-6) famine disease and the like

(17-7) the mutilation of living bodies and the annihilation of personal possessions which the calamity of war bequeaths to so many who survive it

(17-8) schooled in recent history

(17-9) out of his overcrowded experience, the man of our own era

(17-10) if the philosophers will not count in the shaping of things²¹ to come

(17-11) the marvellous vista of swift material progress which this opens out

(17-12) a gracious calm in an unquiet age

(17-13) the moral beauty of these words

(17-14) the disharmonies and fears of which spiritual ignorance forms the very core,

(17-15) this pompous insistence upon formalised homage being paid to conventional trivialities

(17-16) with his intelligence sharpened by danger and his perceptions aroused by suffering

(17-17) if he is to be a deeper outlet, and not a mere surface voice

(17-18) the invasion of the mind by a loftier power

(17-19) to keep the inspiration unaltered and unchecked

(17-20) the influx

(17-21) the external outlook of our minds

(17-22) a partial inspiration

(17-23) when the limit of intellect is reached

(17-24) when the idea of God is purified of its conventional anthropomorphism and purged of its orthodox materialism

²¹ The original editor deleted a comma from after “things” by hand.

(17-25) the high significance of this statement

(17-26) enslaved by suggestions from his own past, following the phantoms of his own imagination and obedient to the voice of his own thought,

(17-27) shabby and shameful

(17-28) we must be mentally immune to

(17-29) this spirit of deep earnestness, of steadfast resolve of determined striving will,

(17-30) once these latent powers become kinetic in us

(17-31) for upon their correct answers will depend the

(17-32) insanity, animality and brutality

(17-33) a life which is lacking [in religious faith, is lacking in the P_____]²²

18²³

PHRASES

19

PHRASES

(19-1) a life which is lacking in direction

(19-2) if he lapses into occasional weakness

(19-3) to withdraw monastically from life's difficulties

(19-4) [the]²⁴ philosophic approach to life

(19-5) religion is the principal means of accomplishing this

(19-6) its commanding nobility

(19-7) tender without being sentimental

²² The original editor inserted "in religious faith, is lacking in the P_____" by hand.

²³ Blank page

²⁴ The original editor deleted the para before this para by hand. It originally read: "the neuroses & phobias of our times."

(19-8) the man who desires to enter upon the quest which is to take him out of illusion and lead him into illumination

(19-9) a time of pause and preparation

(19-10) the insecurity and unrest, the chaos and uncertainty,

(19-11) the hungers of passion

(19-12) the life-crushing events,

(19-13) the endless bickering of politics

(19-14) this watery philosophy which oozed out of his brain

(19-15) such contemplation brings a thinker to sadness

(19-16) we prefer to adopt an attitude of complete unbelief, rather than

(19-17) if it is true then the rightful corollary to be drawn is that

(19-18) who make extravagant and unwarranted claims for the art

(19-19) if we take a cursory view of this matter, we may concede

(19-20) the time-word mode of such discussion

(19-21) they twist the facts to fit their theory

(19-22) consciousness shifts to a deeper centre

(19-23) who proclaims in strident voice

(19-24) hectic hope

(19-25) the mirages of metaphysics

(19-26) soon puncture their presumptions

(19-27) platitudinous propositions

(19-28) banal and bored

(19-29) sense and soul

(19-30) these professional uplifters!

(19-31) sovereign or servant?

(19-32) such a man is the unconscious instrument of fate's designs

(19-33) the wizardry of his words

(19-34) or are we really evolving

(19-35) these peddlers of platitudes

(19-36) if this is an exploitation then they are inventing a new vocabulary

(19-37) this printed cant

(19-38) financial fuel

(19-39) cultured and thoughtful people

20²⁵
PHRASES

21
PHRASES

(21-1) [He]²⁶ who talks from the lips not from the heart

(21-2) but to say different is to draw a very loose inference from

(21-3) is in no danger of overworking his organ of cerebration

(21-4) I would add as a corollary to Mr X's views that

(21-5) the physical means by which the artist's effect is produced

(21-6) when the soul achieves victory over the limitations and difficulties of its material tool

(21-7) intellectual and emotional element

²⁵ Blank page

²⁶ The original editor inserted "He" by hand.

(21-8) a surge of spiritual vision which has found its inspired and inevitable speech

(21-9) the powers concealed by our subjective existence

(21-10) fine prose utterance

(21-11) the powers to open the doors of the infinite

(21-12) the abundant beauty of these expressions

(21-13) defects in execution

(21-14) splendour of imaginative vitality resulting in unforgettable lives

(21-15) when this higher light falls upon the artist's mind

(21-16) those splendid moments of divine uplift

(21-17) the advent of creative power is announced by

(21-18) the voice of the Overself

(21-19) stimulate our flagging inspirations

(21-20) the vision fails him, he wanders around the spring of inspiration but misses it

(21-21) the first clear intimations of inspiration

(21-22) when intellect is suffused with inspiration

(21-23) it is hidden within layer upon layer

(21-24) the psychology of genius

(21-25) the profounder ranges of being

(21-26) the spiritual lucidity

(21-27) to cast into concentrated expression

(21-28) these subtler regions where we hear the accents of a higher life

(21-29) that touch of inspiration, that presence which vibrates an inner life

(21-30) creations of imperishable beauty

(21-31) as we grow beyond ourselves

(21-32) the ideals and practices of philosophy

(21-33) the frustration and discontent of their lives

(21-34) struck down with spiritual blindness, diseased with egoistic pride, unbalanced by the passions of hatred and violence

22²⁷

PHRASES

23

PHRASES

(23-1) the rationalised mind of the Coming Age.

(23-2) a well-balanced personality.

(23-3) the balance of his personality has been lost.

(23-4) this brief and tempestuous experience which is modern life.

(23-5) as I type this record through the little rolls of inked tape.

(23-6) those who feel the capacity for crusading but equally so are those of whom Milton wrote, in a not dissimilar connection, "They also serve who only stand and wait."

(23-7) enslaved by passion and deceived by appearance.

(23-8) released from servitude to the lower nature.

(23-9) the influence of belief on behaviour.

(23-10) when we pass from theory to practice.

(23-11) it is an illusion from which he should seek deliverance.

(23-12)²⁸ He should close his eyes and shut out his surroundings.

²⁷ Blank page

²⁸ This para was categorized "III" in the original.

(23-13) The inward soul is indifferent to applause and immune from attack.

(23-14) All private or public evil is best dealt with by being nipped in the bud.

(23-15)²⁹ Their ideas range from the inane to the insane.

(23-16) A period of time which seems as short as the photographer's magnesium flare.

(23-17) this belief in previous existences.

(23-18) the conflicts and sufferings of our era

(23-19) the benign calmness of these moments

(23-20) regret for wasted chances

(23-21) these questionable teachings

(23-22) In this self-absorbed quietness, the body is left far behind.

(23-23) The soul's quietness begins to steal into his personality and manner, his heart and voice. To (PB) Use term "The work of grace" as variant of "Descent of grace."

(23-24) to inculcate goodness and to encourage thinking, to instil worthy ideals and to....

(23-25) like overstrained elastic, our nerves are tense.

(23-26) the noble character of this teaching.

(23-27) The sage's sanctuary.

(23-28) In the fixed abstracted expression of his face and the inward look of his eyes, we may read....

²⁹ This para was categorized "II" in the original.

(23-29) [Power]³⁰ whose embodied vesture for me is...

(23-30) our leisurless lives....

24³¹
PHRASES

25
PHRASES

(25-1) [life, with its shifts and changes]³²

(25-2) these pallid philosophers

(25-3) a ruthless breaker of idols

(25-4) their flabby fatuousness causes one to recoil

(25-5) stinging the lazy into thought by some ironic speech

(25-6) tiresome and turgid style

(25-7) passionate precision

(25-8) like some over-decorated woman

(25-9) stifles and strangles

(25-10) not affect the thesis of this script

(25-11) we require more ponderable proof than this

(25-12) his provocative paragraphs

(25-13) I spend an hour in that bright region

(25-14) confirmed as they are by an inward voice

(25-15) pass in procession before our eyes

³⁰ The original editor deleted the para before this para by hand. It originally read: "the agitations of the age..."

³¹ Blank page

³² The original editor inserted "life, with its shifts and changes" by hand.

(25-16) foolish and fantastic
(25-17) liberty and light
(25-18) will constitute the final fiasco
(25-19) to fix this false claim
(25-20) we are handicapped by our matter-based environment
(25-21) the unclimbed Everests of the soul
(25-22) the³³ spiritual helplessness of our time
(25-23) with Victorian verbosity
(25-24) dismayed and distracted
(25-25) hawkers of holiness
(25-26) when studied through the spectacles of mentalism
(25-27) the advice and admonitions
(25-28) of abiding and absorbing interest
(25-29) contains a cogent reason
(25-30) a phantasmagoria of folly
(25-31) we walk in fetters
(25-32) the economic blizzard which has swept the world
(25-33) enough to disturb the bones of a Bishop
(25-34) the extravagant doctrines and supercilious attitudes of theosophy
(25-35) the mixed fictions of a faith
(25-36) the published productions of verbose mediocrity

³³ The original typist deleted the para before this para by typing over it with x's. It originally read: "life is strewn with human wrecks and relics."

(25-37) we may bestow our attention upon these books

(25-38) fated to be frustrated

(25-39) to the unreflecting

(25-40) such hopeless strivings after unattainable ideals

(25-41) within we are empty

(25-42) this abject assemblage

(25-43) whose aims are small and whose rewards are consequently petty; whose ambitions are small enough to be satisfied by hack and routine work

26³⁴

PHRASES

27

PHRASES

(27-1) fades off into fable and legend

(27-2) the average Westerner would scoff at the idea

(27-3) it is exceptional but not eccentric

(27-4) when feelings ripens into action

(27-5) when this stupid doctrine filled the hollow skull of its first teacher

(27-6) these lurking and leering reptiles

(27-7) there is no brain work behind this teaching

(27-8) fastidious but futile authors who pen coloured inanities

(27-9) the paper which waits for my pen

(27-10) to draw a little wisdom from the old wine-vats of the soul

³⁴ Blank page

(27-11) not to quarrel with Providence

(27-12) surrounded by such theatrical trappings

(27-13) announce the advent of

(27-14) we can spin our own web of fate

(27-15) desperate attempts to maintain a falling dignity

(27-16) will be the final futility

(27-17) with its consequent corollary of the worth of

(27-18) word is flashed across the world

(27-19) who turn a trifle into a tragedy

(27-20) the fossilised formalities of religion

(27-21) pompous prose

(27-22) is a sportive saying and hardly to be taken seriously

(27-23) declamatory writings arouse wrong passions

(27-24) follows by infallible sequence

(27-25) influence of the natal star

(27-26) misunderstood and misappreciated

(27-27) has gone down into the night

(27-28) under a fog of phrases

(27-29) wandered through the wilderness of theories

(27-30) rules enthroned in the heart of man

(27-31) the bad morals and brilliant prose of this novel

(27-32) the Celestial Solitary!

(27-33) the high voltage of modern life
(27-34) to fish in those shadowy waters where thinking ends
(27-35) were it some new-hatched unfledged idea
(27-36) like a friar tucked away in some Tibetan rock-monastery
(27-37) we are primed by necessity to
(27-38) these propheteers!
(27-39) his broadcasting talks are of nation-loud repute!
(27-40) sulphurous sentences
(27-41) this is the true, the authentic self of man
(27-42) must arise from within
(27-43) a resolute direction of thought towards this central theme, "Who am I?"
(27-44) percipient people
(27-45) precise purpose

28³⁵
PHRASES

29
PHRASES

(29-1) only when the lower obeys the higher one
(29-2) the sacred Overself
(29-3) the holy Overself
(29-4) the forces of light and right
(29-5) his detached manner

³⁵ Blank page

- (29-6) the serene heights on which he lives
- (29-7) the filth and slime of Nazi propaganda
- (29-8) his virtues and defects
- (29-9) lived an austere isolated manner
- (29-10) forms a well-knit system of thought
- (29-11) a flair for philosophy
- (29-12) the conventional pretences of social life
- (29-13) a steel-hard purpose
- (29-14) the poignant evanescence of earthly things
- (29-15) the distillation of all his past experiences
- (29-16) the deeper layers of the psyche
- (29-17) a stream of scintillating ideas
- (29-18) tea-time philosophy and [parlour-play]³⁶ mysticism
- (29-19) such a man is a focal-point for all that is noble
- (29-20) secret and as silent as the Deity Itself
- (29-21) when zeal for a cause turns into idolatry of it
- (29-22) dignified composure
- (29-23) impeccable truthfulness
- (29-24) the spiritual vigour of these statements and injunctions
- (29-25) deeply-held beliefs
- (29-26) with a mind informed with understanding and a heart alive with devotion he

³⁶ The original editor changed "parlour" to "parlour-play" by hand.

- (29-27) truth can be harsh
- (29-28) groping aspirations
- (29-29) an evenly-balanced personality
- (29-30) [the]³⁷ simpler and younger mentalities of the masses
- (29-31) museum of unremembered pieties
- (29-32) test and proof of a thing often comes to us at our weakest moments
- (29-33) the vices and excesses of men
- (29-34) the mysteries of Mind-force
- (29-35) Can We Read the Writ of Destiny?
- (29-36) A World in Woe: What the Seers Say
- (29-37) New Thoughts for a New Epoch
- (29-38) The Cloak of God
- (29-39) Look before you Love!
- (29-40) "Magical Moments"
- (29-41) From Ant to Angel!
- (29-42) life is something more than work and pleasure

30³⁸
PHRASES

31
PHRASES

(31-1) I am not concerned with problems of the morality and mentality of these people

³⁷ The original editor deleted the para before this para by hand. It originally read: "the shared happiness of marriage."

³⁸ Blank page

- (31-2) the true ultimate self of man
- (31-3) I am a patriot, yes, but my patriotism extends to the whole world
- (31-4) these fussy Pharisees
- (31-5) wears the livery of religion
- (31-6) resurrection and reformation
- (31-7) it was the augury of spiritual adventure
- (31-8) who dally with painted Delilahs for bought kisses
- (31-9) attributed this to the vagaries of genius
- (31-10) deceitful delights
- (31-11) throughout the world people to-day are uneasy
- (31-12) A Titan Among the Pygmies
- (31-13) Iconoclasts at work among the Idols
- (31-14) The Panoply of Power
- (31-15) The Twilight of our Time
- (31-16) God and this Globe
- (31-17) Too Much Dust in Industry
- (31-18) The Sacrifice to Mars
- (31-19) The Sacrifice to Mammon
- (31-20) Puritans and Profligates
- (31-21) Great Deliverers
- (31-22) "Awakeners of Men"
- (31-23) "Men Who have Made History"

- (31-24) An Alarm to the Western World!
- (31-25) Mystical Moments
- (31-26) Facts and Fancies about other Worlds
- (31-27) The World found Wanting
- (31-28) "WHO ARE THE POOR?" (Show that the real poor are the spiritually destitute)
- (31-29) the true nature of man will only slowly become apparent to him
- (31-30) the fussy quarrellings of their followers
- (31-31) presumptuous and profane critics
- (31-32) as platitudinous as an oft-quoted proverb
- (31-33) is rational and right
- (31-34) sanctimonious ignorance
- (31-35) to sit at the feet of talkative ignorance
- (31-36) a garland of great thoughts
- (31-37) his pen has succeeded only in dulling a radiant subject
- (31-38) preferences and prejudices
- (31-39) the nadir of national woes has yet to come
- (31-40) our faith is shaky and shallow
- (31-41) pig-like propensities
- (31-42) Prometheus, the crucified Titan
- (31-43) moths who flutter around the flame of pleasure
- (31-44) the boundless yet barren fields of theological debate

- (33-1) These illogical idealists
- (33-2) To play the Plato to an admiring circle
- (33-3) Who nourished my soul with high truths
- (33-4) Like spectres of the Brocken
- (33-5) The placid days of the past have gone
- (33-6) "Even the weariest river winds somewhere safe to sea
- (33-7) Is at the point of my pen
- (33-8) These mute memorials
- (33-9) We are afraid of ourselves
- (33-10) The astute asiatic
- (33-11) The rude repels us
- (33-12) Like a bejewelled beggar
- (33-13) These sterilised souls
- (33-14) Peculiar penchant
- (33-15) Gruff but good figure of
- (33-16) The conscience-drugging compromise of our time
- (33-17) Low and lustful people
- (33-18) The nebulous nature of these theories

³⁹ Blank page

(33-19) Our life is lacerated with the wounds of the last war; so we

(33-20) This casual and cursory survey

(33-21) The self-conscious struttings of our

(33-22) The hierarchs who mould our morality

(33-23) The plausible prevails

(33-24) Vigorous and violent

(33-25) Resent and repel

(33-26) Free them from their fetters

(33-27) Speak in guarded language

(33-28) To explore the spiritual caverns within men

(33-29) Writ in classic phrase

(33-30) The transcendental self

(33-31) The re-direction of consciousness

(33-32) To affix the stamp of social approval

(33-33) This confused and complicated generation

(33-34) things one is prone to think but seldom privileged to say

(33-35) [the infinite isolation

(33-36) tireless inquiry]⁴⁰

(33-37) I have survived my early cynicism

(33-38) the world may not attach much credence to this conclusion

(33-39) the world will once again esteem such men

⁴⁰ The original editor inserted a line break between “the infinite isolation” and “tireless inquiry” by hand.

- (33-40) thus truth grows out of the amoeba of faith
- (33-41) we wind these ancient habits around us
- (33-42) Such is the grand [idea]⁴¹ behind the world
- (33-43) kind of cosmic emotion
- (33-44) a faulty philosophy
- (33-45) my books were written to please none [but]⁴² myself

34
PHRASES

- (34-1) our suffering and our struggles with affliction
- (34-2) there are still places
- (34-3) man may be the object of celestial concern
- (34-4) a beatific calm descends upon the waiting soul
- (34-5) the most opposite analogy is that of X
- (34-6) we submit readily to the provocations of the purse
- (34-7) is not worth having and I for one will have none of it
- (34-8) we exist under the coercion of the clock
- (34-9) visions are irrelevant to the quest
- (34-10) you must be inflexible in your concept of truth
- (34-11) our convictions begin to quiver
- (34-12) we shall raise a new world to the heavens
- (34-13) a phoenix risen from the flames of X
- (34-14) the first sound audible in that inaudible silence of Absolute

⁴¹ The original editor changed "design" to "Idea" by hand.

⁴² The original editor changed "by" to "but" by hand.

(34-15) this proud yet patient man

(34-16) far back at the very foundations of the world,

(34-17) polite pursuit

(34-18) in lucid language

(34-19) this adept is a custodian of the wisdom of antiquity

(34-20) patience and practice are two essentials on this path

(34-21) the sluggishness of the brain limits the flights of the mind

(34-22) pander to the tastes of the public

(34-23) the teachings of the past must be adjusted to the needs of our present environment

(34-24) these professional prophets, (fortune tellers)

(34-25) their visions are valueless

(34-26) [the]⁴³ adolescent day was growing towards noon

(34-27) life achieves a divine freedom and

(34-28) to me every sage is a potential human being

(34-29) we are lost in the labyrinth of our own intellects

(34-30) we wait for a nirvana that will not come

(34-31) derided by destiny

(34-32) upon this matter of messiahs we must first clear our minds

(34-33) What is the corollary of this conclusion?

(34-34) Suffering stays the downward course of man

⁴³ The original editor deleted the para before this para by hand. It originally read: "being but spiritual infirmities."

- (34-35) confronted by this karma
- (34-36) what is fundamental, not accidental, in life
- (34-37) mindless mechanism
- (34-38) we must accept reason as the rule of life

35
PHRASES

- (35-1) noble Moorish arches
- (35-2) high emotional tension
- (35-3) life, in its movement from the infinitesimal to the colossal,
- (35-4) in going through the list of his failures and blunders, his weaknesses and incapacities
- (35-5) It is essential to take a long-term view of the war. And this will show that
- (35-6) we must venture towards the Orient in our search for truth
- (35-7) awareness in him
- (35-8) they carry the marks of charlatanism on their talk and deeds
- (35-9) the eyes grew glazed as the mind sank into trance
- (35-10) in the glow of this revelatory experience
- (35-11) To such lengths do they carry this fatalistic star-reading that –
- (35-12) Thus abrupt enigmatic phrase
- (35-13) [The]⁴⁴ sanctities of religion
- (35-14) [a]⁴⁵ baleful eeriness pervaded the atmosphere.

⁴⁴ The original editor deleted the para before this para by hand. It originally read: “to relax tensions and reduce fears.”

⁴⁵ The original editor deleted the para before this para by hand. It originally read: “Today the religiously faithless outnumber the religiously faithful.”

- (35-15) between the beginning and the middle stage of this path
- (35-16) He will give help to those in spiritual need
- (35-17) the circumstances in which he finds himself may limit a man, but...
- (35-18) When plans go wrong and projects become muddled, the ensuing sense of frustration...
- (35-19) such a correlation of forces will express itself in...
- (35-20) once we awaken from the relativities of sense-life...
- (35-21) Truth uplifts consoles and fortifies us
- (35-22) the monstrous egotism of a Hitler
- (35-23) The noble solemnity of this hour⁴⁶
- (35-24) A sweetness which beckons and coaxes him⁴⁷
- (35-25) The writer rebuts the suggestion⁴⁸
- (35-26) It is already as perfect as ever it shall be⁴⁹
- (35-27) Undivulgeable secrets
- (35-28) Unattained desires
- (35-29) The symbolic and solemn rites of orthodox religion
- (35-30) The grim ascetic
- (35-31) Looming catastrophe
- (35-32) Oriental placidity
- (35-33) When this beautiful love of high and noble moods begins to unfold its rose-petals

⁴⁶ The original editor deleted a comma after "hour" by hand.

⁴⁷ The original editor deleted a period after "him" by hand.

⁴⁸ The original editor deleted a period after "suggestion" by hand.

⁴⁹ The original editor deleted a period after "be" by hand.

- (35- 34) the obsolete archaism of these ideas
- (35-35) Even the immature and unskilled beginner in meditation
- (35-36) The master with his superb confidence in the higher laws
- (35-37) Each individual's unique experience

36⁵⁰
PHRASES

37
PHRASES

- (37-1) a startling symbol of our decadence
- (37-2) we wanderers in an interminable of
- (37-3) wriggling theologians Elocutionary denunciations
- (37-4) moments of merriment
- (37-5) God-Seeking souls
- (37-6) to point the parallel between
- (37-7) superficial or second-hand thoughts
- (37-8) antiquated attitude _____⁵¹ anti occultism
- (37-9) we have forgotten -
- (37-10) its influence is palpable in
- (37-11) pleasant poetical prose splendid and surprising
- (37-12) can confer
- (37-13) Prudence versus passion
- (37-14) sophisticated civilisation

⁵⁰ Blank page

⁵¹ 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.

(37-15) philosophers and fools
(37-16) proves that none can challenge or few dare deny
(37-17) to decry or disparage other teachings
(37-18) who make mysticism a cloak for their desire
(37-19) so pregnant with starry possibilities
(37-20) determines our destiny
(37-21) thought-provoking truths
(37-22) reading the precedents of past history we may well wonder if
(37-23) this proud and princely
(37-24) enslaved by superstition
(37-25) I do not care to sit in the company of sorcerers
(37-26) apply this truth
(37-27) to arrest the vagaries of the mind,
(37-28) will seem strange and fantastic to modern soul
(37-29) his thought penetrates. His conclusions are final
(37-30) [conceited]⁵² charlatans
(37-31) sects and systems
(37-32) complacent cant
(37-33) bliss-bringing event
(37-34) this age reverences its revolutionaries
(37-35) seems to totter to its fall

⁵² The original editor deleted the para before this para by hand. It originally read: "Peace rested on his face."

- (37-36) if I quote these queer spasmodic phrases of his
- (37-37) literary luxuries
- (37-38) done from design
- (37-39) prisoners of social prestige
- (37-40) criterion of conduct
- (37-41) these mournful mutterings
- (37-42) pedantic prejudice
- (37-43) bombastic bias
- (37-44) He has scaled the altitudes of mysticism
- (37-45) a museum of mouldy creeds
- (37-46) literary parrots
- (37-47) by a succession of births, man may
- (37-48) before we wander away into wild realms of myth and metaphysics, let us
- (37-49) subdues me into somnolence
- (37-50) An Arctic stiffness steals over a man's face when
- (37-51) those who occupy prominent and powerful places in the land

- (38-1) statesmen and senators
- (38-2) faltering faith
- (38-3) there is a reality at the centre of things
- (38-4) character is partly a consequence of climate

(38-5) where the weight of centuries lies upon
(38-6) this odious and odorous person
(38-7) the Overself needs no assistants
(38-8) his manners are preferable to his morals
(38-9) it is a bright star in the firmament of
(38-10) Bitter Byronic satire
(38-11) in that high calm presence of our creator
(38-12) the impartial use of reason
(38-13) are these matters really beyond human ken?
(38-14) if my pages are but a tissue of arbitrary statements
(38-15) Gross humanity
(38-16) Truth embedded in error
(38-17) We imagine that our being is conditioned
(38-18) We walk the narrow limits of our individual lives
(38-19) Priest-led people
(38-20) I have tried to tell my story temperately
(38-21) Staid and stolid
(38-22) the deep interior quiet
(38-23) a self-seeking and power-grasping character, inflated with its own importance
(38-24) a vision created by his own vivid imagination
(38-25) with its crabbed and petty concepts
(38-26) our light is their darkness

(38-27) the beginner in philosophy has to
(38-28) to gag the freedom of thought
(38-29) a supple modern system and not a stiff antiquated one
(38-30) philosophy alone satisfied the whole being of a whole man.
(38-31) the noble elevation, the calm dignity
(38-32) in that strong light, all pretensions vanish
(38-33) to find its redemptive presence
(38-34) what is decided within the mind is expressed with the life
(38-35) our chains are forged by our own thoughts
(38-36) such is the suggestive strength of this truth
(38-37) it is the parched sahara of metaphysics
(38-38) the true pedagogue will train as he teaches
(38-39) such an argument is transparently unconvincing
(38-40) so still it was in the dying sun
(38-41) this dull-faced devotee
(38-42) people with petrified views
(38-43) we have a glut of ideas but a scarcity of goodwill.
(38-44) it is the central [core]⁵³ of man
(38-45) the stiff squatting figure of the fakir
(38-46) his emotional repose and intellectual certainty
(38-47) patient meditation

⁵³ The original editor changed "code" to "core" by hand.

(39-1) of those who have made a way of life out of useless idleness and negative denial and who then sedulously create [an illusion of sanctity around it]⁵⁴

(39-2) Romantic rubbish, packed into literary form by our novelist

(39-3) One needs an arcadian sense of humour to appreciate this statement

(39-4) Gathering gloom

(39-5) Who pretend to penetrate the mysteries of

(39-6) To put into more precise form

(39-7) Journalistic jottings

(39-8) To a transient loiterer like myself

(39-9) Behind the mystery of the editorial "we"

(39-10) [Provides]⁵⁵ the only right and satisfying solution of this intricate problem

(39-11) Foresaw and feared

(39-12) To disseminate the principles of spiritual living

(39-13) Clairaudience - the ability to hear voices

(39-14) Clairvoyance - seership

(39-15) To uncover the truth within man

(39-16) And witty withal

(39-17) Inept and incompetent persons

(39-18) This select and exceptional case of nature

(39-19) To fall into the perilous sands of self

⁵⁴ "an illusion of sanctity around it" was typed below the line and inserted with an arrow.

⁵⁵ The original editor deleted the para before this para by hand. It originally read: "Schopenhauer, the lonely thinker of Danzig."

- (39-20) Europe's diminishing prestige in the East
- (39-21) The historian who looks for dry dates instead of living personages
- (39-22) Secrets known to the progenitors of our own race
- (39-23) I found it while poring over the shelves of a bookshop in Florence
- (39-24) I am no vigorous Bohemian who slaughters the night wholesale, yet I like to
- (39-25) Some fatalistic feeling numbs my efforts
- (39-26) The austere asceticism of Buddhistic monks
- (39-27) The visible self
- (39-28) Preoccupied with personalities
- (39-29) Whenever man enters his interior being
- (39-30) His distinctive and divergent personality
- (39-31) The rapid vicissitudes which affect human life today
- (39-32) The terrible arbitrament of war
- (39-33) To drag in the unpertinent and unimportant
- (39-34) Establishes a claim on our consideration
- (39-35) We are no longer preoccupied with the past
- (39-36) We cannot move confidently through life
- (39-37) The spectacle of successive births in the world
- (39-38) [Under]⁵⁶ the light of a multitude of stars
- (39-39) Reflecting with undisturbed mind upon this noble theme

⁵⁶ The original editor deleted the para before this para by hand. It originally read: "Writers who climb to fame over the wheels of the printing press."

- (40-1) the small circle of the ego's existence
- (40-2) Man is but a soap bubble
- (40-3) The inward refreshment of soul
- (40-4) He has been raised into light
- (40-5) The book contains a brilliant study of our sorrow-laden age
- (40-6) To face the future blithe and unafraid
- (40-7) Man is forever finding
- (40-8) Ride off on their strange theories out of reason's sight
- (40-9) We must bring this truth into the conscious mind
- (40-10) An ablation of consciousness
- (40-11) It is a fanciful notion
- (40-12) Disheartening doctrine
- (40-13) An assumption of ancient pedigree
- (40-14) To dip a little farther down into oneself
- (40-15) We have attempted to fathom these questions
- (40-16) A man who is actuated by high ideals
- (40-17) Will provide startling facts that should shake the basis of many scientific dogmas
- (40-18) It is not for us who belong to the lay-world to rebuke a scientist for his
- (40-19) I was determined to tear the veil aside
- (40-20) Is this of any value to us today?

⁵⁷ The original editor inserted "6" at the top of the page by hand.

(40-21) Possesses few thoughts which could be called his own

(40-22) None suspected what deep thoughts his cranium carried

(40-23) Those who have benefited from my studies and researches, my travels and experiments.

(40-24) They assume a superior attitude without justification.

(40-25) The philosophic view of life.

(40-26) Some of the teachings lay hidden in the pages of my earlier books.

(40-27) We cannot return to a somnambulistic medievalism.

(40-28) When my views shaped themselves more clearly.

(40-29) They are memorials to the errors of his mystical youth.

(40-30) The patterns of a past age.

(40-31) The one reveals its virtue as the other its venom.

(40-32) Troubling self-criticism does not come to them.

(40-33) Whose professions are so big but whose performance is so little.

(40-34) A man or a movement.

(40-35) We write these lines not in scorn but in sorrow.

(40-36) Soar above the level of facts.

(40-37) These nebulous romances of occult dreamers.

(40-38) Whose brains become somnolent, whose power of independent thought is lost.

(40-39) The Pompous hollowness of his phrases.

(40-40) long-awaited messiah.

(40-41) Messianic complex.

(40-42) Nothing they predicted ever came to pass.

(40-43) His mind must be freed of these chimeras.

(41-1) [no]⁵⁸ excuse for his evasion

(41-2) careful not to become the victims of some fantastic enthusiasm

(41-3) monuments of murder

(41-4) the torrents of passion

(41-5) the lagoons of love

(41-6) [skim]⁵⁹ lightly through the centuries

(41-7) [mental]⁶⁰ contact with a Master

(41-8) affords us unending opportunity for thought

(41-9) [uncompromising]⁶¹ and unmitigated

(41-10) pinnacled prophets

(41-11) exhale the atmosphere of - y -

(41-12) [these]⁶² startling phrases

(41-13) deserves unsparing satire

(41-14) to keep the inspiration unaltered and unchecked

⁵⁸ The original editor deleted the para before this para by hand. It originally read: "his serene disengaged spirit."

⁵⁹ The original editor deleted the para before this para by hand. It originally read: "slash one's way through this Amazonian jungle of verbiage."

⁶⁰ The original editor deleted the para before this para by hand. It originally read: "rouse contentious clamour."

⁶¹ The original editor deleted the para before this para by hand. It originally read: "the battle-scarred lands of this planet."

⁶² The original editor deleted the para before this para by hand. It originally read: "the paralysing uncertainties of post-war period."

- (41-15) the influx
- (41-16) the external outlook of our minds
- (41-17) a partial inspiration
- (41-18) when the limit of intellect is reached
- (41-19) the artist must open himself unreservedly to the influx
- (41-20) the limited functioning of the spirit's instruments
- (41-21) the irradiation of Overself into its obscure sheaths
- (41-22) it comes to us from above
- (41-23) we use it as channels, as instruments
- (41-24) they rush into the mind with a sensation of force and job
- (41-25) the vehicles may diminish or deform the influx
- (41-26) it exalts and extends his consciousness
- (41-27) things are changed in the transmission
- (41-28) ideas grown in the subconscious after their first appearance
- (41-29) when sublime [thoughts]⁶³ spurt up out of the subconscious
- (41-30) but when we see the _____⁶⁴ of inspired art
- (41-31) the soul's vision of truth
- (41-32) the deeper aims of the creative spirit
- (41-33) a fast moving world
- (41-34) spiritual disintegrations

⁶³ The original editor changed "phrases" to "thoughts" by hand.

⁶⁴ 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.

(41-35) the troubles and dangers of our critical epoch

(41-36) the misery of our epoch clouds the sunny sky

(41-37) those who are easily deceived by the outward glitter of prosperity

(41-38) those who can assimilate these teachings

42⁶⁵

PHRASES

43

PHRASES

(43-1) he may have no religious affiliation at all yet to be deeply reverent and truly religious

(43-2) these unwhole beings that most persons are

(43-3) the engulfing shadows of our times

(43-4) the dogmatic obsessions of some religious groups

(43-5) to hold back his tears like a Stoic, to curb his feelings of grief when he suffers bereavement

(43-6) the slow day by day work on oneself

(43-7) the lopsidedness of the average existence

(43-8) Shall be withdrawn from all social obligations

(43-9) from laggard to leader

(43-10) this is the first and most essential step

(43-11) Those who take a mild interest in mysticism

(43-12) this grey monkish attitude

(43-13) the utter peace and undisturbed quiet inside his being

⁶⁵ Blank page

(43-14) the blunt truth may offend

(43-15) these self-defeating aims

(43-16) these infrequent flashes of enlightenment

(43-17) The spiritual counsel or who is authoritative in knowledge and wise in experience

(43-18) violate the privacy

(43-19) while he is slowly progressing in his exercises

(43-20) to keep an even balance

(43-21) reaching out to truth

(43-22) emotions frozen into immobility

(43-23) Such deep peace suffuses him

(43-24) when the truth is able to pass throughout his being

(43-25) a higher standard of taste in art

(43-26) a small and feeble group

(43-27) shed his shortcomings and bring out the best in him

(43-28) ardent adherents

(43-29) preventable suffering

(43-30) the depth and mystery of Truth

(43-31) in the expectant hush of meditation

(43-32) The passage from boyhood to manhood

(43-33) a devoted few

(43-34) life's terrible transiency

(43-35) the illuminating flash

(43-36) the jungle growls and animalistic propensities of human nature at its worst

(43-37) as dazzlingly beautiful as a flowering Oriental flame-tree

(43-38) this deep inner quiet

(43-39) the silent mind

(43-40) The ancient fanaticisms which are to be found in religions

(43-41) fragile human relationships and futile human ambitions

(43-42) the unstable balance of human relations

(43-43) this other half which is his Overself

(43-44) as peaceful as a pond in summer

(43-45) the concentrated and consecrated mind

(43-46) excited propagandists

(43-47) his small faults as well as his larger ones

44⁶⁶

PHRASES

45

PHRASES

(45-1) the hunt for wealth and the thirst for publicity

(45-2) at such times when he communes deeply with himself

(45-3) passions of the moment

(45-4) He knows that not only are most men total strangers to these ideas and feelings but they could not

(45-5) The austere evaluation of life made by these ascetics

⁶⁶ Blank page

(45-6) outlook and inlook are

(45-7) to give voice to God's words

(45-8) is at all times to be his aim

(45-9) [to]⁶⁷ behave with equanimity in the face of this abominable and persistent wickedness.

(45-11) the Orient's contempt for time

(45-12) When the thunderbolts of war crash down upon this planet

(45-13) Competent in life and consecrated in heart

(45-14) snarling envy

(45-15) poisoning hate

(45-16) stabbing treachery

(45-17) the misdemeanours of youth

(45-18) the unbelievable Masters of Theosophy

(45-19) To the mind cultured by its own [constant]⁶⁸ reflections and matured by its contact with the wise,

(45-20) the power and peace of such a life are

(45-21) the study of a mummified theology

(45-22) The ego opposes itself to his efforts

(45-23) to explain each movement

(45-24) through all the troubles of life, through venations of fortune and anguish of body,

(45- 25) the reiterative round of ordinary existence

⁶⁷ The original editor deleted the para before this para by hand. It originally read: "the small band of followers."

⁶⁸ "constant" was typed above the line and inserted with a caret.

- (45-26) Only a few scattered and isolated individuals
- (45-27) The notion that the hermit is useless to society
- (45-28) his limpid compassion
- (45-29) he must unite the technical skill
- (45-30) the emotional attachment to a religious institution or yogic ashram
- (45-31) keep my independence
- (45-32) These retrospective analyses of experience
- (45-33) The whirlwind pace of modern metropolitan living
- (45-34) the regressions of humanity are frequent
- (45-35) unruly feelings
- (45-36) the complete man
- (45-37) the troubles and embarrassments of life

46⁶⁹

PHRASES

47

PHRASES

- (47-1) The dope of honeyed words and polished phrases
- (47-2) We may compose ourselves with placid face
- (47-3) In running along an impracticable and illusionary railroad
- (47-4) The soul and body of man lie in a state of sickness
- (47-5) For you had no true title to it in the scales of Spiritual Justice
- (47-6) A poetic people

⁶⁹ Blank page

(47-7) This new garb will prove to be its grave clothes

(47-8) Then we may still cling to one ever-floating buoy of Hope

(47-9) A greater England than this narrow age needs rehabilitation.

(47-10) Who will win swift strokes of action from the treasury of

(47-11) Then in quiet oracular tones he gave me a personal message predictive of certain events and also of the lines my mental evolution would follow. The years which have since passed bear witness to the extraordinary truth of his prophecies. Better than this he touched some coiled spring among my

(47-12) To throw ourselves into the public forum

(47-13) The spiritual speculations of our time

(47-14) is to perpetuate a foolish presumption

(47-15) No austere asceticism

(47-16) who prefer dead guides to living Masters

(47-17) I have not noticed the huge crowds surging from the slums to hear the

(47-18) the sense-conquering will

(47-19) the common conception of

(47-20) pleasantly pre-arranged

(47-21) an able and astute man

(47-22) the explosive energy of original thinking

(47-23) to let off the fireworks of wit

(47-24) is petty and paltry

(47-25) But the reality is that

(47-26) a saturnalia of the sentimental

(47-27) shop-worn tradition of

(47-28) stilted style of

(47-29) we may well waver before the menace of

(47-30) recalls and rivals the fine saying of

(47-31) who deem us incredulous and mistaken men

(47-32) [lies]⁷⁰ in the limbo of all chimerical doctrines

(47-33) bewildered and bemused readers

(47-34) will not reconcile man to wearing his spiritual rag

48
PHRASES

(48-1) [to]⁷¹ continue no longer in this world of changing things

(48-2) cruel criticisms _____⁷² Pagan maids and Pious men

(48-3) is to quit the very question we set out to solve

(48-4) to proscribe and penalise the poor outcasts

(48-5) who are strong in language but weak in logic

(48-6) to walk the road all the way from cynicism

(48-7) Who springs from the gutter to a gorgeous mansion

(48-8) Pedantic Pride

(48-9) And help this crippled age to walk again

(48-10) [The]⁷³ anatomist working with his scalpel and microscope.

⁷⁰ The original editor deleted the para before this para by hand. It originally read: "large and lofty conceptions."

⁷¹ The original editor deleted the para before this para by hand. It originally read: "This delusion dates from the."

⁷² 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.

- (48-11) the world lived in a war camp.
- (48-12) I hear low murmurs on the lips of
- (48-13) The dazed solemnity with which we receive
- (48-14) Memories come back to me of
- (48-15) And while I wonder about this, a voice whispers to me.
- (48-16) Ill-informed and irresponsible.
- (48-17) they have raised a pyramid of arguments on a base of mere assumption
- (48-18) Dawning spiritual consciousness
- (48-19) State-paid superstition in an Established Church.
- (48-20) in the dim morning of our past.
- (48-21) We prefer to concentrate on the few cases where
- (48-22) Discussion and debate
- (48-23) The few bricks which are all that remain of Babylon
- (48-24) Will shake and shatter the influence of materialists throughout the world.
- (48-25) This is a peremptory point which must be obeyed
- (48-26) Whose Brick-fronted houses are dark with time
- (48-27) A memorial of its olden beauty
- (48-28) with the attention-catching quality of Thunder
- (48-29) To see beyond the horizon of the commonplace
- (48-30) The soporific spiritual state of Europe
- (48-31) The Paupers Paradise

⁷³ The original editor deleted the para before this para by hand. It originally read: "These Messiahs of the Millennium."

- (48-32) The world moves in a maze
- (48-33) Intellectual ice.
- (48-34) Dogmas of democracy
- (48-35) Like some joyful juvenile
- (48-36) May test this truth very easily
- (48-37) Rapt over some rich brocades
- (48-38) This mystical verbiage conceals many hard facts.
- (48-39) They would do better to discreetly withhold their prophecies
- (48-40) cheap charlatism
- (48-41) a rise in emotional temperature
- (48-42) the mind leaps about like a monkey
- (48-43) what wisdom requires necessity will compel
- (48-44) the masters have made a deep psychological study of man
- (48-45) war stops disputes but does not settle them

49
PHRASES

- (49-1) [It]⁷⁴ is merely to make a terminological concession
- (49-2) the doctrine reaches its finest bloom in the idea of
- (49-3) We do not penetrate deeply into thoughts
- (49-4) In its presence all life becomes enchanted.
- (49-5) That pitiful world of the metropolis.

⁷⁴ The original editor deleted the para before this para by hand. It originally read: "Is it a mere dream or a solid actuality."

(49-6) Manners become a mask when they have no soul.

(49-7) Do we exist but for the life term of the body only

(49-8) The proximity of some people depresses one.

(49-9) Post-mortem praise is not helpful to a man.

(49-10) is a succinct slogan.

(49-11) A politician is at the mercy of public opinion.

(49-12) It is big with possibilities for the future.

(49-13) In our private hours we realise

(49-14) Creep through the centuries

(49-15) The abstruse abracadabras

(49-16) by a process of spiritual chemistry

(49-17) dumb with sorrow

(49-18) say that is to overstep the truth

(49-19) to make life more significant

(49-20) the genuine being of man, the Overself

(49-21) they are determined to be dull, those authors.

(49-22) life is full of unshed tears.

(49-23) a beam of moonlight fell upon

(49-24) But before I shut up this book of life

(49-25) Pleasure and penitence

(49-26) Dastur writes with a sword, not with a pen.

(49-27) Europe's awful aftermath of anarchy.

(49-28) Patchwork politics

(49-29) Fervently futile

(49-30) This saintly and seraphic person

(49-31) Fools stock the race; wise spirits depart to other planets

(49-32) Philosophical talk but as a guide in the practical affairs of life.

(49-33) [These]⁷⁵ plodders up the crowded slopes of Parnassus

(49-34) Who lived only to plunder the hearts of women

(49-35) The serpents of lust crawl towards man

(49-36) As paradoxical as the _____⁷⁶ who accepts life as real with one breath and denies it with the next

(49-37) In smug sanctuaries.

(49-38) Is to fall into absurd abstractions

(49-39) Pompous prophets

(49-40) Devotees of to-day.

(49-41) The portals of physical incarnation

50
PHRASES

(50-1) Even an appeal to the oracle of History brings forth but a cryptic response

(50-2) The entrenched power of this earth

(50-3) What can silence and stop him?

(50-4) Seen under the illusive beams of the limelight.

⁷⁵ The original editor deleted the para before this para by hand. It originally read: "Like that demonic energy which Russia drew out of despair."

⁷⁶ 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.

(50-5) Amputations and imputations

(50-6) I hope the dust lies lightly on him for he was a good man.

(50-7) Oriental nonsense of Yoga?

(50-8) When the sky was dark with unpaid bills!

(50-9) The limitless love, which brothers every soul on earth.

(50-10) Then is he verily a saved one.

(50-11) The high moments of our interior life

(50-12) These militant knights of the – who stride into the arena of the West with visors down and bared blades tilting against the –

(50-13) the practised pleading of

(50-14) Weak and spineless mortals that we are

(50-15) To scare us out of sensible thinking and calm contemplation⁷⁷

(50-16) We move on and walk away down the centuries

(50-17) Are hiding to-day behind the veil of dawn.

(50-18) We wear the cloak of decorum.

(50-19) [He]⁷⁸ had a dull mind but a smart appearance.

(50-20) When the scientists entered the spiritualists camp

(50-21) The bowel-and-brain-philosophy of materialism

(50-22) Is but an abortive dream

(50-23) trip from my tongue when I read the

(50-24) Spinning out vague and useless theories.

⁷⁷ The original editor deleted duplicate “To scare us out of sensible thinking and calm” by hand.

⁷⁸ The original editor deleted the para before this para by hand. It originally read: “A world hurled into the chaos of the great war.”

- (50-25) Retire into the backwaters of life
- (50-26) Inspiration – that feeble jade – comes not to our call
- (50-27) With unweaned Will
- (50-28) The empire of stupidity
- (50-29) The materialist clings hard to tangible things
- (50-30) We take the colour of our time
- (50-31) To adopt an arctic attitude
- (50-32) In this democratic and daring time
- (50-33) His wisdom is incomparable, his words shall be immortal
- (50-34) the antagonisms of life
- (50-35) in each of us is this Overself.
- (50-36) the reverential fog of its doctrines
- (50-37) who burn incense to vanity
- (50-38) History has assigned this task to such men

51
PHRASES

- (51-1) is a blatant bore
- (51-2) I do not set up as a critic of my contemporaries
- (51-3) from his respected and responsible position as a publicist
- (51-4) ignorant and impudent
- (51-5) is the same idea in different dress
- (51-6) it is a peculiar habit of history to
- (51-7) stricken with sterility

(51-8) brief but brilliant

(51-9) useless and vacant lives

(51-10) as a tornado sweeps and tosses ships out of their track

(51-11) this mysterious and remote man

(51-12) a little wise absurdity, a soupcon of sage nonsense

(51-13) transcendental thoughts

(51-14) from his first novitiate

(51-15) the well-printed but badly-written book of

(51-16) the monotonous mechanism of our times

(51-17) a passionate pre-occupation

(51-18) has a high interest

(51-19) we in this Quest must hold constantly before the mind the Idea, and before the heart the Ideal, of

(51-22) dead lilies lie

(51-23) flow like a dirge within my head

(51-24) coloured beauty coloured night

(51-25) fire-tinted phrases

(51-26) dim the fine flower of my fancy

(51-27) flower-filled dew drunken

(51-28) time saw me

(51-29) utter the usual nonsense about

(51-30) change a man's outlook and alter his attitude is to labour for a profitable purpose

(51-31) the apostles and apologists of this creed

(51-32) this bright and belligerent critic, ambitious to climb up the pinnacles of preferment,

(51-33) the pompous and pretentious

(51-34) who live unseen and unknown

(51-35) by parity of reasoning we may assume

(51-36) the cool and confident assumption of X

(51-37) these superior and sapient persons

(51-38) compels comparison

(51-39) uphold these unprovable claims

(51-40) remote from reality

(51-41) if God is nothing but a high hallucination

(51-42) the turmoil of our times

(51-43) this forlorn [philosopher]⁷⁹

52⁸⁰
PHRASES

53
PHRASES

(53-1) The lack of reverence and [the absence of]⁸¹ reticence in moderns.

(53-2) To accept all these pretensions uncritically

(53-3) The silent guidance of this great teacher

⁷⁹ The original editor deleted the para after this para by hand. It originally read: "an icy intellectualism."

⁸⁰ Blank page

⁸¹ The original editor inserted "the absence of" by hand.

- (53-4) This process of self-stripping
- (53-5) Is to associate the subject with buffoonery
- (53-6) Man must return to the first source
- (53-7) To shirk intellectual difficulties
- (53-8) [He]⁸² does not despise emotion
- (53-9) One of the most distinguished stylists of our time
- (53-10) The gross irrationalities
- (53-11) Heaven is with us here and now
- (53-12) There must be the pure self somewhere and I must be the pure self
- (53-13) [Healthy]⁸³ bodies and high ideals
- (53-14) That strong but squalid period – the Victorian era of utilitarianism
- (53-15) Who mistake mushy superstition for
- (53-16) He discussed the troubles of today with an airy severity
- (53-17) Arrayed themselves against these ideas
- (53-18) When Christ faced the pharisaical hypocrites of his age
- (53-19) My pursuit of the elusive Absolute
- (53-20) A judicious jumble
- (53-21) The writings that flowed from his pen
- (53-22) [A]⁸⁴ work which needs time and trouble

⁸² The original editor deleted the para before this para by hand. It originally read: "Thoroughly tested findings."

⁸³ The original editor deleted the para before this para by hand. It originally read: "The frequent crisis of contemporaries of the world."

⁸⁴ The original editor deleted the para before this para by hand. It originally read: "Exhortatory writings."

- (53-23) When man will slowly drop the gun for the plough
- (53-24) The drivel of these detractors
- (53-25) There is as much absurdity in these arguments as in those of
- (53-26) Times when the priests persecuted and the faggots blazed are no more
- (53-27) The author assures that
- (53-28) The stucco streets
- (53-29) We may dismiss the fear of
- (53-30) Philosophical hysteria
- (53-31) In deference to the popular prejudice
- (53-32) Is a word that is frequently misapplied
- (53-33) To disdain glib promises and discard
- (53-34) His eyes looking directly pupil to pupil into mine
- (53-35) Reclusive Yogis who live like [oysters]⁸⁵ in [their]⁸⁶ shells
- (53-36) Back of their minds lies the thought
- (53-37) One can rationally justify this conception
- (53-38) To trust a true instinct
- (53-39) Who worship disinterested⁸⁷ gods

54⁸⁸

PHRASES

- (54-1) Of little meaning and less worth

⁸⁵ 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. "oysters" was inserted at a later point.

⁸⁶ The original editor changed "the" to "their" by hand.

⁸⁷ Handwritten note below "disinterested" reads "?"

⁸⁸ The original editor inserted "6" at the top of the page by hand.

- (54-2) To discover and disclose
- (54-3) Tedious philosophic disquietude
- (54-4) Hasty journalism
- (54-5) The supreme spiritual event in a man's life
- (54-6) The beginningless spirit for
- (54-7) We look in vain for the visible and material to betoken
- (54-8) The gospel of transfiguration
- (54-9) Acidulated utterance
- (54-10) Moves in my thought
- (54-11) Attracted by the elaborately
- (54-12) Title "The Romantic Stockbroker."
- (54-13) The concealed egotism of the teachers
- (54-14) An instant and an imperative decision
- (54-15) I raked my recollection of
- (54-16) Who cannot restrain their scribbling propensities
- (54-17) Socrates, the inimitable cross-examiner of his contemporaries
- (54-18) Our speed-crazed century
- (54-19) This brilliant but shallow
- (54-20) The spiritual movements which are astir in the world among
- (54-21) When a contemplative mood falls upon the mind
- (54-22) The felicitous awareness of the real self
- (54-23) His uncanny ability to uncover the hidden motives

- (54-24) The world today prefers people who
- (54-25) Now he treads the primrose path and makes thousands of pounds
- (54-26) Who have an austere regard for the truth
- (54-27) When we still the surface activities which keep most of us so busy; when we poise the mind in its own spacious being
- (54-28) Men who secured financial dominion
- (54-29) The main characteristics of the -X- philosophy
- (54-30) The moon moved
- (54-31) In these democratic days
- (54-32) Mistaken and misleading
- (54-33) To enjoy one's own being
- (54-34) The high seat of the soul
- (54-35) Fussy fanatics who lack honour
- (54-36) The revered sages of ancient India
- (54-37) A psychological puzzle
- (54-38) Those who regard these doctrines as psychological fantasies
- (54-39) The gap between promise and performance
- (54-40) To gain a new and a deeper knowledge of oneself
- (54-41) The attempt to drag divinity into the most trivial affairs of everyday life
- (54-42) A farrago of fiction and absurdities

⁸⁹ The original editor inserted "3" at the top of the page by hand.

- (55-1) Indefinable yearnings arise in the heart of a man
- (55-2) The possibilities of spiritual development exist before us in all their mystic splendour
- (55-3) Experience teaches neither fear nor rashness, but to advance with prudence
- (55-4) We are held by this unseen hand in the time-stream and only
- (55-5) higher degree of will than the ordinary can lift us out
- (55-6) There is another way of viewing Vichara and that is to regard it as an honest self-analysis
- (55-7) A new element seems to have arisen within your being – give yourself wholly up to it
- (55-8) We are seeking the divine but the divine is also seeking us
- (55-9) The way of wisdom is somewhat obscure
- (55-10) On these delicate matters we are so apt to be misled by our own wishes
- (55-11) The diviner life is not a question of time but of consciousness
- (55-12) We must dive below our surface behaviour by the practice of self-analysis
- (55-13) The conduct of a man's spiritual life is a delicate matter and cannot be reduced to a rigid technique
- (55-14) The flame of aspiration must take us upwards to God
- (55-15) It may seem an impossible work but
- (55-16) The humid climate of Madras
- (55-17) In this state there is quickened perception and great mental sensitiveness
- (55-18) If these pages will turn men to the reading of their own self
- (55-19) [An]⁹⁰ assumption that is wholly untenable

⁹⁰ The original editor deleted the para before this para by hand. It originally read: "Recent tides of the literary taste."

- (55-20) Little respect for
- (55-21) To discuss the doctrine for
- (55-22) Provides a useful counterpoise to
- (55-23) For the edification of their followers
- (55-24) Who mock at everything mystical
- (55-25) This strident city of the West
- (55-26) The higher teachings of spiritualism
- (55-27) Has a high and serious purpose
- (55-28) I attach little credence to this statement
- (55-29) The intellect intervenes
- (55-30) This pilgrimage into the self
- (55-31) For the price of a paragraph
- (55-32) Demands not blind acceptance but the deepest sentiment
- (55-33) People who imbibe this _____⁹¹ stuff
- (55-34) A philosophical inquiry into the nature of man
- (55-35) The slow mutations of our mental attitudes

56⁹²
PHRASES

- (56-1) Leaves us wandering
- (56-2) To spread a cloud of mystery upon the truth
- (56-3) To be poised in ourselves

⁹¹ 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.

⁹² The original editor inserted "4" at the top of the page by hand.

- (56-4) Uncanny dark and forbidding studies of magic
- (56-5) Such claims are contrary to established facts
- (56-6) The sordid but colourful scenes
- (56-7) Harness heaven to earth
- (56-8) Sprinkles his philosophy with a little sportiveness
- (56-9) [Written]⁹³ with academic dryness
- (56-10) I am not prepared to bow the head before
- (56-11) Who appreciate art
- (56-12) Higher man within yourself
- (56-13) Catches and holds our imagination
- (56-14) Mean houses with crumbling walls
- (56-15) I have not met him in the flesh but he impresses me as being
- (56-16) His pen dripping with sentiment, and he writes
- (56-17) Spiritualise our scholars
- (56-18) Put on public record by such great men as Lord Bacon
- (56-19) He was an able and clever man
- (56-20) Pleasure pales off with the years
- (56-21) Its mediocrity is pitifully manifest
- (56-22) To come out with some compelling new restatement
- (56-23) About the time when Voltaire threw the burning embers of his satire on a society which

⁹³ The original editor deleted the para before this para by hand. It originally read: "Most of the average man's actions are dictated by economic necessity."

- (56-24) I traversed the town
- (56-25) This severe and sincere man
- (56-26) The wise who claim to profess a purer faith than that of the common people
- (56-27) We must get at the source of life
- (56-28) And as he spoke I felt the despair and woe behind the low tones
- (56-29) The attenuated shanks of an ascetic
- (56-30) The field of awareness which surrounds the
- (56-31) This dismal niche
- (56-32) Dry dons
- (56-33) Within one's self
- (56-34) I have it in my heart that -X-
- (56-35) The tenuous nature of this evidences
- (56-36) To search through the tangled labyrinth of occult lore
- (56-37) Let us lay this bridge over the time gap
- (56-38) The apologists for this orthodox view
- (56-39) The restrained quiet
- (56-40) The pageantry and panoply

57⁹⁴

PHRASES

- (57-1) He should spurn this false path, which can lead only to his degradation
- (57-2) [The]⁹⁵ heat of the great luminary

⁹⁴ The original editor inserted "1" at the top of the page by hand.

⁹⁵ The original editor deleted the para before this para by hand. It originally read: "The glaring disparity between."

- (57-3) A quiet unruffled mind
- (57-4) Who pompously instruct us in our duties from their platforms
- (57-5) Those who are carried away by the flood of oratory – who are the prey
- (57-6) The insincerities, the conventions
- (57-7) And be free
- (57-8) It is a hidden and private life which
- (57-9) At our highest moments
- (57-10) Who follow the fashion of the
- (57-11) Is mainly a matter of
- (57-12) Betrays no adequate appreciation of this sound truth
- (57-13) The Self which we are, under the surface
- (57-14) The great light which held man
- (57-15) Those who are but apprentices in the school of wisdom
- (57-16) The effort to direct one's thoughts
- (57-17) Requires a gesture of appreciation on my part
- (57-18) Duping our minds and our eyes with
- (57-19) Confused thoughts and cryptic statements
- (57-20) The sable darkness of a new-moon night
- (57-21) He possesses the gift of graphic description
- (57-22) The sublime speculations of
- (57-23) The deep dark-browed eyes
- (57-24) The wrinkled face of the Voltaire

- (57-25) These sanctified guides
- (57-26) The unbalanced and eccentric
- (57-27) Evidence from the "X" can be adduced to demonstrate the
- (57-28) Are as monotonous as they are numberless
- (57-29) Who prefer nebulous explanations
- (57-30) An instituted public religion like Christianity
- (57-31) This interior rumination
- (57-32) Winter moves slowly into spring
- (57-33) We prudently avert the question
- (57-34) So while the tragic history of mankind works its way
- (57-35) The glorious day when we arrive at the discovery that the divinity exists in man
- (57-36) The feeble condition of the Christian church
- (57-37) By the methods of strict observation and practical experiment, i.e., by the methods of modern science.
- (57-38) The agile Hindu mentality
- (57-39) this ageless wisdom
- (57-40) unobserved by illusion and undisturbed by the senses
- (57-41) whatever the adversities he may be confronted with
- (57-42) both in the writer's expression of this idea and in the reader's reception of it

58⁹⁶
PHRASES

(58-1)⁹⁷ holds for them is magnetic.

⁹⁶ The original editor inserted "2" at the top of the page by hand.

⁹⁷ The top of this page is unreadable, due to a misaligned typewriter. This para was categorized "XXIII" in the original.

(58-2) The effects of the constellation upon our characters, the influences of the planets on our circumstances

(58-3) Happy in a secluded garden

(58-4) Crowds were busy among the bristling stubble of the gathered wheat

(58-5) The oleaginous odour of the motorbuses

(58-6) When the economic depression descended on the world

(58-7) Self-progress

(58-8) From an insignificant inception

(58-9) By studying himself, a man

(58-10) When we know the truth about ourselves

(58-11) A man of mediocre intelligence

(58-12) The fascinating flavour of

(58-13) [Tin-pot]⁹⁸ "masters" who rule their penny-half-penny empires

(58-14) The primordial passivity which is at the bottom of the ego

(58-15) This inconsistent and irrational procedure

(58-16) To weave ridiculous notions on fancy's looms

(58-17) To probe credentials of this apostle

(58-18) The ethereal charm of the atmosphere

(58-19) This self-avowed champion of

(58-20) The catch-word of the cliques

(58-21) The spirit

⁹⁸ The original editor deleted the para before this para by hand. It originally read: "P.T. back."

- (58-22) When these ideals take the practical forms
- (58-23) The religion of self-culture
- (58-24) Camped in the middle ground between these two doctrines
- (58-25) And only when we become willing executants of that higher Will
- (58-26) The high message of the book
- (58-27) [Our]⁹⁹ fate-ridden lives
- (58-28) Descend into mephitic darkness
- (58-29) His sharp pointed epigrams
- (58-30) In a succinct and forceful phrase
- (58-31) Some quaintly-winding village street
- (58-32) Stands self-condemned
- (58-33) Turbaned travellers
- (58-34) The arrogant argumentativeness of the man repelled me.
- (58-35) People who patronise the crazy faiths and crumbling fads
- (58-36) Sometimes when we fall into moods of reverie
- (58-37) The spiritual force of a single mind can
- (58-38) The grandiose writings of Ruskin
- (58-39) What lies hidden in the depths of the mind
- (58-40) [in]¹⁰⁰ the brilliant penetrating phrase of the gospels

⁹⁹ The original editor deleted the para before this para by hand. It originally read: "These fatuous and futile literary productions."

¹⁰⁰ The original editor deleted the para before this para by hand. It originally read: "Prayer: "O Great Light: Take from me those moments of reverence."

¹⁰¹ "(7)" and "(c)" in the original.

(59-1)¹⁰² That literature which does not rise to a level commensurate with the higher purpose of life.

(59-2) Fumbling for the right decision

(59-3) When it is not intentional but unconscious

(59-4) I felt strange and isolated among these people

(59-5) If the mystical experience is swamped by excessive emotion

(59-6) The metaphysical truth and practical technique of philosophy

(59-7) Too many people are satisfied with trivial things.

(59-8) The balanced state of mind which we are to seek

(59-9) Change turbulence into tranquillity

(59-10) Intellectuals who are intoxicated with their own thoughts, produced by

(59-11) The Light-Bringers of the world.

(59-12) The uninformed abuse and spiteful derision which collects around his name.

(59-13) The religions like Buddhism which have no association with the Semitic Bible

(59-14) A reasonable creed

(59-15) When he suddenly draws in his breathe with sharp hissing sound.

(59-16) This speck of dust in space that is our own planet earth.

(59-17) The paradox of a man who shows the world his humbleness and hides his greatness.

(59-18) Teachings arrived at in ripe experienced middle-aged

(59-19) Negative emotions like malevolence and cynicism,

¹⁰² There is a para numbered 1 and twenty four unnumbered paras on this page.

(59-20) The stillness was not a blank one; it was intense with power

(59-21) In this all grieving and discouraging thoughts are banished.

(59-22) In the ugliness of such egoism

(59-23) It is a joyful peace

(59-24) The cool restraint and detached serenity of his attitude

(59-25) Like a being of another world, a sunnier, more benignant and more lovable world than this one.

60¹⁰³

PHRASES

61

PHRASES

(61-1) Horrified at his own weaknesses, [disgusted with]¹⁰⁴ his capacity for doing wrong

(61-2) Mind turned inward to spirit

(61-3) Although all men have it within themselves only a few feel its presence

(61-4) To mould character and shape feeling as a consummate artist moulds and shapes his material into the lineaments of a human being's figure

(61-5) The massive calm

(61-6) The weird and sinister events of the Hitlerian era to the ever-changing episodes of our own.

(61-7) To [rise]¹⁰⁵ above the world's turbulence into this rarefied atmosphere is to gather a wonderful new strength

(61-8) In the sanctified¹⁰⁶ shadows of an old European church or [the]¹⁰⁷ dim recesses of an Oriental Temple.

¹⁰³ Blank page

¹⁰⁴ The original editor inserted "disgusted with" by hand.

¹⁰⁵ The original editor changed "us" to "rise" by hand.

¹⁰⁶ The original editor changed "Sanctified" to lowercase by hand.

¹⁰⁷ The original editor inserted "the" by hand.

(61-9) Empty of spiritual feeling

(61-10) Lashed into sickness, enervation or premature death by lascivious passions and bestial ways

(61-11) If we investigate why men follow the ego¹⁰⁸ so readily, but the Overself¹⁰⁹ so reluctantly, we shall find

(61-12) Grace is only the result of the¹¹⁰ of the ego¹¹¹ disappearing.

(61-13) [They may attain]¹¹² a pseudo-peace, but it will be the blank beatitude of a grave.

(61-14) The untrue and uncomfortable belief in materialism

(61-15) Retreating little by little from the ego

(61-16) The world's life jars with his new-found inner life.

(61-16) The world is but half grown

(61-17) The need for stating these ideas is great

(61-18) The teaching of crazy cults

(61-19) The futile turmoil

(61-20) The fugitive from noise

(61-21) God is ever present to such a man

(61-22) "This winged hour dropt us from above," in Rossetti's fine phrase.

(61-23) Like a statue of Buddha sitting among the joss sticks and indifferent to their perfumed smoke.

(61-24) It is trying to find its way through to [his]¹¹³ conscious mind.

¹⁰⁸ The original editor changed "Ego" to lowercase by hand.

¹⁰⁹ The original editor capitalized "Overself" by hand.

¹¹⁰ The original typist deleted "Overself" from after "the" by typing over the original word with X's.

¹¹¹ The original editor changed "Ego" to lowercase by hand.

¹¹² The original editor changed "Attain" to "They may attain" by hand.

¹¹³ The original editor changed "its" to "his" by hand.

- (63-1) from its opening statement to its final conclusion
- (63-2) the world shaking events of our decade
- (63-3) these isolated flashes of insight provoke him to seek the continuous faculty.
- (63-4) such well-balances well-rounded life
- (63-5) when the Overself takes possession of our wakeful consciousness
- (63-6) the most terrible of all wars is ahead of us
- (63-7) a carefully equilibrated personality
- (63-8) newspaper critics these misguided watchdogs of the public interest.
- (63-9) the sureness of his insight
- (63-10) yet another feature of his inner experience may manifest itself.
- (63-11) a healthy broadness of mind
- (63-12) he will [make only]¹¹⁵ a partial lopsided progress.
- (63-13) these inspired introverts [who are practising mystics]¹¹⁶
- (63-14) the irrefutable doctrines and ennobling disciplines of philosophy
- (63-15) the ignorance of immaturity
- (63-16) their motives are right but their methods are wrong
- (63-17) by what values do we judge the experiences of life?
- (63-18) Life itself writes the strangest stories

¹¹⁴ Blank page

¹¹⁵ The original editor changed "only maje" to "make only" by hand.

¹¹⁶ The original editor inserted "who are practising mystics" by hand.

(63-19) which leaves a shameful lassitude on our bodies and a delightful quiet on our souls.

(63- 20) the offsetting of its moral degradation, the revival of pure religious, mystical and philosophic hopes and ideas and the restoration of respect for the individual.

(63-21) their ignorance and their arrogance flatter one another.

(63-22) the adept's aloof remote figure.

(63-23) exciting, in the noblest sense of the term, for those who follow philosophy's light and desire humanity's welfare.

(63-24) the circle, emblem of eternal existence.

(63-25) that a new inner life has to be born and that they must show forth creative will in bringing it to birth. It is our duty to make plain this vital fact and to point out the principles...

(63-26) saddened that hate, suspicion, jealousy and malice should rear their snakelike heads among people who talk overmuch of spirituality and divine wisdom.

(63-27) the great soul who walked in simple white robes.

(63-28) misguided enthusiasts.

(63-29) this stately companion.

(63-30) Western approach, with its critical comparative historical and scientific methods.

(63-31) All the witchery of genius that has reached its apogee.

(63-32) much more misery passed through, so many millions slain maimed and tortured before it could be aroused to spiritual ideas "Know that misfortune, being a means of leading man to higher truth, is also a teacher," a Tibetan text tells us.

(64-1) obscure and unnoticed

- (64-2) [to]¹¹⁷ present these old ideas with freshness and force
- (64-3) as stately thoughts pass in procession through the mind
- (64-4) lip-loyalty
- (64-5) [The critics, those literary law-givers,]¹¹⁸
- (64-6) when priests persecuted
- (64-7) when Wisdom takes up her residence so far Westward as¹¹⁹ America
- (64-8) man must fulfil himself by this divine experience
- (64-9) these God-possessed men
- (64-10) reactionary standpoint and retrogressive outlook
- (64-11) this narcotic belief
- (64-12) a self-complacent spirituality
- (64-13) who think going back to barbarism is going back to Nature!
- (64-14) anchorites who dwell in ashrams
- (64-15) it is a wrong and retrogressive notion
- (64-16) God-haunted men
- (64-17) run to a refuge
- (64-18) [is]¹²⁰ congenial to the cast of their minds
- (64-19) solemn and severe
- (64-20) stirring and stimulating

¹¹⁷ The original editor deleted the para before this para by hand. It originally read: "these disturbing and disintegrating times."

¹¹⁸ The original editor changed "those literary law-givers, the critics" to "The critics, those literary law-givers," by hand.

¹¹⁹ The original editor deleted duplicate "as" by hand.

¹²⁰ The original editor deleted the para before this para by hand. It originally read: "obey your inmost intuition."

(64-21) this country could never comprehend a doctrine which

(64-22) both lure and bewitch us

(64-23) the primary impulse which is to set fire to latent spirituality must come

(64-24) polished bores and ponderous mediocrities

(64-25) is stale and stereotyped

(64-26) predictions of perpetual torment

(64-27) is a problem that would puzzle a Nestor

(64-28) comparable to the religious culture of the East

(64-29) thoughts which rise at times to the illumination of genius

(64-30) the intoxicated idealist

(64-31) not less foolish than those who govern great empires from their garrets, and draw up fine plans on paper for the reformation of the world

(64-32) the transient and the temporary

(64-33) the eternal the ephemeral

(64-34) in the language of logic

(64-35) we who wander from the haunts of men upon the remote path of mysticism

(64-36) the sustained prattle of these pages

(64-37) dull twaddle that deals mostly with little mundanities

(64-38) constitute a call

(64-39) these glib sophists

(64-40) undefiled Truth

(64-41) blind to these truths

(64-42) the drastic and terrible awakenings which a war brings

(64-43) turn from these endless speculations to the unchanging [reality]¹²¹

65
PHRASES

(65-1) to pass from the conception of this plan to its execution.

(65-2) Man must fulfil the higher purpose of his being.

(65-3) [has]¹²² dwindled away into dust

(65-4) the foreground is filled with

(65-5) a cranium overcharged with watery matter

(65-6) this intellectual offspring of -Y-

(65-7) Time cannot take away

(65-8) the palpitating pages of life

(65-9) the Inward Way

(65-10) is nothing but a dull digest of -X-'s ideas

(65-11) taught in parable and paradox

(65-12) simulated success

(65-13) the [autumnal]¹²³ leaves were beginning to fade

(65-14) is as anomalous as would be a cultured crossing-sweeper

(65-15) to combat the sceptical and suicidal civilisation of the modern Occidentals

(65-16) the shattered temples which now record the Past

(65-17) secret sanctuaries

¹²¹ The original editor inserted "reality" by hand.

¹²² The original editor deleted the para before this para by hand. It originally read: "the resentments and depressions of frustrated desire."

¹²³ The original editor changed "septembral" to "autumnal" by hand.

(65-18) is but an appanage of the Soul
(65-19) Here is an inward strength to
(65-20) saint and stoic, mystic and prophet
(65-21) to copy the complacent
(65-22) when we retreat for awhile to where our innermost can be found
(65-23) to come forth as an accredited expounder of the higher life
(65-24) this paradox of a passionate philosophy!
(65-25) is a piece of pleading through which one can be easily seen
(65-26) Compared with -X- Sones is a stammerer
(65-27) Man will date his day of spiritual birth to that memorable hour when
(65-28) In earlier days he would have been given to the gibbet
(65-29) the sorceries of his colourful syllables
(65-30) Is it but the fevered fancy of some delirious mystic?
(65-31) to sharpen the razor of cutting criticism upon the strop of
(65-32) this man, who crossed the stage of philosophy 500 years ago
(65-33) courage animated his pen
(65-34) who are so eager to found new apostolates
(65-35) If the exaltation is an authentic¹²⁴ one
(65-36) to make religion less superstitious and more reasonable
(65-37) a peace so utterly soothing to all one's nerves
(65-38) when his emotions get involved too intensely

¹²⁴ The original editor inserted a space between "an" and "authentic" by hand.

(66-1) the ancient and dishonourable fraternity of thieves

(66-2) these clever though flimsy philosophers of our age

(66-3) the sneers of the cynical

(66-4) stupefied spectators

(66-5) a rebuke and a reproach

(66-6) that sublime and solitary figure of the mystic

(66-7) the spiritual fog which covers the West

(66-8) the monomania of modern materialism

(66-9) rotten rigmarole

(66-10) vendors of the priceless wisdom of the gods

(66-11) dubious desires for

(66-12) the demagogues of modern democracy

(66-13) The idea that _____¹²⁵ is a moth-eaten relic. To it I would say, "Requiescant in pace!"

(66-14) is a false phrase

(66-15) frequently and fully

(66-16) crushing calamities

(66-17) Time hangs on our hands

(66-18) into the dead past.

(66-19) Lead us back to rural pursuits.

¹²⁵ 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.

- (66-20) This task of hunting down the meaning of life.
- (66-21) I rarely remember so tasty a specimen.
- (66-22) Its lure lies.
- (66-23) My whimsical philosophy may.
- (66-24) [The]¹²⁶ smug and satisfied.
- (66-25) Critics will doubtless crow over this statement, but.
- (66-26) To ransack the refuse pile of abuse for his vocabulary.
- (66-27) Many have believed, and many still believe, that.
- (66-28) To drink from fount of divinity.
- (66-29) Is to become life's lord.
- (66-30) The divine Secret, so unsuspected by arrogant men.
- (66-31) To submit to fate's decrees.
- (66-32) Haunt us into a state of undying quest.
- (66-33) Rapturous resurrection of
- (66-34) Love goes a long way.
- (66-35) But only to worry about.
- (66-36) The one is impossible; the other intolerable.
- (66-37) Dictums and declarations in a vituperative vein.
- (66-38) He wears the bright badge of -X-.
- (66-39) Lost leisure.
- (66-40) A dignified death.

¹²⁶ The original editor deleted the para before this para by hand. It originally read: "To arrest the attention."

(66-41) To hope for the coming of the kingdom of -X-.

(66-42) there come up for criticism the evils of -x-

(66-43) The old village church with its lovely green beauty outside and its deep religious peace inside.

(66-44) We can find only degenerate, egoistic, imperfect human beings

67
PHRASES¹²⁷

(67-1) the insane feverishness of New York -

(67-2) the foolish haste and futile agitation of urban life -

(67-3) to actualise the Ideal -

(67-4) [this]¹²⁸ simple yet splendid truth -

(67-5) as lovely as a snow-capped mountain steeped in the westering light -

(67-6) dummy masters and deceived followers -

(67-7) introspective soul-searching -

(67-8) the truth or falsity of these doctrines -

(67-9) not quite the serenity of senility -

(67-10) title for Chapter: "A Window on Eternity" -

(67-11) my writing is repetitive -

(67-12) watching the beauties of a sunset sky -

(67-13) like some haunting scene from "Hamlet" -

(67-14) when we have listed the last of the evils of our civilisation -

¹²⁷ "XXX" was typed at the top of the page in the original.

¹²⁸ The original editor deleted the para before this para by hand. It originally read: "the hard reality and harsh truth."

- (67-15) ancient texts which I have loved so well and studied so deeply -
- (67-16) stiff conventionality which swathes them like a cocoon -
- (67-17) the superb clearness of a Sage's mind is as much due to his freedom from _____¹²⁹ as to _____¹³⁰
- (67-18) to put a purpose into their purposeless lives -
- (67-19) the pains and griefs of life -
- (67-20) its disciplines and inspirations -
- (67-21) the forces which have shaped themselves out of world's crisis -
- (67-22) trained in this technique -
- (67-23) a little coterie of the elect -
- (67-24) the strength of his personality and the ethereality of his presence -
- (67-25) the benedictory hands of a Buddha -
- (67-26) the bogus depth of their self-styled 'philosophy' -
- (67-27) this was the picture linked in our mind with the ancient -
- (67-28) Once I met an Irishman who informed me with Hibernian frankness -
- (67-29) Bubbles of discontentment which rise from the depths of man's being -
- (67-30) An argument which leads into muddle and misunderstanding -
- (67-31) From the inspired beginning of this sublime quest to its mysterious end, -
- (67-32) A logical face upon an exhibition of ineptitude -
- (67-33) the noise of axe grinding beneath smooth glib politeness -
- (67-34) A tale of misapplied devotion and misdirected energy -

¹²⁹ 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.

¹³⁰ 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.

(68-1) the difficulty of living in obedience to higher laws within the setting of a mechanised civilisation and a semi-materialistic society.

(68-2) the public which remains unconverted to acceptance of all the fantasies of these peculiar sects

(68-3) his functions as a guide in the development of his disciples potentials

(68-4) it gives him the right method to practise

(68-5) to achieve peace in the solitude of one's own inner life

(68-6) the philosopher stands near or at the end of life's road

(68-7) to reform character and refine emotions

(68-8) During this brief period he is to shut the door on worldly interests

(68-9) The man who would attain the second stage must have persistency in keeping regularly for the purpose the period he has specially reserved for meditation

(68-10) He must work perseveringly until he is able to arrive at this state every day.

(68-11) If the ideas seem so foreign to them, so different from what they have hitherto learnt and believed,

(68-12) the joy of awakening into that higher state, the happiness of dwelling in its beauty and loveliness, the strength of abiding in its truth and integrity

(68-13) If he is going to meditate only when he feels like it, only when the urge to do so comes upon him instead of forming the habit and creating the mood by deliberate regular set exercises

(68-14) wise practise

(68-15) to speak the phrases, proclaim the doctrines and disseminate the books of philosophy

(68-16) He must learn to control his emotions

(68-17) He has to conquer the devil inside himself

(68-18) the complete and utter satisfaction of this state

(68-19) immersed in streams of activity as they are

(68-20) suffering from frustrations or

(68-21) although we are “fixed” so largely by our past,

(68-22) Whether he is working hard to realise these things in his own life quest or whether he is merely one of that larger circle which wistfully reads about them

(68-23) by this infinite life-power the whole universe exists

(68-24) there is a power greater than man’s, wiser than his

(68-25) that beauty and love and truth, in their loftiest sense are,

(68-26) Revelations have come to us through apostles and prophets

(68-27) Life, with its calamities and joys, its misfortunes and pleasures, its sicknesses and

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PHRASES

(69-1) believe that India’s great thinkers belong mostly to her cobwebbed past

(69-2) If there is nothing more to life than what a man can take hold of with his hands, see with his eyes and feel in his flesh

(69-3) We carry the ego’s heavy weight [unavoidably and yet so]¹³¹ unnecessarily!¹³²

(69-4) So long as he vacillates between doubt and certainty, old prejudices and the new principles, so long

(69-5) These moments of perfect clarity must be thoroughly exploited

(69-6) It is an unwriteable subject

(69-7) [repeating]¹³³ essential ideas and vivid phrases [(mantra)]¹³⁴

¹³¹ The original editor changed “unavoidability yet” to “unavoidably and yet so” by hand.

¹³² The original editor inserted an exclamation point by hand.

(69-8) The effusive and boneless sentimentality is not the genuine love which Jesus preached and Buddha taught

(69-9) The ineffable glow of those moments

(69-10) Responsive to its presence and receptive to its light

(69-11) His hopes and despairs

(69-12) Harsh words prowl like wolves through these embittered minds

(69-13) Its truth clears the air

(69-14) the upturned face of the saint at prayer

(69-15) Philosophy's gospel of dynamic calm,

(69-16) If this could be understood it would then also be understood that

(69-17) [to sit with moveless body and still mind]¹³⁵

(69-18) the tonic height of the mountains

(69-19) a master's guiding hand

(69-20) great egotists, who dare to fling their and others lives [into]¹³⁶ the mad gambles of war¹³⁷

(69-21) the untroubled tranquillity of his mind

(69-22) soft-footed Asiatics

(69-23) backward customs and mouldy institutions

(69-24) Relaxation is a form of contemplation! Both empty the mind of thoughts

(69-25) "Sphinx" is the world's silent witness in stone.

¹³³ The original editor moved "repeated" from before "vivid" to before "essential" by hand.

¹³⁴ The original editor inserted "(mantra)" by hand.

¹³⁵ The original editor changed "to sit with body moveless and mind still" to "to sit with moveless body and still mind" by hand.

¹³⁶ The original editor changed "in" to "into" by hand.

¹³⁷ The original editor deleted a period by hand.

(69-26) a Now¹³⁸ without end

(69-27) Shift the focus of attention to that larger viewpoint¹³⁹

(69-28) The prim complacent pattern of their religious faith

(69-29) It is the best-balanced teaching a seeker could find.

(69-30) spurious mysticism

70¹⁴⁰
PHRASES

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PHRASES

(71-1) to abnegate personal attachments

(71-2) The ideas of mentalism are too bold for most people.

(71-3) dulled by suffering

(71-4) there is no guaranteed existence

(71-5) it is not a stale calm

(71-6) as fresh as a meadow in spring

(71-7) decrepit dogmas

(71-8) The mysterious moment of self-confrontation

(71-9) The [consciously]¹⁴¹ sanctified faces of these cultists

(71-10) [She]¹⁴² asked me the observable results of [his]¹⁴³ quest. I [replied that]¹⁴⁴

¹³⁸ The original editor capitalized "now" by hand.

¹³⁹ The original editor changed "Larger" to lowercase by hand.

¹⁴⁰ Blank page

¹⁴¹ The original editor changed "conscious by" to "consciously" by hand.

¹⁴² The original editor changed "is likely that she" to "She" by hand.

¹⁴³ The original editor changed "this" to "his" by hand.

¹⁴⁴ The original editor changed "implied that he was" to "replied that" by hand.

(71-11) who have progressed beyond the adolescent discovery of sex.

(71-12) in a sense he is forced to play a double role

(71-13) it is the nature of [man]¹⁴⁵ to be thinking of himself all the time

(71-14) to enjoy an uninterrupted direct awareness of the Overself

(71-15) These daily periods of withdrawal are important.

(71-16) Telling others through the written sheet how to live the spiritual life is a process whose value is derived from, and whose truth is tested by, the writer's

(71-17) The trance-quiet motionlessness of the way he sits, as if gazing at some unseen procession,

(71-18) He is still alone even when he is surrounded by people.

(71-19) As a literary lone wanderer and philosophic individualist,

(71-20) the dedicated aspiring Quester

(71-21) judgment unclouded by agitated passions and motive unimpugned by selfish greed.

(71-22) The intuitive feeling flutters so delicately in the heart

(71-23) through the crackle of their letters and through the sound of their voices

(71-24) the terrible steamy jungle heat where even to breathe was a debilitating act

(71-25) the ascending curve of evolution carries us through

(71-26) His hour of illumination will come

(71-27) a gentle and generous view

(71-28) when a gasp comes in his throat, it is [one of the signs]¹⁴⁶ that the contact [has been made]¹⁴⁷

(71-29) a style free from burdensome pedantry

¹⁴⁵ The original editor changed "men" to "man" by hand.

¹⁴⁶ The original editor changed "a sign" to "one of the signs" by hand.

¹⁴⁷ The original editor inserted "has been made" by hand.

(71-30) not to cheat themselves with solacing dreams or fallacious doctrines

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PHRASES

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(73-1) Cut off the wanderings of his mind and

(73-2) Fearful of getting involved with the aridities of metaphysics, which they do not understand anyway

(73-3) The continuous agitation of the cities

(73-4) The Buddha's benevolent smile

(73-5) Those whose minds are impervious to intuitions

(73-6) [The]¹⁴⁹ forgotten existences of the past

(73-7) Those unpleasant contacts which bruise personal feeling and provoke ugly thoughts

(73-8) To drift through life into old age and death

(73-9) The traps hidden behind prosperity

(73-10) The peace and wisdom which silently came out of him

(73-11) These absurd pretentions

(73-12) A theory rejected in olden times but resuscitated in modern times

(73-13) Cunning and cupidity

(73-14) This obscure person in Palestine left ideas which

(73-15)¹⁵⁰ Little bands of followers

¹⁴⁸ Blank page

¹⁴⁹ The original editor deleted the para before this para by hand. It originally read: "Intellectuals who into."

¹⁵⁰ This para was categorized "XX" in the original.

(73-16)¹⁵¹ Small company of believers

(73-17) An exceptional person, whose inner radiance

(73-18) Those who can live only in their lower nature

(73-19) At last the truth is [his, its]¹⁵² gift of understanding, lighting up the mind within and the

(73-20) Those swindling charlatans

(73-21) When dogging desires are stilled and incessant questioning ended

(73-22) The cool reasonableness of a detached philosopher.

(73-23) People who live in mental or spiritual stagnation

(73-24) To apply integrity to his conduct and resolve to his thinking

(73-25)¹⁵³ As an Orientalist, I

(73-26) They can put no ticket on him, no neat cult-label.

(73-27) The inner certainty

(73-28) Unconsciously accepted

(73-29) The life that goes on¹⁵⁴ from day to day.

(73-30) An experience which will either daze him or enlighten him.

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(75-1) some may think this impersonality a heartless trait¹⁵⁶

¹⁵¹ This para was categorized "XX" in the original.

¹⁵² The original editor changed "his. Its" to "his, its" by hand.

¹⁵³ This para was categorized "XXI" in the original.

¹⁵⁴ The original editor inserted a space between "goes" and "on" by hand.

¹⁵⁵ Blank page

(75-2) who stand outside the world's life

(75-3) It is possible to justify many things by a plausible use of the intellect, even to display moral retrogression as if it were moral improvement

(75-4) Too many look upon mysticism as unworthy of serious attention.

(75-5) How high can the swing of man's thought reach?

(75-6) The esoteric side of Sioux Indian religion teaches that the one who attains union, or at least temporary communion, with the One Infinite Power will have his prayers answered

(75-7)¹⁵⁷ Something of the dry-minded emotionless attitude with which scientists have to regard the phenomena of life must be brought into his attitude too.

(75-8) Those who discover the inner life for the first time pass into ecstasies

(75-9) who¹⁵⁸ get too concerned [emotionally about what happens]¹⁵⁹

(75-10) obnoxious egoist

(75-11) spiritual inferiors

(75-12) lacerates his patience

(75-13) an adolescence of soul

(75-14) they sound utterly fantastic

(75-15) hermits who have resolved to refrain from participating in the world's affairs, who do not care for the world's [goals of]¹⁶⁰ success and ease, who have no earthly attachments and no [social]¹⁶¹ obligations

(75-16) He must think seriously about life but he need not stretch this to the point of thinking with painful solemnity about life.

¹⁵⁶ The original typist changed "affair" to "trait" by typing over the original word with x's.

¹⁵⁷ This para was categorized "XXII" in the original.

¹⁵⁸ The original typist deleted "enslaved to futilities" from before "who" by typing over the original words with x's and z's.

¹⁵⁹ "nally about what happens" was typed above the line and inserted with a caret.

¹⁶⁰ "goals of" was typed below the line and inserted with an arrow.

¹⁶¹ "social" was typed below the line and inserted with an arrow.

(75-17) To undergo all the pains and struggles of life only to enter permanently into the beginning of it again, seems like an enslavement to futility

(75-18) these flickering glimpses of cosmic meanings in ordinary things, raise existence above its ordinariness

(75-19) The price of self-realisation is high.

(75-20) What he believes and knows now may not agree fully with what he believed and knew twenty years ago

(75-21) During those swift flashes he will see his own life and the world's life in a new perspective.

(75-22) His technical skill with words, his capacity to create an intellectual pattern out of ideas and experience does not necessarily bespeak a similar spiritual loftiness.

(75-23) Such a [bleak]¹⁶² view of life, suffused with [grieving]¹⁶³ melancholy and refined hopelessness as it is, is one-sided.

(75-24) those who act selfishly and maliciously, who exhibit deplorable [failings]¹⁶⁴

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PHRASES

(77-1) [in]¹⁶⁶ the proud and palmy days of Rome

(77-2) a little throng of enthusiasts

(77-3) damaged and disconnected fragments

(77-4) call forth the compliments of the ignorant book-science, pseudo-science, and the like

¹⁶² The original editor inserted "bleak" by hand.

¹⁶³ "grieving" was typed above the line and inserted with an arrow.

¹⁶⁴ The original editor inserted "failings" by hand.

¹⁶⁵ Blank page

¹⁶⁶ The original editor deleted two paras from before this para by hand. They originally read "to be the bringer of an old-new hope for man" and "believe in your private presentiments."

(77- 5) wrestling with the mystery of life
(77-6) the damp aromatic air of Ceylon
(77-7) I peer into the grey mirrors of the past
(77-8) the bitter quest for bread
(77-9) [cobwebbed]¹⁶⁷ centuries
(77-10) the capacity of sufficing to oneself
(77-11) long and laudatory
(77-12) is tritely true
(77-13) here a clear and certain fact emerges
(77-14) [too]¹⁶⁸ shiny and showy
(77-15) puckish perversion
(77-16) sardonic humour
(77-17) lifts religion to the level of mysticism
(77-18) from cradle to coffin
(77-19) [this]¹⁶⁹ shrunken figure
(77-20) is something as frail as a flower
(77-21) scriptory legacy
(77-22) my picturesque companion
(77-23) his head lost in clouds of conjecture

¹⁶⁷ The original editor deleted the para before this para by hand. It originally read: "to perceive the condition of things on this planet."

¹⁶⁸ The original editor deleted the para before this para by hand. It originally read: "in staggering headlines which stare at one from the top of a newspaper."

¹⁶⁹ The original editor deleted the para before this para by hand. It originally read: "the gilt and lacquered life of."

- (77-24) animated by ambition
- (77-25) prosaic prattle
- (77-26) [seek]¹⁷⁰ in deep repose for that innerself
- (77-27) in the shallow din of social life
- (77-28) to become an extreme exponent of these ideas
- (77-29) poverty of soul
- (77-30) these pearls of Oriental literature
- (77-31) so wittily scarified by Voltaire
- (77-32) affords a pitiable example of human infirmity
- (77-33) [to]¹⁷¹ take the phraseology of the professor
- (77-34) persecuted and proscribed
- (77-35) faith and fact
- (77-36) resist and refuse

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PHRASES

79
PHRASES

- (79-1) he is a philosopher of considerable eminence
- (79-2) the systematic control of thought
- (79-3) Yoga can be of very great service to the West
- (79-4) our values are confused

¹⁷⁰ The original editor deleted the para before this para by hand. It originally read: "self-indulgent sybarites."

¹⁷¹ The original editor deleted the para before this para by hand. It originally read: "these burning and prophetic words."

¹⁷² Blank page

- (79-5) when an idea grows into an obsession
- (79-6) stultifying conventions rule their little and limited social world
- (79-7) this cramped and conventional world in which they move so mechanically
- (79-8) will turn the mind toward the [eager]¹⁷³ quest of truth
- (79-9) [In]¹⁷⁴ the passage from aspiration to fulfilment,
- (79-10) the philosophical attitude towards experience
- (79-11) faltering efforts and uncertain impulses
- (79-12) he will learn from enduring predicaments and escaping ambushes
- (79-13) their obscure tenets and incredible beliefs
- (79-14) [to]¹⁷⁵ bring contact into keeping with ideals
- (79-15) when we remember the uncertainty of events
- (79-16) the smiling serenity of this high condition
- (79-17) the hard silent stare with which the Sphinx gazes over the sands
- (79-18) [the]¹⁷⁶ moral values of life have disintegrated.
- (79-19) trace it to a malign source
- (79-20) intellectual indecision
- (79-21) The necessary conditions must first be fulfilled -
- (79-22) an austere and uncompromising asceticism -

¹⁷³ "eager" was typed above the line and inserted with an arrow.

¹⁷⁴ The original editor deleted two paras before this para by hand. They originally read "there is a sinister significance behind the events of our times" and "to clam* the mind and cleanse the heart (calm)*."

¹⁷⁵ The original editor deleted the para before this para by hand. It originally read: "exquisite sensibility is needed."

¹⁷⁶ The original editor deleted the para before this para by hand. It originally read: "as we pass through the inexorable sequences of adolescent youth, middle life and old age."

- (79-23) the mind settles into perfect quietness -
- (79-24) to find repose and gain certitude -
- (79-25) the bleak aridities and radiant exultations -
- (79-26) those who pursue this quest -
- (79-27) the body has its own self-healing powers -
- (79-28) [to]¹⁷⁷ extract from each new situation, each new experience, its special lesson -
- (79-29) so much of our trouble is self-inflicted -
- (79-30) the neurotic type, enslaved by his emotions -
- (79-31) words which strike a spark in sensitive minds -
- (79-32) the exciting deliriums and cruel deceits of fame -
- (79-33) when such moods encourage him, he feels full of love for everybody -
- (79-34) unquiet fills all their being -
- (79-35) to accept one's failure with real humility of heart -

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PHRASES

81
PHRASES

- (81-1) The prophecies of our experts have miscarried.
- (81-2) [The]¹⁷⁹ complacent hermit
- (81-3) To influence men's thought and to shape their practice
- (81-4) Intellectual eminence united with practical experience.

¹⁷⁷ The original editor deleted the para before this para by hand. It originally read: "the crime and folly of mankind."

¹⁷⁸ Blank page

¹⁷⁹ The original editor deleted "placid egoism of the" after "The" by hand.

- (81-5) This planet has just witnessed an extensive conflict
- (81-6) A building which from foundation all the way up to finial
- (81-7) Thought ripens into
- (81-8) take shelter behind a foggy phraseology
- (81-9) [Unconscious]¹⁸⁰ animus against a particular theory.
- (81-10) Floating mansions set forth to narrow the oceans
- (81-11) Exclude all bias in your approach
- (81-12) Deified one day and denounced the next
- (81-13) Mankind is developing a new sense – the world sense
- (81-14) When we hear the noisy conflict of voiced intuitions and personal evaluations, we should
- (81-15) Flout these absurd superstitions
- (81-16) A carnival of emotions
- (81-17) Ruthless withering arguments.
- (81-18) there is no hope of a peace pact between two such ideas
- (81-19) Examine a subject from all points of view
- (81-20) We¹⁸¹ run the gamut between sentimentalism and cynicism.
- (81-21) her beauty was only screen deep.
- (81-22) He talked a lot but said nothing.
- (81-23) a silent dithyramb of gratitude rendered by self to Overself

¹⁸⁰ The original editor deleted the para before this para by hand. It originally read: "Jesus, the skilful angler of men."

¹⁸¹ The typist deleted the para before this para by typing over the original words with x's. It originally read: "we know nothing an."

(81-24) He talked a lot but said nothing.

(81-25) Fame is but a phantom.

(81-26) Only the master can make a masterpiece.

(81-27) Practise what they promulgate.

(81-28) When research is eventually carried beyond the appearance of things.

(81-29) The scribblers who are damaging white paper.

(81-30) The feeling which arrests our pen

(81-31) A man may be full of intellect but empty of insight

(81-32) To force an esoteric meaning where there is none, is foolish

(81-33) vain and vexatious

(81-34) Exaggerated worship of the past.

(81-35) the wedding of West and East.

(81-36) ... is to brandish a broken sword

(82-1) [Metaphysical]¹⁸² jargon makes his head whirl round.

(82-2) Fallen into sloppy fatuities.

(82-3) International in scope and spirit.

(82-4) It is not a fable but a fact.

(82-5) the animated mental pictures.

(82-6) World is a psychological product.

(82-7) This self-humbling

¹⁸² The original editor deleted the para before this para by hand. It originally read: "Generously to forget an old grudge is to rise to a loftier plane."

(82-8) Who is sufficiently unselfed to care for this?

(82-9) Its unerring intelligence and¹⁸³ unlimited existence

(82-10) The spiritual intimacy between them.

(82-11) indefensible prejudice.

(82-12) Miseries have replaced hopes.

(82-13) our self-inflicted suffering.

(82-14) His mental quality and moral character.

(82-15) A cultured humane mentality.

(82-16) The mystic depths

(82-17) Inventing processes and constructing machines.

(82-18) When he has gathered enough experience.

(82-19) delusive teachings and futile techniques

(82-20) [So]¹⁸⁴ long as they hold such childish views on such important matters, so long.

(82-21) This happens to be true within certain limits but _____¹⁸⁵ mostly for those who
-

(82-22) It is as right that [Error]¹⁸⁶ shall find an opponent as it is that Truth should be supported.

(82-23) Those who come to this study with a fresh mind and a fervent heart.

(82-24) His long quest of the Overself

(82-25) the path to salvation

¹⁸³ "or and" in the original.

¹⁸⁴ The original editor deleted the para before this para by hand. It originally read: "the therapy of divine grace."

¹⁸⁵ 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.

¹⁸⁶ The original editor inserted "Error" by hand.

(82-26) They have turned their back on materialism

(82-27) the cathedral-like peace

(82-28) [the]¹⁸⁷ suffering ego of man.

(82-29) Ascetic who exorcises all emotion.

(82-30) To give a body in words to bodiless spirit

(82-31) The cloudland of abstract doctrines.

(82-32) Whilst men are almost wholly unaware of their diviner selves.

(82-33) This all round culture of the psyche.

(82-34) The subtlety and profundity of mentalism

(82-35) [Their]¹⁸⁸ stupid and sordid motives.

(82-36) Who mistake hysteria for romance.

83

PHRASES

(83-1) distrust sentimentality

(83-2) those splendid phrases

(83-3) the errors and failures of the past

(83-4) a glimpse of this exquisite consciousness

(83-5) Creep into the central Quiet and stay there!

(83-6) In the historical situation of the world today

(83-7) India's glaring sun

¹⁸⁷ The original editor deleted the para before this para by hand. It originally read: "the gathering dusk of old age."

¹⁸⁸ The original editor deleted the para before this para by hand. It originally read: "These luminous intuitions."

- (83-8) these simple, sensuous natives
- (83-9) There it is, at the very root of his being
- (83-10) there is too much vague verbiage in these speculations
- (83-11) to stand solidly on this solid earth
- (83-12) repetitive chanting
- (83-13) the narrow dimensions of their lives
- (83-14) Time place and circumstance are all fixed for Dictation
- (83-15) Psalm 27: "The Lord is my light"
- (83-16) fresh in statement and pertinent to our times
- (83-17) adherents of a sect
- (83-18) his quest for spiritual excellence
- (83-19) the thoughts that press in upon the mind
- (83-20) the whole vast picture of human suffering
- (83-21) to attain a stable awareness.
- (83-22) he whose mission is to be an innovator
- (83-23) the nature of human nature
- (83-24) a life shut off from the world
- (83-25) his ideas are vague and nebulous
- (83-26) the elegant futility of their lives
- (83-27) the tragic-comedy of the human spectacle
- (83-28) The ritualised life of
- (83-29) the swollen size of modern towns

- (83-30) a slumless capital is yet to be found
- (83-31) the melancholy years of old age
- (83-32) to turn experience into wisdom
- (83-33) collective folly
- (83-34) to make truth more accessible
- (83-35) the persuasiveness of powerful suggestions
- (83-36) so much folly exists in men
- (83-37) to end up as an obscure sect
- (83-38) glimpse-power to recall a previous glimpse, to evoke it anew
- (83-39) to achieve stability without becoming stagnant
- (83-40) he has become tilted from his balance
- (83-41) imperfect balance
- (83-42) off-balance

84¹⁸⁹

PHRASES

85

PHRASES

- (85-1) we mistrust the mysterious
- (85-2) The superior man detests ill manners
- (85-3) the kind of upbringing which his parents gave him, – the level of culture which he attained
- (85-4) He is born to a particular destiny
- (85-5) the chilling atmosphere

¹⁸⁹ Blank page

(85-6) a noble remoteness

(85-7) An ascent like a bird and a fall like an avalanche

(85-8) locked up as they are in their little sects

(85-9) if inspiration deserts him

(85-10) It is risky to make predictions.

(85-11) not to get lost in metaphysical mists

(85-12) the spring melody of the thrush cheers the heart

(85-13) well-considered words

(85-14) wrapt in peaceful abstraction

(85-15) the cramped little shops of Eastern bazaars

(85-16) hidden deep in man's being

(85-17) He can train himself, little by little, to

(85-18) If the grace is upon him,

(85-19) to linger in the dying evening

(85-20) How can I fail to love them, those ruddy gold sky – spaces which surround the last hour of the sun?

(85-21) popularising truth without compromising with it.

(85-22) star-sprinkled sky

(85-23) battered by events

(85-24) those privileged moments of a glimpse

(85-25) The recipient of grace

(85-26) Its truth is as impregnable as its mystery is inaccessible

(85-27) A truth as valid today as it was ten thousand years ago

(85-28) the fortitude with which to bear bereavement

(85-29) To attain and retain the higher awareness

(85-30) scrupulous yet effortless behaviour

(85-31) scorched by lust

(85-32) dead to passion

(85-33) his private "I."

(85-34) memorable aphorism

(85-35) they deceive the public and sometimes themselves

(85-36) To read rubbish when worthier material is available is to show a preference for rubbish

(85-37) Caged in by the self as they are,

(85-38) the glimpse never came again

86¹⁹⁰

PHRASES

87

PHRASES

(87-1) incomprehensible pictures but still bright and colourful

(87-2) to rest the agitated mind

(87-3) to enter such absolute silence

(87-4) rigidly suppressed

(87-5) movement is opposed to stillness.

(87-6) places, so empty of people help by their solitude

¹⁹⁰ Blank page

- (87-7) dictatorial gurus
- (87-8) a god-guru whose every pronouncement is a tablet from Mount Sinai
- (87-9) our personal calamities and adversities
- (87-10) a plenitude of inspiration
- (87-11) The wisdom which comes to us from books
- (87-12) this is to contract horizons and limit outlook
- (87-13) the chain of events which connects the beginning and end of life.
- (87-14) his compulsions and tendencies, his drives and desires.
- (87-15) when he knows that he cannot know, he
- (87-16) those gorgeously polychromatic sunsets
- (87-17) the tender rose-flush of a sunset
- (87-18) the basic sanity of its attitude
- (87-19) wholly at his ease
- (87-20) as if he were on the very edge of sleep
- (87-21) irresponsible romanticism
- (87-22) he can make free decisions – this is his self-deception.
- (87-23) time may bring a calmer judgment
- (87-24) the absurdities of human behaviour
- (87-25) with cold precision of statement
- (87-26) a certain amount of preparedness is necessary
- (87-27) New ideas keep on pressing into the mind
- (87-28) whether due to naive imagining or to misguided zeal,

(87-29) short periods of aspiration, transient and passing outbursts of effort

(87-30) faced with gloomy annihilation that death seems to be

(87-31) supporters of these movements,

(87-32) his unmet needs and desires

(87-33) insensitive to the refinements of living and behaviour

(87-34) the glow of inner beauty,

(87-35) the immense relief of letting go

(87-36) to end all pretence, disveil all illusion

88¹⁹¹

PHRASES

89

PHRASES

(89-1) researches not only for myself but also for my writings

(89-2) requires high power of concentration

(89-3) the arrogant self-congratulatory pride of intellect

(89-4) They want to impose their beliefs and ways on everyone else

(89-5) in the white silence of the Himalayas.

(89-6) a soothing thought

(89-7) scrupulous care in his relations with others

(89-8) Is this a valid argument,

(89-9) is to suspend reason and defy logic

(89-10) the artist's inspiration is spasmodic

¹⁹¹ Blank page

- (89-11) the mystical mist which surrounds the subject
- (89-12) they become lapsed disciples
- (89-13) the benison of these periods of withdrawal
- (89-14) staid self-righteous and stiff citizens
- (89-15) uncivilised behaviour and repellent social manners
- (89-16) in this way we travel through other men's experience
- (89-17) heighten awareness of truth
- (89-18) helped by the determination not to fall into the same errors again
- (89-19) The ego's small affairs
- (89-20) They are delicate moments, these, when the mind remains still
- (89-21) enclosed within their little egos as they are
- (89-22) towns teeming with brown faces, streets only slightly paved and filled with dust,
- (89-23) self-contained as he is, perhaps even self-sufficient,
- (89-24) the styles and tendencies of today's art
- (89-25) uncouth manners of those who should learn them at school if they are not taught at home - the students
- (89-26) put the imbalance right
- (89-27) music literature painting
- (89-28) Greece's genial sunshine
- (89-29) this many-personed "I"
- (89-30) respect intelligence
- (89-31) They seek an ideal existence

(89-32) not only a heart-breaking affair but also a brain-breaking task

(89-33) to intone the chanted words of a mantra

90¹⁹²
PHRASES

91
PHRASES

(91-1) unveil the symbol to read the message it purports to convey

(91-2) to attend to the common work and needs of life

(91-3) the lustre of those moods fades as the sunbeam fades into night

(91-4) He who travels alone, independently of the mass of mankind

(91-5) hysterical enthusiasts

(91-6) this trappist-monk silence

(91-7) the attitudes taken or the moods sustained

(91-8) when these negative feelings turn into actual illness

(91-9) defiantly unconventional and heretical

(91-10) this crumb of earth spinning in space

(91-11) this dateless and timeless life

(91-12) subdue his paranoiac tendencies

(91-13) the passions which sweep over man

(91-14) the journalist who reports or comments on the news

(91-15) asceticism is uncomfortable

(91-16) passing through the stages of hesitancy and conviction

¹⁹² Blank page

(91-17) A man who expounds unorthodox ideas must expect this

(91-18) Nature demonstrates her bounty in every year's crops. She also demonstrates her

(91-19) the heavy-lidded, cupped-hand figure of Buddha

(91-20) For those who can believe that there is more than one level of experience

(91-21) growth through several successive phases

(91-22) when the altar fires of religion grow cold

(91-23) a well-reasoned presentation

(91-24) the hard clarity of his presentation

(91-25) Peace will visit that man rarely who

(91-26) The sublime gibberish and syrupy inspirations which such cultist writers pour out on paper

(91-27) The pressure and speed of today's living

(91-28) to adjust the overbalanced elements

(91-29) pseudo-messiahs who arouse our suspicion

(91-30) until both heart and habit respond together in unity

(91-31) if his development is uneven and some attributes lie atrophied

(91-32) the brief beauty of this glimpse

92¹⁹³

PHRASES

93

PHRASES

(93-1) To inspire young men and women with such ideals, to help strengthen the spiritual foundation of their lives

(93-2) The sombre and flagellant ascetic outlook

(93-3) The ascetic's aversion to natural things and¹⁹⁴ his distaste for worldly ways.

(93-4) the coming decades will bring

(93-5) feeble men and frail mortals

(93-6) to swing the mind into wider acres of awareness

(93-7) the ascetic denial of human desire and sensual joy

(93-8) intuitional directive

(93-9) By conceding his mistakes and admitting his failures

(93-10) If I have written in a cautioning strain and begged my fellow-mystics to be more reasonable and better balanced, more practical and less superstitious¹⁹⁵

(93-11) When a teacher's association with a student is limited to letters

(93-12) the world-shaking process which has been going on all this century,

(93-13) to transfer these philosophic truths into the negotiation of everyday events

(93-14) Such an intolerant attitude is not to be commended

(93-15) When the intellect regards itself as the tool of a higher power and consciousness

(93-16) When he feels ashamed of his shortcomings

(93-17) Those who fluctuate in their allegiance to the Quest

(93-18) a poorly balanced psyche

(93-19) to give his time, ability and energy to helping others

(93-20) Buddha came near to saying that the only happiness man could expect was the absence of sorrow, and even that only when he was no longer man but [superman.]¹⁹⁶

¹⁹⁴ The original typist changed "for" to "and" by typing over the original word with x's.

¹⁹⁵ The original editor deleted a period by hand.

(93-21) utterly unique

(93-22) in the worshipful meditation of that beautiful Presence

(93-23) philosophy can only find its disciples among

(93-24) The man who seeks his own betterment

(93-25) to be that rarity, a mystic with a keen intelligence.

94¹⁹⁷

PHRASES

95

PHRASES

(95-1) If everything proves disappointing in the end, if everyone is transitory

(95-2) to take time off to deepen our spiritual culture

(95-3) the fleshy exile to which we are condemned

(95-4) The inward assurance of the presence of God

(95-5) monumental egoism

(95-6) the beatific sentences

(95-7) what, it will be asked, must those of us who live in the world do

(95-8) the lure of the unknown or the uncommon

(95-9) blissfully hammocked in timelessness

(95-10) Whether we sever all intercourse with society or

(95-11) the complacent torpor of monasteries, where ambitions are embalmed

(95-12) to bring light to their minds, consolation to their hearts

(95-13) to apply the scientific spirit to life itself

¹⁹⁶ The original editor changed "superman, when he had" to "superman." by hand.

¹⁹⁷ Blank page

- (95-14) with pen poised over the white sheet
- (95-15) within the sheltered fold of a cult or an ashram or monastery
- (95-16) a mind raised above mundane things
- (95-17) technical proficiency
- (95-18) circumstance that lie beyond his view will alter his life
- (95-19) this wonderful thing hidden deep within himself
- (95-20) The mystic who succumbs to the enthusiasm and suggestion of his followers, or whose flattered vanity, is increasingly nourished by them
- (95-21) the free movement of the will
- (95-22) his eyes recede into self-absorbed reverie
- (95-23) and enormous concentration is required
- (95-24) formalised religion
- (95-25) institutionalised religion
- (95-26) the practices and prophets of yoga
- (95-27) diligent and intelligent
- (95-28) the deep sources of a man's power
- (95-29) to enlighten man on his true nature
- (95-30) the symmetrical pattern of the universe
- (95-31) the exquisite curves of Arabic and vigorous calligraphy
- (95-32) a fully-balanced person
- (95-33) no joyless ascetic
- (95-34) amid this bewildering forest of conflicting doctrines

- (97-1) Automatic devices for using or killing time such as the radio,
- (97-2) work constantly to improve himself
- (97-3) War so immense in scale, so terrifying in weapons
- (97-4) a balance as perfect as a pendulum's
- (97-5) attention will gradually shift from the periphery of consciousness to its centre
- (97-6) the hard and unattractive character of asceticism,
- (97-7) Without falling into any of the infantile and foolish aberrations of mysticisms
- (97-8) too absorbed in earthly affairs
- (97-9) those who find such calm unnatural
- (97-10) the undisciplined enthusiasm of innocent beginners
- (97-11) perfectly equilibrated
- (97-12) If the prophet is to keep within mental distance of his contemporaries and on their
- (97-13) He knows that not only are most men total strangers to these ideas, feelings, but they could not
- (97-14) exhausted by life's demands or exasperated by its obstacles
- (97-15) the sombre ascetics
- (97-16) those who seek unorthodox spiritual adventures
- (97-17) When it is considered on the level of practical affairs

- (97-18) the heavy hand of custom, the sterile torpor of tradition
- (97-19) to rely on their own power to lift themselves
- (97-20) I undertake these extensive and sometimes trying journals because
- (97-21) unimpeachable logic
- (97-22) The equable peace which comes in when malignant feelings are thrown out.
- (97-23) the desired attainment is not found
- (97-24) derided as preposterous
- (97-25) the sea-drowned Atlantis
- (97-26) Both beings must live together in the philosopher
- (97-27) When a man first opens his eyes to the truth that
- (97-28) The self-glorifications of the ego
- (97-29) The reformer who agitates men and the philosopher who calms them
- (97-30) He who knows himself to be a several-sided being
- (97-31) Something that is understandable by the ordinary mind.

98¹⁹⁹

PHRASES

99

PHRASES

- (99-1) Those who have suffered from deprivations, struggles and hardships
- (99-2) In his coming days, this will again be true
- (99-3) The mystic who puts or reads into the experience what he wants to
- (99-4) The passive immobility of the yogi

¹⁹⁹ Blank page

- (99-5) spiritual glimpses fade away
- (99-6) to submerge his egoism in the Overself
- (99-7) swollen ego
- (99-8) his reaction to circumstances
- (99-9) Such knowledge will be highly advantageous to him
- (99-10) To bring such lofty truths into common currency
- (99-11) In our lowest moment, when no intuitive feeling or no inspirational thinking guides or enlightens us
- (99-12) A feeling that all responsibility for his life has slipped from his shoulders
- (99-13) the counterfeits of spiritual _____²⁰⁰ may be dramatic or dull
- (99-14) the ultimate revelation is so bleak
- (99-15) the endless traffic of metropolitan streets
- (99-16) the hermit who lives in an inaccessible world of his own
- (99-17) the coldly calculated malevolence
- (99-18) buffeted by ill-fated events
- (99-19) their sibylline deliverances are so cloudy and so vague,
- (99-20) safeguard himself against the aberrations and illusions which too often mar mysticism
- (99-21) acquire followers and mere proselytes
- (99-22) practical and dependable in affairs, logical and discriminating in judgement
- (99-23) It is exempted from the changes of time
- (99-24) for most people and for most of the time

²⁰⁰ 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.

- (99-25) Such a commonplace calamity as death
- (99-26) the peace of silenced thought
- (99-27) the situation has long been foreseen by philosophers
- (99-28) the spiritual defects
- (99-29) the doctrinal concepts of religion
- (99-30) The love of truth
- (99-31) the hope of growth
- (99-32) the lash of karma
- (99-35) Only those who knowingly and deliberately

100²⁰¹
PHRASES

101
PHRASES

- (101-1) The Oriental who disapproves tampering with destiny
- (101-2) not only the finer feelings are to be reproduced but even the physical sensations
- (101-3) the shimmering fawn-coloured desert
- (101-4) The Short Path quickens the spiritualising process
- (101-5) The Short Path dissolves the sense of guilt and creates a feeling
- (101-6) Mysticism without its illusions, its ridiculous abracadabras and its
- (101-7) the suffering which so often goes with his seeking on the Long Path
- (101-8) the urges of the beast
- (101-9) a religiosity which reeks with sentimentality

²⁰¹ Blank page

(101-10) Why should they give themselves up so needlessly to disappointment or frustration?

(101-11) the other self

(101-12) the other mind

(101-13) they rationalise their weaknesses and find plausible exercises for their failings

(101-14) by methods of training which diminish his everyday egoism

(101-15) In his search for truth and endeavour after goodness

(101-16) these leaders, ambitious in character or audacious in claim

(101-17) such spurious mysticism

(101-18) the dignity of controlling it

(101-19) to hold up an unattainable perfection before men

(101-20) a still mind despite the palpitating flesh

(101-21) the sympathy which enables him to put himself in other people's position

(101-22) the miserable upward crawl of the human race is too slow for some men

(101-23) Man does not live by psychology alone

(101-24) these flashes of inspiration

(101-25) across many centuries and several countries, this message came to us

(101-26) a sincere fervent and intense aspiration

(101-27) grey headed experience

(101-28) the reluctance to let this chapter pass to a printer

(101-29) We must judge it by the results achieved

(101-30) The two conceptions are entirely opposed to one another

(101-31) in him the intuitive element predominates over the animal

(101-32) such a man is a tabernacle of the truth

102²⁰²
PHRASES

103
PHRASES

(103-1) when the liturgies and rites of religion seem only debased mummery

(103-2) He never deliberately harms anyone

(103-3) be it life in a hovel or a palace

(103-4) locked up within his ego

(103-5) his perceptions and reactions

(103-6) mind-opening books

(103-7) our fragile hopes may not be realised

(103-8) there is music in his prose

(103-9) a wisdom given out in a form proper to this period

(103-10) can he recapture the glimpse?

(103-11) to become an un-person or even better a non person

(103-12) Man chastises himself through ignorance

(103-13) life's losses and blows

(103-14) the bringer of truth

(103-15) quite disconnected from time

(103-16) the excruciating noise of a factory

(103-17) For a man to admit that a misfortune or disappointment was good for him, is a perception which bespeaks his

(103-18) No man is totally free

(103-19) Venus is both the Morning Star and the Evening Star

(103-20) these glimpses of reality

(103-21) the darkened world of cinema theatres

(103-22) artistic compositions originating on a high level

(103-23) the endless sequence of events

(103-24) the evening calm

(103-25) the uncouth and unrefined plebs

(103-26) academic factories

(103-27) fashions and arts which deliberately set out to startle a bemused public

(103-28) to put these unrelated paragraphs together

(103-29) realistic, not romanticised

(103-30) the grimness, rather than the glory, of war

(103-31) their occult pretension

(103-32) a threnody for decaying virtue

(103-33) Speculation, theory, guess-work and opinion

(103-34) there is in it a feeling of unchangingness

(103-35) When professionalism enters spiritual seeking or teaching

(103-36) Was the action a correct one?

(105-1) It is the gulf between intention and accomplishment.

(105-2) confronted by his daily tasks

(105-3) exposes his ignorance

(105-4) exalted mood

(105-5) The feeling of a stately presence

(105-6) to make behaviour correspond with thoughts

(105-7) to practise self-control

(105-8) bleak views

(105-9) the din of city streets

(105-10) a peaceful refuge

(105-11) such a heightened view of the human being

(105-12) in this secret part of his mind

(105-13) check assertions against the facts

(105-14) his merits and faults

(105-15) revelation follows from penetration

(105-16) extremists have appeared in the arts

(105-17) with their uncontained passions, sometimes amounting to hysteria

(105-18) They find that self-discipline is irksome

(105-19) the passionate search for the Real

(105-20) the passage from disillusioned scepticism to despairing hopelessness

- (105-21) this is the ultimate serenity
- (105-22) these opinionated cranks
- (105-23) man's spiritual coming-of-age
- (105-24) the daily ritual of meditation
- (105-25) test theory against experience
- (105-26) Words alone are not sufficient
- (105-27) a mind struggling against itself
- (105-28) balanced in judgment
- (105-29) the inanities which pass for wisdom
- (105-30) the flesh has its pains as well as its joys
- (105-31) the calm beauty of a Buddha-image
- (105-32) emotional serenity
- (105-33) this daily business of living – whether in the world or in an ashram
- (105-34) the loneliness of the mountain top
- (105-35) elegant Greek classic or eloquent Latin prose
- (105-36) Estranged from his best being as he is, man
- (105-37) the quester, his advances and retreats
- (105-38) To disseminate the truth is not at all like trying to proselytise a religion
- (105-39) the dignity of this stillness
- (105-40) the dying day

- (107-1) coarse feelings
- (107-2) inexpressible uplift
- (107-3) in the subdued light of early evening
- (107-4) the delicacy of balance needed
- (107-5) the suspended consciousness
- (107-6) It is as natural as letting out a breath that is taken in.
- (107-7) among these cultists and revolutionists
- (107-8) behind the weathered porticos of old Greek temples
- (107-9) who find their happiness, like an animal, in two bodies lying together
- (107-10) the ego intrudes itself between him and his vision
- (107-11) life's oft-repeated familiar situations
- (107-12) to express on paper for other people the music in his being
- (107-13) an illiterate proletariat
- (107-14) impeccable in its logic, irreproachable in its ethics
- (107-15) the spiral ascent of human consciousness
- (107-16) This is a truth which comes as a thunderbolt to those who are ready for it.
- (107-17) without falling into sententious preachments and moralisings,
- (107-18) the self-control which leads to power, strength and fulfilment of purpose.
- (107-19) distilled wisdom
- (107-20) erodes conceit

(107-21) from the conservatism of tradition to the freedom of innovation

(107-22) the little faults or large frailties which he may possess

(107-23) with their passions and obsessions

(107-24) independent learning has its place too

(107-25) It is a private and individual experience

(107-26) The difference between phenomenal genius and ordinary competence

(107-27) the passive acceptance of suffering

(107-28) the valiant resistance to fate

(107-29) in the cavalcade of man's passage through time

(107-30) without asking for refined patrician habits one may ask for politeness, cleanliness.

(107-31) The studied insolence with which they

(107-32) the unfettered mind

108²⁰⁵
PHRASES

109
PHRASES

(109-1) uplifted out of all negative feelings, beyond all "nerves"

(109-2) Egypt's enchanted light

(109-3) the false posturings of funny gurus

(109-4) The Laughing Sphinx

(109-5) pungent phrases

(109-6) self-sunken mood

(109-7) be he mentor or disciple

(109-8) disillusioned about politics, by its lack of scruple and

(109-9) If optimism is too naive and pessimism is too unfair,

(109-10) the empty pomp of public shows

(109-11) the collision of opposite personalities

(109-12) the dilated pupils of the eyes of a man still under drug influence

(109-13) appropriated the experiences of the past with understanding,

(109-14) untroubled by a complaining conscience, unchallenged by a high ideal

(109-15) drug-inflamed dreams

(109-16) the evening spectacle of the sun's colourful departure

(109-17) two conflicting strands

(109-18) He is suspended between shadows and reality

(109-19) the mystery and secrecy which surround it

(109-20) He understands the mentality of the masses

(109-21) the wistful hour of evening dusk

(109-22) enforced external observances of religion become stale

(109-23) When spring brings the young green leaves into the world

(109-24) it is a deeply felt, most exalted emotion

(109-25) whether he struggles forward or slides back

(109-26) It is a rich experience

(109-27) to project the full strength of this truth

(109-28) a rich quality of peace

(109-29) too many sources may be confusing

(109-30) waste his energy on too many trivialities

(109-31) suffered decay by the processes of time

(109-32) suspending all thoughts

(109-33) whether he be attached to material possessions or human beings

(109-34) who respect and accept tradition and others – mostly younger – who reject it

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PHRASES

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PHRASES

(111-1) Human endeavour

(111-2) Only when events hit them like thunderbolts are they

(111-3) It is not so much that they try to persuade others to accept this higher way of life, as

(111- 4) dull colours now have bright ones to compete with

(111-5) the inexpressible simplicity of divine experience

(111-6) fervent enthusiasts

(111-7) Lust = sexual storm

(111-8) be willing to trust this intuitional feeling

(111-9) We who are ageing

(111-10) the inadequacy of words to

(111-11) This ego, named PB,

- (111-12) a choice few had access
- (111-13) maimed in character by harsh experiences
- (111-14) He stands by himself, beyond the herd
- (111-15) the monk who turns his back on the world
- (111-16) to cut through all the verbiage and expose the bare core
- (111-17) our ephemeral personalities
- (111-18) seeking time for private communion with the Overself
- (111-19) in Buddhist pagodas and Israelite synagogues,
- (111-20) The words awaken no response in him
- (111-21) Those who have no fixed purpose of a higher nature in their lives
- (111-22) "Moments of Grace" - title
- (111-23) an aggressive voice
- (111-24) Neurotics, who take trivial misfortunes as if they were major tragedies
- (111-25) The movements of emotion and the impulses of passion
- (111-26) But the longest life, the greatest good fortune must come to an end.
- (111-27) For the right type of reader, it becomes one of his outstanding literary experiences
- (111-28) a capacity to laugh at the absurdities of life.
- (111-29) depressed or bored or irritated because his thoughts seem unstoppable,
- (111-30) these nervous compulsive habits irritate some people
- (111-31) as unmoving as a calcified figure
- (111-32) those who care for culture

(113-1) Those who are in the darkening evening of life

(113-2) vexed by troublesome persons

(113-3) the world becomes strangely unreal

(113-4) If a man were to reflect deeply enough on his own consciousness, were to penetrate its mystery

(113-5) great benignity

(113-6) this tall talk about universal love

(113-7) It will be resented as a personal affront,

(113-8) to recapture those exalted moments

(113-9) fleshly longings

(113-10) Whether this emigrated yoga is suitable for the West

(113-11) the deepest recesses of his being

(113-12) to annihilate the nervous agitations and emotional upsets

(113-13) As dusk gathers up the scene

(113-14) an integrity of words, a carefulness about their use, meaning, accuracy

(113-15) vexed by failures

(113-16) the flaws and virtues in his character

(113-17) how he reacts to varied situations

(113-18) stepping back from himself, as it were.

- (113-19) to preserve this calm under the pressures
- (113-20) life, with its eager hopes and eventual despairs
- (113-21) the glimpse is soon lost
- (113-22) mind is held in the pure emptiness between two thoughts
- (113-23) the disclosure of truth
- (113-24) The profundities of Vedanta
- (113-25) to meditate at stated periods
- (113-26) when it reaches the point where he is willing to accept personal annihilation
- (113-27) the truth has been mutilated by x and misrepresented by y
- (113-28) mildly insane and morally irresponsible
- (113-29) quiet the impulse to behave irritably
- (113-30) disagreeable associates
- (113-31) religion without religious fanaticism
- (113-32) caresses or catastrophes of karma
- (113-33) separated from their institutional observances,
- (113-34) seeking some ulterior significance in the plainest statement.
- (113-35) mixing superstitious nonsense with superior wisdom
- (113-36) trying to flee from their own nature to ashrams

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PHRASES

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PHRASES

- (115-1) between the best and the worst
- (115-2) the process of ageing and decline
- (115-3) unexplained mystery
- (115-4) undisclosed secrets
- (115-5) let nothing interfere with the meditation
- (115-6) As he sits in contemplation – a living picture of placidity – he
- (115-7) the sun glinting on the scene
- (115-8) the poised motionless figure seated on a grassy bank or under the tree
- (115-9) unshakeably calm
- (115-10) a state of dreamy contentment
- (115-11) confronted, as we are, by the divine enigma
- (115-12) in semantically and scientifically precise words as against loosely popular
- (115-13) purple-red skies announce the day's passing
- (115-14) men immersed in business lose perspective
- (115-15) this apathetic acceptance of fate
- (115-16) Life gives us alternating experiences
- (115-17) It keeps a bygone dignity
- (115-18) not the sinister stare of a reptile
- (115-19) his warm words
- (115-20) fragile refinement
- (115-21) delicate refinement
- (115-22) A is hollow and B is futile

- (115-23) old obsolete concepts
- (115-24) the accuracy of his appraisal
- (115-25) an idea which is as chill to some as it is warm to others
- (115-26) to come to terms with his destiny
- (115-27) philosophy is not unfeeling and mechanistic
- (115-28) to achieve a composure of mind
- (115-29) the forced association of a railway-compartment
- (115-30) leisurely, slower-paced steps
- (115-31) religious uncertainties leading to perplexity
- (115-32) preposterous assertions
- (115-33) the strained bodily poses of hatha yoga
- (115-34) dazed by continuous meditation
- (115-35) the tranquil majesty of this truth
- (115-36) If he can keep his mind imperturbable under the pressures of life,
- (115-37) they find it an unbreathable atmosphere
- (115-38) a felicitous glimpse which dissolves cares and burdens
- (115-39) a narrow sectarianism

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PHRASES

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PHRASES

(117-1) a small smile on his face.

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(117-2) It is a sacred obligation
(117-3) when meditation passes from duty to pleasure
(117-4) to move into old age
(117-5) from the bustle of towns to the peace of retreats
(117-6) the stately grandeur of these truths
(117-7) shut up within his ego, deprived of any communion with the holy Other,
(117-8) After a lifetime's research in these matters,
(117-9) working-class manners
(117-10) the advantages of staying continuously in the same city or village
(117-11) if the quest seems hopeless, and they fall away from it
(117-12) the overrated pleasures of sex
(117-13) these monumental truths
(117-14) lost in meditation upon nothing
(117-15) civilised behaviour
(117-16) the stir of the streets
(117-17) those chilly winds which blow down from the Alps
(117-18) to give an intellectual respectability to mysticism
(117-19) to sit there very still, very quiet,
(117-20) Always calm, never showing any nervous self-consciousness.
(117-21) Man, born for joy and bound for death
(117-22) the eyes steady, without a flicker,
(117-23) his unalterable calm.

- (117-24) the aspirant on his way
- (117-25) the lack of social manners
- (117-26) one who is well advanced on this quest
- (117-27) the soft-minded, self-deception of
- (117-28) To be not only aware but deeply aware of this, the Real
- (117-29) we are all so rushed for time!
- (117-30) Consult your own experience
- (117-31) muddled thinking and fallacious logic
- (117-32) to stretch the hands up, or bend the knees down, in prayer
- (117-33) This kind of rootless and placeless life
- (117-34) their ecstatic statements
- (117-35) in the turmoil of our times
- (117-36) the phrase fell with reverence from his lips

118²¹⁰
PHRASES

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PHRASES

- (119-1) so intimate with God
- (119-2) when one reaches an age of great antiquity
- (119-3) tasteless, even anti-aesthetic asceticism,
- (119-4) the squalor of metropolitan slums
- (119-5) there are some whose ability to make mistakes is well developed

²¹⁰ Blank page

- (119-6) these trance-inducing drugs
- (119-7) The large-minded universalist or the small-minded sectarian
- (119-8) a delayed glimpse
- (119-9) neurotic disturbed and unhappy persons
- (119-10) the swift but hollow familiarity of a cocktail party
- (119-11) in sacred solitude
- (119-12) egocentric ravings of a drug taker
- (119-13) a twisted personality
- (119-14) I had no imposing physical presence
- (119-15) to raise his hand in benediction
- (119-16) all along the quest he is holding the balance between
- (119-17) Any fool or charlatan can collect a following
- (119-18) his verbose exhortations
- (119-19) there is scriptural warrant for this
- (119-20) in carefully chosen words
- (119-21) despairing fatalism
- (119-22) unsettled wavering faith
- (119-23) the tribal big man god is purely a human invention
- (119-24) to sit, looking like a Buddha,
- (119-25) stilted futile ceremonies
- (119-26) to achieve this splendid mental composure
- (119-27) self-provoked troubles

- (119-28) a bubbling emotionalism
- (119-29) the august peace glimpse
- (119-30) youth, when it is rowdy, and outrageously ill-mannered,
- (119-31) contemptuous of the joys of sex
- (119-32) the hysterical writings of D.H. Lawrence
- (119-33) crisply defined in philosophy as “ _____²¹¹”
- (119-34) the defiance of convention
- (119-35) How can he easily detach himself from his past?
- (119-36) Is he pursuing an impossible dream?
- (119-37) to give the old truths new expressions
- (119-38) he has no sectarian bias

120²¹²
PHRASES

121
PHRASES

- (121-1) human character, with all its virtues and defects
- (121-2) Indian piety
- (121-3) too shrewd to tackle this insoluble problem.
- (121-4) the swarm of writers and teachers on hatha yoga
- (121-5) as the dusk deepens
- (121-6) moments of impulsive folly

²¹¹ 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.

²¹² Blank page

- (121-7) when emotion irrupts into reason
- (121-8) so remove from human distress
- (121-9) his cool composure
- (121-10) polished manners and refined speech
- (121-11) the avoidance of sexual entanglements
- (121-12) with their pretensions to superiority
- (121-13) such is the normal human lot,
- (121-14) living among these brutes imposes too many humiliations for a fine sensitive character
- (121-15) speech behaviour standards
- (121-16) Man's intermittent but certain reappearance on this earth
- (121-17) self-unctuousness is not what I refer to
- (121-18) it is his armour against other men's intrusiveness
- (121-19) quite ready to admit his weakness
- (121-20) the tousled heads and bearded of the young
- (121-21) ill chance
- (121-22) our thrusting era
- (121-23) our restless moderns
- (121-24) tough stiff and heavy pages of his prose demand close attention
- (121-25) the truth exactly as it is - undiluted, untampered with
- (121-26) set himself against his own weaknesses
- (121-27) fit only for [simpletons]²¹³

²¹³ The original editor changed "simple" to "simpletons" by hand.

(121-28) the rightness of their beliefs

(121-29) It is possible but uncommon that he will pass into a catatonic condition

(121-30) in the actualities of everyday living

(121-31) those who make of him a [mere sentimentalist are wrong]²¹⁴

(121-32) after the failures and mistakes of his past

(121-33) Advaitam = the Undivided.

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PHRASES

123
PHRASES

(123-1) The unsatisfying character of the theories

(123-2) Conspired to

(123-3) [When]²¹⁶ time has stilled one's desires

(123-4) The tides of -Y- rise and beat against the rock of -X-

(123-5) To live in-dwelt by the divine

(123-6) The mystical lore of the East

(123-7) I love the ancient cobbled streets of the older French towns, their beautiful houses

(123-8) We must sense our own self-truth

(123-9) To live poised in that timeless life, that inner centre of consciousness which remains ever unchanged, unmoved and

(123-11) This inner questioning against

²¹⁴ The original editor changed "sentimentalist at" to "mere sentimentalist are wrong" by hand.

²¹⁵ Blank page

²¹⁶ The original editor deleted the para before this para by hand. It originally read: "Epater le bourgeois."

- (123-12) Who cherish this self-mystification
- (123-13) those palaces, bereft of their pomp and glory, entombing memories
- (123-14) Existence must remain a dark enigma for him who
- (123-15) Those unlucky wights who are at the bottom of
- (123-16) A little Yoga knowledge is a dangerous thing
- (123-17) I want to promulgate no particular set of doctrines
- (123-18) Our thought-streams are clouded with
- (123-19) They take a large liberty with truth when
- (123-20) I take my tablets anew and write
- (123-21) I take the unprofitable task of
- (123-22) This book will haunt your mind
- (123-23) This is the original nature of man
- (123-24) He speaks little but [what]²¹⁷ he says is packed with wisdom
- (123-25) Time is a ruthless master
- (123-26) Sets up strange ideas in the minds of readers
- (123-27) They seek for the orator's flashy triumph rather than the thinker's quiet truth.
- (123-28) Since that day when the divine enchanter flung the strange spell around in the
-
- (123-29) Is told in touching words; there is something hidden in men's nature
- (123-30) B was my only effort; C my only result
- (123-31) The Thesis which he has expounded is a correct one

²¹⁷ "what" was typed below the line and inserted with an caret.

- (123-32) Right definitions serve to clarify thought
- (123-33) To dig our interrogative spurs into this thing we call life
- (123-34) It is historically demonstrable
- (123-35) these men of the cloister, these absentees from the world

124
PHRASES

- (124-1) to achieve a fine balance
- (124-2) Wields the scythe of unsparing satirical comment
- (124-3) The assured pronouncements of this hierophant
- (124-4) Who will not face the facts of historical reality
- (124-5) Provides the soul with temporary help and valuable experience on the Way, but it is not the final goal
- (124-6) [Its]²¹⁸ significance is not immediately perceptible
- (124-7) Before we can understand the correct significance of this experience
- (124-8) But alas, their words fall upon ears of clay
- (124-9) I demur to his assumption
- (124-10) Our civilisation is dedicated to strife and noise
- (124-11) It is a startling side-light
- (124-12) My thoughts turn to the time when
- (124-13) One finds doctrine without depth
- (124-14) Thus we may gather in the forms of this ancient wisdom

²¹⁸ The original editor deleted the para before this para by hand. It originally read: "Schopenhauer, whose bitter mind inspired his caustic essay 'On Women,' never knew the shared happiness of successful marriage."

(124-15) The not inconsiderable labour which was involved in this undertaking. I consider it a high privilege and a real satisfaction

(124-16) His reason is unquestionably sound

(124-17) His words are tinged with bitter irony

(124-18) Fortune has always shown an obvious partiality for him

(124-19) They are fiddling with dangerous forces

(124-20) Those things which are practised widespread in private though outwardly condemned in public

(124-21) To express ourselves at our highest and best

(124-22) What is the implication of this theme?

(124-23) We must test this important assumption

(124-24) Make no attempt to sacrifice truth to effect

(124-25) They have succeeded in keeping the wolf some distance from the door

(124-26) They smile contemptuously but they do not know what it is they are sneering at

(124-27) It is not for me to defend the [ancients]²¹⁹

(124-28) His characters move in a monotonous manner or pattern

(124-29) Has endowed my days with an unforgettable memory

(124-30) Strange thoughts began to stir in my brain
It is true instinct

(124-31) But these are not the really assailable points of my subject

(124-32) The luxuriant imagination of these occultists

(124-33) The mystic who practises lone meditation in a quiet room

²¹⁹ The original editor deleted "who are long dead and the Orientals who are still alive" from after "ancients" by hand.

(124-34) upon the shared experience of mankind and the

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PHRASES

(125-1) grey and hostile, Zimbabwe seems the symbol of an

(125-2) the writer's unseen audience

(125-3) a conscious and constant quiet

(125-4) the concepts and practices of yoga

(125-5) if he will honestly and humbly renounce all his former errors

(125-6) those who deliver new messages or waft new beauty

(125-7) a drab life whose monotonous course drags on

(125-8) any man through whom the truth comes

(125-9) the clear sanity of his mind and outlook

(125-10) to grow better and wiser

(125-11) this unseen and unexpected self

(125-12) to make a few pauses during the day and to use them for this purpose

(125-13) to understand what is happening on this planet

(125-14) in his personal relationships

(125-15) this beating heart

(125-16) the unprecedented inrush of exaltation

(125-17) deliberately to cultivate this hardening of attitude toward situations that involve his emotions

(125-18) old follies

(125-19) when these thoughts gleam in the mind, bringing hope, assurance and beauty along with them

- (125-20) its mysterious will enforces itself upon him
- (125-21) angry or anxious thoughts
- (125-22) its ease and contentment
- (125-23) how shall he deal with this predicament
- (125-24) unaware that any inner life is possible at all
- (125-25) It deserves to conquer our credence
- (125-26) this truth must be deeply imprinted on his consciousness
- (125-27) put his dreams into effective action
- (125-29) If a hard materialism and a strong core of selfishness are the main constituents of the impulse to get the better of one's neighbour is the main motive,
- (125-30) when this beautiful feeling, this miraculous inrush of serenity and sweetness, begins to come on
- (125-31) the blissful void
- (125-32) experience provides the materials for our activities
- (125-33) too much critical intellect, if unbalanced, insulates us against creative intuition
- (125-34) on his way to his transcendental home
- (125-35) to make himself whole
- (125-36) the higher conception of religion can only be appreciated by those
- (125-37) Before any master will lend himself to instruct a disciple

126²²⁰
PHRASES

127
PHRASES

(127-1) the man who has already formed habits of regular meditation

(127-2) this is why we came to earth

(127-3) but do not think that this is an advocacy of

(127-4) throughout the quest's beginning, development and end

(127-5) expressed in mysterious apocalyptic style

(127-6) those who come with advance speculations as to what he is like

(127-7) an impeccable virtue which is so fruitless

(127-8) these dilapidated masters

(127-9) each struggling for his own benefit

(127-10) the absolute speechless stillness of his posture, the benign peace that lies around him

(127-11) taking care not to be forgetful of other people's rights nor destructive of their welfare

(127-12) to find himself in his indwelling Christhood is to meet Jesus

(127-13) the lesson which is to be drawn from this experience by an attentive mind

(127-14) fierce cravings

(127-15) unprecedented exhilaration

(127-16) vestmented ecclesiastics

(127-17) to make a path from the outwardness of temporal life to the inwardness of spiritual life

(127-18) In the reverential quiet of this period

(127-19) stupefied by indecision or halted by contradictory feelings

(127-20) this is the unconscious object of their desires

(127-21) exquisitely well-balanced between the claim of the Ideal and those of the Practical

(127-22) the incandescent glow of the rare and valuable ecstasy

(127-23) slavishly following the traditional institution or the current

(127-24) times of decision come to all of us

(127-25) they may recognise this truth with their better moments

(127-26) question the authenticity of this intuitive feeling

(127-27) the most explicit teaching

(127-28) mistaken reasoning can lead to mischievous effects

(127-29) such great mystical power yet so little eccentric character

(127-30) those who come to it with an illness to cure

(127-31) the leaders of every cult, the supporters of every church, the followers of every teacher

(127-32) use experience reflectively in a search of its values

(127-33) the affairs of life

(127-34) whose inner life is as powerful as his outer impressions

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PHRASES

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PHRASES

(129-1) these little hands of seekers

(129-2) the ego and its ambitions

(129-3) All men, be they truth-seekers or truth-finders

- (129-4) He who is willing to attempt these meditations
- (129-5) this planetary home of ours
- (129-6) When the Interior Word affirms
- (129-7) Men without faith and without hope
- (129-8) The desire to recapture these sensations
- (129-9) Zealots belonging to a cult
- (129-10) the mysterious force which comes out of a wallplug
- (129-11) the blob of egg which grows into a human being without being an adherent to any particular movement
- (129-12) Vanity, showing itself off
- (129-13) spurious grandeur
- (129-14) artificial humility
- (129-15) out of respect for existing facts
- (129-16) a supple intelligence is required
- (129-17) those who are happy in entertaining such illusion
- (129-18) as he works toward this yet unrevealed purpose
- (129-19) Balance means proportion and order
- (129-20) the old-established and familiar religions
- (129-21) There is a utilitarian side to philosophy
- (129-22) If it is to be the real rather than the supposed presence of God
- (129-23) it spurs human endeavour
- (129-24) This is no imaginary heaven
- (129-25) the still reverent expectancy of meditation

- (129-26) these brooding hermits of cave or forest
- (129-27) Magazine or book title: "The Word of the Overself"
- (129-28) Men are carried along by events
- (129-29) this strange indefinable feeling
- (129-30) what lesson is suggested by this
- (129-31) until he becomes immune to sexual suggestions
- (129-32) If he is to get a balanced spiritual outlook,
- (129-33) the tumult of passion
- (129-34) his quest for spiritual excellence
- (129-35) the dangerous arrogance of these teachings
- (129-36) it is an ego-whipping experience
- (129-37) gregarious and garrulous female members of these cults
- (129-38) the glimpse comes no more
- (129-39) the forces behind the nuclei of atoms

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PHRASES

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PHRASES

- (131-1) from the Greek period which inaugurated Western culture to the scientific period which closes in upon us today
- (131-2) stupid and stubborn
- (131-3) their spiritual resources are few and soon exhausted

(131-4) to double as both participant in experience and observer of it

(131-5) It is not for beginning students but for those who are more advanced

(131-6) preserve detachment

(131-7) credulous followers

(131-8) in dim and shadowy temples

(131-9) The spiritual counsellor

(131-10) all disciplines, whether only sex-denying or wholly sex-hating

(131-11) A life without spiritual direction is without what is most worthy

(131-12) to ride over his difficulties, to beat them down

(131-13) To step out of the world's tumult into the soul's calm

(131-14) If the tests of the inner life are to be met successfully

(131-15) Assume the truth of your real being

(131-16) a sickly gushy mysticism

(131-17) whether eccentric and unbalanced or silly and superficial

(131-18) a consciousness that is always and everywhere present

(131-19) The human element enters into the experience

(131-20) the Edenic sinless and sexless existence before his fall

(131-21) the ego is dissolving

(131-22) the ego has disappeared into another entity

(131-23) All the starched rituals of etiquette

(131-24) both the founders and rulers of cults

(131-25) those mind-lighting and heart-warming moments

(131-26) his unworried happy face stands out in a crowd

(131-27) the obscured Nirvana of their dreams

(131-28) The Long-Path follower, who has strained his nerves and for so many years

(131-29) My inability to answer these letters once troubled me deeply

(131-30) Their claim to superior wisdom

(131-31) Seduced by the claim that here is a swift way to enlightenment

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PHRASES

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PHRASES

(133-1) they persist in clinging to their dream.

(133-2) Their minds are comically unhinged

(133-3) He is always at ease

(133-4) What I had written now seemed immature

(133-5) It is an infinitude of emptiness

(133-6) Too many ideas may lead to confusion

(133-7) the validity of its truth and the vitality of its doctrines

(133-8) To become so well advanced on this path that he treads it with surety

(133-9) the benign stillness

(133-10) without exaggeration but also without underestimation

(133-11) these periods lift him out of his own personal existence

(133-12) a desire, a want, a craving, a habit, a compulsion

²²³ Blank page

- (133-13) doomed to carry a burden of regrets for the remainder of his years
- (133-14) Truths which act on depressed minds as a hearth fire acts on cold hands
- (133-15) the hermit who is compelled to face the world
- (133-16) with the heart only half-given to the Overself
- (133-17) Those who have committed themselves to this Quest It is an obligation not to be missed, this withdrawal from activity for meditation work
- (133-18) devoted disciples
- (133-19) the man who is to be the bearer of the Word
- (133-20) a stern unsmiling asceticism
- (133-21) the hard courage which is needed to squash one's ego
- (133-22) the tension which builds up in him as his eagerness grows
- (133-23) Emerson's incurable optimism
- (133-24) He refuses to deceive himself
- (133-25) the fools who imagine they are on the path and the failures who know they are off it.
- (133-26) when we see the rich plenitude of unused values lying in philosophy
- (133-27) he must have the courage to lead a life of his own and refuse to compromise his integrity on these points
- (133-28) their avid and graceless lives
- (133-29) the intoxicating glimpses which mentalism provides us
- (133-30) the strong compulsion of karmic tendencies
- (133-31) half-formed intuitions [stet vol Gurunathan KrishnaMurti]²²⁴

²²⁴ The original editor inserted "stet vol Gurunathan KrishnaM" at the bottom of the page by hand.

(135-1) It will be a heavenly day when such men walk among us

(135-2) original creative and significant pie

(135-3) acknowledge the truth about himself

(135-4) like some hieratic image of old Egypt

(135-5) undertake a severe regime

(135-6) this lovely contented feeling

(135-7) the inevitable ending of this dramatic period

(135-8) no smirking piety

(135-9) whether he revels in sex or repudiates it,

(135-10) to close the gap between what he might be and what he is

(135-11) the wild dreaming and wilder gibberish of these occultist,

(135-12) these slumbering possibilities in man

(135-13) I believe in the power of Power,

(135-14) Chapter Titles: "The Inner Word," "The Overself's Voice," "The Voice of the Overself."

(135-15) This Quest of Life's divine source

(135-16) They are prisoners of their own thoughts, manacled to their own ideas

(135-17) The contradictory nature of their opinions and teaching may bog him

(135-18) Some learn discretion only through bitter experience

(135-19) age, which brings much tiredness to the body but some wisdom to the mind

(135-20) The lukewarm souls who carefully choose the way of compromise

(135-21) the becalmed heart of the sage

(135-22) tolerate him as an archaic strange oddity

(135-23) it is monstrous arrogance and mere pretension

(135-24) those blessed meditation periods which bring back his sense of well-being in a nerve-fraying world

(135-25) this austere mysterious man

(135-26) the dismal and pathetic futility of their lives is only apparent

(135-27) the activities and turmoils of the day nibble away at his inner peace

(135-28) not the expectant stillness of waiting for something to happen

(135-29) a total severance from all those superfluities of a final decisive act of outward detachment.

136²²⁶

PHRASES

137

PHRASES

(137-1) his follies and his blunders

(137-2) his unawareness of spiritual values

(137-3) deficient in the sense of spiritual values

(137-4) rid himself of emotional tensions

(137-5) taken in by his own charlatanism

(137-6) both the semi-established and the unestablished sects

- (137-7) claims which it is not possible to confirm
- (137-8) as his mind get back to normality
- (137-9) a mind inhospitable to truth
- (137-10) he who has practised the exercises of the yogis and mystics
- (137-11) the lone dweller in a mountain cave
- (137-12) nothing troubles his serenity
- (137-13) imprisoned by their own preconceptions as they are
- (137-14) the Overself's guidance and governance.
- (137-15) if he is not to fumble his chances
- (137-16) Dissatisfied with his unfulfilment
- (137-17) techniques which have not only been improperly understood but also ill applied
- (137-18) The sustenance of the quest for truth
- (137-19) all the years that he has spent on the Quest
- (137-20) excesses and abasements of mystics
- (137-21) to keep for and with, oneself only the most necessary articles
- (137-22) to sit as still as a statue
- (137-23) The master who sits with his disciples and leads their evening meditation
- (137-24) The leader of a meditation group
- (137-25) to complain that he is the victim of a dismaying destiny, and not of his own desires
- (137-26) the imposing stillness of this experience
- (137-27) these glimpses come so fitfully to us

(137-28) howling mobs

(137-29) belongs to the higher training of man

(137-30) to re-create that lovely experience imaginatively

(137-31) with his unhurrying ways and undisturbed mind.

138²²⁷
PHRASES

139
PHRASES

(139-1) The rhythm of rise and fall in human affairs

(139-2) he wants to share his quest, and its findings

(139-3) seek of the empty formalities

(139-4) an untruthful expression is thus given to what is truthful in itself

(139-5) an oversensitive man

(139-6) misleading exaggerations

(139-7) those who want to know something at least of the world's why and wherefore beyond the field of science

(139-8) to import these exotic influences from the Orient

(139-9) these pathetic victims of charlatanry

(139-10) To sustain the practice of meditation for a lifetime

(139-11) to bring the expression of his emotions under control

(139-12) Differences of belief may arise from differences of temperament

(139-13) the clear unperturbed serenity of his mind

(139-14) despite my itinerant life

²²⁷ Blank page

(139-15) pretending to possess which they do not have
(139-16) a man's destiny is settled by his earlier doings
(139-17) we are forced to fall silent before this
(139-18) dents his ego
(139-19) these memorials in figures stone
(139-20) of the mysterious presence within each man
(139-21) those who will rigorously respect a reformed purified diet
(139-22) arbitrary interpretations and personal fancies
(139-23) beware of these bizarre cults
(139-24) If we seek for the reasons why men pass the truth by
(139-25) this singular reticence
(139-26) what spiritual advantage exists in this
(139-27) nostalgic yearnings for our true home
(139-28) Strength misplaced becomes obstinacy
(139-29) The books provoke letters, the letters
(139-30) their almost frantic thirst for notoriety, publicity, fame
(139-31) detracts from but does not destroy its value
(139-32) until he grows conscious of the Overself
(139-33) until he grows conscious of the Overself
(139-34) the ever-waiting, ever-present Overself

(141-1) words which are too cryptic or too loquacious

(141-2) In this benign and limitless quietude

(141-3) an angelic spirit caged in an animal body

(141-4) that still centre from which he draws life and conscious energy

(141-5) I am simply the fact, stating not making a complaint

(141-6) with its wavering opinions and vacillating will

(141-7) not to be a misty-minded mystic but a clear minded one

(141-8) to contribute toward the evolution of a dignified Western mysticism suited to our time

(141-9) without falling into the vice of snobbery

(141-10) the way of measured advance

(141-11) Subtlety and cultural sophistication

(141-12) the few who know God's processes and purposes

(141-13) When thought is lighted by the intuition

(141-14) I sought to extract the essence of the subject

(141-15) Those who accept these teachings which destroy balance

(141-16) He will proffer such gratuitous advice in vain

(141-17) Then antagonists are mostly imaginary ones

(141-18) these amiable dreamers caught in the mesh of circumstances

(141-19) They fall easily into naive self-delusions

(141-20) He is not called upon to set the world right single-handed

(141-21) Cults making sensational claims which bear some of the stigmata of quackery

(141-22) God - That which IS - Unique, the

(141-23) From the day when I first spoke to my contemporaries

(141-24) In the man who has passed the stages of confusion, one-sidedness and excess, who has attained equilibrium,

(141-25) ego-omnipotent cult-leaders [or those]²²⁹ who pretend they are not commercial

(141-26) These statements are not put out to be debated; they will be received by an intuitive few, the others will not, and need not attend to them

(141-27) Passion gives bad advice and wrong direction

(141-28) Men whose nerves are as tense as coiled springs

142²³⁰
PHRASES

143
PHRASES

(143-1) whether he prays for benefits out of hope or out of despair,

(143-2) spurious mysticism

(143-3) to hold these different sides of his nature in balance

(143-4) How to expurge the ego?

(143-5) It is time not only here and now but everywhere and always.

(143-6) the victim of momentary impulse hovering on the edge of consciousness

(143-7) He is unconcerned but not uncaring

(143-8) being profound without being solemn

²²⁹ "or those" was typed above the line and inserted with a caret.

²³⁰ Blank page

- (143-9) the light glimmers
- (143-10) indifferent alike to sugared flattery or to hostile gossip.
- (143-11) each prediction that is realised
- (143-12) erudition without illumination
- (143-13) restrained instincts and purified appetites
- (143-14) the frigid course of an ascetic
- (143-15) their uncontrolled intellectualism
- (143-16) their facile friendliness
- (143-17) enormous errors
- (143-18) these beautiful glimpses
- (143-19) The apostasy of these disciples who turn against their former master,
- (143-20) this mellow peace
- (143-21) his first nervous efforts to become spiritually conscious
- (143-22) the mystic who is a thinker besides
- (143-23) he must bridle his emotions
- (143-24) he is neither a charlatan to be despised nor a
- (143-25) all attempts to quell the evil in his heart
- (143-26) to bring confused understanding to a clearer state
- (143-27) the impulse to bicker and oppose
- (143-28) emotional storms render judgment blind
- (143-29) the anxiety involved in making hard decisions
- (143-30) More than average sensitivity is needed

(143-31) these purifying austerities

(143-32) these frustrated and disappointed Seekers

(143-33) some over idealised master

144²³¹
PHRASES

145
PHRASES

(145-1) The materialists who banish spirit from their thinking

(145-2) Asia does not regard suicide as a crime

(145-3) [to]²³² sit on crossed legs

(145-4) a man's traits may be repellent to us

(145-5) the sense of release and freedom which comes with the glimpse

(145-6) if philosophy is really important in his life

(145-7) to train himself in thought control and develop himself in intuitional response

(145-8) amid all activities throughout the day practise awareness

(145-9) the need to expunge all error from his mind

(145-10) dreamers who accomplish nothing

(145-11) to gain direct contact with the original source of life

(145-12) whether put forward by its advocates or decried by its antagonists

(145-13) postural defects like round shoulders

(145-14) to flex only the muscles he needs to use and to loosen all the others

²³¹ Blank page

²³² The original editor deleted the para before this para by hand. It originally read: "those who are so satisfied with making their bodies feel comfortable."

(145-15) has an original revelation

(145-16) the wisdom which comes with the years

(145-17) to remain imperturbable at heart despite the storms of adversity

(145-18) This wonderful hour after tea is drunk when the lamps are lit and the dusk slowly turns into night

(145-19) [that]²³³ glorious hour may be far in the future when the quest achieved and its labours ended

(145-20) before I end this work

(145-21) those who seek access to the kingdom of heaven

(145-22) to submit to all these restraints is something few will do

(145-23) the high hopes and sharp disappointments of life

(145-24) teachings upheld by some mystics are rejected by others

(145-25) the chaos in which this practice is followed today

(145-26) he is to cast his mind backwards to those incidents where his conduct

(145-27) to be in the world without being worldly

(145-28) as his mind stretches across the tract of time which separates the past event from him

(145-29) How much time is taken up by the things and objects which surround him.

146²³⁴
PHRASES

147
PHRASES

(147-1) the interfering distorting mind of the ego is luminated

²³³ The original editor deleted the para before this para by hand. It originally read: "his mistakes and miscalculations."

²³⁴ Blank page

(147-2) The mind in conscious union with the Overself, at rest in its beautiful stillness

(147-3) to subordinate the fleshly body to the spiritual mind.

(147-4) All those who are drawn by affinity within a master's mental radius.

(147-5) the utter bleakness of the soul's dark night

(147-6) The importance of balance

(147-7) to heal sick men and ill women

(147-8) his mistakes and miscalculations

(147-9) those who are so satisfied with making their bodies feel comfortable

(147-10) he must look inside his own motives

(147-11) The strange conjunction of circumstances brought about a

(147-12) will it bear the brunt of proper scrutiny

(147-13) anyone who is well practised in the art of meditation

(147-14) teachings upheld by some mystics are rejected by others

(147-15) his fidelity to the quest will be tested

(147-16) to flex only the muscles he needs to use and to loosen all the others

(147-17) all that goes to make a human being's existence

(147-18) his an original revelation

(147-19) you must give the fullest possible attention to the

(147-20) The author who not only lives what he writes, but uses words which are facts,

(147-21) There are various methods of meditation

(147-22) Where the intellect is incredulous and the emotions hostile,

(147-23) When his mind has become unresponsive to negatives an unreacting to

(147-24) Before making any serious decision

(147-25) people need motives to impel them to action

(147-26) the ego, this spurious and illusory creature

(147-27) Institutional religions with their rites and recitation,

(147-28) the destiny which brings people together

(147-29) if the pen he holds is being used to communicate truth gleaned directly by intuition,

(147-30) Those who have trudged all the way from adolescent sensuality to ascetic self-mastery

(147-31) to sit, utterly motionless and keenly attentive

(147-32) the spiritual educator

(147-33) all organisational religious structures

148²³⁵
PHRASES

149
PHRASES

(149-1) Is²³⁶ he to wait, with nothing solid underfoot, for a fluid and unpredictable future

(149-2) the crumbling fragments of once-proud columns exude sadness

(149-3) fortified to face adverse situations

(149-4) intuitions too vague to articulate into words with any precision

(149-5) Whitman, poet of the hobos

(149-6) divine and disgusting by turns

(149-7) the attainment of fine character rather than the acquisition of fine things

²³⁵

²³⁶ The original editor capitalized "is" by hand.

(149-8) money-minded cult-leader

(149-9) those who seek to come into contact with the higher power

(149-10) willing to accept the lessons of experience

(149-11) mentally ill, hallucinated prophets who deform truth, magnify ego

(149-12) the crystalline brilliance of the Upanishads

(149-13) the hermit in his mountain hideout

(149-14) to contemplate the passing show with pensive detachment

(149-15) his calm and his seclusion may win respect or provoke irritation

(149-16) the sinner and the fool, the sage and the fanatic

(149-17) the severities of an ascetic discipline

(149-18) weary of fault-finding probes

(149-19) an accomplished meditator

(149-20) MONASTICAL MEDITATIONS

(149-21) cautionary advice

(149-22) THE YOGI'S SET UNBLINKING EYES

(149-23) gift-shop exoticism

(149-24) HIS SPIRITUAL POSITION

(149-25) buried alive in the past as they are

(149-26) THESE LITTLE CULTS OF SPIRITUAL SEPARATENESS AND EXCLUSIVENESS.

(149-27) the stillness of his inner state and the simplicity of his outer demeanour

(149- 28) [SUICIDAL FOLLY OF NUCLEAR ARMS]²³⁷

(149-29) to keep passion on a leash

(149-30) THE HIGHER STRIVINGS OF MAN

(149-31) the ascetic denial of man's various activities in the world.

(149-32) TITLE "MOMENTS OF GRACE"

(149-33) Title for chapter "The Illumined Life"

(149-34) BEFOGGED BY THE SENSES

(149-35) his virtues and failings

(149-36) UNTIL THIS RETURN TO THE GREAT SOURCE

(149-37) when this truth leaps into flame in his mind

(149-38) ALL DESIRE ACCOMPLISHED

(149-39) all pleasures pass

(149-40) THE MAN WHO IS UNCOMMITTED AND UNPARTISAN

(149-41) those who have probed deeply into these truths

(149-42) THOSE WHO TURN THEIR BACKS ON THE WORLD AND SEEK PEACE IN AN ASHRAM OR CONVENT

(149-43) the statuesque immobility of a seated Buddha with unwinking half-shut eyes

(149-44) LIFE WITH ITS TESTS AND OPPORTUNITIES

(149-45) its stern insistence on the impartial attitude

(149-46) HE IS FREE OF ANY OBLIGATION TO ANY TRADITION

(149-47) these beaming positive thinkers, these confident and buoyant new thoughts.

(149-48) FRIGID DETACHMENT FROM EVERYONE

²³⁷ The original editor changed "NUCLEAR ARMS SUICIDAL FOLLY" to "SUICIDAL FOLLY OF NUCLEAR ARMS" by hand.

(149-49) suffocating passiveness towards someone

(149-50) MOST SEEK TO CATCH THE FLEETING MOMENTS OF LIFE

(149-51) the brutal violence and crude materiality of so many leaders of the masses

150
PHRASES

(150-1) If he suffers from the faults of some persons or [from]²³⁸ the malice of others,

(150-2) to take up as the theme of his meditation the mental likeness of a master

151
PHRASES

(151-1) Circumstance is a medium through which he can learn valuable truth

(151-2) a secure and permanent anchorage

(151-3) the search for self-transcendence

(151-4) the dogmatic rigidity of most religious

(151-5) this monstrous weapon, the hydrogen bomb

(151-6) they feel so sainted that

(151-7) a distant and faceless Absolute

(151-8) the shocking arrogance of the ego

(151-9) the self-found man

(151-10) the farce and tragedy of life are balanced by its

(151-11) squatting on a low flat cushion deceptive illusion

(151-12) locked in the body as we are

(151-13) this Zenthusiasm

²³⁸ The original editor inserted "from" by hand.

(151-14) the exquisite exaltation of this peace

(151-15) troubled by his inner longings

(151-16) like the painting of a blank-eyed, profoundly placid, enhaloed yogi

(151-17) to sit in such monolithic stillness

(151-18) the passions of the senses, the appetites of the flesh

(151-19) settle down for the evening meditation

(151-20) he rests in the deepest repose

(151-21) conscious of his own littleness

(151-22) he imputes blame to no man

(151-23) these false panaceas

(151-24) who demand authentic experiences and authoritative teachings

(151-25) the illusory promises held out by these reckless statements

(151-26) the moral dignity of such a man, the inner probity of his intellect

(151-27) a sour ascetic goodness

(151-28) self-approval

(151-29) whether its source be in some faculty possessed by the higher mind or in some outside presence, he cannot tell

(151-30) a condition of serene vacuity supervenes

(151-31) their vain pretensions of religious certainty

(151-32) such a nature will be well-balanced

(151-33) the fallen domes of by-gone civilisations

(151-34) unsought and unexpected though it may be

- (151-35) treat it with inner unconcern
- (151-36) the tolerance of maturity
- (151-37) self-examination without self-pity
- (151-38) when their strongest beliefs [later]²³⁹ prove to be their strongest illusions
- (151-39) a dry and disembodied metaphysics
- (151-40) if action is misconceived or mistaken
- (151-41) granite hardness
- (151-42) he who moves forward along an independent path
- (151-43) blandly indifferent
- (151-44) the irritations natural to enforced intimacy and compulsory propinquity
- (151-45) his voluble disciples
- (151-46) the meditator who has reached a sufficient degree of competence
- (151-47) the romanticised notion of a paradisaic ashram
- (151-48) every man, whether abandoned libertine or ascetic monk
- (151-49) the disconcerting truth of these words
- (151-50) defiant of the orthodox traditions
- (151-51) he who stands committed to this quest
- (151-52) Atlantis, vanished into watery oblivion
- (151-53) allured by the effulgent prospects of the Short Path
- (151-54) the increasingly armed truce of the cold war
- (151-55) political harangues

²³⁹ "later" was typed below the line and inserted with an arrow.

(153-1) After the preachers and satirists have denounced the frivolities and frailties of society,

(153-2) evolving states of life

(153-3) These cultists, who ran to every new teacher or guide they hear of,

(153-4) venomous uncharitable criticism

(153-5) his eyes seem to be focussed on some distant point

(153-6) The non-violent attitude invites aggression but defeats it spiritually.

(153-7) the hysteria of adulation which surrounds him

(153-8) a figure of remote mystery

(153-9) in that pure white moment of the Glimpse

(153-10) from the opulence and splendour of a Maharajah's palace to the shabbiness and bareness of a peasant's mud hut

(153-11) all the hierarchies and rituals, the dogmas and credos of religion

(153-12) he who travels the balanced path of philosophy

(153-13) to recover poise and regain balance

(153-14) whether it be God or guru that presents itself to his consciousness

(153-15) all on this quest, from novice to adept

(153-16) whether he be a layman in the world, a priest in a temple, or a monk in a monastery

(153-17) they seek an ideal confidant

(153-18) if a man's foundations are deep enough and tough enough, he cannot be overturned

(153-19) this mundane scene

(153-20) pleasure and laughter have their place

(153-21) not to play a part above his actual attainment

(153-22) these futile sects

(153-23) the distracting clatter and clang of city streets

(153-24) beware of these promised utopias

(153-25) Sufi mystics return from their glimpse of the face of Allah

(153-26) those who drip with emotion while passing through this experience

(153-27) from Nazarene to Nazi

(153-28) to come to this exercise with an attentive and reverent mind

(153-29) when speculating intellect or riotous imagination meddles with the result

(153-30) strength out of striving

(153-31) to do this is to betray Truth

(153-32) the frozen creeds and useless ceremonies of little men

(153-33) when health fails or fortune departs

(153-34) how real or how fancied his shortcomings are

154²⁴¹
PHRASES

155
PHRASES

²⁴¹ Blank page

- (155-1) Faced with a situation that is as puzzling as an ideogram
- (155-2) set backs should not be allowed to weaken the will to go on
- (155-3) Maintain your true identity
- (155-4) A clear perception of man's Spiritual nature
- (155-5) His enigmatical influence
- (155-6) These worm-eaten tomes
- (155-7) A momentary consciousness of the Self
- (155-8) A saner state
- (155-9) The penetrating examination of your own mind
- (155-10) And in the unique phrase of the "B"
- (155-11) The rapid increase of scientific knowledge, the cultivation of critical thinking
- (155-12) The exquisite peace of this remote backwater
- (155-13) To temper my search for truth with a little diversity
- (155-14) Wily but hardly wise
- (155-15) Inquiries into these problems have hitherto
- (155-16) His travesty of true existence
- (155-17) The phantasmagoric speculations of occultism
- (155-18) The subtle-minded Hindu
- (155-19) These talkative bipeds
- (155-20) The spiritual longings which perturb the heart of the Atman
- (155-21) Which man at his central rest – the heart
- (155-22) The facts are too stubborn for his theories

- (155-23) Better to understand the self
- (155-24) A flippant farewell
- (155-25) Deep below the surface of the
- (155-26) Before we begin to deny the "Self"
- (155-27) Self-published authors
- (155-28) His composed and unaffected figure
- (155-29) The real value of this book is not easily assessed
- (155-30) His spirit-inflamed soul
- (155-31) A traditional knowledge which reaches far back into the depth of time
- (155-32) The attempt to force this beautiful spirit into the straight jacket of an organised society
- (155- 33) The mysterious recesses of our private thought
- (155-34) The ever-present now
- (155-35) Of great pretensions but little merit
- (155-36) The mitigation of man's fate
- (155-37) The ever-present Being
- (155-38) As²⁴² a condescension to a popular clamour
- (155-39) With an effigy and epitaph the national cathedral
- (155-40) Turns to the tedious
- (155-41) To unveil the psychic in man
- (155-42) It is a pleasant parable
- (155-43) The picture which memory places before me

²⁴² The original typist changed "These" to "As" by typing over the original words with x's.

(155-44) The ego – the conscious subject of all experiences

(155-45) the exquisite feelings of peace which come with meditation

(155-46) He will serenely tolerate

(155-47) a seraphic feeling

156²⁴³
PHRASES

(156-1) The days of the leisurely horse-drawn coaches and soft

(156-2) Is to pervert the wheel of patriotism

(156-3) A kindly deed done in a self-forgetting moment

(156-4) Once we apprehend the real truth of being

(156-5) Will hardly prove an acceptable belief to

(156-6) He propounded a plan

(156-7) Murgeresque days when one lived carelessly as a Bohemian

(156-8) [Those]²⁴⁴ who place their credulous confidence

(156-9) "The Secret Way" (Title)

(156-10) The spiritual way of viewing human living

(156-11) To turn the indulgence of passion into a mystical sacrament by the control of mind is another fable.

(156-12) Those who have thought deeply and frequently over this matter

(156-13) He was a charming companion

(156-14) Sparks which might be prophetic of the final conflagration of civilisation

²⁴³ The original editor inserted "6" at the top of the page by hand.

²⁴⁴ The original editor deleted the para before this para by hand. It originally read: "When I took it into my head to search for spiritual wisdom in the older Orient."

- (156-15) To shake our slumbering minds into wakeful thought²⁴⁵
- (156-16) On this question I prefer to preserve a non-committal attitude of mind
- (156-17) Who regard it as some incomprehensible cabala
- (156-18) Gives an agreeable account of
- (156-19) Sunrise to sundown
- (156-20) The spiritual suggestion of this
- (156-21) [Flat]²⁴⁶ and uninspired writing
- (156-22) Self-study
- (156-23) Who²⁴⁷ doubt the divinity in man
- (156-24) The spiritual light irradiates
- (156-25) To patronise this publication
- (156-26) These self-exalted teachers
- (156-27) An arrogant fanatic
- (156-28) He gives the detailed and documented truth about
- (156-29) If truth can mingle with the pages
- (156-30) One of the most remarkable in modern history
- (156-31) The metallic-headedness of his character
- (156-32) A flippant Frenchman has said
- (156-33) That excellent exponent of ancient Indian
- (156-34) The mocking memorials to earthly conceit

²⁴⁵ The original typist changed “thoughtfulness” to “thought” by typing over part of the original word with x’s.

²⁴⁶ The original editor deleted the para before this para by hand. It originally read: “These dull lifeless pages.”

²⁴⁷ The original typist changed “This” to “Who” by typing over the original word with x’s.

(156-35) Bombastic publicity

(156-36) Pontifical pretence of dignity

(156-37) There is a great and growing interest

(156-38) A philosophy suited to our time

(156-39) The clumsy phrasing and gawky style of the book do not predispose one in its favour

(156-40) the dark jungle of occultism

(156-41) their passional compulsions

(156-42) the flaws of temperament

157²⁴⁸

PHRASES

(157-1) to deliver a teaching suited to a mass audience

(157-2) the discipline of character, the experience of meditation

(157-3) Put down my pen and toss aside these sheets

(157-4) How startled we would be if

(157-5) Fallacious futilities

(157-6) I have nothing but my pen to keep me, but it is enough

(157-7) By these anxious sophistries of Occultism

(157-8) Noted for his oratorical powers

(157-9) Has fallen into disrepute in this scientific age

(157-10) A restatement in modern terms of the content of this ancient philosophy

(157-11) Criticism of literary

²⁴⁸ The original editor inserted "11" at the top of the page by hand.

(157-12) Try, however, to put the probe into the causes of
(157-13) Are we mere puppets of fate?
(157-14) His sauric and satanic face
(157-15) Who live in silken ease
(157-16) Who profess to forecast the future
(157-17) This absorbing article
(157-18) The poetic exaltation of his spirit
(157-19) He, too, was a writing man
(157-20) His attitude is based upon the fallacious idea that
(157-21) I pictured him with glazed eyes, sitting amid the Tibetan snows
(157-22) When the wind of the Spirit blows upon our faces
(157-23) Shall we then return to the doctrines of Buddha?
(157-24) This state of inward musing
(157-25) These indolent musings of mine
(157-26) To descend from the spiritual altitudes
(157-27) The spiritual felicities
(157-28) Who lack the counterpoise of common sense
(157-29) The yogi grew suddenly remote
(157-30) I sensed his thought without difficulty
(157-31) To find a higher significance in
(157-32) To establish a harmony
(157-33) This stagnation between conflicting forces

- (157-34) These jottings of an errant scribe
- (157-35) not an oratorical word-spinner
- (157-36) The sequence of alien invasions which harmed India
- (157-37) Why should we cage ourselves in fresh cults?
- (157-38) High philosophy and low practice
- (157-39) Some starving in Grub street
- (157-40) The dilettantes who dabble promiscuously in these archaic sciences
- (157-41) [It]²⁴⁹ became my daily solace and inner strength
- (157-42) He fixed his grave dark eyes searchingly on me
- (157-43) A happy blend of personal initiative and cooperative effort
- (157-44) Repulse the feeling of sectarian narrowness
- (157-45) the actual presence of Overself is felt

158²⁵⁰
PHRASES

- (158-1) To this difficult task he devoted all his energies
- (158-2) Such people are either cretins or crooks
- (158-3) He was quiet and restrained in manner
- (158-4) For this I was paid the princely fee of
- (158-5) X - is a solid advocate for
- (158-6) These larvae left over from the era of wizards and witches
- (158-7) They propose to perform miracles

²⁴⁹ The original editor deleted the para before this para by hand. It originally read: "I try to unravel the patchwork quilt of remembrance."

²⁵⁰ The original editor inserted "12" at the top of the page by hand.

- (158-8) I belong to a strange breed
- (158-9) A favourite of Fate
- (158-10) This ideal is shown forth in the person of Mrs
- (158-11) The slowly changing East
- (158-12) His peculiar personality excited my interest
- (158-13) Research and reference books were not available
- (158-14) Has contributed to the columns of
- (158-15) We run from this idea
- (158-16) Impressive and critical self-proclaimed authority of the human church
- (158-17) His dusty and ancient habiliments
- (158-18) Feeble phantasmagoric
- (158-19) Secret communion with the spirit
- (158-20) Those who try²⁵¹ to win the world for the Spirit in modern times
- (158-21) He invites one to tread the lonely path
- (158-22) Contributes a comprehensive account
- (158-23) My interior researches
- (158-24) This fatal deficiency debars
- (158-25) Confronting the world within
- (158-26) Mantras protect those who repeat them
- (158-27) This country must bring its historical record into harmony with these ideals
- (158-28) Conflict and contention

²⁵¹ The original typist changed "tried" to "try" by typing over the original word with x's.

- (158-29) Such bemused thinking
- (158-30) His smileless face
- (158-31) A radical change of mentality will outlive a bad record
- (158-32) His pungent pen
- (158-33) His enlightened and enlarged mind
- (158-34) To acquire this inward freedom
- (158-35) This peripatetic philosopher
- (158-36) His stabbing wit
- (158-37) Sudden rapture
- (158-38) This poor and halting effort of mine
- (158-39) A spiritual sustenance
- (158-40) [Professor]²⁵² _____²⁵³ , cultured parrot
- (158-41) _____²⁵⁴ in inky arms
- (158-42) His brain a babbling revolutionary
- (158-43) When the next period of his inner life opens

159
PHRASES

- (159-1) this flowing stream of souls moves onward
- (159-2) [In]²⁵⁵ this time of bitter cynicism and tragic despondency

²⁵² The original editor deleted the para before this para by hand. It originally read: "The tangled traffic of London's streets."

²⁵³ 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.

²⁵⁴ 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.

(159-3) [Where there is no real counter-attraction, the seductive voice of the siren calls with compelling charm]²⁵⁶

(159-4) Thus we delve into the mine of unconscious being

(159-5) How to defend oneself against such weakening thoughts

(159-6) When blood is boiling, we must let the brain speak to us

(159-7) we grasp at life with wavering clutching hands

(159-8) life is shadowy

(159-9) here is life, essence

(159-10) the glowing days of love, the bitter days of

(159-11) when thought ripens into truth

(159-12) Karma coils itself around man like a snake

(159-13) where truth gives sanctuary to her votaries

(159-14) the intangible nature of the self

(159-15) souvenirs of the spirit

(159-16) the bodily immurement of our spirit

(159-17) such silence was really articulate

(159-18) it does not really matter whether you live as king or a

(159-19) intellectual deterioration

(159-20) Truth, so often sought, so rarely found!

(159-21) They came by appointment but left by disappointment

²⁵⁵ The original editor deleted the para before this para by hand. It originally read: "the errors and terrors of our era."

²⁵⁶ The original editor changed "The seductive voice of the siren calls with compelling charm where there is no real counter-attraction" to "Where there is no real counter-attraction, the seductive voice of the siren calls with compelling charm" by hand.

(159-22) The pet hobby-horse of these mystical jockeys is intuition

(159-23) our epoch of Radio and Relativity

(159-24) this is our battlefield

(159-25) Hume resolved the concept of cause into a nullity

(159-26) Such thought redeems man

(159-27) Our minds are dulled to old habits of thought

(159-28) twinkling lights of the port died off astern as we pushed away into the Indian Ocean

(159-29) The Arab flopped across the floor in his red slippers

(159-30) One understood the wisdom of those builders who erected their houses with fronts nearly touching each other, thus shutting out the hot sun and give the inhabitants cool shadowy alleys.

(159-31) flying fish and red jelly-fish _____²⁵⁷ selves in the Indian Ocean.

(159-32) Plants grow almost overnight in Ceylon, such is the fertility of its damp hot soil, but they can wither almost as quickly.

(159-33) for travel widens one's vision

(159-34) his life is placid without being dull

(159-35) these tempestuous emotions

(159-36) these spurious revelations

(159-37) sustained association with a master

160
PHRASES

(160-1) You must fight thru to the deep enduring conviction that this is true

²⁵⁷ 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.

(160-2) [this]²⁵⁸ fugitive show is doomed to disappear like clouds

(160-3) the crowded cities

(160-4) stiff and frozen state

(160-5) long-winded Victorians

(160-6) Are pouring into the laps of the people

(160-7) Reality begins to turn her face towards him

(160-8) Save as from the maws of chaos

(160-9) The mind in itself turning inward and rejoicing

(160-10) Applaud and accept this teaching

(160-11) Sounded strangely to my unaccustomed Anglican ear

(160-12) boldly denying all appearance

(160-13) There is no gift more desired by mankind than great wealth

(160-14) Subjects of particularly pointed bits of journalese

(160-15) By crusading some country; or in this unparalled age arousing all peoples on this planet

(160-16) until the truth takes firm root in mind desire

(160-17) The pious fictions of -X- which carefully omit all mention of -Y- can only appeal to the credulous

(160-18) gnawing of unsatisfied

(160-19) study ripens into conviction of truth

(160-20) when you seek nothing else but highest truth

(160-21) a sign and summary

²⁵⁸ The original editor deleted the para before this para by hand. It originally read: "the tragic apprehensions of life."

(160-22) one may perceive intellectually [the desirability and necessity of this]²⁵⁹

(160-23) Whether it _____²⁶⁰ or imaginative fiction

(160-24) Obscurity yields gradually to clarity

(160-25) Pseudo-sages imagine

(160-26) Renunciation is of little value when it comes from inability to see the value of the things which have been renounced

(160-27) is painful and perturbing

(160-28) this unsophisticated solitary

(160-29) like a weary orator who finishes a string of brilliant phrases with some inspired words that fall totally flat.

(160-30) [-X-]stumbles²⁶¹ on the two crutches of -Y-

(160-31) with the flickering out of the fires of war

(160-32) as to what is the matter with the modern world

(160-33) they cast their complaints about

(160-34) comes with its consoling message

(160-35) Since it takes all sorts of fantasies to make a mystic's world.

(160-36) every ecstatic mood and fugitive felicity into which a poet falls

161
PHRASES

(161-1) The decreased capacity for work which often come with the diminishing strength of age

(161-2) the writer who puts down what he feels but

²⁵⁹ The original editor removed a line break before this para, merging it with the previous para.

²⁶⁰ 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.

²⁶¹ The original editor deleted the para before this para by hand. It originally read: "this age of Mechanization is full of ominous conditions."

(161-3) Whatever it is that rouses the unearthly feeling in him, whether some bar of soft music or verses of the Bible,

(161-4) The use of symbols, the study of scriptures

(161-5) when dead images replace living masters

(161-6) embalmed conventionality

(161-7) to recognise his how God-likeness, "His original face" as the Japanese Zen mystics call it

(161-8) this unwelcome truth

(161-9) dredging jewels of wisdom out of the mud of earthly life

(161-10) emotionally uncomplicated and uncluttered

(161-11) by adjusting his needs and mastering his desires

(161-12) in the pursuit of truth and avoidance of error

(161-13) As he moves among men and toils at his tasks, he will need to remember continuously

(161-14) swollen ego will be pricked

(161-15) strutting ego

(161-16) authentic wisdom

(161-17) Many have secretly felt, and some have publicly stated, that²⁶²

(161-18) the²⁶³ solitary hour of meditation is not wasted

(161-19) Temple of the White Lotus

(161-20) The ego's deceits and illusions

²⁶² The original typist deleted "Man's deepest instincts" after "that" by typing over the original words with x's.

²⁶³ The original typist deleted the para before this para by typing over the original words with x's. It originally read: "Man's deepest instincts remain."

(161-21) the ecclesiastical God is not [the true God.]²⁶⁴

(161-22) the leader's confident manner

(161-23) those who wonder despairingly what purpose life is for

(161-24) small religious sects increase in number

(161-25) when ambition becomes hysterical

(161-26) it gives him a sense of accurate direction

(161-27) just as the sun leaves us only to return later so the

(161-28) Those so-called metaphysicians who try to forget that they live on the physical earth in a physical body

(161-29) to bring into balance his different functions

(161-30) here in man's deepest core

(161-31) Foolish men who deny the soul or flee from it

162
PHRASES

(162-1) their engagement diaries fill with tight schedules

(162-2) He must keep his life uncomplicated by romantic illusions, worldly ambitions or

(162-3) the itch for action which Westerners suffer from, is a nervous malady

(162-4) to extirpate sin from his life

(162-5) this little cluster of aspiring women and seeking men

(162-6) the unbreathed air of this state

(162-7) philosophy offers its traditions and techniques

(162-8) The venerable truth

²⁶⁴ The original editor inserted "the true God." by hand.

- (162-9) We too may walk with Alice in Wonderland
- (162-10) Thoroughly adjusted to the practical needs of everyday worldly life
- (162-11) to consider him as an infallible and all-knowing authority
- (162-12) teachers who offer their guidance
- (162-13) the work of fate
- (162-14) If it has any mission to fulfil
- (162-15) It is a fallacy to some but a truth to others
- (162-16) He is not like everyone else, not a standard type
- (162-17) a trusted teacher
- (162-18) it is a period of hopeful waiting
- (162-19) inspired education
- (162-20) The quarter-grown and half-grown beings who think they are fully human
- (162-21) people floundered in a sea of emotions
- (162-22) precise and rigorous scientific work - so far removed from the careless observation and sloppy thinking
- (162-23) who seek the sanctuary of convent, ashram or monastery
- (162-24) those who get experience only and nothing more
- (162-25) the drowsy peace
- (162-26) He lives by the light of this inner freedom
- (162-27) It depends also on what degree of self-control he has reached
- (162-28) by sharply focussing attention upon this subject
- (162-29) all the long arduous way from the beginning of the search for truth to the finding

(162-30) this ego-effacing activity

(162-31) If the shock of an event startles him into a new understanding of his life

(162-32) reaching out to the unknown spirit

(162-33) these inspired servants of truth

163
PHRASES

(163-1) the accidents and disasters, the hazards and hardships

(163-2) at the time and in the circumstances

(163-3) cowed into conformity

(163-4) If it becomes insistent to the point of becoming obsessive,

(163-5) Such ideas are spreading Westwards from Asia

(163-6) When man mistook superstition for religion

(163-7) such delirious devotion is unhealthy

(163-8) this glad and glorious affirmation

(163-9) The scribe who taken pen in hand to tell of this

(163-10) Pious but prudent

(163-11) this quest of inner quiet

(163-12) the intense keenly-felt sense of its presence

(163-13) Hidden in his inner self, every man

(163-14) Those who want to stay in intellectualism

(163-15) to control the personal self

(163-16) He should resolutely attack this problem of relying on stimulants and seeking solace in tobacco smoking – both of which only harm his health – and learn to rely on his own energy.

(163-17) a willingness to recognise the faults in himself

(163-18) He finds himself thrown into a world so evil that he must take the necessary measures to protect himself. Secrecy is one of them.

(163-19) he lives no longer in the ego but in the Overself

(163-20) The imitation of virtue which popular or established religions bring about

(163-21) to live in the world and yet remain untainted by it

(163-22) This quest of man in search of his Overself

(163-23) to come without understanding and without love

(163-24) without forcing a meaning which is not there or twisting the text

(163-25) a mind clouded by negative emotions or by physical distress is hindered from meditation

(163-26) the threads which attachment ties to him must be cut

(163-27) The difference between love and thinking the Overself

(163-28) When the "I" in him has been sufficiently attenuated

(163-29) the swarms of cults, with their unwarrantable claims and often ludicrous teachings.

(163-30) there are universal laws which govern man's life

164
PHRASES

(164-1) the sects which are its offshoots and the great religions which are its competitors

(164-2) at one time with spiritual joy but at another time depressed with spiritual misery

(164-3) this little ego, with its silly pride and arrogant boasting

(164-4) his goodness emanates spontaneously, naturally, and without the pride of self-consciousness

- (164-5) the self-engrossed pursuits of the ego
- (164-6) the grim analysis of human joy and misery which Buddha made
- (164-7) The Essenes practised a complete asceticism
- (164-8) If family claims and personal disabilities prevent him from doing this
- (164-9) Let him not be halted in his quest by its difficulty
- (164-10) Thoughts must be mastered, attention must be concentrated
- (164-11) That Grace has its origin in no human source but in a divine one
- (164-12) expurge the ego
- (164-13) the scruples of ascetic
- (164-14) The doctrines embodied in these diagrams
- (164-15) a sincere, whole-hearted aspiration is necessary
- (164-16) to prepare the field for the work of Grace
- (164-17) The Overself operates silently and secretly
- (164-18) The Ambitious men who seek prominent position or outward wealth
- (164-19) the formal corporate worship of a church
- (164-20) Too much of our activity seems trivial when evaluated alongside what meditation could be to us
- (164-21) A book which sets the work of an inspired mind before us
- (164-22) a prolonged and first hand experience with would-be mystics and yogis has taught me
- (164-23) They are human beings not Olympian deities
- (164-24) these moments of breathless watchful expectation which precede the glimpse
- (164-25) If the Overself rules, all is or will be, well.

(164-26) the pure truth, undefiled by any of the ego's contributions has entered into him.

(164-27) These cults have their false imitations of genuine spirituality.

(164-28) these inspired voices from the past speaking to the present out of realisation

(164-29) their self-deceits

(164-30) applied to the uses of everyday life

(164-31) this felicitous phrase, bestowed by grace and stamped with wisdom

(164-32) to peak completeness of being

165
PHRASES

(165-1) the masses, caught up in their work and woes their duties and anxieties,

(165-2) the undignified predicament in which man is caught today.

(165-3) whatever teaching he feels drawn to

(165-4) those who prefer the follies of Bacchus to the meditations of Buddha

(165-5) the neurasthenic population of large cities

(165-6) to pass from the idea to its execution

(165-7) the philosophic explanation of life

(165-8) the mystery of the human "I"

(165-9) back stabbing jealous or intrigue

(165-10) the intruding and thrusting world

(165-11) this soundless ministration

(165-12) what he feels and knows during the periods of illumination

(165-13) meditation at definite times

- (165-14) meditation during given periods
- (165-15) Each cult, with its master, apostles and disciples
- (165-16) this work at improving himself
- (165-17) this weak decoction of China's green tea and America's green mate
- (165-18) When he can say, truthfully and understandingly, "I am my own problem,"
- (165-19) until his own thinking becomes one with theirs (the great Masters)
- (165-20) the claims of business, friendship
- (165-21) the fickle adulation of the crowd
- (165-22) to become a religious recluse behind the high walls of a monastery
- (165-23) they are the first faint tendencies to move in the correct direction.
- (165-24) the spiritual instructor
- (165-25) In that moment of spiritual ignition,
- (165-26) to allay his doubts
- (165-27) to nullify the ego
- (165-28) the praying monk or meditating yogi
- (165-29) to neutralise these negative emotions
- (165-30) joyfully appreciative of its good yet sharply disdainful of its bad.
- (165-31) the creeds and greeds of man
- (165-32) No professional will supply them with a horro-scope
- (165-33) the joys and griefs of life
- (165-34) In those om man's moments where he goes outside himself and leaves his ego behind.

(167-1) whether by preference or by circumstance

(167-2) the ardent hopefulness of the young

(167-3) the rules and restraints which others would impose on him

(167-4) where solemnity becomes a total lack of humour, the mind becomes sombre and its atmosphere tomb-like.

(167-5) at last the mirage is gone, the illusion dispelled and the truth revealed.

(167-6) not merely offended by it but even nauseated.

(167-7) evasion of uncomfortable realities or truths

(167-8) the power of power to corrupt men

(167-19) merely to make what is already obvious more obvious

(167-20) A writer who is too sincere to care for sensationalism

(167-21) the ego-tension within which they live

(167-22) will it ever subside?

(167-23) pentecostal experiences

(167-24) that thin mouth closed tightly on its secrets

(167-25) he who refuses to worship petrified dogmas²⁶⁶ no longer related to our times

(167-26) He is to play this double role, to observe life while participating in it, to observe self while letting self think speak and do.

(167-27) the refusal to accept unpalatable truths

²⁶⁵ Blank page

²⁶⁶ The original editor deleted a comma after "dogmas" by hand.

(167-28) the attempt to be all things to all men at all times which the mystic who is at-one with humanity is supposed to succeed in is questionable

(167-29) every generation has to learn these lessons anew it seems

(167-30) those realist writers who get their inspirations from the gutter and the sewer

(167-31) not emotional chilliness but

(167-32) croaking critics

(167-33) emotional control: the sage may still find²⁶⁷ human pettiness distasteful but

(167-34) do not expect a unanimous interpretation

(167-35) young souls, undeveloped minds cannot force their natural capacities to understand truths too far beyond them

(167-36) who has not lost his humour and humanity

(167-37) The most unlikely people have been entering the field of these studies through Zen Buddhism which itself they entered through art or literature, not through religion mysticism or metaphysics as in former times.

(167-38) a grasping materialism

(167-39) to get thru the human experience purposefully rather than haphazardly

(167-40) we may have to accept such statements more by intuitive feeling than by logical thought

(167-41) AB shows a sharp appreciation of this truth when he writes: “ _____”But²⁶⁸ I think (as AB did not) that _____²⁶⁹

(167-42) he must be willing to have his illusions dispersed

(167-43) he does not have to join ludicrous cults

²⁶⁷ The original typist changed “feel” to “still find” by typing over the original word with the new words.

²⁶⁸ 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.

²⁶⁹ “xyz” 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.

(167-44) if a philosophical view helps to make life's sufferings more endurable

(167-45) he was serious-looking, minatory

(167-46) Humanity must²⁷⁰ move into its destined future, one that involves profound changes with its societies and civilisations,

(167-47) it offers a deceptive security

(167-48) he finds it more comfortable to belong to the normal average

(167-49) his sanity is precarious

(167-50) in the past pacifism was often a misguided idealism pursued by irresponsible humanitarians

168²⁷¹
PHRASES

169
PHRASES

(169-1) those who are out of balance

(169-2) AS HE DEVELOPS, HE FINDS IT NECESSARY TO LEAVE BEHIND

(169-3) thwarted ambitions

(169-4) THESE SUDDEN MOMENTS OF MYSTICAL TRANQUILLITY

(169-5) these melancholy forebodings of another war

(169-6) TRUTHS WHICH CAN NOURISH MAN IN THE BEST POSSIBLE WAY

(169-7) crystalline lucidity

(169-8) THE CHAOS AND DISTRESS WHICH WOULD FOLLOW NUCLEAR WAR

(169-9) the pure spontaneity of the Short Path

(169-10) THE METHOD OF BROTHER LAWRENCE IS PURE SHORT PATH

²⁷⁰ The original editor underlined "must" by hand.

²⁷¹ Blank page

(169-11) finds peace living in “happy anonymity”

(169-12) MARRIAGE CAN BE WORSE THAN LONELINESS IF IT ISN'T RIGHT

(169-13) the imperious demands of sex

(169-14) IT IS HIS EGOTISTICAL SELF

(169-15) on this planet and in this decade

(169-16) TO FIND A PROPER BALANCE BETWEEN ARROGANT EGOTISTICAL CONFIDENCE AND EXCESSIVE HUMILITY

(169-17) a doctrine which teaches hate and practises violence

(169-18) THE critical point will be reached after the summit CONFERENCE

(169-19) a joyous stillness, a quiet happiness

(169-20) IMMENSE FORCES LIE HIDDEN BENEATH THIS MYSTERIOUS TRANQUILLITY

(169-21) the wonderful powers which the atom can yield to us

(169-22) THE CULTIVATED RETICENCE

(169-23) uninstructed opinion may decide that

(169-24) THOSE WHO HAVE MISMANAGED THEIR LIVES

(169-25) this brief but intense experience

(169-26) REJECT NEGATIVE THOUGHTS, ACCEPT AND HOLD ONLY THE AFFIRMATIVE ONES

(169-27) The pontifical, self-important, formality of this conversation is no doubt intended to create an impression.

(169-28) MOST PERSONS TILT THE BALANCE OF FACTS ACCORDING TO THEIR BIAS OR PREJUDICE

(169-29) It is something not within the ordinary and usual experience

(169-30) SOMEWHERE BETWEEN THE CHILLED NATURE OF THE ASCETIC AND THE INFLAMED NATURE OF THE HEDONIST

(169-31) THEY WORSHIP THE RELICS OF THEIR OWN PAST

(169-32) He should seek out a peaceful retreat that no one is likely to invade

(169-33) IT COMES UPON HIM UNEXPECTEDLY, TO GATHER HIM UP INTO ITS STRANGE PEACE

(169-34) The Short Path offers a gay, care-free serenity

(169-35) HE FEELS THAT TIME HAS CEASED TO EXIST

(169-36) His own emotions not less than his own environment make their contributions toward this result

(169-37) GIVE YOUR PROBLEM TO GOD

(169-38) Is his mind so impassive, are his feelings so invulnerable, that

(169-39) IT LENDS THESE MOMENTS A SPECIAL SANCTITY

(169-40) In this holy quiet

(169-41) Among the several beneficial results of this experience is an abatement of whatever anxieties were lurking in his mind

(169-42) this mysterious tranquillity

(169-43) IT IS TRUE THAT A PERFECTLY BALANCED PERSON MAY NOT EXIST AT ALL

(169-44) Man's petitions for spiritual enlightenment are not uttered in vain

(169-45) IF THIS CONSCIOUSNESS IS TO BECOME PERPETUAL

(169-46) The minor luminaries of these mystical sects

(169-47) Tibet's serene isolation has gone

(171-1) this brief noise and long silence that is human life

(171-2) Because of being so immature and so inexperienced, he may fail to understand these things

(171-3) such debonair acceptance of ill-fortune

(171-4) He may get this result from practising over a series of sessions

(171-5) Failure in the discipline of self

(171-6) There are good passions as well as evil ones

(171-7) this liberation into timeless being

(171-8) The memorable statements of a Buddha, a Jesus, a Plato

(171-9) His own idea and the actuality itself are two very different things

(171-10) The connecting line between his demerits and his miseries may be obscured by his egoism

(171-11) Each day brings its own special teachings

(171-12) The recipient of the Overself's secret

(171-13) The world is an expression of a divine Idea

(171-14) to think the True and to feel the Beautiful

(171-15) the calmness which comes with the prolonged study of philosophy

(171-16) Abuse and acrimony are ways of engaging in discussion which the philosopher disdains²⁷³

(171-17) plunged in his private meditations

²⁷³ The original typist deleted "to follow" after "disdains" by typing over the original words with x's and z's.

(171-18) If he is held down by the pressure of circumstances

(171-19) this sacred gaiety

(171-20) Because he sees clearly, he expresses himself precisely. It is the obscured muddled or twisted mind which splutters incoherently

(171-21) The Vedantic evangelism of the Ramakrishna Mission

(171-22) He can develop the ability to throw off [his]²⁷⁴ cares and [unpack his]²⁷⁵ burdens

(171-23) those who turn consciously toward the quest

(171-24) The man who wants to lead his life in his own way, will find obstacles are made for him by others

(171-25) There are several cults which attract those who are satisfied with a spurious imitation of Truth

(171-26) the mental images that desire creates

(171-27) this cultivated reticence

(171-28) the endless dream which is ordinary existence

(171-29) complete despair follows complete elation

(171-30) Some are naive to a pathetic degree

(171-31) grimy lives

(171-32) He will find new heights in himself

(171-33) to change his pace for a short period each day

(171-34) From us is asked the gesture of faith

(171-35) Karma is the Law of the Boomerang

(171-35)²⁷⁶ Most of those who join these cults which claim what they do not possess, lack the power of discrimination.

²⁷⁴ The original editor inserted "his" by hand.

²⁷⁵ The original editor changed "dissolve his" to "UNPACK his" by hand.

(171-36) to put a bridle on his lusts

(171-37) Ideas are suggested to their unsuspecting minds

(171-38) Try to see the Seer, to think of the Thinker

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(173-1) the Galilean Prophet

(173-2) the teaching is morally flawless and metaphysically impeccable.

(173-3) Only minds that are susceptible to lofty ideals will accept the truth; its impersonality chills all others

(173-4) The very faculties which have been projected out of the Overself for the use of man, are used by him to deny the Overself!

(173-5) They consider these doctrines to be too strange for Western taste and too questionable for Western standards

(173-6) The mind [which is]²⁷⁸ pledged to an independent search for truth will not be able to tolerate those institutions controlled by petty dictatorships and fenced by restrictive rules

(173-7) Time, which takes so selfishly much away from us, nevertheless gives much to us.

(173-8) Truth is large enough to absorb the old, the new, The Occidental and the Oriental, yet remain itself.

(173-9) There are others who take to the quest joyfully, not penitentially, who hope to find more happiness through it rather than more misery

(173-10) does man exercise choice or only seem to?

²⁷⁶ This para was categorized "XX" in the original.

²⁷⁷ Blank page

²⁷⁸ "which is" was typed below the line and inserted with a caret.

(173-11) submerged tensions

(173-12) they hover in that dim borderland between madness and rationality

(173-13) Such a pattern of existence is uncommon

(173-14) Such a violation of privacy is impermissible

(173-15) Such gracious tolerance is uncommon

(173-16) Surrounded by human imbecility as the sages are

(173-17) The truth lifts from his mind the gnawing anxieties which beset ignorance

(173-18) He feels that he has all the time that there is, nothing is urgent.

(173-19) The titivations which allure shallow-living people cannot break into his calm

(173-20) meet the eminent people of this world

(173-21) establish equilibrium

(173-22) the glimpse gone, the old man returns bringing back the old heartaches the old worries. For these can only be resolved by correct understanding

(173-23) shallow joviality

(173-24) he wants a guru to hold him up, as if he were a cripple

(173-25) yogi with eyes out of focus

(173-26) this public repentance, this resuscitation of petty peccadilloes for other people's ears, is egocentric

174²⁷⁹

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(175-1) Where is the man who [is not a creature of]²⁸⁰ bias and preference?

²⁷⁹ Blank page

²⁸⁰ "is not a creature of" was typed above the line and inserted with a caret.

(175-2) Our brains are active all the time.

(175-3) if a writer corroborates their opinions, they feel helped thereby

(175-4) make clear to himself precisely what –

(175-5) if he inspects these views with critical care

(175-6) to do something for the advancement of humanity

(175-7) cheerfulness is usually a likeable trait

(175-8) the fixed range of perception beyond which he is unable to function

(175-9) the sticky baking South Indian days

(175-10) boisterous optimism

(175-11) not to claim too much for it

(175-12) to salvage what would be left of mankind after a nuclear war

(175-13) [The]²⁸¹ refinement of behaviour which brings courtesy and manners into being

(175-14) William Plomer:²⁸² “If you admit in print that you have got money, somebody is sure to try and get some of it away from you. Also you will arouse envy”

(175-15) J.S. Mill held that happiness was the end of life. Those of us who have passed the half-century mark have had to pass through a series of bewilderingly rapid changes of every kind

(175-16) Science, which was to have offered us a paradise on earth, now offers us a much bleaker prospect.

(175-17) Such a man must be either a fool or a fiend

(175-18) the yogi whose world is centred on his own navel,

(175-19) [Most so called sex is nothing more than [evacuatory relief]²⁸³

²⁸¹ The original typist deleted the duplicate para before this para by typing over it. It originally read: "Not to claim too much for it." It is a duplicate of para 175-11.

²⁸² The original editor underlined “William Plomer” by hand.

²⁸³ The original editor changed “the evacuatory relief Most so called sex is nothing more than” to “Most so called sex is nothing more than evacuatory relief” by hand.

(175-20) an unapproachable and exclusive elite who were supposed to exist in Tibetan fastnesses

(175-21) sectarians who lack tolerance for those not of their belief

(175-22) who practise a sulky isolationism

(175-23) his lips decisively pressed together

(175-24) the yogi peacefully asquat on his ashram mat

(175-25) the ascetic's fear of the senses

(175-26) unsavoury behind-the-scenes talk and transactions of so much politics

(175-27) a more discerning assessment

(175-28) too often the word is deflected to mean something other than this

(175-29) The ordinary man is at the mercy of his aversions and attractions, but the disciplined man subjects them to his will

176²⁸⁴

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PHRASES

(177-1) PRIVATE DISASTERS CAN BE CHANGED INTO SPECIAL OPPORTUNITIES

(177-2) A JOYOUS STILLNESS, A QUIET HAPPINESS comes over him

(177-3) HE WILL BE GRAVE WHEN THE SITUATION REQUIRES IT BUT [WILL NOT]²⁸⁵ BE POMPOUS

(177-4) THIS SENSE OF BEING DIFFERENT MAY BE ACUTELY FELT

(177-5) PRIDE IS THE GLORIFICATION OF THE PERSONAL SELF

(177-6) THE GURU WHO WANTS TO MAKE DISCIPLES IN HIS OWN IMAGE

²⁸⁴ Blank page

²⁸⁵ The original typist changed "WITHOUT BEING" to "WILL NOT BE" by typing over the original words with the new phrase and x's.

(177-7) THE BEST TIME FOR MEDITATION IS THE BEGINNING OF THE DAY

(177-8) TO SIT IN REVERENT EXPECTANCY

(177-9) HE WILL HAVE SOMETHING BETTER THAN FAITH: HE WILL HAVE THE [positive]²⁸⁶ ASSURANCE THAT LIFE HAS A DIVINE SIGNIFICANCE.

(177-10) SUCH COMPLACENCY IS DANGEROUS

(177-11) WHEN SICKNESS ENTERS HIS BODY AND DISASTER HIS DESTINY THEY WILL BE CHALLENGES FORCING HIM TO THINK, HOWEVER IMPERFECTLY INCOMPLETELY AND WRONGLY

(177-12) EVOLUTION PUSHES US IN ONE DIRECTION AND THEN REVERSES ITSELF BY PUSHING US IN THE EXTREME OPPOSITE DIRECTION.

(177-13) BETWEEN THE OPPOSITES OF MODESTY AND AUDACITY

(177-14) THE IMAGINATION THE WILL THE INTELLECT AND THE FEELINGS

(177-15) PHILOSOPHY IS NEITHER AN ESCAPE FROM LIFE NOR A SEDATIVE FOR SUFFERING, ALTHOUGH THOSE WHO WANT EITHER OF THESE THINGS ARE ENTITLED TO SEEK THEM.

(177-16) EXPERIENCED DESTINY

(177-17) IF THERE ARE WEAKNESSES IN EVERY MAN'S CHARACTER THERE ARE ALSO SOME STRENGTHS

(177-18) IF IT WILL NOT PASS REASONABLE TESTS OF AUTHENTICITY HE SHOULD PAUSE AND THINK WELL BEFORE GOING FARTHER

(177-19) WITHDRAWAL FROM ORDINARY LIFE: IT IS SO REMOTE FROM ORDINARY LIFE

(177-20) A LIFE THAT IS UNGRACED BY ANY SPIRITUAL CULTURE IS ONLY HALF A LIFE

(177-21) Only a DOGGED SEARCH FOR TRUTH IS LIKELY TO YIELD IT

(177-22) HIS AVOWED DISCIPLES: IT MAY ENCOURAGE THE DESPONDENT.

²⁸⁶ "positive" was typed below the line and inserted with a caret.

(177-23) Whoever has been granted such a glimpse, still more a series of glimpses,

(177-24) remember him with awed admiration

(177-25) that a man could speak so much and yet say so little!

(177-26) this member of an aristocracy of the spirit,

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PHRASES

(179-1) this self-lacerating examination and searching criticism of his weaknesses.

(179-2)²⁸⁸ These two parts of him – the animal and the angelic –

(179-3) The man who refuses to surrender apathetically to conventional standards.

(179-4) To talk of service so prematurely is to indulge his egotism.

(179-5) the fully conscious way of initiation into the Overself which is philosophy's

(179-6) a sophisticated self-confident worldling

(179-7) to renounce the world and to denounce its good things

(179-8) Some dream of being enchanted, as by a miracle,

(179-9) The rich or titled or well-placed man, who commands a false respect from others who see the wealth the title or the position much more than they see him,

(179-10) enwrapped in stillness

(179-11) fall into impracticable theorising

(179-12) He knows how to meet the assaults of destiny

(179-13) Is it an enigma beyond our unravelling?

²⁸⁷ Blank page

²⁸⁸ This para was categorized "VI" in the original.

(179-14) While our intellectuals are so many and our sages or saints are so few,

(179-15) who ignores the conventionalities

(179-16) a few however, who have been sent into the world to deliver a message

(179-17) The three stages of spiritual development in human life – the religious, the mystical and the philosophic

(179-18) He sits in meditation posture, sunk within himself

(179-19) every step and every mile of this journey

(179-20) The fact of this experience is so widely attested and for so long a time that it need not be doubted.

(179-21) The effect of it upon the individual is so far reaching that

(179-22) Looking within to the source of his being

(179-23) based on real facts and not on imaginary ones or on preconceived fancies

(179-24) the line which he has to walk between A and B is a delicate one

(179-25) the inner spaciousness of this

(179-26) They are not open to correction directly

(179-27) He who decides once and for all to turn his back on this debased servitude to the lower nature,

(179-28) perform meditation exercises

(179-29) This excessive dependence on the spiritual guide is psychologically unhealthy. It develops a type of

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(continued from previous page) seeker who lives leech-like on the guru's vitality.

(180-1) So long as illumination remains a fragmentary affair, so long as it is limited to occasional glimpses, so long as it is not fuller and deeper awareness which comes with

constant identification with the Overself,²⁸⁹ [so long must he continue to practise meditation]²⁹⁰

(180-2) the stillness of the dawn

(180-3) the unworthy fail to find the Overself. The undisciplined also fail the un

(180-4) to mitigate his bad karma

(180-5) to reject the claims of his ego where they are excessive and tyrannical

(180-6) In solitary retreat or mountain cave

(180-7) critical discrimination

(180-8) humiliated pride

(180-9) the man who is zealously dedicated to the Quest

(180-10) Whether the divine shows itself by guidance in conduct or by presence in consciousness,

(180-11) The power to think is just as necessary as the power to lay down thought in yoga.

(180-12) to²⁹¹ find an oasis of quiet inside himself

(180-13) to free himself from a weakness.

(180-14) this analytical dismemberment of the psyche of man

(180-15) the delirious outpour of crazy minds

(180-16) It is a spiritually impoverished age

(180-17) It is easier to formulate these questions than to find the answers

(180-18) If he will follow where it leads

²⁸⁹ The original editor inserted a comma by hand.

²⁹⁰ The original editor inserted "so long must he continue to practise meditation" by hand.

²⁹¹ The original typist deleted two paras before this para by typing over them with x's. They originally read "he raises hopes in others which he cannot fulfil" and "The ultimate goal is liberation from sexual hunger."

(180-19) the fitful glow of these glorious moments

(180-20) the bring other men into the Overself consciousness

(180-21) Such is the hold which mental and emotional habits have over us that

(180-22) If his judgment is prudent, his counsel wise and his

(180-23) If he refuses to act on the ego's initiative

(180-24) Moral uplift

(180-25) the deep ethical sense of what is right

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(181-1)²⁹² The person, which he calls by his name,²⁹³

(181-2) The trivial and superficial talk which leaves no worth while idea behind

(181-3) The long evolutionary passage from antediluvian monster to spiritually aware man

(181- 4) Disregard public opinion or even defy [it]²⁹⁴ altogether

(181-5) Men whose minds are lacerated with doubts

(181-6) They have become unnatural creatures, incapable of repose and

(181-7) Their Falous social ambitions are yet, in a way, pathetically necessary

(181-8) That strange region between sleeping and waking

(181-9) The stress of city life

(181-10) When fear grows into

(181-11) A gloomy monastery

²⁹² There is a para numbered 81 and 27 unnumbered paras on this page. This para was categorized "XI" in the original.

²⁹³ The original editor inserted a comma by hand.

²⁹⁴ The original editor inserted "it" by hand.

- (181-12) It is the true source of the mind's light [and]²⁹⁵ the body's life
- (181-13) To [inscribe a]²⁹⁶ manuscript [concerning]²⁹⁷ what the Interior World tells me.
- (181-14) These weird little cults
- (181-15) To transform emotions and passions into spiritual drive.
- (181-16) The aspiration for a better life, for inner freedom and mental clear-sightedness
- (181-17) Until the awareness of the Overself becomes almost continuous, pervading the day's activity and the night's rest
- (181-18) "He thinks too much; such men are dangerous,"²⁹⁸ Shakespeare's lines come pertinently to my mind when I consider the
- (181-19) A land barren of noble exemplars and bereft of elevating leaders.
- (181-20) The marvellous lucidity of these moments
- (181-21) To drop a rueful tear on one's past
- (181-22) These moments when truth is caught
- (181-23) That happy marriage of sounds which is music
- (181-24) The evanescence of all human relationships is a melancholy fact
- (181-25) There is a glow upon that man's life
- (181-26)²⁹⁹ If the difficulties of his situation may be traced to a weak will,
- (181-27) He feels that hitherto he has not been quite alive.
- (181-28) The golden moments of living in the

²⁹⁵ The original editor inserted "and" by hand.

²⁹⁶ The original editor inserted "inscribe a" by hand.

²⁹⁷ The original editor inserted "concerning" by hand.

²⁹⁸ The original editor inserted a comma by hand.

²⁹⁹ This para was categorized "XXV" in the original.

³⁰⁰ Void Page

- (183-1) To stand on this peak of illumination
- (183-2) the far-ranging study of comparative religion
- (183-3) all too unknowingly every man lives in this divine element
- (183-4) what has he learned from it that will prevent him from making the same error?
- (183-5) the doctrine of renewed incarnations
- (183-6) a declaration "I Master, I am Mastery"
- (183-7) developments in other directions are needed if the whole work is to be a completed one
- (183-9) a life so securely poised on its inner centre
- (183-10) the falsity of these prophecies
- (183-11) the stream of air which flows intermittently into the lungs
- (183-12) Ceremonial pomp impresses people
- (183-13) the charlatan who wants to catch the crowd, must make sensational claims
- (183-14) so much labour for so little benefit
- (183-15) without ascetically repudiating the world yet without yielding weakly to its clamour,
- (183-17) the philosopher who speaks with full consciousness of the meaning of his words,
- (183-18) they look for swift or spectacular or dramatic results
- (183-19) By turning to the source of life within himself humbly and devotedly,
- (183-20) time-forgetting moods
- (183-21) it came unexpectedly one afternoon while seated at my literary labours

- (183-22) the games and strivings which are ever in conflict in man
- (183-23) they tolerate it but they do not rejoice in it
- (183-24) this sugary optimism
- (183-25) these trusting disciples
- (183-26) convention's mummy-wrappings
- (183-27) sitting upright and straight-backed
- (183-28) minds accustomed to business or technical thinking
- (183-29) from all that interferes with his higher aspiration
- (183-30) the absurdly hollow phrases of conventional conversation
- (183-31) If his enlightenment is to have the qualities of completeness and permanence,
- (183-32) the sexual longings which animate him with such force

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PHRASES

- (185-1)³⁰² The continual desecration of their creative [power]³⁰³
- (185-2) the rebellious senses
- (185-3) the troubled harassed world
- (185-4) a calm purified face
- (185-5) a mawkish sentimentality
- (185-6) to make meditation part of the formula for daily living

³⁰¹ Blank page

³⁰² This para was categorized "VIII" in the original.

³⁰³ The original editor inserted a line break after "power" by hand.

(185-7) those readers who showed approbation of my writings

(185-8) his legs folded under him or crossed over each other

(185-9) his eyes staring dreamily into nothingness

(185-10) These half-Hindus who flock from the West to the Ashrams

(185-11) the self-satisfied theosophists, with their confused ideals

(185-12) monks shy of the flesh

(185-13) he will then become his own judge

(185-14) He has warmth without

(185-15) rejects the finer and brings all baser qualities of human character up to the surface.

(185-16) to spell this little word with a large initial letter

(185-17) such poor advice

(185-18) A more extended definition is needed

(185-19) to attain cosmic consciousness

(185-20) the regrettable tale of inspirations resisted and intuitions disobeyed

(185-21) popular music is a melancholy instance of artistic perversion

(185-22) the bliss of being ego-free

(185-23) as his traits of character becomes aligned by the firm purpose with which he moves through the world

(185-24) the unsocial solitary contentment of yogis

(185-25) materialism's defenders

(185-26) inconsequential activities waste our time

(185-27) unnecessary asceticism has been too often associated with the Orient

(185-28) guided by the balanced concepts of philosophy, a man is more likely to –

(185-29) If an honest relationship is to exist between them

(185-30) the impulsive actions which led to unhappy consequences and the bungled affairs which lackened his years and prospects

(185-31) the hollow cadaverous hollow cheeks of asceticism

(185-32) the thin compressed lips of fanaticism

(185-33) the furrowed brow of anxiety

(185-34) to heal ailing flesh

(185-35) emotional imbalance

(185-36) The propagation of malice and hatred constitute a spiritual harm

(185-37) A synthesis of yoga and science, spirituality and activity is needed

(185-38) aspiration – assurance – calmness – contentment – faith – constancy – trust – watchfulness

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(187-1) at last he succeeds in lifting the veil

(187-2) worldly life, with its riches, pleasures and horrors to tempt a man

(187-3) to renounce worldly pleasures and worldly property as impediments of a spiritual life

(187-4) scrupulously faithful to facts

(187-5) aspiring thought

(187-6) the rectitude of his conduct and the honesty of his thinking

³⁰⁴ Blank page

(187-7) to be saddened in the later years by the waste of opportunity in earlier ones

(187-8) not only to find the Overself but always to be found in it too

(187-9) this upward and homeward climb of man

(187-10) an acrid disillusionment will be the end of his unfortunate followers

(187-11) smile at his enthusiasm and allow for a change of mood

(187-12) the miserable poverty of their inner life

(187-13) His life acquires a higher meaning

(187-14) Each meditation will take a half hour of his time

(187-15) the whole teaching-structure is built upon a basis of illusions and fictions

(187-16) to attain technical proficiency in the art of meditation

(187-17) whether he sits on a bench in a stone church or squats on the floor in a pillared mosque

(187-19) their studied concealment of truth was not done by choice so much as by necessity

(187-20) Minds trained in the modern scientific pattern

(187-21) to improve the use of his body

(187-22) to cultivate truthfulness until it becomes innate

(187-23) whose lingering animalism brings conflicts with their aspiration

(187-24) until it becomes as much a part of himself as the tone in which he habitually speaks

(187-25) the many who shuttle to and fro between lamentations and rejoicing

(187-26) life's shifting scenes

(187-27) petrified dogmas

(187-28) my heretical mind

(187-29) Buddha, sitting under his protective cobra hood

(187-30) this is not only likely, but certain

(187-31) every disciple of this teaching

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PHRASES³⁰⁶

(189-1) They are not unprovable theories and abstract speculations.

(189-2) Anxiety walks in the shadow of poverty.

(189-3) The world is busily engaged searching for its men of destiny.

(189-4) ZOROASTER:³⁰⁷ "Safety lies in virtuous self-restraint."

(189-5)³⁰⁸ It is wisdom to foresee certain events and provide for them in advance.

(189-6) The time is here to put the truth into plain declarative statements.

(189-7) The teaching must not offend the modern intelligence.

(189-8) It is brought about merely by his presence among them.

(189-9) A basic defect of much advertising is that it is

(189-10) [Charles]³⁰⁹ Chaplin, the man with a derby on his head and a cane in his hand!

(189-11) Intuitively controlled emotion is not the same as socially repressed emotion.

³⁰⁵ Blank page

³⁰⁶ "XXX" was typed at the top of the page in the original. This could either be the first para, or the entire page.

³⁰⁷ Also known as: Zarathustra.

³⁰⁸ This para was categorized "IX" by hand. Handwritten note in the left margin reads "NB."

³⁰⁹ The original editor deleted the para before this para by hand. It originally read: "Those who think so, who have formed such a large conclusion, from such little evidence... (PHRASE)."

(189-12) Between these two facts is an immeasurable wilderness which we must traverse ere society becomes liveable.

(189-13)³¹⁰ Jesus touches our heart's core, speaks to our very soul.

(189-14) Let him regard it as one chapter of experience closed and done with.

(189-15) Ideas which formerly seemed absurd slowly become significant.

(189-16)³¹¹ – one's obligation is to oneself and to God.

(189-17) He is sensible to withdraw on occasions from life labour toil and responsibilities in the world but for a time only. The necessity of these exertions is not a lifelong one and, for spiritual aspirant, becomes overstrained at times.

(189-18) In God's forgiveness there is peace for unhappy troubled hearts.

(189-19) He easily inspires a solid respect and ample confidence, but only among the sensitive and the seeking.

(189-20) Henceforth he lives his life under the direction of his higher self.

(189-21) a glowing experience subsides into a placid one

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(191-1) Life, with its contacts and encounters, its relations and associations, its needs, makes total independence impossible

(191-2) The man who [merely]³¹³ exchanges one set of beliefs for another

(191-3) Let prudence restrain him.

(191-4) The heart is God's temple.

(191-5) We see the world wrongly.

³¹⁰ This para was categorized "VIII" by hand. Handwritten note in the left margin reads "NB."

³¹¹ This para was categorized "IX" by hand. Handwritten note in the left margin reads "NB."

³¹² Blank page

³¹³ The original editor inserted "merely" by hand.

(191-6) These are dark fears.

(191-7) He stands on the verge of an awakening.

(191-8) It is an error to let himself get over-concerned with abc

(191-9) The dreary quarrels of unhappily married mates point to the wisdom of giving correct instruction to the young adolescents in life's responsibilities and personal self-control.

(191-10) Most people know only the religion in which they grew up. It is time to lift up this curtain of ignorance

(191-11) CURRENT MSSS [DIALOGUE]³¹⁴

(191-12) he enquired

(191-13) he answered cheerfully

(191-14) he broke in

(191-15) consented the man

(191-16) he went on, persisting

(191-17) Ah! he exclaimed³¹⁵

(191-18) he was reassured

(191-19) he went on, pleadingly

(191-20) he admitted

(191-21) he nodded in assent

(191-22) he returned gravely

(191-23) asked in a humble voice

(191-24) He explained:

³¹⁴ The original editor inserted "DIALOGUE" by hand.

³¹⁵ The original typist changed "said" to "exclaimed" by typing over the original word with x's.

(191-25) What an experience! he put in impulsively

(191-26) he conceded the point

(191-27) Karma? he repeated

(191-28) breaking off, his voice trailed away into the homage of silence

(191-29) He raised his hand to his forehead, trying hard to concentrate on the doctrine and to understand it.

(191-30) 'Oh no!' he contradicted.

(191-31) he said

(191-32) he remarked quietly

(191-33) his feelings were stirred

(191-34) Of course, he murmured

(191-35) he had a noble face

(191-36) he said in a low voice

(191-37) he answered fervently

(191-38) Oh no, he interrupted

(191-39) he assured her.

(191-40) he is bad, she thought

(191-41) It [decisively]³¹⁶ is so, he agreed

(191-42) there is no matter, he stated

(191-43) Don't do it, he suggested

(191-44) he seemed lost in thought

(191-45) he said, determined to solve the mystery of this puzzling tenet

³¹⁶ "decisively" was typed below the line and inserted with a caret.

(191-46) Oh no! he said hastily.

(191-47) the self-advertising beatnik

(191-48) he shook his head, "Not so," he said.

(191-49) 'But -' he objected

(191-50) ooo" he remarked drily.

(191-51) He nearly gasped, "What do you mean?"

(191-52) he said, shocked

(191-53) he said surprised

(191-54) he retorted

(191-55) "he laughed.

(191-56) "he said irritably

(191-57) There was a long silence. Suddenly he said:

(191-58) protested, thoughtfully, quickly, kindly, softly, at last impulsively, bewildered, curtly, after a pause, slowly, scornfully, blankly, unexpectedly, ended, laconically, proudly, quoted, hesitated, their eyes met, plainly, called out with emphasis, mused aloud, begged, in amazement, resumed whispered burst out, began to talk, concluded, It seemed to be an exciting statement but it was made quite calmly, apologetically, responded, sighed, announced, muttered, assented

(191-59) For a long time neither said anything. Finally the saint spoke:

(191-60) he started as from a reverie, there was a far-away look in his eyes, benevolently, his demeanour was open and sincere, the hands betrayed him by their nervous fidgety movements, the eyes by their incapacity to look straight into the [interviewer's]³¹⁷ own

(191-61) he said hesitantly

(191-62) But why?" he asked with wrinkled forehead, ... he spoke resignedly

³¹⁷ "interviewer's" was typed below the line and inserted with an arrow. It was originally inserted between "into" and "the" but we have moved it here for clarity.

(191-63) he spoke frankly

(191-64) He phrased the sentence [carefully]³¹⁸

192³¹⁹
PHRASES

193
PHRASES

(193-1) shut in with his own thoughts as he is

(193-2) immersed in cosmic space as we are

(193-3) undisclosed mysteries

(193-4) a stately religious ceremony

(193-5) the adoration or veneration of persons

(193-6) He feels that God has abandoned him

(193-7) the far off lands of rosy sunrise and golden sunset

(193-8) the author is a keen and uncompromising upholder of the mentalistic doctrine

(193-9) The day slowly lingers into twilight

194³²⁰
PHRASES

195
PHRASES

(195-1) The over intellectual may get a stunned feeling when the new birth takes place because their ideas are

(195-2) alas we become stiffened and staid

(195-3) that death which is mystical

³¹⁸ The original editor deleted "(SENTENCES)" from the bottom of the page by hand.

³¹⁹ Blank page

³²⁰ Blank page

(195-3) when we can live steadily balanced centred
(195-5) we can recharge ourselves at the source
(195-6) the prophet's scorn flashed out
(195-7) to praise virtue (?) in my halting prose
(195-8) the prophet preached
(195-9) Painstaking and painful
(195-10) We carry one consolation however and that is
(195-11) Grave Greek philosopher
(195-12) I had reached my Overself
(195-13) To walk with faltering steps through life
(195-14) deal with dignified brevity
(195-15) half-hearted, half-witted man
(195-16) Guns boom across Europe
(195-17) I have exposed these mystic fantasies and yogic fallacies
(195-18) Religious frenzy
(195-19) We pass through a period of unrest and unsettlement
(195-20) Eliminate the Ego
(195-21) The pigmy level of general intellect
(195-22) changing times demand a new technique
(195-23) its perverse and uninstructed mentality
(195-24) unselfish and unwavering pursuit of truth
(195-25) His words are as elevating as they are educative

- (195-26) Practical activity must run side by side with inner detachment
- (195-27) The cut-throats of the Kremlin (Bolshies)
- (195-28) mystics who live in a world of unreality
- (195-29) their vacant and vulgar minds
- (195-30) to put a veneer upon veracity
- (195-31) it is a painful but peremptory ordeal
- (195-32) reprove and rebuke _____³²¹ uncouth and uncultured
- (195-33) from preceptors of pagan times to immoralists of the modern era, we
- (195-34) constructive, critical and controversial
- (195-35) it is a place steeped in romance
- (195-36) the cyclic turns of history
- (195-37) it is mean and mercenary
- (195-38) of a phrase I have somewhere written down
- (195-39) incoherent and inconsistent
- (195-40) old thoughts with new faces
- (195-41) we must not surrender to momentary impulses
- (195-42) If every man walked about with a window to his heart
- (195-43) men of power and intelligence have expressed to the world
- (195-44) the man whose thought lays bare some great idea

³²¹ 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.

(196-1) But the principle is sound; those who attack it are breathing the thin air of doctrines, not facing

(196-2) The man who has mastered the subtleties of meta-physics

(196-3) Failure is written right across his face

(196-4) one thrills to the thought of

(196-5) the next phase of the quest

(196-6) through good fortune and ill fortune alike

(196-7) mental stiffness

(196-8) violent totalitarianism

(196-9) declarative sentences

(196-10) monastic communities

(196-11) the mesmeric phrases of the New Testament

(196-12) It will help a small circle of seekers

(196-13) these tiny groups of fanatics

(196-14) sex frenzies

(196-15) the wrinkled apathy of old age

(196-16) the self-swollen posturing of dictators

(196-17) [writing]³²² is a mystical experience to me

(196-18) passions blaze up when

(196-19) affront to intelligence

(196-20) whoever meditates on the apocalyptic tragedy which has befallen our generation

³²² The original editor deleted "My" before "writing" by hand.

- (196-21) for the history of [one]³²³ man is also the history of all mankind
- (196-22) this architectural achievement
- (196-23) the white garments of the priests
- (196-24) turban winding is a remnant of snake worship
- (196-25) spiritual stability
- (196-26) his severe and self-contained life
- (196-27) it has a small but devoted following
- (196-28) who remember His words but forget his spirit
- (196-29) these cults, with their frantic worshippers and fanatic ideas
- (196-30) So far as science has been materialist and shown the power of heredity, the influence of environment and imitation of behaviour patterns, it has
- (196-31) straight thinking, clear seeing and independent judgment
- (196-32) our generation has endured this universal conflict
- (196-33) Title. "The Opportunity of Opposition."
- (196-34) Fate unrolls a coloured carpet of good things for the man who
- (196-35) That leave a trail of slanderous slime behind them.
- (196-36) To throw a mantle of modesty over my figure
- (196-37) This philosophical crudity
- (196-38) Demands our approbation and receives our adoration
- (196-39) Our lives have their winds and lightnings
- (196-40) It behoves the critic to be cautious
- (196-41) Parochial prejudices

³²³ The original editor changed "a" to "one" by hand.

(197-1) The taut style and pithy phrases

(197-2) the presentment of ideas

(197-3) when intuition contradicts information

(197-4) the moment he shows the consciousness of error by repentance,

(197-5) he who sets forth to tread this way of life

(197-6) the senses of touch and sight tell him [that]³²⁴

(197-7) these psychic harassments and emotional agitations

(197-8) instruction and discipline are required

(197-9) He must become saturated with this mood

(197-10) this inner way

(197-11) [wild]³²⁵ fancies

(197-12) when we look for an answer to the question, "What is the meaning of _____?"³²⁶

(197-13) instinctive declarations or studied deliberations

(197-14) the one seeks to extend self, the other to escape it

(197-15) this intense and eventful period

(197-16) the body's desires and the mind's despairs

(197-17) rigorously to silence the passions

³²⁴ The original editor inserted a line break after "that" by hand.

³²⁵ The original editor deleted the para before this para by hand. It originally read: "materialistic, cynical, over-critical."

³²⁶ 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.

(197-18) the question is relevant whether -
(197-19) to give oneself up to these heavenly feelings
(197-20) he has found his inner equilibrium at last
(197-21) cultivate his personality in a many-sided way.
(197-22) The lights, so hard to find, so easy to lose
(197-23) the tormenting lusts of the flesh
(197-24) Higher standards and better values
(197-25) masks the essential character.
(197-26) with all the bliss of sudden understanding
(197-27) the many sects-within-sects
(197-28) a greatness of mind, an elevated attitude.
(197-29) The West means novelty, change, restlessness.
(197-30) Methinks I hear distant tremors telling of such.
(197-31) Must disdain his sage advice.
(197-32) The harsh hustle of this age.
(197-33) These conscientious but conservative
(197-34) The ritual of X requires us to
(197-35) He is not only a star, but a startler!
(197-36) The unforgotten and unforgivable.
(197-37) This leads us to the luminous conception of a
(197-38) The gods will give us
(197-39) Amidst the weathered ruins of

- (197-40) The purlieus of the Press.
- (197-41) The venerable Victorians are gone.
- (197-42) Inspired leaders can move mountains.
- (197-43) We must appreciate intelligence and individuality.
- (197-44) That courageous but conservative.

198
PHRASES

- (198-1) Life is full of loud speakers today and a little silence is needed
- (198-2) The inward turn of mind is more natural to orientals
- (198-3) the shrivelled life of sects.
- (198-4) His pages almost drip with these detestable.
- (198-5) The ranks of the Great Unpublished.
- (198-6) the mystic seeks to centre his consciousness
- (198-7) These days of rush and restlessness
- (198-8) subtle sarcasm of
- (198-9) An ignorant and illiterate, an uncultivated and untutored
- (198-10) The great spirits of ancient Greece
- (198-11) Candid and capable exposition
- (198-12) These unkindly cobras who hiss the verbal venom
- (198-13) It is tiresome to traverse the old arguments for it again.
- (198-14) Reckless and restless people
- (198-15) crusty custom
- (198-16) To vindicate what they venture to attack

(198-17) Teachings and preachings

(198-18) Honestly and honourably

(198-19) Who profess and promise anything

(198-20) Folios which moulder away on library shelves

(198-21) Fearful presage of the future.

(198-22) Because I would not be a -X-, and could not be a -Y-.

(198-23) I thought fitfully of my thinly-thatched head.

(198-24) Fine phrases

(198-25) Hurry serves to destroy thinking.

(198-26) To make a rough resistance to this common prejudice

(198-27) As we decline into old age

(198-28) Recount this terrible and tragic tale

(198-29) Grey-London

(198-30) An ungrateful and unappreciative world

(198-31) The best culture is cosmopolitan.

(198-32) To mix a little fun with my mysticism

(198-33) For this, men have left their bones to whiten in the wilderness

(198-34) Couched in a curious tone.

(198-35) But philosophic reserve may swell into mere arrogance or insufferable condescension.

(198-37) Not to surrender the right of independent judgment

(198-38) I have gone into exile

(198-39) The inspiring goal of all these endeavours.

(198-40) Diffuse this knowledge

(198-41) creative forces released by this meditation

199
PHRASES

(199-1) A comprehensive if complicated system

(199-2) is an unwise and unprofitable procedure

(199-3) impatient idealists expect a new millennium overnight

(199-4) these ascetic abstractions

(199-5) the intellect must be used, not abused

(199-6) I defend the desire to

(199-7) I fling fireworks upon

(199-8) I fling the crutches from under our old men

(199-9) They are but melancholy monuments of

(199-10) They dare not look too deeply into -X- in case it describe

(199-11) These melancholy men

(199-12) X- is the only serpent in this painted verbal paradise

(199-13) the faded creatures of the

(199-14) we live in an age of aviation

(199-15) this result is inferable from a variety of signs

(199-16) the prewar world lived balanced on a knife edge

(199-17) old Asiatic outlook is going

(199-18) X- has reached the meridian of his fame

- (199-19) Sorcerer of the spoken word
- (199-20) Barometer v business fluctuates alarmingly
- (199-21) Thinking themselves out of their wits
- (199-22) It is as plain as the most elementary problem in Euclid
- (199-23) Light the Western darkness
- (199-24) The muse of historians must look down cynically upon the.
- (199-25) Bond street to Benares
- (199-26) Produces nothing better than a blank inanity.
- (199-27) These occultists, so conversant with conjectural planes.
- (199-28) this celebrated scribe
- (199-29) When their credulity will come into collision with these facts.
- (199-30) is a product of a prentice hand.
- (199-31) religion has ceased to control the peoples life
- (199-32) the windy rhapsodies of Starr's³²⁷ poems
- (199-33) who give credit to theories they do not comprehend
- (199-34) we cannot go back to medieval mentality
- (199-35) my action is dictated by both principle and prudence
- (199-36) the ancient antagonisms of the human race
- (199-37) We aim at -X- and are attached to -Y-
- (199-38) superminds
- (199-39) this aged and painted Cinderella

³²⁷ Referring to Alfred Starr Hamilton.

(199-40) The spectacle is as amazing as it is amusing

(199-41) he is the poet of pastoral scenes

(199-42) we seek only physical treasure today

(199-43) I am sick of the smoke of theories

(199-44) well-penned paragraphs³²⁸

(199-45) fundamental fallacy

(199-46) upon man will invade his heart and give him no peace till he accepts them

(199-47) demagogic denunciations

200
PHRASES

(201-1) minds which feed on fiction

(201-2) flabby visionaries

(201-3) the lack of true mystical light

(201-4) is hardly [_____]but³²⁹ is the prank of a pagan

(201-5) a reluctant and regretful farewell

(201-6) dismal decline

(201-7) sink unregarded by the wayside

(201-8) the first faint rays

(201-9) derisory debate

(201-10) to crown and confirm this utterance of mine

(201-11) provides the last lure

³²⁸ Handwritten note in the right margin reads "was a delight to him."

³²⁹ The word after "hardly" was deleted; it is completely illegible but still underlined.

- (201-12) pushful politicians
- (201-13) has its haunt
- (201-14) is possible but not probable
- (201-15) decadent or drunk
- (201-16) spellbinders
- (201-17) merit-making
- (201-18) yawnless writings
- (201-19) it has been a beggar at the gates of State treasuries
- (201-20) he has added a new page to the thick book of philosophy.
- (201-21) a clear and coherent account
- (201-22) has about as much life in it as an extinct volcano
- (201-23) who drawl out Victorian platitudes to aspiring youth
- (201-24) ignorant and incompetent
- (201-25) the pompous panorama of
- (201-26) the empire of this earth is laid at his feet
- (201-27) a world wherein men perjure themselves for a price
- (201-28) to sit in impartial observation of life
- (201-29) we nod over the pages which tell us of
- (201-30) X-voiced this half-truth when he said
- (201-31) who like to find and look down the subtler secrets of the Universe
- (201-32) to shoot sarcasms at X
- (201-33) to quote the eccentric epigram of

(201-34) bold and brilliant

(201-35) we worship withered ideals

(201-36) the bitterness of being misunderstood

(201-37) point the true path

(201-38) [Romance]³³⁰ lay in ruins!

(201-39) I shall have to hang a placard at the gate "Beggars and bores keep out!"

(201-40) I bring new beauty from gold skies

(201-41) Man's soul will rive its silken mesh of lust

(201-42) White robes shall pale the popped flesh of Aphrodite

(201-43) Dipped in dead myrrh and wine

(201-44) [Who bathe]³³¹ in the scarlet pools of passion

(201-45) Lie dead beneath gold coloured skies in desert lands

(201-46) Spin strange webs within your mind.

(201-47) _____³³² veiled in the mauve garb of magian lore

201
PHRASES

(201-1) some grove of pine... where are those who dwell

(201-2) pearl of fine poesy

(201-3) Pearls of dark mystery

(201-4) the bitterness of being misunderstood

(201-5) this sagacious book

³³⁰ The original editor deleted "my" from before "Romance" by hand.

³³¹ The original editor changed "When I bathed" to "Who bathe" by hand.

³³² A pair of blank spaces were left in the original because the original typist couldn't read PB's handwriting, or because PB himself left blanks in the para.

(201-6) appears to us as an oddity
(201-7) our transient and fading lives
(201-8) but tyrant fate demands otherwise
(201-9) spacious superficiality declares otherwise
(201-10) hunting for the truth we catch only falsehood
(201-11) Religious clap-trap
(201-12) from crude savage to cultured savant
(201-13) delve deeper under the surface of things
(201-14) as we go higher, evils disappear
(201-15) climate has a profound effect on human culture
(201-16) we must win a sympathetic insight
(201-17) mind has no dimensions
(201-18) the neophyte in philosophy
(201-19) world is ultimately mind; nothing exists that is not mental
(201-20) a dream possesses perceptive reality
(201-21) the endless cycles of empirical life
(201-22) the fetish of phrases
(201-23) there are degrees of falsity and illusion
(201-24) concession to the common-sense view
(201-25) We must posit the plain fact
(201-26) Polite phraseology will not remove facts
(201-27) scepticism yielded to awed acceptance

(201-28) [is]³³³ to make Nature nonsensical

(201-29) the hideous records of history

(201-30) lapse from logic

(201-31) logical flaw in this philosophy

(201-32) prophets and poets often mislead us

(201-33) lost in logical labyrinth

(201-34) this unexpected event seemed a symbolic one

(201-35) whether to acquiescence or to opposition

(201-36) free from metaphysical technicalities

(201-37) we hold with Hegel³³⁴ that

(201-38) but his massive [intellect]³³⁵ failed to discern that

(201-39) Pantheistic presence of God in all things

(201-40) But this is a breach of logical thought

(201-41) mistake mythology for philosophy

(201-42) Those who feel the call of eventide, the charm of sunset hour

(201-43) irradiated with emotion

202
PHRASES

(202-1) mystic hysteria, strident emotions

(202-2) the serenity of the Sage arises, because he knows

³³³ The original editor deleted the para before this para by hand. It originally read: "the chaos and insecurity of our times."

³³⁴ Referring to Georg Wilhelm Friedrich Hegel.

³³⁵ The original editor removed a line break after "intellect," merging these two paras.

(202-3) unimaginative followers

(202-4) we must look out upon the world-scene with twentieth century eyes and not those of the second

(202-5) those who envisage such a utopia will be disappointed

(202-6) Asia is now modernising herself at an amazing speed

(202-7) to snatch wisdom from ignorance is an impossible feat

(202-8) a breathless world has witnessed crisis after crisis

(202-9) I offer neither defiance nor defence

(202-10) we live in a Wizard's age

(202-11) Hopes run away with judgment

(202-12) philosophy lays a severe discipline upon its votaries

(202-13) When all shall come into the comity of peoples

(202-14) the irony of history

(202-15) I question history for her secret

(202-16) the clawing hand of the beggar

(202-17) personal salvation must come before meddling in other people's lives.

(202-18) Buddha's keen yet compassionate mind

(202-19) these sublime and unspoken

(202-20) Where is the true shrine for our wandering minds?

(202-21) We must deny and sublimate the ego, the 'I'

(202-22) to catch the ear of modern culture

(202-23) the past has no particular sanctity in my eyes

(202-24) Theology decked in the raiment of philosophy

- (202-25) the tremendous advance in social contacts between nations
- (202-26) We must expose these fallacies for our own benefit
- (202-27) To display a doctrinaire tendency
- (202-28) The seeker must possess intellectual vigour,
- (202-29) Do not seek deliverance
- (202-30) We must find a corrective to these false views
- (202-31) to escape the dominion of the senses
- (202-32) dare he trust himself to this mystical invader?
- (202-33) a frothy surface devotion
- (202-34) unchecked and unguided emotionalism
- (202-35) the psychic accompaniments of mystical experience
- (202-36) We must not be deceived by such false absolutes
- (202-37) if he encourages such second-hand thinking
- (202-38) emotional disaster
- (202-39) from mere admiration he will eventually pass into virtual adoration of the guru
- (202-40) their ideas are of a patriarchal kind
- (202-41) [abstruse]³³⁶ ideology

203
PHRASES

- (203-1) this literary fragment of the ancient wisdom
- (203-2) insufficient insight

³³⁶ The original editor deleted the para before this para by hand. It originally read: "the grim relentless realism of external life."

- (203-3) sad travesty of civilisation
- (203-4) all the way from Calcutta to Cambridge Circus
- (203-5) much that passes for -X- is mere histrionics
- (203-6) Few of them, I fancy, are
- (203-7) in this medley of humans who inhabit the metropolis
- (203-8) it is certainly unfortunate: it will prove to be unwise
- (203-9) The question is quiescent.
- (203-10) He is a phrase-machine, not a thinker
- (203-11) a persuasive pen
- (203-12) who point a derisive digit at
- (203-13) the profounder masters of our time
- (203-14) the allure of today is gone by tomorrow
- (203-15) impresses our imagination
- (203-16) who wrote down the finest wit of his time
- (203-17) arise to account for our presence
- (203-18) such a thought provokes us to the point of
- (203-19) to carry a quiet heart
- (203-20) the firm young flesh will also fall into [flaccid]³³⁷ decay
- (203-21) solitary sage
- (203-22) [who]³³⁸ wait with mankind for their Saviour
- (203-23) with little wisdom and much temerity

³³⁷ The original editor inserted "flaccid" by hand.

³³⁸ The original editor deleted the para before this para by hand. It originally read: "to advance this thought and affirm this truth."

- (203-24) [structure]³³⁹ needs renovating
- (203-25) to break new paths
- (203-26) the absurdities of antiquity were not all absurd!
- (203-27) World destiny has fulfilled itself with cruel stroke
- (203-28) we crossed philosophical swords
- (203-29) brought before the secret tribunal of the soul
- (203-30) we look into the dark future with 3/4 eyes
- (203-31) to sneer at these teachings because of their antiquity, tantamount to sneering at
- (203-32) opens up a field of fascinating speculation
- (203-33) the mystic tablets upon which are graven the oracles of destiny
- (203-34) the unguessed wonder of truth
- (203-35) plutocratic playgrounds of Biarritz Deauville Palm Beach, etc.
- (203-36) mysticism and misunderstanding
- (203-37) his meaning eludes the critic's capture
- (203-38) social artificialities
- (203-39) these vague visionaries
- (203-40) to question the theological fancies of the past
- (203-41) to accept admitted facts of today
- (203-42) the doctrine of successive incarnation
- (203-43) this volume is in tune with the times
- (203-44) life circles infinitely

³³⁹ The original editor deleted "social" from before "structure" by hand.

(203-45) something to sweeten and strengthen our lives

204
PHRASES

(204-1) his writings are full of aphoristic plums

(204-2) the voice of Asia

(204-3) this art of steadying the mind

(204-4) his commonplace and colloquial language

(204-5) our days are dribbled away in

(204-6) once we are caught in the infinitude of being the ego drops

(204-7) dance and dally thru your days if you wish but remember to keep hold on ultimates

(204-8) the purse must fit the person

(204-9) I know that I am doomed to loneliness

(204-10) to slash deeply at the orthodox

(204-11) I castigate the Clerics!

(204-12) presented in a perfunctory way

(204-13) such men are the elect of this earth

(204-14) the barren fields of orthodoxy

(204-15) those felt wants of human nature are all satisfied by the fourfold technique

(204-16) those who assert that X- erect an immutable law out of a mere accident

(204-17) the seething spiritual unrest

(204-18) whom metaphysics bores

(204-19) impudent charlatans

(204-20) a juster outlook and a more universal attitude

(204-21) it is a psychic sickness

(204-22) these little people whose whole universe revolves around their little ego

(204-23) one can only publicly admit a mistake by privately swallowing one's pride

(204-24) their self-cheated lives

(204-25) take advantage of human credulity

(204-26) what is the frontier line between reality and imagination?

(204-27) we have focused our attention too much on _____³⁴⁰ this has created unbalance.

(204-28) religious worship by which is not necessarily meant church attendance.

(204-29) Night after night he should kneel in adoration of the sacred presence.

(204-30) Felt experience must complement intellectual perception.

(204-31) the power of will over passion, of compassion over self.

(204-32) respected for his learning and loved for his goodness

(204-33) the oral voice of a guide

205
PHRASES

(205-1) the monstrous edifice of modern civilisation

(205-2) this neurotic age

(205-3) [sloppy]³⁴¹ and spineless

(205-4) publicly tied to a literary ping post

³⁴⁰ 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.

³⁴¹ The original editor deleted the para before this para by hand. It originally read: "these priests of ill-will."

(205-5) doomed to trivial toil
(205-6) savours of stupidity
(205-7) fussy and funny
(205-8) it does not follow with a rigid fatality that
(205-9) letter-perfect logicians
(205-10) plunge the mind in Parabrahm
(205-11) these great exponents of the game of
(205-12) this sycophantic strain
(205-13) facts and frauds
(205-14) subtle minds
(205-15) minds that are alive
(205-16) these ink-inspired authors!
(205-17) my standpoint is that of
(205-18) who desire to deceive
(205-19) the age awaits its
(205-20) will give new meanings to old truths
(205-21) this query concerning
(205-22) of bad or brutal manners
(205-23) my mind was addicted by nature to deep contemplation
(205-24) these voices speak to us out of antiquity
(205-25) sour and splenetic
(205-26) From Peking to

- (205-27) exalted ethics
- (205-28) stubborn and stupid
- (205-29) [fanatical]³⁴² and fire-eating
- (205-30) bring relief and remedy
- (205-31) the cassocks of
- (205-32) troubles our taste
- (205-33) memorable moment
- (205-34) a criterion of truth better than this
- (205-35) full of strange fantasies
- (205-36) cross your consciousness during meditations
- (205-37) as humourless as an oyster
- (205-38) the ageing structure of this universe
- (205-39) singular and superb
- (205-40) the humblest and happiest of people
- (205-41) Title: "the Face of many Sorrows"
- (205-42) To combine curious lore with scientific data
- (205-43) who hides his empty mind behind witty words
- (205-44) the ruthless pages of -X-
- (205-45) he speaks with a power reminiscent of Demosthenic days.
- (205-46) this libellous lucubration!
- (205-47) I have spent no time pruning or polishing this script.

³⁴² The original editor deleted the para before this para by hand. It originally read: "those high and holy moments."

(205-48) mysterious and malignant forces

206
PHRASES

(206-1) who bravely throw mud at it from behind the safe shelter of

(206-2) hardly is the ink on their queer apologetics dry

(206-3) has made plentiful use of the whitewash of -X-

(206-4) History is hesitant upon this point

(206-5) pre-supposes that there is a purpose in life

(206-6) expressive expletive

(206-7) these dried and desiccated scholars

(206-8) Mysticism is hardly a matter to be bandied between the courses of a dinner-table discussion

(206-9) when we survey the dark future

(206-10) these inspiring and daring affirmations do one's heart good

(206-11) who talk as though they possess a private road to Deity

(206-12) It is as inevitable that I utter these thoughts as that

(206-13) with the intellect kept captive in the Heart

(206-14) will fall upon you with realisation of the Overself

(206-15) we must strive after greater depth of being

(206-16) thus we rise into the sphere of our spiritual origin

(206-17) as swiftly as our planet rolls through space

(206-18) increasing inwardness

(206-19) we live in a condition of spiritual languor, of lost

(206-20) in the possessive anxiety which afflicts the modern generation

(206-21) pure selfhood is paradise

(206-22) the receding tide of his self-control

(206-23) we are ruled by the Parent Self

(206-24) this most beautiful of moments

(206-25) we may net the truth in our minds

(206-26) Truth is both thought out and revealed

(206-27) these hermits, who sit like silent and brown owls in their caves.

(206-28) a merely conventional and futile formulary

(206-29) for this moment, which came with ordinariness and naturalness, I had waded through the years.

(206-30) when those seeds come to full growth and maturation

(206-31) a guide through the labyrinths of mystical life

(206-32) leaving students free to try their own wings in the skies of thought.

(206-33) his fine influence will be felt telepathically by the absent man

(206-34) to find such mental equipoise is worth while for it helps us travel a little nearer to Heaven

(206-35) Control over nerves and mental peace is worth having

207
PHRASES

(207-1) Truth is not to be labelled by frontier and boundary

(207-2) X must always supplement and never supplant Y

(207-3) To confront and conquer ourselves

- (207-4) The celestial empire to which we truly belong
- (207-5) Thus the intellect puts a stop to its own activities
- (207-6) When the function of thinking is wedded to consciousness
- (207-7) It should inspire us with faith and command our confidence
- (207-8) When necessary we must bow to fate, yield to events
- (207-9) Out of the taciturn lips of these reclusive men, I have drawn some information
- (207-10) Not a few troubled hearts seek vainly for some sort of flight from the complexities of civilisation
- (207-11) I am not over fussy about the ritual of dress
- (207-12) The breadth and grandeur of these ideas
- (207-13) is sufficiently responsive to these ideas
- (207-14) It is a time of supreme spiritual need
- (207-15) of thought and emotion from another mind
- (207-16) convinced of the rightness of his course
- (207-17) the fruitful interaction of these three qualities
- (207-18) Here is a subject which has tempted hundreds of pens in the past and which will doubtless tempt hundreds [more]³⁴³ yet.
- (207-19) America is young and strong.
- (207-20) The superstitious respect in which these are held
- (207-21) Our tastes and training differ considerably from those of the Orientals
- (207-22) veiled custodians of truth
- (207-23) What writer does not welcome those hours in his study

³⁴³ The original editor inserted "more" by hand.

(207-24) We naturally reacted to the stories of Nazi atrocities with flaming anger and compassionate anguish.

(207-25) His hermetic reticence, his enigmatic aloofness.

(207-26) Old words and cool phrases

(207-27) I trod the classic soil of the Orient.

(207-28) The hidden loveliness of our being

(207-29) A tough stoicism

(207-30) Spiritually juvenile world in which we live today

(207-31) When some lovely natural scene

(207-32) Time stopped us eternal thing

(207-33) Intellectual honesty is imperative

(207-34) It is a reasonable and right object

(207-35) This man of fascinating presence of and brilliant mind

(207-36) I find nothing intolerable in the belief

(207-37) There are those who will find me both a bore and a fool

(207-38) Silence beyond the reach of dictionary language

(207-39) When the time come to quit the cosmic stage

(207-40) Fundamental Philosophy

208
PHRASES

(208-1) I have tried to strip truth of its theological trimmings.

(208-2) No less by the spiritual seeker also

(208-3) The practical and prosaic Chinaman

(208-4) This aged face of India's culture

(208-5) He is able to emerge from and return at will [to]³⁴⁴ this condition.

(208-6) Surrounded by a circle of disciples

(208-7) What is the thought pattern of his life?

(208-8) Situations of every nature

(208-9) Current ideologies

(208-10) A faulty conception of life

(208-11) It is a self-certifying experience

(208-12) When philosophic insight provides the deep inner foundation of a popular religion, that religion

(208-13) Those who saw through and beyond the smoke of world conflagration, saw

(208-14) He who can hold his mind at anchor in the Void

(208-15) Those who give a shallow acceptance to belief in the higher power

(208-16) Who have given such time and talents as they possess, to this work and sacrificed both ambition and ability upon its alter

(208-17) These Eastern teachings have produced queer ideas in the West

(208-18) Has caused me to sacrifice sleep

(208-19) The importance of being frivolous is impressed upon me every time I take up these ponderous pages

(208-20) Screaming headlines set above sensational copy

(208-21) The Moloch of Militarism

(208-22) As incongruous as thieves searching for a policeman

(208-23) Secrets of the synagogue

³⁴⁴ The original editor changed "from" to "to" by hand.

- (208-24) Pour the cold water of satire upon
- (208-25) Those precious moments when we are hosts to a higher mood
- (208-26) Individuals and institutions
- (208-27) X- is the philosophic parent of the doctrine of -Y-
- (208-28) Those lords and Kings of the garret who
- (208-29) These self-accredited missionaries
- (208-30) These arcadian abstractions
- (208-31) His falsetto phrases are not convincing; his voice is not true and authentic
- (208-32) These uncouth and unintelligible explanations repel
- (208-33) To launch these theories upon an expectant sea
- (208-34) Like to write my thoughts into the slow paces of a leisurely prose
- (208-35) In our secret reckoning with ourselves
- (208-36) Contemptuous of - and careless of
- (208-37) Scintillating satire
- (208-38) This sage, whose single word can rule the emotions of men

209
PHRASES

- (209-1) self-complacent people are satisfied with blind illusions
- (209-2) These escapists won't face reality
- (209-3) Danzig became the tomb of Hitler and Greece the grave of Mussolini
- (209-4) Truth and ignorance cannot co-exist in the same mind
- (209-5) Is but a forlorn farce

(209-6) Like an old -X- who blinks benignly at
(209-7) These peripatetic pedlars
(209-8) in vigorous verse
(209-9) when the Indian doctrines were unknown and unmentioned in Europe
(209-10) To couch the lance of contempt
(209-11) these misleaders of modern thought
(209-12) hands out a _____³⁴⁵ in the form of
(209-13) carries perplexity and not truth to ears ecclesiastical
(209-14) it is a task undertaken by few, this
(209-15) those who sink out of the senses into
(209-16) in the few minutes of leisure spent in quiet meditation
(209-17) is as sincere as the word "love" in the mouth of a prostitute
(209-18) this task of hunting down the meaning of life
(209-19) I rarely remember so tasty a specimen of
(209-20) its lure lies
(209-21) my whimsical philosophy may
(209-22) to arrest the attention
(209-23) the smug and satisfied
(209-24) trots the bogey of -Y- out of its dismal haunt
(209-25) critics will doubtless crow over this statement, but
(209-26) to ransack the refuse-pile of abuse for his vocabulary.

³⁴⁵ 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.

(209-27) _____,³⁴⁶ we begin to perceive

(209-28) Many have believed, and many still believe, that

(209-29) to drink from the fount of divinity

(209-30) is to become life's Lord.

(209-31) the divine Secret, so unsuspected by arrogant men

(209-32) the uncertain course and unstable equilibrium of worldly happiness.

(209-33) He will to pass from year to year with the growing assurance that

(209-34) Worried by the hazards of war, fatigued by its tasks and anxious over its legacies

(209-35) without putting all my facts on a logical parade

(209-36) the missteps which led to misfortune, the futile wanderings and painful blunderings.

(209-37) it is his fundamental nature

(209-38) little by little he will see more and more clearly in the dark.

210
PHRASES

(210-1) to sit serenely absorbed in this loving union with the Overself

(210-2) philosophy offers [to]³⁴⁷ human striving its sublimest [aim].³⁴⁸

(210-3) cranky cults

(210-4) little groups of fanatics

(210-5) the bewilderments and tensions of our age

(210-6) his deepest strivings

³⁴⁶ 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.

³⁴⁷ The original editor inserted "to" by hand.

³⁴⁸ The original editor inserted "aim." by hand.

- (210-7) the metaphysical basis of mystical experience
- (210-8) the hurried flash of insight
- (210-9) the close of the world war brought
- (210-10) genius and destiny
- (210-11) [long]³⁴⁹ cumbrous learned-looking words.
- (210-12) this introspective soul-searching
- (210-13) but the past is irrevocable
- (210-14) [when]³⁵⁰ such an idea impinges on his mind
- (210-15) an intense self-discipline
- (210-16) he will not be kindly or cool by moods; equability will mark him out
- (210-17) his beautifully-balanced character
- (210-18) these shining sentences will help him
- (210-19) to revere a saint is one thing; to agree with all his views is quite another
- (210-20) he will often have the feeling of the master's presence.
- (210-21) they hold that X - we hold exactly the opposite
- (210-22) Let us seek the benefits of X- without its horrors
- (210-23) Actuated by vague humanitarian feelings
- (210-24) the delicate balance of personality is easily upset
- (210-25) influence his thinking and consequently shape X-
- (210-26) these pious but ill-instructed people

³⁴⁹ The original editor deleted the para before this para by hand. It originally read: "the yearning to lift his activities to a higher level."

³⁵⁰ The original editor deleted the para before this para by hand. It originally read: "those who trouble to plumb the depths, who cannot stop at surfaces."

(210-27) solemn preachments

(210-28) those who have the capacity of rational self-direction are not many

(210-29) when he sees this truth with [noonlight-clearness]³⁵¹

(210-30) epoch is supposed to accept the supremacy of

(210-31) the so-called United Nations

(210-32) unwise and unworthy

(210-33) gifted with spiritual perception far beyond the average

(210-34) A very great movement centres around a single great personality; the force which flows out from him spreads centrifugally

(210-35) A real Adept will not intrude upon your free will

(210-36) This silent method of teaching.

(210-37) the meaning of this mysterious interaction of personalities

(210-38) the genuine votaries

(210-39) but alas, his selfishness hampers him at every step.

211
PHRASES

(211-1) To play the pasha

(211-2) hidden source of life

(211-3) Like a Pope cracking his doctrinal whip.

(211-4) These ossified faiths and creeds

(211-5) We go groping in

(211-6) A clear and precise notion

³⁵¹ The original editor changed "mountain-clearness" to "noonlight-clearness" by hand.

- (211-7) in these silent ruminative moments bring the mind {around}³⁵²
- (211-8) this constant fixing of the mind
- (211-9) the planned orbit of his life was changed
- (211-10) the prodigal son who “came to himself” is a type of us all
- (211-11) When people grate us and circumstances irritate us
- (211-12) His orbit was not dissimilar to that of B’s
- (211-13) Rest - and Recharge
- (211-14) The personal ego has usurped the throne and in its conceit
- (211-15) We must respond to the Overself
- (211-16) The waves nag at the shore
- (211-17) slim palm trees
- (211-18) these morose monuments
- (211-19) when Western practice will mate with Eastern wisdom to form
- (211-20) Job’s bitter complaints about Destiny was answered by the Lord out of a whirlwind: “Who is this that darkeneth
- (211-21) Who springs from the gutter to a gorgeous mansion Pedantic Pride
- (211-22) These Messiahs of the millennium
- (211-23) And help this crippled age to walk again
- (211-24) The anatomist working with his scalpel and microscope
- (211-25) I hear low murmurs on the lips of
- (211-26) the world lived in a war camp

³⁵² The word was cut off by the right margin. Only “a-” is visible in the original.

- (211-27) The dazed solemnity with which we receive
- (211-28) Memories come back to me of
- (211-29) And while I wonder about this, a voice whispers to me
- (211-30) Ill-informed and irresponsible
- (211-31) They have raised a pyramid of arguments on a base of mere assumptions
- (211-32) ill-informed and irresponsible
- (211-33) dawning spiritual consciousness
- (211-34) State-paid superstition in an Established Church
- (211-35) In the dim morning of our past
- (211-36) We prefer to concentrate on the few cases where
- (211-37) Discussion and debate
- (211-38) The few bricks which are all that remain of Babylon
- (211-39) Will shake and shatter the influence of materialists throughout the world.
- (211-40) When the effort made through these practises is a long-continued one

212
PHRASES

- (212-1) This is a peremptory point which must be obeyed
- (212-2) rationalist that I was, _____³⁵³ but must perforce wait till time and search had brought a little light or else plunged me into even deeper dusk.
- (212-3) But that is the least part, this utterance of mine.
- (212-4) This intense projection of the mind
- (212-5) in the absolute stillness of the Overself

³⁵³ 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.

(212-6) After a period of agony of mind and aspiration of heart, the choice was

(212-7) Time had left heavy traces on his countenance

(212-8) Before we can correctly analyze and properly appraise the

(212-9) Merely succeeds in obscuring the true light in man.

(212-10) Jove, the supreme deity of the ancient Greeks

(212-11) these cults with their docile followers

(212-12) an explanation which satisfies both heart and mind alike

(212-13) to attain this condition of spiritual felicity

(212-14) his teaching takes the form of terse aphorisms

(212-15) such claims naturally provoke controversy

(212-16) the doctrine is both fallacious and dangerous

(212-17) without unnecessary concealment and without fantastic claims

(212-18) Cheltenham's pleasant air, so unsullied by factory smoke

(212-19) That leave a trail of slanderous slime behind them.

(212-20) To throw a mantle of modesty over my figure.

(212-21) This philosophical crudity

(212-22) Demands our approbation and receives our adoration

(212-23) Our lives have their winds and lightnings

(212-24) It behoves the critic to be cautious.

(212-25) Dedicated to death

(212-26) This is better than a library

(212-27) Suburban supporters

(212-28) Sinners and sceptics

(212-29) Is to set oneself to the task of Sisyphus

(212-30) Laboured efforts of many of our learned guides when published in print, appear

(212-31) The world is not yet in a position to appreciate its truly spiritual men.

(212-32) Pointing its finger backwards into past historical epochs

(212-33) Who utter the matured thoughts of their immature existence

(212-34) It is an ancient and mysterious tradition

(212-35) Bring spiritual peace to the troubled hearts of the

(212-36) guard against pretenders to insight with their braggart assertions and promoters of cults with their

213
PHRASES

(213-1) To don cap and bells and act the fool

(213-2) H. Blavatsky wrote a remarkable work "The Secret Doctrine" It is a huge but fragmentary collection

(213-3) Sedentary civilians arrayed in the costumes³⁵⁴ of Mars!

(213-4) Some of these tragic trifles which ruin lives

(213-5) It is an ignorant assertion and gross sophism

(213-6) Ignorant and insolent

(213-7) Doubtful and dangerous

(213-8) We can well afford to make this courteous concession to

(213-9) There is enough truth in this statement to make it possible It reveals a remarkable capacity for self-delusion

³⁵⁴ The original editor deleted a dash from before "costumes" by hand.

(213-10) The calmness and wisdom, the beauty and joy

(213-11) Justified fear

(213-12) After he passes into the innermost centre of his being, he feels that he is that centre

(213-13) He has to sit nightly in judgement upon himself – no longer immured in time

(213-14) He draws away more and more into himself from the external world

(213-15) The first step must be taken towards conquering the intellect's tastelessness

(213-16) Here we stand faced by the final paradox

(213-17) In a world of weakening religiosity

(213-18) The trance will lift from his mind

(213-19) Like far hear strains of music

(213-20) Inflated ego.

(213-21) The high cost of gullibility

(213-22) The religists formalists.

(213-23) Blind ideological loyalty.

(213-24) Carried away by vague messianic enthusiasms.

(213-25) The earlier attitude from which I wrote.

(213-26) A small audience for its written expressions in these pages.

(213-27) A carefully balanced psyche is not their aim.

(213-28) A self centred narrow and ungenerous view.

(213-29) It will yield unexpected and undesired results.

(213-30) So glaringly devoid of spirituality.

(213-31) In this mystical thought-world.

(213-32) We must regard them as emotionally ill persons.

(213-33) The quest usually begins in sorrow and ends in joy.

(213-34) His figure no longer elicits respect, his voice no longer rings true, his philosophy falls flat.

(213-35) Such a curious mixture of enlightening truths and exasperating falsities.

(213-36) His beautifully-balanced character.

(213-37) Let us pay tribute where tribute is due. It is not enough merely to denounce ABCD.

(213-38) such detachment seems cold and uninviting

214
PHRASES

(214-1) The Hindu is highly imaginative.

(214-2) Is it but a vain quest after the incomprehensible?

(214-3) Have they the courage to renounce fetishes?

(214-4) Or toy with the newest cult.

(214-5) the inner image of himself.

(214-6) the fine felicity of a concentrated mind.

(214-7) [the]³⁵⁵ soul exists in all men.

(214-8) triumph over the goad of animal glands

(214-9) venerate this antique truth it constitutes a mystique

(214-10) if the vibrated gut of the violin can kindle the most exquisite human feelings

(214-11) his task is to become aware of his truest self

³⁵⁵ The original editor deleted the para before this para by hand. It originally read: "the serene centre within the flickering mind."

- (214-12) let us give our adherence to this new-old hope
- (214-13) it is his private escape from public misfortunes
- (214-14) man needs to make a new estimate of himself
- (214-15) mystical views and practices
- (214-16) to transcend animal behaviour
- (214-17) the riddle of life is solved once and forever
- (214-18) the untroubled calm
- (214-19) I value my spiritual independence
- (214-20) inspired thinking
- (214-21) stimulate this mystical kind of consciousness
- (214-22) not by assent to a [formal]³⁵⁶ creed alone does³⁵⁷ a man become religious, nor by attachment to a denominational body.
- (214-23) he prefers to keep individuality inviolate
- (214-24) At every stage of his meditative life
- (214-25) lost in an immeasurable void
- (214-26) has his life any ultimate value?
- (214-27) he sits above time
- (214-28) when through weakness of will, there is a failure in discipline
- (214-29) we dread unfilled leisure. We dislike inactive repose
- (214-30) the troubled conditions of our era
- (214-31) it must also be modern in expression and feeling

³⁵⁶ "formal" was typed below the line and inserted with an arrow.

³⁵⁷ The original typist deleted "but" from before "does" by typing over the original word with x's.

- (214-32) stop being prisoners of our own past
- (214-33) they must find a higher purpose in human living
- (214-34) we are no nearer the true³⁵⁸ end of our being
- (214-35) we are truer to the world than we are to ourselves
- (214-36) lightly fling off their sophisticated pages
- (214-37) every morning you are handed twenty four golden hours
- (214-38) I have no time to waste time
- (214-39) when illogic is passed off as logic
- (214-40) [to]³⁵⁹ make decisions solely on impulse and emotion
- (214-41) Man, being shut out from awareness of his Overself
- (214-42) brown-robed monks peaceful monasteries

215
PHRASES

- (215-1) to pursue this marshlight of
- (215-2) is false and fictitious
- (215-3) the impassioned incoherence of these pages
- (215-4) a restless reminder
- (215-5) scorn the subterfuge of
- (215-6) abhor the artifice of
- (215-7) flaunting these _____³⁶⁰ in the face of

³⁵⁸ The original typist changed "truth" to "true" by typing over the original word.

³⁵⁹ The original editor deleted the para before this para by hand. It originally read: "If California has produced a multitude of sects."

³⁶⁰ 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.

(215-8) M _____³⁶¹ has exhausted its
(215-9) peering into the caverns of the mind
(215-10) the integrating idea behind
(215-11) wandered thru the gay land of Bohemia.
(215-12) turn in on yourself.
(215-13) he directed the destinies of millions
(215-14) their minds are shallow, their ambitions shoddy
(215-15) to fall into the mood of Micawberism
(215-16) Fortune became infatuated with him
(215-17) must I then garb myself in penitential black because
(215-18) who sat still and quiet
(215-19) the decisions of time
(215-20) the mind of the hour
(215-21) our age is registering its spiritual bankruptcy
(215-22) such ideas find little fellowship nowadays.
(215-23) is hardly a matter for pedants and pedagogues
(215-24) like a brainless orator who carried all his talents in his tongue.
(215-25) like some celestial messenger
(215-26) the languid trickle of his pages.
(215-27) this celebrated scribe
(215-28) When desire comes into opposition to destiny.

³⁶¹ 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.

- (215-29) the combination of forces which determine its course
- (215-30) the conventional mode of thought
- (215-31) his life and thought are consecrated to truth
- (215-32) this unstable balance can only harm life
- (215-33) our distracted age
- (215-34) absolute formulas and decaying institutions
- (215-35) by the tremendous force of his insight
- (215-36) such brevity of statement
- (215-37) the ideals which command his heart, the teachings which govern his head
- (215-38) the spiritual emptiness from which they suffer
- (215-39) the various forces acting both within and upon man, are so mixed in character that it is
- (215-40) his spiritual environment
- (215-41) my tropic-shattered health
- (215-42) stifling conventions.
- (215-43) When we direct reason to the analysis of our own nature,
- (215-44) The passion-free, self-free, and thought-free Overself
- (215-45) that glorious hour when his quest will be over

216
PHRASES

(216-1) Men cannot live on a diet of [grim sombre]³⁶² negations,

(216-2) great loyalties and generous attitudes

³⁶² The original editor changed "dead" to "grim sombre" by hand.

(216-3) [the]³⁶³ fruit of experience

(216-4) [brainless]³⁶⁴ virtue

(216-5) Emotional restraint, intellectual scrupulousness

(216-6) avoid rancorous condemnation

(216-7) this transcendental perception

(216-8) the supreme peace of this attainment

(216-9) [the]³⁶⁵ moral vacuum in which they live

(216-10) ecclesiastical machine

(216-11) It will show itself in his perfect self-composure

(216-12) the compulsion of events

(216-13) the uninitiated crowd

(216-14) immersed in the infinite silence

(216-15) the final phase of this quest

(216-16) his fixed petrified gaze

(216-17) despotic gurus

(216-18) recognise realities.

(216-19) in the correct balance of all these.

(216-20) In human affairs

(216-21) He will take the attitude that

³⁶³ The original editor deleted the para before this para by hand. It originally read: "The materialist who thinks of himself as nothing more than a body,"

³⁶⁴ The original editor deleted the para before this para by hand. It originally read: "grim sombre realism."

³⁶⁵ The original editor deleted the para before this para by hand. It originally read: "their inner poverty."

- (216-22) they read about mysticism from afar off
- (216-23) new levels of being
- (216-24) the baffled seeker
- (216-25) Queer satisfactions
- (216-26) the failures and tragedies of life
- (216-27) whatever power man has to shape and direct his own life
- (216-28) [Mystical]³⁶⁶ experiences and moral virtues
- (216-29) when his emotions get too involved in the consideration of a matter, and when he has not achieved adequate control of emotions, then
- (216-30) a sensible moderation rather than an extreme fanaticism.
- (216-31) the fine balance of his personality, the charming equanimity of his temperament,
- (216-32) Such exuberant praise
- (216-33) A man who has become aware of his Overself
- (216-34) devotional intensity
- (216-35) Those who feel this attraction towards philosophy
- (216-36) that glorious hour when his quest will be over
- (216-37) these sunward looking seekers
- (216-38) this gentle quietening of the thoughts
- (216-39) this constant repetition of the great affirmations

217³⁶⁷
PHRASES

³⁶⁶ The original editor deleted the para before this para by hand. It originally read: "Yet we must beware of dismissing it too precipitately."

³⁶⁷ The original editor inserted "1" at the top of the page by hand.

- (217-1) It is the centre of his self
- (217-2) The smug pretences of suburban
- (217-3) The overworld, the world above
- (217-4) I possess no political enthusiasm
- (217-5) A meaning we dimly apprehend and a light we barely see
- (217-6) My expectations fell gloomily from their recent zenith to the present nadir
- (217-7) If we search within the depths of mind
- (217-8) Little escaped him – this falcon-eyed seer
- (217-9) Lipsticked ladies
- (217-10) Fit for the sot and the ruffian
- (217-11) The hysterical fervour of the devotees
- (217-12) Rightly apprehended and properly practiced, this system
- (217-13) The old and the traditional cling tenaciously to
- (217-14) A full understanding of oneself carries the connotation
- (217-15) These quaintly-absurd doctrines
- (217-16) Consciously cognise the transcendental being in man
- (217-17) Answers commonly given to these questions are insufficient
- (217-18) The censor spreads his protective petticoat
- (217-19) Away from the noise of the large cities
- (217-20) He is a hard-headed realist
- (217-21) Carries a cabalistic portent for us
- (217-22) World-circling renown

- (217-23) First-hand familiarity
- (217-24) To write revealingly of this strange recondite subject
- (217-25) The sages of antiquity have
- (217-26) The motto which I have set at the head of this chapter is taken from
- (217-27) Antagonistic turmoil
- (217-28) When we pass into this subjective solitude
- (217-29) These pious geese who strut and preen themselves so odiously
- (217-30) His passionate paragraphs
- (217-31) The shallow piece of unripe talk
- (217-32) In the colloquial but colourful phrase
- (217-33) Argumentative youth and contemplative age
- (217-34) Jungle escapism
- (217-35) He has come to final peace
- (217-36) The moon gave a mysterious effect to
- (217-37) Whose blanched bones are scattered among the
- (217-38) The lonely glens of the valley
- (217-39) The loose _____³⁶⁸ texture of the precipices overlooking the valley
- (217-40) To chronicle such a remarkable career
- (217-41) The battered idols of old India
- (217-42) Tolerant temperaments
- (217-43) The sublime revelation of the spirit

³⁶⁸ 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.

(217-44) charlatans who trade on the credulity and weakness of others

(217-45) seized by impulses or driven by passions

218³⁶⁹
PHRASES

(218-1) They are intended to be

(218-2) Suggest

(218-3) More fruitful thinking

(218-4) Sophisticated men or simpletons

(218-5) To trespass upon the adept's time

(218-6) When Kant spun out his philosophic web on the shores of the Baltic sea

(218-7) The central problem of man's inner life

(218-8) When our attention is directed inward in the proper way

(218-9) Both Asiatic and European outlooks

(218-10) Once we set on foot the inner activity, this effort to ascertain the true nature of man³⁷⁰

(218-11) If we combine the best features of

(218-12) This attempt at spiritual self-disclosure

(218-13) To enter into spiritual fellowship

(218-14) When we can accept a sober view of life

(218-15) Supplies me with better matter for reflection

(218-16) The sacred fangs of antiquity

³⁶⁹ The original editor inserted "2" at the top of the page by hand.

³⁷⁰ The original typist deleted "the" from before "man" by typing over the original word with x's.

(218-17) The arbitrary melodramatic manner

(218-18) The piecemeal and disjointed character of my writing

(218-19) One hopes that their artistic energy will abate

(218-20) Illuminates and fortifies the mind

(218-21) Since 1914 disaster has sluiced its way into the world

(218-22) Unexpected streams

(218-23) His creative inspired work

(218-24) The charming nebulosities of their teaching

(218-25) The deserted temples of the metaphysicians

(218-26) Hitherto it has been the haunt of unpractical visionaries

(218-27) To become a free being, a paraunit of consciousness

(218-28) Men and their organisations

(218-29) In this clear knowledge and with this emphatic conviction

(218-30) Every man is troubled by an instinct which tells him that he has not done all he is capable of doing; which points significantly toward a goal that is far off and which spurs him into further quests and constant striving

(218-33) We must intercept the divine influence which descends on man

(218-34) A little experience in a dispensary will make you a better healer of disease than a lot of reading. Meditation practice is more valuable than theory.

(218-36) They were chastening contacts which took some of the egoism out of his nature and put some humility in its place.

(218-38) The more his mind is fit and his heart is ripe for this initiation the more will he benefit by it.

(218-40) It is mostly the result of the tendencies with which you are born, the temperament which belongs to you

(218-41) But even the high priest must first start as an acolyte

(219-1) to keep stout hearted in trouble

(219-2) the human creature

(219-3) it will enrich his inner life

(219-4) setting aside the homage which was given to _____³⁷¹ because of reasons which are easy to understand although hard to admire

(219-5) misguided virtue, especially misguided generosity

(219-6) those spiritual guides who set goals for their followers which are impossible to attain

(219-7) if he sits down to this exercise with emotional conflict raging in him,

(219-8) the warnings which come with the first years of middle age

(219-9) gaze deeply into your self

(219-10) implicitly accepted and fanatically followed

(219-11) constant presence of [God]³⁷²

(219-12) the utter stillness

(219-13) such chilly resignation

(219-14) long haired dreamers

(219-15) how to develop an inner relationship with

(219-16) my wandering life

(219-17) without the Ideal to uplift men and control the barbarian in them,

³⁷¹ 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.

³⁷² The original editor changed "Yo" to "God" by hand.

- (219-18) People of praise worthy intent but of regrettable method
- (219-19) Personal consultations and private lessons
- (219-20) struggling and groping in this obscure region, confused by his inexperience
- (219-21) The excuse that the social prevalence of a particular sin justifies an individual in committing it,
- (219-22) no particular sects
- (219-23) the non-duality of God
- (219-24) an intelligent and responsive disciple
- (219-25) a sternly ascetic life
- (219-26) vague longings for a better life
- (219-27) it is not the resignation of hopelessness
- (219-28) it is not the
- (219-29) to trace the path from a mistake to a misfortune
- (219-30) a glamour which fascinated and deceived not a few who ought to know better
- (219-31) a small coterie of followers
- (219-32) good possibilities for spiritual development need to be nurtured
- (219-33) the grasshopper mentality of its readers are the adolescent state of its intellect.
- (219-34) as modern literature, should be avoided because
- (219-35) to mend the body's tissue and heal the mind's hurts
- (219-36) In the great documents of the human spirit
- (219-37) that balance of character which philosophy cultivates
- (219-38) the truth that can maintain us during the journey of life

(221-1) a provocative placard of X put upon the walls of Y -

(221-2) Too often the intellectual intolerance and spiritual pride of the ecclesiastical hierarchy

(221-3) The taxi-load of happy youth was carried to

(221-4) the clamorous contemporary life

(221-5) a fascinating enquiry in which history helps us but little

(221-6) Here is a word without any content

(221-7) When the content of a word is quite unknown

(221-8) Whatever is expressible in language

(221-9) Careless utterances of inaccurate thinkers

(221-10) Satin-coated old men who took snuff

(221-11) not to excuse myself but to explain myself

(221-12) the stimulus of opposition

(221-13) the true and tragical fact that

(221-14) to inspire cynical youth with a vitalisingly new ideal

(221-15) an immobile and unthinking yogi

(221-16) benign, Buddha-like face

(221-17) the revelry in night-clubs and the reverence in churches.

(221-18) we squander our leisure

³⁷³ Blank page

³⁷⁴ "XXX" was typed at the top of the page in the original. This category may apply to the first para or to the entire page.

(221-19) emotionally dead

(221-20) bleak futility

(221-21) emotional paralysis

(221-22) the long journey from womb to grave

(221-23) the white paper cajoles thought from him

(221-24) in this dreaming silence of the mind

(221-25) an honest estimate of one's character and an honest admission of one's past errors

(221-26) the human essence

(221-27) merciless asceticism

(221-28) the high tension of metropolitan living

(221-29) this venerable wisdom

(221-30) spiritual malaise

(221-31) the loss of will to live

(221-32) the simple uncluttered life

(221-33) inspiration, glowing and enchanting

(221-34) grey imperial London

(221-35) the ego needs to be balanced

(221-36) this odd theory austere gravity

(221-37) the organised monopolies and selfish interests

(221-38) in muscle and mind

(221-39) if he is heroic enough to tread the straight and narrow path to asceticism

(221-40) venerable mossy stone

(221-41) flagged paths

(221-42) servitude to the passions

222³⁷⁵
PHRASES

223
PHRASES

(223-1) monks who chastise the flesh

(223-2) the intuitive prompting which leads him into the finding of a new truth

(223-3) It may suit the pure rarefied atmosphere breathed by the monks who swarm in lofty lamaseries but it will not suit the

(223-4) petty squabbles, nerve-irritating frictions

(223-5) the ancient splendour of these great truths

(223-6) to secure peace of mind, content,

(223-7) the willing victims of bourgeois routine and little respectabilities

(223-8) the sullied bodies

(223-9) when genius reaches its apogee

(223-10) the folly and wisdom of mankind

(223-11) with correct guidance and sufficient instruction

(223-12) All this discontent within man and disorder without him

(223-13) badly treated by fortune as so many of us think we have been,

(223-14) the absolute obedience to these higher laws

(223-15) the superstitious respect given to established churches

³⁷⁵ Blank page

(223-16) if he sets out to know what life is really for

(223-17) it will put an end to his inner restlessness

(223-18) Is not knowledge better than perplexity?

(223-19) The balanced state of mind which we are to seek

(223-20) the wide-open, all-devouring mouths of an Aztec god

(223-21) they live in a hallucinated world

(223-22) Only by getting below the surface of these people and their seemingly strange ideas

(223-23) lapse into restful meditation

(223-24) who live only in the pleasure of the moment

(223-25) magnify the ego

(223-26) expand the ego

(223-27) indifference and indolence

(223-28) serenely certain

(223-29) a radiant source of wisdom

(223-30) the lack of moral vitality in modern times

(223-31) They have outward ? and inward ?

(223-32) the tranquillity of a passion-free existence

(223-33) emotional explosions

(223-34) The temptation to take flight from the world and dwell in the forests

(223-35) Unrecognised and unacknowledged though it be

(223-36) Exalted far above his normal experience

(223-37) their directionless lives

(223-38) calm and measured in judgment

(223-39) ethical counterpoise to this

(223-40) Between self-indulgence and self-torment

224³⁷⁶
PHRASES

225
PHRASES

(225-1) the imagined reality of the ego

(225-2) whatever his past mistakes and present defects

(225-3) Only the sages perceive its existence, so deep does it lie in the heart of man

(225-4) Can but vaguely report to the unheeding ears of man what we had heard from these others

(225-5) I shall not write of them because they are experiences irrelevant to the present

(225-6) One finds little [depth in this doctrine]³⁷⁷

(225-7) One can ignore the vulgar and vituperative abuse

(225-8) The teacher's functions finish when

(225-9) When forty advocates of

(225-10) Tolerance of worn-out traditions need not extend so far

(225-11) The pleasure-hunting crowd circled around the ball room to the sounds of saxophones and

(225-14) Who strive and starve for riches

(225-15) Eminent scholars have scrutinised

³⁷⁶ Blank page

³⁷⁷ The original editor changed "doctrine in the depth" to "depth in this doctrine" by hand.

- (225-16) He was seated cross-legged in meditation
- (225-17) Diseased bodies and distorted minds
- (225-18) His eyes avoided the
- (225-19) Burned in the depths of man's being
- (225-20) These human derelicts
- (225-21) Give and forgive
- (225-22) When we turn inwards, the true self
- (225-23) On the subject of mysticism was taken up within the academic walls
- (225-24) Will pain their pedagogical minds
- (225-25) Had lost their first fascination
- (225-26) Standing in the fierce light which
- (225-27) These obscure premonitions
- (225-28) Lights up the dark subject for us
- (225-29) Most of us are involved in a crowded
- (225-30) Is not defeat
- (225-31) Let us look for a way of _____³⁷⁸ which will embody
- (225-32) The tremendous upheaval of our times
- (225-33) Mundane matters
- (225-34) A great apartness of the spirit
- (225-35) Is a new and notable thing in the history of
- (225-36) The cursory review of

³⁷⁸ 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.

- (225-37) Neurotics who think and live in a narrow world
- (225-38) Man is an owner of divinity
- (225-39) My equable and philosophic temperament now stood me in good stead
- (225-40) His audacity is to be admired
- (225-41) They move across a background which can only be described as banal
- (225-42) poverty is disheartening
- (225-43) The work done in emotional training
- (225-44) the spiritual message which comes to, or goes out from, him

226³⁷⁹
PHRASES

- (226-1) Baffles our best thinkers
- (226-2) [They]³⁸⁰ are a shy brood, these
- (226-3) Dictated by our deepest selves
- (226-4) Self-deluded dreamer
- (226-5) Pungent and piquant revelations
- (226-6) Tremendous truths
- (226-7) One is first amazed and
- (226-8) He is one of those fecund writers of air
- (226-9) Wrapped in solitude
- (226-10) Napoleon, "The sceptred hermit"
- (226-11) With no friend but his pen

³⁷⁹ The original editor inserted "2" at the top of the page by hand.

³⁸⁰ The original editor deleted the para before this para by hand. It originally read: "The significance of this fact hardly calls for comment."

- (226-12) With no fortune but his brain
- (226-13) The best in life still eludes a man
- (226-14) From the whole mystery-faced subject
- (226-15) Sedate recluses of philosophic groves
- (226-16) Is the bedrock of our being
- (226-17) The spirit-self
- (226-18) Through literary voluptuousness
- (226-19) Penetrating phraseology
- (226-20) Desolate and deserted
- (226-21) The walls are covered with a plethora of portraits
- (226-22) Which reveal a man to himself
- (226-23) Mocks the world with a moment's respite
- (226-24) Make the mind a paradise
- (226-25) Noisy motors sped past him
- (226-26) Secret memories of when we face the god within
- (226-27) The extraordinarily erudite pages of
- (226-28) This exhaustive but exhausting
- (226-29) Is typical of this age of mass production
- (226-30) The intellectual origins of difference can be traced to
- (226-31) We may dislike to disturb such precedents
- (226-32) Memories seen through the mists
- (226-33) Misdirected enthusiasm may do much harm

(226-34) That this matter-of-fact prosaic man should be a profound student of occultism surprises me

(226-35) Matter-minded race

(226-36) Claims our regard today

(226-37) A high world which has been dragged into the dust

(226-38) [I]³⁸¹ have plodded the pavements between Charing Cross and Ludgate Hill

(226-39) Mahatma mummery

(226-40) Stretching analogy too far

(226-41) Leisure torments us

227
PHRASES

(227-1) base betrayal

(227-2) cross the rational boundaries of knowledge

(227-3) the progenitors of past ideas on this subject

(227-4) there is a totality of causes which have combined to conspire

(227-5) to pass beyond the travail of transmigration

(227-6) untroubled calm

(227-7) betrays no unusual torsion of the intellect

(227-8) fresh fields of thought

(227-9) these headline-seekers, avid of publicity,

(227-10) solemn celebrities, long of beard

(227-11) will arouse curiosity in some and contempt in others

³⁸¹ The original editor deleted the para before this para by hand. It originally read: "I appreciated the honour and thanked him for it."

(227-12) is curious to us but is characteristic of the East
(227-13) the truth which I find in Plato's page
(227-14) [with]³⁸² mind-amazing miracles and heart-moving words
(227-15) brought sparkling from the ancient cellars of wisdom
(227-16) that I confess it is enough to tempt me to put upon my title-page
(227-17) thoughts come thronging into the head
(227-18) to plead with pen and heart for the divine cause
(227-19) appeals to those of little knowledge and less discrimination
(227-20) these written vagaries of mine
(227-21) creep and crawl
(227-22) in ancient Asia
(227-23) brings nothing but criticism and contumely
(227-24) dynamically effective
(227-25) whether provocative or persuasive
(227-26) the comedy of coincidence
(227-27) would be humorous were it not humiliating
(227-28) the bridled lightnings of electricity
(227-29) wander in the mazes of mathematics
(227-30) we must draw a distinction between
(227-31) to take lodgement
(227-32) is a matter we shall have to leave for the appraisal of posterity

³⁸² The original editor deleted the para before this para by hand. It originally read: "He admired writers, those who had the power to deposit thoughts into the right word-containers with fluid ease."

(227-33) these theatrical and impractical leaders

(227-34) we launch this little craft with hopeful sails spread to receive the favourable winds of

(227-35) if philosophy no longer flourishes

(227-36) from the savage to the civilised man

(227-37) a doctrine which can win the heart and engage the head

(227-38) seems but the idle dream of a heated brain

(227-39) nor do I believe that a matter-of-fact world would be other than bored by it. I emerged with an acceptance of the idea

228³⁸³

PHRASES

229³⁸⁴

PHRASES

(229-1) to fight against his negative feelings

(229-2) the soft transient beauty of the westering sun

(229-3) His brain is an incubator of

(229-4) His instructions are quite explicit

(229-5) The phrase is particularly pointed

(229-6) To feel the reality of the soul's existence

(229-7) The analogy is somewhat misleading

(229-8) Their parade of -X- is a mere pose

(229-9) The strange unfamiliar figure

(229-10) A woman as witty as Ninon L'Enclos

³⁸³ Blank page

³⁸⁴ The original editor inserted "3" at the top of the page by hand.

- (229-11) The over-pious adherence to Hinduism
- (229-12) To give immediate and instructive obedience to this divine monitor
- (229-13) His strong soul was housed in
- (229-14) Poverty [which filches]³⁸⁵ most of the joys from [man's]³⁸⁶ life
- (229-15) Desire ran faster than the opportunity
- (229-16) It is strangely far
- (229-17) Once admit these premises and the entire superstructure
- (229-18) The crumbled past
- (229-19) The tyranny imposed traditional forms
- (229-20) When we know man as he really is and not merely as he appears
- (229-21) The truth about man is being perpetually re-discovered by the wise of every age
- (229-22) Those unfamiliar with the doctrines and phraseology in vogue among the -X-
- (229-23) That deep peace wherein our egoistic strivings come to an end
- (229-24) In the deep stillness
- (229-25) Who hesitate to face in silence their inner selves
- (229-26) A succession of existences in the flesh
- (229-27) When minds are in tune
- (229-28) [To]³⁸⁷ apply our spiritual inspirations to the practical affairs of life
- (229-29) Such an examination of one's self³⁸⁸

³⁸⁵ The original editor changed "had filched" to "which filches" by hand.

³⁸⁶ The original editor changed "his" to "man's" by hand.

³⁸⁷ The original editor deleted the para before this para by hand. It originally read: "When we trace the history of the man's search after truth."

(229-30) Self-appreciation

(229-31) The spiritual culmination of one's self

(229-32) The manifestation of ideas previously impressed on the mind

(229-33) To descend from lofty philosophy to mere fallacious puerilities

(229-34) Title "Staircase to Bohemia"

(229-35) the trail of broken resolutions behind a man

(229-36) the difference between unbalance and wholeness

230³⁸⁹
PHRASES

(230-1) With all the precision of modern scientific methods

(230-2) The paradoxical personality of H.P.B.

(230-3) [The]³⁹⁰ French possess a flair for

(230-4) His strong concentrated phrases

(230-5) His venomous satire

(230-6) To quench one's life in the waters of suicide

(230-7) I hesitate to conjecture what

(230-8) A life in its highest moments

(230-9) Despite the faults of enthusiastic exaggeration to which writers of this school have accustomed

(230-10) "O"³⁹¹ great Suri,³⁹² Take from me these moments of reverence and of homage."

³⁸⁸ The original typist changed "oneself" to "one's self" by typing over the original word with x's.

³⁸⁹ The original editor inserted "4" at the top of the page by hand.

³⁹⁰ The original editor deleted the para before this para by hand. It originally read: "The marbled words of his flawless prose."

³⁹¹ The original editor moved quotations marks from before "Take" to before "O" by hand.

(230-11) when the gods will annihilate the old epoch with the flashing thunderbolts of their punishment

(230-12) Few men form the subject of a legend within their lifetime

(230-13) Possesses a plentiful store of ideas in his cranium

(230-14) Accustomed to [think accurately]³⁹³

(230-15) The spiritualised conception of

(230-16) Who have made life slavishly obedient to their crude superstitions

(230-17) He said, as glibly as if he knew what he was talking about

(230-18) Title "The Sublime Eccentric"

(230-19) when a man cares less for³⁹⁴ the plaudits of the crowd than

(230-20) This exaggerated sin of much of it is simply

(230-21) His convincing and eloquent defence

(230-22) These silent unrecorded men

(230-23) May challenge the arcana of the occultists

(230-24) Spiritual adolescents who proclaim themselves leaders of a new cult and proceed to gather a group of satellites

(230-25) Elephants are the tusked kings of the forest

(230-26) To come to an understanding of one's self

(230-27) The thoughts come to a dead halt

(230-28) Pocket their emoluments

(230-29) Embedded a leaden bullet in his lung

³⁹² The original editor inserted a comma by hand.

³⁹³ The original editor changed "accurately think" to "think accurately" by hand.

³⁹⁴ The original typist changed "for less of" to "less for" by typing over the original words with x's.

- (230-30) The great figures of the Roman forum
- (230-31) when we are led to the inescapable conclusion that
- (230-32) The book is misleading
- (230-33) All roads lead to truth
- (230-34) Caught up in the clouds of intellectual subtlety
- (230-35) Deeply occupied my mind
- (230-36) The stricken leaves of autumn
- (230-40) The causes of my protracted silence
- (231-41) Weary of theology and impervious to theory

231
PHRASES

- (231-1) when feeling becomes impersonal
- (231-2) immersed in his own thoughts
- (231-3) Reason rebels at the idea
- (231-4) Let us seek the inward realisation of truth
- (231-5) They have created a legendary Mrs Blavatsky, these theosophists
- (231-6) He was a persistent and pachydermatous man
- (231-7) The divine may live in our hearts if we invite it
- (231-8) Through a latticed window I looked out on
- (231-9) His strange personality has provided much acrimony
- (231-10) He is a bringer of Light
- (231-11) A loveliness beyond all earthly loveliness

- (231-12) They look upon life as a frolic
- (231-13) Is he some hallucinated mystic
- (231-14) He wrote atrocious verse
- (231-15) Can men live by these withered dogmas?
- (231-16) Some dim unrealised idea was stirring in my brain
- (231-17) To enter into the Self consciously and recollectedly
- (231-18) The Overself moves with effortless ease
- (231-19) Too much intellect and too little intelligence
- (231-20) Where Kailas, that hermit³⁹⁵ peak, stood out
- (231-21) The eloquent silence of fundamental Being
- (231-22) It was as though everything had been providentially planned
- (231-23) Hinduism is not a religion but an encyclopaedia of all religions
- (231-24) The scene produced a magical and talismanic effect upon me
- (231-25) The Overself's inspiration precedes human aspiration
- (231-26) For the adept is not only the teacher but also the inspirer and regenerator
- (231-27) We are impelled and drawn by a [power higher]³⁹⁶ than ourselves
- (231-28) This inter-relationship and rhythm of soul
- (231-29) Master and disciple, the pure link between these two souls
- (231-30) This unconscious quickening of the soul's growth
- (231-31) A stillness which sings
- (231-32) To be fully open to the Overself

³⁹⁵ The original editor deleted a hyphen after "hermit" by hand.

³⁹⁶ The original editor changed "higher power" to "power higher" by hand.

(231-33) We experience the Eternal in such moments

(231-34) All these things shall be accomplished in the fullness of time

(231-35) The grand views and grander silences of the Himalayas

(231-36) A liberated life

(231-37) Home is that place where a man finds himself most in harmony with the people and things that surround him

(231-38) These disjointed scrawls and queer scribbles of mine

(231-39) A stillness that is rich with meaning

(231-40) Endless and eternal is this

(231-41) no grim and vigorous asceticism

(231-42) when the light of cosmic consciousness shone upon all things

(231-43) the thoughts he holds and the life he leads

(231-44) a benign tolerance of

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(232-1) Such pious insanity is unsuitable to our age

(232-2) Whether unknown and unappreciated

(232-3) As we ascend tier after tier of the ideas in this metaphysical system

(232-4) To be chantable is to be charming

(232-5) To point out the parallels

(232-6) A perpetual provocation to our intellectual curiosity

(232-7) Remained sunk in trance

³⁹⁷ The original editor inserted "10" at the top of the page by hand.

(232-8) The hard cold face of the West

(232-9) Nature is not over-concerned with

(232-10) Strangers upon the earth

(232-11) I respect the author's sincerity

(232-12) Began as a fete and ended as a fight

(232-13) Touch the heart of a true Oriental and you find him essentially religious

(232-14) It is useless to escape into a self-made world composed mostly of our own delusions

(232-15) To give a little leeway to these sentiments

(232-16) In these oozy and blase times

(232-17) To enter into unity with the universal Spirit

(232-18) A wizard in Thrums

(232-19) Is nature but a blind force?

(232-20) Must drink a hemlock as bitter as that drunk by Socrates

(232-21) The inevitable inability

(232-22) Fired by a specious verbage

(232-23) To squat for a while in the samp of

(232-24) Fanatical followers

(232-25) Compassion for our common suffering

(232-26) Grow to spiritual greatness

(232-27) Much knowledge can be acquired quickly and agreeably

(232-28) My vagabond soul

(232-29) Ardent and eloquent advocate of

- (232-30) The inspired writings of Emerson
- (232-31) These bemused and believing people
- (232-32) He writes with a prophetic pen
- (232-33) Few writers have so admirably explained this doctrine as -X-
- (232-34) Carry this idea to legitimate conclusions
- (232-35) Thus lending to mere change the dignity of true progress
- (232-36) The listless hunting for pleasure
- (232-37) Fate was kind enough to provide me with
- (232-38) [A]³⁹⁸ silent acknowledgment
- (232-39) The ultimate state of mind is entry into pure Spirit
- (232-40) the forced hilarity
- (232-41) rejecting a mere escapism

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- (233-1) The allure of the opposite sex
- (233-2) the need of overcoming the blind and compulsive passions
- (233-3) if religion remains nothing more than an outer spectacle
- (233-4) seek to cover up his shortcomings
- (233-5) give it our unreserved worship
- (233-6) the truth will flash forth within his mind
- (233-7) the melancholy feeling attendant upon having to leave this world

³⁹⁸ The original editor deleted the para before this para by hand. It originally read: "I noticed a distinguished-looking man in one corner of the room and Northumberland Hotel."

(233-8) Those who have had the outrage to enter philosophy's sanctuary
(233-9) his small faults as well as his larger ones
(233-10) these fugitive lapses into the beatific mood
(233-11) the merits and deficiencies of popular religion
(233-12) the perfect sanity of philosophy
(233-13) this work of getting some intuitive thinking into the contemporary mind,
(233-14) in this renovation of his inner being
(233-15) if the ego could look beyond its own posturings
(233-16) when an opinion is well founded
(233-17) shallow³⁹⁹ optimism and juvenile hopefulness
(233-18) to release him into spiritual consciousness
(233-19) The philosophic method of finding the Overself
(233-20) frightening inevitability
(233-21) The credulous, the easily-fooled
(233-22) the half-experienced, imperfectly understood illumination
(233-23) ingrained⁴⁰⁰ reserve
(233-24) The ideas which dominate his inner life
(233-25) When a weakness is allowed to grow into a vice
(233-26) the sudden glimpse, the unexpected flash
(233-27) apostolic charlatan

³⁹⁹ The original typist deleted the para before this para by typing over the original words with x's. It originally read: "it seems so immensely remote from everything human."

⁴⁰⁰ The original typist deleted the para before this para by typing over the original words with x's. It originally read: "The scientific mind rightly resents this secrecy."

(233-28) The practisant of these exercises

(233-29) Every inspired word that slips into his mind and takes up its lodging there

(233-30) As something of its deeper meaning finally reaches him.

(233-31) The conditions of the moment

(233-32) His smaller personal entity

(233-33) The clamour of city streets

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⁴⁰¹ Blank page