

A. E. (George W. Russell) & Plotinus

Wikipedia: George William Russell (10 April 1867 – 17 July 1935) who wrote with the pseudonym Æ (sometimes written AE or A.E.), was an Irish writer, editor, critic, poet, artistic painter and Irish nationalist. He was also a mysticism writer, and a personage of a group of devotees of theosophy in Dublin for many years. He used the pseudonym “AE”, or more properly, “Æ”. This derived from an earlier Æon signifying the lifelong quest of man, subsequently abbreviated. His house at 17 Rathgar Avenue in Dublin became a meeting-place at the time for everyone interested in the economic and artistic future of Ireland. His interests were wide-ranging; he became a theosophist and wrote extensively on politics and economics, while continuing to paint and write poetry. Æ claimed to be a clairvoyant, able to view various kinds of spiritual beings, which he illustrated in paintings and drawings. He was noted for his exceptional kindness and generosity towards younger writers: Frank O’Connor termed him “the man who was the father to three generations of Irish writers,” and Patrick Kavanagh called him “a great and holy man.”



(419-1) I remember one day when A.E. (George W. Russell) the Irish poet and statesman, chanted to me in his attractive Hibernian brogue, some paragraphs from his beloved Plotinus that tell of the gods, although the number of words which stick to memory are but few and disjointed, so drugged were my senses by his magical voice. “All the gods are venerable and beautiful, and their beauty is immense ... For they are not at one time wise, and at another destitute of wisdom; but they are always wise, in an impassive, stable, and pure mind. They likewise know all things which are divine ... For the life which is there is unattended with labor, and truth is their generator and nutriment ... And the splendor there is infinite!”

Duplicates 08 (Literary Notebook Carbons)

(173-5) Out of his own large experience of meditation, “Fear not the stillness,” wrote A.E. in a poem.

Grey Long 03 04

(11-1) Seventy years ago that versatile Irishman who used the pen name of A.E. published his collected poems. He was a gifted painter as well as a poet, economist as well as a prose essayist, clairvoyant, seer and, when I met him, more of a sage. Looking through his verses I select a few lines which impress me:

“The power is ours to make or mar
Our fate has on the earliest morn,
The DARKNESS and the RADIANCE are
Creatures within the spirit born.*

The Wisdom that within us grows
Is absolution for our sins.**

He does not love the bended knees,
The soul made wormlike in HIS sight,
Within whose heaven are hierarchies
And solar kings and lords of light.†

He felt an inner secret joy —
A spirit of unfettered will
Through light and darkness moving still
Within the ALL to find its own,
To be immortal and alone.††

Dark churches where the blind
Mislead the blind. *†

Unto the deep the deep heart goes,
It seeks a deeper silence still;
It folds itself around with peace,
With folds alike of good or ill
In quietness unfostered cease.”‡

** The whole stanza (from The Twilight of Earth) is:*

The power is ours to make or mar
Our fate as on the earliest morn,
The Darkness and the Radiance are
Creatures within the spirit born.
Yet, bathed in gloom too long, we might
Forget how we imagined light.

*** From “Faith” the first stanza is:*

HERE where the loves of others close
The vision of my heart begins.
The wisdom that within us grows
Is absolution for our sins.

† *This is the third stanza of “Faith”*

†† *These are the last lines of “Endurance”*

*† *This couplet is the last line of “Transformations”*

‡ *This is the first line of the first stanza and the whole second stanza of “The Place of Refuge”*

UNTO the deep the deep heart goes,
It lays its sadness nigh the breast:
Only the Mighty Mother knows
The wounds that quiver unconfessed.

It seeks a deeper silence still;

It folds itself around with peace,
Where thoughts alike of good or ill
In quietness unfostered cease.

AD BV 2

Henry Ward Abbot & Georges Santayana

Henry Ward Abbot was a Harvard classmate of Santayana's, whose life was otherwise undistinguished. They wrote letters to each other which we still have today.

(35-2) Santayana tersely defined what he called "the idealistic dogma" as being "knowledge of objects is but a modification of the subject," in a letter to H. W. Abbot. He then declares "the impossibility of being a thorough going idealist, because consciousness of any kind implies the existence of something not itself outside of itself."

Duplicates 16 (Pink Folder 2)

Lascelles Abercrombie

Lascelles Abercrombie (also known as the Georgian Laureate, linking him with the "Georgian poets"; 9 January 1881 – 27 October 1938) was a British poet and literary critic, one of the "Dymock poets". He was born in Ashton upon Mersey, Sale, Cheshire and educated at Malvern College, and at Owens College. Before the First World War, he lived for a time at Dymock in Gloucestershire, part of a community that included Rupert Brooke and Robert Frost. Edward Thomas visited. During these early years, he worked as a journalist, and he started his poetry writing. His first book, *Interludes and Poems* (1908), was followed by *Mary and the Bramble* (1910) and the poem *Deborah*, and later by *Emblems of Love* (1912) and *Speculative Dialogues* (1913). His critical works include *An Essay Towards a Theory of Art* (1922), and *Poetry, Its Music and Meaning* (1932). *Collected Poems* (1930) was followed by *The Sale of St. Thomas* (1931), a poetic drama. He wrote a series of works on the nature of poetry, including *The Idea of Great Poetry* (1925) and *Romanticism* (1926). He published several volumes of original verse, largely metaphysical poems in dramatic form, and a number of verse plays. His poems and plays were collected in 'Poems' (1930). Lascelles Abercrombie died in London in 1938, aged 57, from undisclosed causes.



(251-13) "I was a fool. And now I know what wisdom dare not know: For I know Nothing." – Lascelles Abercrombie
Grey Long 14 19

Acts of the Apostles

Wikipedia: The Acts of the Apostles (Ancient Greek: Πράξεις τῶν Ἀποστόλων, Práxeis tōn Apostólōn; Latin: *Āctūs Apostolōrum*), often referred to simply as Acts, is the fifth book of the New Testament; it tells of the founding of the Christian church and the spread of its message to the Roman empire. Acts is the second half of a two-part work, referred to as Luke-Acts, by the same anonymous author, referred to as Luke the Evangelist, and usually dated to around 80-90 CE. The first part, the Gospel of Luke, tells how God fulfilled his plan for the world's salvation through the life, death and resurrection of Jesus of Nazareth, the promised Messiah. Acts continues the story of Christianity in the 1st century, beginning with the Ascension of Christ. The early chapters, set in Jerusalem, describe the Day of Pentecost (the coming of the Holy Spirit) and the growth of the church in Jerusalem. Initially the Jews are receptive to the Christian message, but soon they turn against the followers of the Messiah. Rejected by the Jews, under the guidance of the Apostle Peter the message is taken to the Gentiles. The later chapters tell of Paul's conversion, his mission in Asia Minor and the Aegean, and finally his imprisonment in Rome, where, as the book ends, he awaits trial. Luke-Acts is an attempt to answer a theological problem, namely how the Messiah of the Jews came to have an overwhelmingly non-Jewish church; the answer it provides, and its central theme, is that the message of Christ was sent to the Gentiles because the Jews rejected it.



(267-4) If you want to know the purpose of life read (Acts XVII, 2): “God made man to the end that he should seek the Lord.”

Grey Long 03 04

(76-8) Why is it that nobody seems to give the proper weight to the words of St. Peter in the Acts of the Apostles: “And we are witnesses of all things which He, whom they slew and hanged on a tree, did both in the land of the Jews and in Jerusalem.” Is this not a flat contradiction of the common belief that Jesus was nailed and crucified?

Duplicates 20

Henry Adams

Wikipedia: Henry Brooks Adams (February 16, 1838 – March 27, 1918) was an American historian and member of the Adams political family, being descended from two U.S. Presidents. As a young Harvard graduate, he was secretary to his father, Charles Francis Adams, Abraham Lincoln's ambassador in London, a posting that had much influence on the younger man, both through experience of wartime diplomacy and absorption in English culture, especially the works of John Stuart Mill. After the American Civil War, he became a noted political journalist who entertained America's foremost intellectuals at his homes in Washington and Boston. In his lifetime, he was best known for his *History of the United States*. During the Administration of Thomas Jefferson, a 9-volume work, praised for its literary style, but sometimes criticized for inaccuracy. His posthumously published memoirs, *The Education of Henry Adams*, won the Pulitzer Prize and went on to be named by *The Modern Library* as the top English-language nonfiction book of the twentieth century.

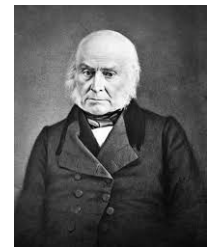


(392-10) Henry Adams (1838-1918) “I travelled to every place on earth described as fascinating, in hope of finding one where I should want to stay, but 3 days in any place is all it will bear. The pleasure is in the movement.”

Book Notes 4

John Quincy Adams

Wikipedia: John Quincy Adams (July 11, 1767 – February 23, 1848) was an American statesman who served as the sixth President of the United States from 1825 to 1829. He also served as a diplomat, a Senator and member of the House of Representatives. He was a member of the Federalist, Democratic-Republican, National Republican, and later Anti-Masonic and Whig parties. In his biography, Samuel Flagg Bemis argues that John Adams was able to: “gather together, formulate, and practice the fundamentals of American foreign-policy – self-determination, independence, noncolonization, nonintervention, nonentanglement in European politics, Freedom of the Seas, [and] freedom of commerce.” As president, he sought to modernize the American economy and promote education. Adams enacted a part of his agenda and paid off much of the national debt. He was stymied by a Congress controlled by his enemies, and his lack of patronage networks helped politicians eager to undercut him. He lost his 1828 bid for re-election to Andrew Jackson.



(775-7) There is the curious case of John Quincy Adams, who believed firmly in God's existence when his first candidacy for President of the United States was successful, but who had shattering doubts about God's existence when his second candidacy for a further term was unsuccessful!

Grey Long 14 19 page 11

(68-6) “Is there a possibility that men are but fireflies, and that this all is without a father?” asked John Adams, and proceeded to reject the atheistic answer. Yet he was no supporter of the older Churches, this brilliant intellectual who helped to formulate the Constitution at the founding of the United States of America, and later became one of its first

Presidents.

Duplicates 14 (1966)

Sheikh Ibrahim ibn Adham

Wikipedia: Sheikh Ibrahim ibn Adham (إبراهيم بن أدهم); c. 718 – c. 782 / AH c. 100–c. 165) is one of the most prominent of the early ascetic Sufi saints. The story of his conversion is one of the most celebrated in Sufi legend, as that of a prince renouncing his throne and choosing asceticism closely echoing the legend of Gautama Buddha. Sufi tradition ascribes to Ibrahim countless acts of righteousness, and his humble lifestyle, which contrasted sharply with his early life as the king of Balkh (itself an earlier center of Buddhism). As recounted by Abu Nu'aym, Ibrahim emphasized the importance of stillness and meditation for asceticism. Rumi extensively described the legend of Ibrahim in his *Masnavi*. The most famous of Ibrahim's students is Shaqiq al-Balkhi (d. 810).



According to Muslim tradition, Ibrahim's family was from Kufa but he was born in Balkh (Modern day Afghanistan). While some writers traced his lineage back to Umar, the most famous family tree of his Sufi ancestors, most authors trace it to 'Abdullah, the brother of Ja'far al-Sadiq, and son of Muhammad al-Baqir, the grandson of Husayn ibn Ali. It is also very important to note that Ibrahim was a Sunni Hanafi Muslim.

Ibrahim was born into the Arab community of Balkh as the king of the area in around 730 CE, but he abandoned the throne to become an ascetic. He received a warning from God, through Khidr who appeared to him twice, and, abdicated his throne to take up the ascetic life in Syria. Having migrated in around 750 CE, he chose to live the rest of his life in a semi-nomadic lifestyle, often travelling as far south as Gaza. Ibrahim abhorred begging and worked tirelessly for his livelihood, often grinding corn or tending orchards. In addition, he is also said to have engaged in military operations on the border with Byzantium, and his untimely death is supposed to have occurred on one of his naval expeditions.

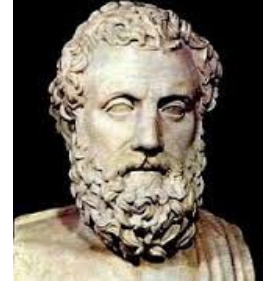
As is often with the graves of saints, numerous locations have been placed as the burial place of Ibrahim ibn Adham. Ibn Asakir stated that Ibrahim was buried on a Byzantine island, while other sources state his tomb is in Tyre, in Baghdad, in the "city of the prophet Lot", in the "cave of Jeremiah" in Jerusalem and, finally, in the city of Jablah (on the Syrian coast).

(153-5) The correct key to the meaning of Omar Khayyam's "Rubaiyat" is neither the literal nor the mystical one, but a combination of both. The Persian character and outlook are such that they can easily hold the sceptical analyst, the pious devotee, the careless sensualist and the theosophical faqueer under a single hat. Consequently some of the verses of the "Rubaiyat" are to be taken as they stand, but others must be searched for an inner meaning. And this meaning is openly hinted at by a Persian Sufi teacher, Sheikh Ibrahim {ibn Adham}, in a quatrain where we are told to weep in yearning for the divine soul and to give it our heart's love:

"The real wine is the blood of our hearts,
Do not search for it in the bottle.
The true pearls are the tears of our eyes,
Do not look for them in the ocean."

Aeschylus, Euripides, Lao-Tzu & Shankara

Wikipedia: Aeschylus (Greek: Αἰσχύλος Aiskhulos; c. 525/524 – c. 456/455 BC) was an ancient Greek tragedian. He is also one of the first whose plays still survive; the others are Sophocles and Euripides. He is often described as the father of tragedy: critics and scholars' knowledge of the genre begins with his work, and understanding of earlier tragedies is largely based on inferences from his surviving plays. According to Aristotle, he expanded the number of characters in plays to allow conflict among them whereas characters previously had interacted only with the chorus. Only seven of his estimated seventy to ninety plays have survived, and there is a longstanding debate regarding his authorship of one of these plays, Prometheus Bound, which some believe his son Euphorion actually wrote. Fragments of some other plays have survived in quotes and more continue to be discovered on Egyptian papyrus, often giving us surprising insights into his work. He was probably the first dramatist to present plays as a trilogy; his Oresteia is the only ancient example of the form to have survived.

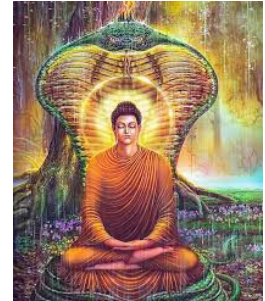


(263-2) For Lao-Tzu, Shankara, Aeschylus, Euripides, it was our ancestors who lived in the Golden Age when peace and happiness prevailed.

RVLSII

Alagaddupama Majjhima Sutta

The Majjhima Nikaya (-nikāya; “Collection of Middle-length Discourses”) is a Buddhist scripture, the second of the five nikayas, or collections, in the Sutta Pitaka, which is one of the “three baskets” that compose the Pali Tipitaka of Theravada Buddhism. This nikaya consists of 152 discourses attributed to the Buddha and his chief disciples. The Majjhima Nikaya corresponds to the Madhyama Āgama found in the Sutra Pitakas of various Sanskrit early Buddhist schools, fragments of which survive in Sanskrit and in Tibetan translation. A complete Chinese translation from the Sarvāstivādin recension appears in the Chinese Buddhist canon, where it is known as the Zhōng Ahánjīng (中阿含經). The Madhyama Āgama of the Sarvāstivāda school contains 222 sūtras, in contrast to the 152 suttas in the Pāli Majjhima Nikāya.



The Alagaddupama Sutta is known as the Snake Simile, and is listed as MN22 (meaning it's chapter 22 of this collection)

(247-2) Buddhism points out that although Nirvana is, there is no self to perceive it. As Buddhism denies a permanent self, the question of what Nirvana is experimentally does not arise. Nirvana is not a state of mind which is to be produced but what is realised when the long-cherished notion of ‘I’ is given up. Nirvana, in short, is the miracle of egoless being. The Buddha’s doctrine of the soul was stated in negative terms because he was controverting current

misconceptions. He explained this in, Alagaddupama Majjhima, 1, 135. “Even in this present life, my brethren, I say that the soul is indefinable. Though I say and teach thus, there are those who accuse me falsely of being a nihilist, of teaching the non-existence and annihilation of the soul. That is what I am not and do not teach.”†

Vinyl X to XI

† Alagaddupama Sutta: The Snake Simile translated from the Pali by Nyanaponika Thera

37. “So teaching, so proclaiming, O monks, I have been baselessly, vainly, falsely and wrongly accused by some ascetics and brahmans: ‘A nihilist [38] is the ascetic Gotama; He teaches the annihilation, the destruction, the non-being of an existing individual.’[39]

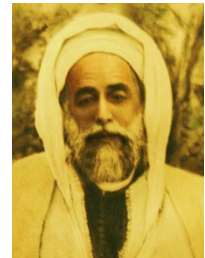
“As I am not as I do not teach, so have I been baselessly, vainly, falsely and wrongly accused by some ascetics and brahmans thus: ‘A nihilist is the ascetic Gotama; He teaches the annihilation, the destruction, the non-being of an existing individual.’

“What I teach now as before, O monks, is suffering and the cessation of suffering.

<http://www.accesstoinsight.org/tipitaka/mn/mn.022.nypo.html>

Sheikh al-Alawi

Wikipedia: Ahmad al-Alawi (1869–14 July 1934), (Arabic: أحمد بن أبي محمد بن أبي العلاء), was the founder of a popular modern Sufi order, the Darqawiyya Alawiyya, a branch of the Darqawi, Shadhili tariqa. Sheikh Al-Alawi was a Sufi shaykh in the classic Darqawi Shadhili tradition, though his order differed somewhat from the norm in its use of the systematic practice of khalwa and in laying especial emphasis on the invocation of the Supreme Name [of God]. In addition to being a classic Sufi shaykh, Sheikh al-Alawi addressed the problems of modern Algerians using modern methods. As well as writing poetry and books on established Sufi topics, he founded and directed two weekly newspapers, the short-lived Lisan al-Din (Language of Faith) in 1912, and the longer-lived Al-balagh al-jazairi (Algerian Messenger) in 1926. Sheikh al-Alawi attempted to reconcile Islam and modernity. On the one hand, he criticized Westernization, both at a symbolic level (by discouraging the adoption of Western costumes that lead to ego attachment) and at a practical level (by attacking the growing consumption of alcohol among Algerian Muslims). On the other hand, he encouraged his followers to send their children to school to learn French, and even favored the translation of the Koran into French and Berber for the sake of making it more accessible, a position that was at that time most controversial. Although Sheikh al-Alawi showed unusual respect for Christians, and was in some ways an early practitioner of inter-religious dialogue, the centerpiece of his message to Christians was that if only they would abandon the doctrines of the trinity and of incarnation “nothing would then separate us.”

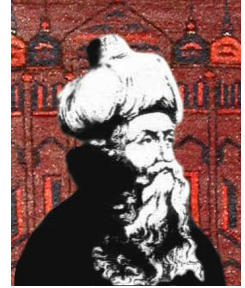


(705-2) Sheikh al-Alawi: “The acts of worship were prescribed for the sake of establishing remembrance of God.” Here a Sufi teacher puts in a short pithy sentence, the chief service of most religions.

Grey Long 14 19

Ibn al-Arabi aka al-Shaykh al-Akbar

Wikipedia: Abū ‘Abd Allāh Muḥammad ibn ‘Alī ibn Muḥammad ibn al-‘Arabī al-Ḥātimī aṭ-Ṭā’ī (Arabic: أبو عبد الله محمد بن علي بن محمد بن العربي الحاتمي الطائفي) (25 July 1165 – 8 November 1240) was an Arab Andalusian Sufi mystic and philosopher. He is renowned by some practitioners of Sufism as “the greatest master” and also as a genuine saint. ‘Abū ‘Abdillāh Muḥammad ibn ‘Alī ibn Muḥammad ibn ‘Arabī (أبو عبد الله) (محمد ابن علي ابن محمد ابن عربي) was born in Murcia, Taifa of Murcia on Sunday, 17th of Rama



ān 560 AH (25 July 1165 AD) at night. He went by the names al-Shaykh al-Akbar, Muḥyiddin ibn Arabi, and was also later nicknamed the Great Shaykh. He was also known as Shaikh-e-Akbar Mohi-ud-Din Ibn-e-Arabi in the Subcontinent.

(229-6) The Sufi-Muhammedan sage-poet, Ibn al-Arabi:

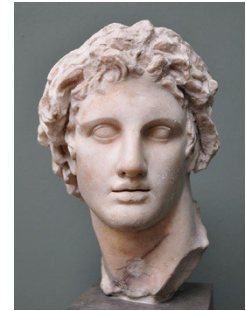
“O Pearl Divine! While pearl that in a shell
Of dark mortality is made to dwell,
Alas, while common gems we prize and hoard
Thy inestimable worth is still ignored!”
Middle Ideas 14 19

(311-2) “There are three patterns and levels of knowledge,” exclaimed Ibn al-Arabi, Spanish Arab Sufi master.

Middle Ideas 14 19

Alexander the Great

Wikipedia: Alexander III of Macedon (20/21 July 356 BC – 10/11 June 323 BC), commonly known as Alexander the Great (Greek: Ἀλέξανδρος ὁ Μέγας, Aléxandros ho Mégas, from the Greek ἀλέξω (alexō) “defend” and ἀνδρ- (andr-), the stem of ἀνῆρ (anēr) “man” and means “protector of men”) was a King (Basileus) of the Ancient Greek kingdom of Macedon and a member of the Argead dynasty, a famous ancient Greek royal house. Born in Pella in 356 BC, Alexander succeeded his father, Philip II, to the throne at the age of twenty. He spent most of his ruling years on an unprecedented military campaign through Asia and northeast Africa, until by the age of thirty he had created one of the largest empires of the ancient world, stretching from Greece to Egypt and into northwest India. He was undefeated in battle and is considered one of history’s most successful military commanders.



During his youth, Alexander was tutored by the philosopher Aristotle until the age of 16. After Philip was assassinated in 336 BC, Alexander succeeded his father to the throne and inherited a strong kingdom and an experienced army. He had been awarded the generalship of Greece and used this authority to launch his father’s Panhellenic project to lead the Greeks in the conquest of Persia. In 334 BC, he invaded the Achaemenid Empire, ruled Asia Minor, and began a series of campaigns that lasted ten years. Alexander broke the power of Persia in a series of decisive battles, most notably the battles of Issus and Gaugamela. He subsequently overthrew the Persian King Darius III and conquered the Achaemenid Empire in its entirety. At that point, his empire stretched from the Adriatic Sea to the Indus River.

Seeking to reach the “ends of the world and the Great Outer Sea”, he invaded India in 326 BC, but was eventually forced to turn back at the demand of his troops. Alexander died in Babylon in 323 BC, the city he planned to establish as his capital, without executing a series of planned campaigns that would have begun with an invasion of Arabia. In the years following his death, a series of civil wars tore his empire apart, resulting in several states ruled by the Diadochi, Alexander’s surviving generals and heirs.

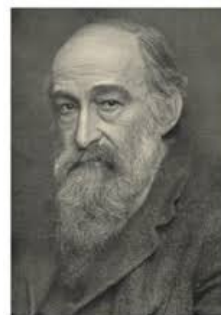
Alexander’s legacy includes the cultural diffusion his conquests engendered, such as Greco-Buddhism. He founded some twenty cities that bore his name, most notably Alexandria in Egypt. Alexander’s settlement of Greek colonists and the resulting spread of Greek culture in the east resulted in a new Hellenistic civilization, aspects of which were still evident in the traditions of the Byzantine Empire in the mid-15th century and the presence of Greek speakers in central and far eastern Anatolia until the 1920s. Alexander became legendary as a classical hero in the mold of Achilles, and he features prominently in the history and myth of Greek and non-Greek cultures. He became the measure against which military leaders compared themselves, and military academies throughout the world still teach his tactics. He is often ranked among the world’s most influential people of all time, along with his teacher Aristotle.

(93-8) “Thou art only thought,” said the philosophic yogi whom Alexander the Great interviewed. He then proceeded to prove his statement by mesmerizing the king into believing himself to be a poor man struggling against destitution. I do not know if this anecdote exists amongst the Greek records of Alexander’s adventures, but I found it amongst the Indian traditions about him.

Vinyl X to XI

Samuel Alexander, Bertrand Russell & A. N. Whitehead

Wikipedia: Samuel Alexander OM (6 January 1859 – 13 September 1938) was an Australian-born British philosopher. He was the first Jewish fellow of an Oxbridge college. Alexander was a contemporary of Alfred North Whitehead, whom he influenced, and mentored others who went on to become major figures in 20th century British philosophy. Two key concepts for Alexander are those of an “emergent quality” and the idea of emergent evolution. His task, as in any metaphysical theory, was to account for every aspect of existing reality in the simplest and most economical basis. Alexander’s idea was to start with space and time, each of which he regarded as inconceivable without the other, in fact mutually equivalent. Out of this, pure spacetime emerges, through a process Alexander describes simply as “motion”, the stuff and matter that make up our material world.



Samuel Alexander, 1929

(155-7) This is a twentieth-century metaphysical movement, Neo-Realism whose most brilliant exponents have been Bertrand Russell, A. N. Whitehead and Samuel Alexander, took from materialism the postulate that the universe of our experience is independent of, and is unaffected by, our conscious experience of it. Nevertheless it also took from mentalism some of its epistemological and psychological features. It started out to demolish the mentalist position but in the end it came so perilously near demolishing its own that it has become almost bankrupt.

Vinyl X to XI

Ibn al-Farid

Wikipedia: Ibn al-Farid or Ibn Farid; Arabic, عمر بن علي بن الفارض (‘Umar ibn ‘Alī ibn al-Fārid) (1181-1235) was an Arab poet. His name literally means “son of the legal advocate for women,” and his father was well regarded for his work in the legal sphere. He was born in Cairo, lived for some time in Mecca and died in Cairo. His poetry is entirely Sufic, and he was esteemed the greatest mystic poet of the Arabs. Some of his poems are said to have been written in ecstasies. The poetry of Shaykh Umar Ibn al-Farid is considered by many to be the pinnacle of Arabic mystical verse, though surprisingly he is not widely known in the West. (Rumi, probably the best known in the West of the great Sufi poets, wrote primarily in Persian, not Arabic.) Ibn al-Farid’s two masterpieces are The Wine Ode, a beautiful meditation on the “wine” of divine bliss, and The Poem of the Sufi Way, a profound exploration of spiritual experience along the Sufi Path and perhaps the longest mystical poem composed in Arabic. Both poems have inspired in-depth spiritual commentaries throughout the centuries, and they are still reverently memorized by Sufis and other devout Muslims today.



(431-4) Ibn al-Farid, the 13th century adept in practical and theoretical mysticism, lived in Cairo. He attained to permanent union with his real self, (the Beloved) by getting rid of the

dualistic illusion of two selves. “It is like a woman possessed by a spirit,” he said. By casting off his self-existence he had found the Beloved to be his real self. “Naught save otherness marred this high estate of thine,” the Beloved said to him, “and if thou will be established indeed!” (Amongst Sufis otherness is equivalent to think-of one’s self as something other than God.)

Duplicates 08 (Literary Notebook Carbons)

Abu al-Fazal

Wikipedia: Shaikh Abu al-Fazal ibn Mubarak (Persian: ابو (الفضل) also known as Abu'l-Fazl, Abu'l Fadl and Abu'l-Fadl 'Allami (1551 - 12 August 1602) was the vizier of the great Mughal emperor Akbar, and author of the Akbarnama, the official history of Akbar's reign in three volumes, (the third volume is known as the Ain-i-Akbari) and a Persian translation of the Bible. He was also one of the Nine Jewels (Hindi: Navaratnas) of Akbar's royal court and the brother of Faizi, the poet laureate of emperor Akbar.



(89-5) This passage from the first to the second degree is well described by the Persian Sufi Abu al-Fazal: “When the time of reflection comes, and men shake off the prejudices of their upbringing, the threads of the web of religious blindness breaks, and the eye sees the glory of harmony.”

Vinyl I to III & Duplicates 08 (Literary Notebook Carbons)

(233-8) As long ago as the 16th century, Abu al-Fazal, the son of a famous Sheikh and the friend of Emperor Akbar, could write: “My mind had no rest, and my soul felt itself drawn to the sages of Mongolia, or to the hermits of Lebanon; I longed for interviews with the Lamas of Tibet.”

Grey Long 03 04

Al-Ghazali

Wikipedia: Abū Hāmid Muḥammad ibn Muḥammad al-Ghazālī (Persian: ابو حامد محمد ابن محمد غزالی c. 1058–1111), known as Al-Ghazali or Algazel to the Western medieval world, was a Muslim theologian, jurist, philosopher, and mystic of Persian descent. Al-Ghazali has sometimes been referred to by historians as the single most influential Muslim after the Islamic prophet Muhammad. Within Islam he is considered to be a Mujaddid or renewer of the faith, who, according to tradition, appears once every century to restore the faith of the community. His works were so highly acclaimed by his contemporaries that al-Ghazali was awarded the honorific title “Proof of Islam” (Hujjat al-Islam). Others have cited his opposition to certain strands of Islamic philosophy as a detriment to Islamic scientific progress. Besides his work that successfully changed the course of Islamic philosophy—the early Islamic Neoplatonism that developed on the grounds of Hellenistic philosophy, for example, was so successfully criticised by al-Ghazali that it never recovered—he also brought the orthodox Islam of his time in close contact with Sufism. It became increasingly possible for individuals to combine orthodox theology (kalam) and Sufism, while adherents of both camps developed a sense of mutual appreciation that made sweeping condemnation of one by the other increasingly problematic.



(447-10) Al-Ghazali kept back a part of his doctrine, formulated after many years of intellectual study and reflection, mystical contemplation and experience in religious circles. His reason – it would throw confusion into the minds of the less informed, little educated believing masses if the striking paradoxes and seeming contradictions of the truth were hurled at them all at once without their being sufficiently prepared for it.

Grey Long 03 04

(115-1) THE INSUFFICIENCY OF INTELLECT AND REASON

Intellect can perceive what belongs to reality, not reality itself.

The metaphysician deludes himself into thinking that he has seen the world in all its varied aspects but what he has really seen is the world in all its intellectual aspects only. Moreover when he thinks that he has put together the results of one science with another, uniting them all into a harmonious whole, he omits to reckon that such are the limitations of human capacity and such the rapidly growing vastness of scientific knowledge, that no man could ever combine all the multitudinous results. He could never acquire an intimate knowledge of them during a single lifetime. Therefore he could never develop a complete philosophy of the universe as a whole.

The intellect fulfils itself practically when it discovers that each idea it produces is incomplete and imperfect and therefore passes on to replace it by a further one, but it fulfils itself metaphysically when it discovers that every idea which it can possibly produce will always and necessarily be incomplete and imperfect.

Now so far as they are almost entirely metaphysical works these two volumes have no option but to make their appeal chiefly to reason alone. And expounding the special and unique system called the metaphysics of truth as they do, they have to start where possible from verifiable facts rather than mere speculations. But whatever other importance they ascribe to reasoning as an instrument of truth-attainment, applies only to the particular stage for which it is prescribed, which is the stage of metaphysical discipline and certainly not beyond it. Although the status bestowed on reason in every metaphysical system beginning with science must necessarily be a primary one, its status within the larger framework of the integral hidden teaching can only be a secondary one. This teaching possesses a larger view and does not end with science or limit itself to the rational standpoint alone. How can it do so when metaphysics is merely its intermediate phase? We must rightly honour reason to its fullest extent but we need not therefore accept the unreasonable doctrine that the limits of reason constitute the limits of truth. Our senses can perceive only what they have been formed to perceive. Our reason similarly cannot grasp what it was never formed to grasp. Within their legitimate spheres of operation, the deliverances of both sense and reason should be acceptable to us but outside those spheres we must seek for something that transcends both.

But the basic cause why reason is insufficient exists in the fact that intellect – the instrument with which it works – is itself insufficient. Reason is the right arrangement of thinking. Each thought thus arranged depends for its existence on another thought and is unable to exist without such a relation, that is it suffers from relativity. Hence a thought cannot be considered as an ultimate in itself and therefore reason cannot know the absolute. The intellect can take the forms of existence apart bit by bit and tell us what they consist of. But such surgical dissection cannot tell us what existence itself is. This is something which must be experience, not merely thought. It can explain what has entered into the composition of a painting but, as may be realized if we reflect a little, it cannot explain why we feel the charm of the painting.

The analytic intellect describes reality sufficiently to give some satisfaction to our emotions or our intelligence but it does not touch this baffling elusive reality at all. What it has dissected is not the living throbbing body but the cold dead image of it.

When reason tells us that God is, it does not actually know God. The antennae of intellectual research cannot penetrate into the Overself because thinking can only establish relations between ideas and thus must forever remain in the realms of dualities, finitudes and individualities. It cannot grasp the whole but only parts. Therefore reason which depends on thinking is incompetent to comprehend the mysterious Overself. Realization is to be experienced and felt; thought can only indicate what it is likely to be and what it is not likely to be. Hence al-Ghazali, the Sufi, has said: “To define drunkenness, to know that it is caused by vapours that rise from the stomach and cloud the seat of intelligence, is a different thing from being drunk. So I found ultimate knowledge consists in experiences rather than definitions.” The fact that metaphysics tries to explain all existence in intellectual terms alone and tries to force human nature into conceptual moulds, causes it to suppress or distort the non-intellectual elements in both. The consequence is that metaphysics alone cannot achieve an adequate understanding. If it insists upon exalting its own results, then it achieves misunderstanding.

Metaphysics proves the existence of reality but is unable to enter into it. Indeed metaphysics must in the end criticise the desert-sand dryness of its own medium of thinking and not make the mistake of regarding thought-activity as the ultimately real, when it is itself only a section cut from the whole of human experience and existence. The intellect offers a reality which can never be a felt reality but only a described one and then only in negative terms. Intellectual work can only paint the picture of reality; we have then to verify this picture by realizing it within our own experience. The final office of reasoned thought is to reveal why reason is not competent to judge reality and why thinking is not competent to know reality.

The moment we attempt to understand what reality is we get out of our depth because our own thinking must move in a serial sequence which itself prevents us from escaping the particular space-time form which confines us to a particular world of appearance. Just as, because it has entered our space-time experience, we can take hold of an artist’s production but not the mind behind it, so and for the same reason we can take hold of the screen which cuts us off. This is because we can think of existence only in a particular shape or relative to a particular thing, not of existence that is formless, bodiless and infinite. We have to localise it somewhere in space. Because space and time are forms taken by rational knowledge, because they are only conditions existing within personal consciousness; they do not enter into the knowledge of consciousness of that which is beyond both rational thinking and personal selfhood.

Vinyl VII to VIII

Mansur al-Hallaj

Wikipedia: Mansur al-Hallaj (Arabic: **أبو المغيث الحسین بن منصور الحلاج** Abū ‘1-Muġīṭ Al-Ḥusayn bin Manṣūr al-Ḥallāġ; Persian: **منصور حلاج** Mansūr-e Ḥallāj) (c. 858 – March 26, 922) (Hijri c. 244 AH – 309 AH) was a Persian mystic, revolutionary writer and teacher of Sufism, who wrote exclusively in Arabic. He is most famous for his poetry, accusation of heresy and for his execution at the orders of the Abbasid Caliph Al-Muqtadir after a long, drawn-out investigation.



“I saw my Lord with the eye of the heart
I asked, ‘Who are You?’
He replied, ‘You’.”

He is also a prominent figure in Alevism and Bektashism, famous for his saying: “I am the Truth” (Ana ‘l-Haqq), which is confused by orthodox Muslims for a claim to divinity. Sufi Muslims link this quote to Quran verse 50:16: “And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein”.

(71-9) He should guard against being unconsciously insincere, against protesting his love of the divine when it is really a mask for love of himself. “Beware lest you call desire of the world search for God.” — al-Hallaj (Sufi adept) But more often his quest is inspired by mixed motives. On the one hand, he is interested in the personal benefits he hopes to get from it. On the other hand, he is also interested in learning the impersonal truth about life.

Duplicates 08 (Literary Notebook Carbons)

(105-9) First, he has a vague feeling of being attracted towards the Overself. Then he bestows more attention upon it, thinks of it frequently; at length attention grows into concentration and this, in turn, culminates in absorption. In the end, he can say, with al-Hallaj: “I live not in myself; only in Thee. Last night I loved. This morning I am Love.”

Grey Long 03 04

(107-1) In the ninth century a Persian seeker came to Iraq to study Sufism, later went to Arabia, and thence to India where he was taught Yoga and finally, Vedanta. But when he came back to Baghdad he spoke too openly and too freely, with the consequence that he was tortured and executed. What was that neither the state nor the people were shocked to hear from the lips of this man, Mansur al-Hallaj? “I am the Divine Truth!” The circumstances of the twentieth century are very different from those in which this adventurous but unfortunate man found himself; we may say very much and get away with it unharmed; but a residue of discrimination is still needed, a modicum of reticence is not to be left aside.

Duplicates 16 (Pink Folder 2)

Mansur al-Hallaj & Abu'l Mawahib

Abu'l-Mawahib al-Shinnawi or Abu'l-Mawahib Ahmad ibn Ali ibn Abd al-Quddus al-Shinnawi (Arabic: أحمد بن علي بن أحمد بن عبد القادوس ابن محمد الشنأوي أبو المواب) also known as “al-Khami” or al-Hanna’i (Arabic: الحنأئي) is a master of Shattariyya Sufi order.

(577-2) A peril in all self-deificatory teachings is that they so easily induce the man, who attains a degree of success with meditation and who believes in them, to clothe himself in a disguised arrogance of the ego and a deceptive communication or union with God. In “The Spiritual Crisis of Man” I briefly mentioned the Mohammedan mystic Al Hallaj who had fallen into this peril. I could have added that an Egyptian master in the same Sufi Order, Abu'l Mawahib, who lived in the fifteenth century passed the following comment upon him: “Had Al Hallaj attained the reality of self-annihilation (fana) and the fullness of its meaning he would

have been saved from the error he incurred through saying, "I am He!
Grey Long 14 19

Dante Alighieri

Wikipedia: Durante degli Alighieri, simply called Dante (c. 1265–1321), was a major Italian poet of the late Middle Ages. His Divine Comedy, originally called *Comedia* (modern Italian: *Commedia*) and later called *Divina* by Boccaccio, is widely considered the greatest literary work composed in the Italian language and a masterpiece of world literature. He, Petrarch, and Boccaccio are also called "the three fountains" and "the three crowns". Dante is also called "the Father of the Italian language". As a younger man he held political aspirations; to further his political career, he became a pharmacist. He did not intend to practice as one, but a law issued in 1295 required nobles aspiring to public office to be enrolled in one of the *Corporazioni delle Arti e dei Mestieri*. As a politician he accomplished little, but held various offices over some years in a city rife with political unrest. In March 1302, Dante, a White Guelph by affiliation, along with the Gherardini family, was condemned to exile for two years and ordered to pay a large fine. Dante did not pay the fine, in part because he believed he was not guilty and in part because all his assets in Florence had been seized by the Black Guelphs. He was condemned to perpetual exile; if he returned to Florence without paying the fine, he could have been burned at the stake. He took part in several attempts by the White Guelphs to regain power, but these failed due to treachery. Dante, bitter at the treatment he received from his enemies, also grew disgusted with the infighting and ineffectiveness of his erstwhile allies and vowed to become a party of one. At some point during his exile, he conceived of the *Comedy*, but the date is uncertain. The work is much more assured and on a larger scale than anything he had produced in Florence; it is likely he would have undertaken such a work only after he realized his political ambitions, which had been central to him up to his banishment, had been halted for some time, possibly forever.



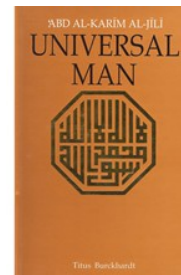
(193-7) Metaphysics is an interminable maze. Well might Dante's line be written over its portal: "Abandon hope all ye who enter here." For men lose themselves within its tortuous labyrinths and end in bewilderment, agnosticism or pseudo-knowledge.

Vinyl VII to VIII

Abd al Karim al-Jili

Wikipedia: Abd al-Karīm al-Jīlī, or Abdul Karim Jili, was a Muslim sufi saint and mystic who was born in 1366 at Jil in Baghdad. He is famous in Muslim mysticism as the author of *Universal Man*. Jili was a descendant of Saint Gilani, the founder of the Qadiriyya dervish order. Although little is known about his life, historians have noted that Jili travelled in India and lived in Yemen from 1393 to 1403. He wrote more than twenty books, of which *Universal Man* is the best known. Jili was the foremost systematizer and one of the greatest exponents of the work of Ibn Arabi. *Universal Man* is an explanation of Ibn Arabi's teachings on the structure of reality and human

perfection. Since it was written, it has been held up as one of the masterpieces of Sufi literature. Jili conceived of the Absolute Being as a Self, a line of thinking which later influenced the 20th century Indian Muslim philosopher and poet Allama Iqbal.

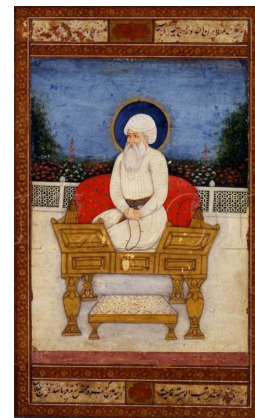


(217-4) A man who himself passed through various kinds of mystical experience, Abd al-Karim al-Jili who lived in the fourteenth century at Yemen, Arabia, pointed out in his book, “The Perfect Man”, that although meditation was the noblest activity of man, he should beware of resting continuously in it to enjoy its bliss. He added that the philosophical mystic will leave it even before it has yielded all its secrets to him, lest it become a barrier to his further advance towards the highest goal.

Duplicates 32

Abd al-Qadir, properly Abd al-Qadir al-Jilani

Wikipedia: Abd al-Qadir al-Jilani (Arabic: **عبد القادر الجيلي**; Persian: **عبد القادر**; Turkish: Abdülkâdir Geylânî, Kurdish: Evdilqadirê Geylanî, Urdu: **عبد القادر گیلانی**) **Abdolqāder Gilāni Al-Sayyid Muhiyudin Abu Muhammad Abdal Qadir Al-Jilani Al-Hasani Wal-Hussaini** (born 29 Shabaan, 470 Hijri, in the town of Na’if, district of Gilan, Persia, or Gilan Al-Mada’in, Iraq died 11 Rabi Ak-Akhar 561 AH (Monday 14 February 1166 C.E), in Baghdad, (1077–1166 CE), was a Persian Hanbali jurist and Sufi based in Baghdad. Qadiriyya was his patronym. Within Al-Gilani’s full name, al-Sayyid Muhiyudin Abu Muhammad Abdal Qadir al-Jilani al-Hasani wal-Hussaini, the word Sayyid denotes his descent from Muhammad. The name Muhiyudin describes him as a “reviver of religion”. The phrase, al-Jilani refers to Al Gilani’s place of birth. However, Al-Gilani also carried the epithet, al-Baghdadi referring to his residence and burial in Baghdad. The phrase al-Hasani wal-Hussaini affirms his lineal descent from both Hasan ibn Ali and Hussein ibn Ali, the grandsons of Muhammad. Describing Al Gilani with the phrase ‘Najib al-tarafayn Sayyid’ indicates that both his mother and father were of apostolic lineage. After completing his education, Gilani left Baghdad. He spent twenty-five years as a reclusive wanderer in the desert regions of Iraq. In 1127, Al Gilani returned to Baghdad and began to preach to the public. He joined the teaching staff of the school belonging to his own teacher, al-Mukharrimii, and was popular with students. In the morning he taught hadith [anecdotes] and tafsir [commentary], and in the afternoon he held discourse on the science of the heart and the virtues of the Qur’an. He was said to have been a convincing preacher and converted numerous Jews and Christians. His strength came in the reconciling of the mystical nature of the Sufi and strict nature of the Qur’an.



(1-3) Abd al-Qadir (12th century) Sufi Master warned his followers against overvaluing exciting emotional experiences, bodily tremblings and strange visions. In the case of beginners, inexperienced and elementary aspirants, he even told them to stop such experiences at once. These happenings can easily lead to belief that they are special manifestations of grace. The master also said that these experiences could damage the persons having them.

Amenhotep IV aka Akhenaten

Wikipedia: Akhenaten (also spelled Echnaton, Akhenaton, Ikhnaton, and Khuenaten; meaning “Effective for Aten”) known before the fifth year of his reign as Amenhotep IV (sometimes given its Greek form, Amenophis IV, and meaning Amun is Satisfied), was a pharaoh of the Eighteenth dynasty of Egypt who ruled for 17 years and died perhaps in 1336 BC or 1334 BC. He is especially noted for abandoning traditional Egyptian polytheism and introducing worship centered on the Aten, which is sometimes described as monotheistic or henotheistic. An early inscription likens the Aten to the sun as compared to stars, and later official language avoids calling the Aten a god, giving the solar deity a status above mere gods. Akhenaten tried to bring about a departure from traditional religion, yet in the end it would not be accepted. After his death, traditional religious practice was gradually restored, and when some dozen years later rulers without clear rights of succession from the Eighteenth Dynasty founded a new dynasty, they discredited Akhenaten and his immediate successors, referring to Akhenaten himself as “the enemy” or “that criminal” in archival records.



He was all but lost from history until the discovery of the site of Akhetaten, the city he built for the Aten, at Amarna during the 19th century. Early excavations at Amarna by Flinders Petrie sparked interest in the enigmatic pharaoh, and a mummy found in the tomb KV55, which was unearthed in 1907 in a dig led by Edward R. Ayrton, is likely that of Akhenaten. DNA analysis has determined that the man buried in KV55 is the father of King Tutankhamun, but its identification as Akhenaten has been questioned. Modern interest in Akhenaten and his queen, Nefertiti, comes partly from his connection with Tutankhamun, partly from the unique style and high quality of the pictorial arts he patronized, and partly from ongoing interest in the religion he attempted to establish.

Some recent debate has focused on the extent to which Akhenaten forced his religious reforms on his people. Certainly, as time drew on, he revised the names of the Aten, and other religious language, to increasingly exclude references to other gods; at some point, also, he embarked on the wide-scale erasure of traditional gods’ names, especially those of Amun. Some of his court changed their names to remove them from the patronage of other gods and place them under that of Aten (or Ra, with whom Akhenaten equated the Aten). Yet, even at Amarna itself, some courtiers kept such names as Ahmose (“child of the moon god”, the owner of tomb 3), and the sculptor’s workshop where the famous Nefertiti bust, and other works of royal portraiture, were found, is associated with an artist known to have been called Thutmose (“child of Thoth”). An overwhelmingly large number of faience amulets at Amarna also show that talismans of the household-and-childbirth gods Bes and Taweret, the eye of Horus, and amulets of other traditional deities, were openly worn by its citizens. Indeed, a cache of royal jewelry found buried near the Amarna royal tombs (now in the National Museum of Scotland) includes a finger ring referring to Mut, the wife of Amun. Such evidence suggests that though Akhenaten shifted funding away from traditional temples, his policies were fairly tolerant until some point, perhaps a particular event as yet unknown, toward the end of the reign. Following Akhenaten’s death, change was gradual at first. Within a decade a comprehensive political, religious and

artistic reformation began promoting a return of Egyptian life to the norms it had followed during his father's reign. Much of the art and building infrastructure created during Akhenaten's reign was defaced or destroyed in the period following his death, particularly during the reigns of Horemheb and the early Nineteenth Dynasty kings. Stone building blocks from Akhenaten's construction projects were later used as foundation stones for subsequent rulers' temples and tombs.

(107-1) Amenhotep IV, also called Akhenaten the Heretic, was the father of King Tutankhamen and also the husband of Queen Nefertiti. Akhenaten was a great mystic, a superb artist, a convinced pacifist, a superb artist, a convinced pacifist, a noble idealist. Yet he was opposed, hated, defeated and destroyed by the existing selfish, externalised and materialised, orthodox priestly leaders when he was only 26 years old. His ambition? – to bring a new and better society.

Middle Ideas 20-28

Anandamayi Ma

Wikipedia: Sri Anandamayi Maa (Bengali: শ্রী আনন্দময়ী মা) (30 April 1896 – 27 August 1982) was an Indian saint from Bengal. Swami Sivananda (Divine Life Society) described her as “the most perfect flower the Indian soil has produced.” Precognition, healing and other miracles were attributed to her by her followers. Paramhansa Yogananda translates Anandamayi as “joy-permeated”. This name was given to her by her devotees in the 1920s to describe what they saw as her habitual state of divine joy and bliss.



(220-3) “I don't advise anyone to give up the world and retire into forests.” Anandamayi said to me. She is a contemporary Indian lady guru whom I met at the foot of the Himalayas and then again twenty years later, in a city. She has wandered throughout India. Her counsel has weight.

Vinyl I to III

Princess Andrew of Greece (Princess Alice of Battenberg)

Wikipedia: Princess Alice of Battenberg, later Princess Andrew of Greece and Denmark (Victoria Alice Elizabeth Julia Marie; 25 February 1885 – 5 December 1969), was the mother of Prince Philip, Duke of Edinburgh, and mother-in-law of Queen Elizabeth II. A great-granddaughter of Queen Victoria, she grew up in Germany, England and the Mediterranean. She was congenitally deaf. After marrying Prince Andrew of Greece and Denmark in 1903, she lived in Greece until the exile of most of the Greek royal family in 1917. On returning to Greece a few years later, her husband was blamed in part for the defeat of Greece in the Greco-Turkish War (1919–1922), and the family were once again forced into exile until the restoration of the Greek monarchy in 1935. In 1930, she was diagnosed with schizophrenia and committed to a sanatorium in Switzerland; thereafter, she lived separately from her husband. After her recovery, she devoted most of her remaining years to charity work in Greece. She stayed in Athens during the Second World War, sheltering Jewish refugees, for which she is recognized as “Righteous

Among the Nations” at Yad Vashem. After the war, she stayed in Greece and founded an Orthodox nursing order of nuns known as the Christian Sisterhood of Martha and Mary. After the fall of King Constantine II of Greece and the imposition of military rule in Greece in 1967, she was invited by her son and daughter-in-law to live at Buckingham Palace in London, where she died two years later. Her remains were transferred to the Mount of Olives in 1988.



(13-1) The late Princess Andrew of Greece, once told me about a friend of hers who had been an officer high in the Russian Army and popular member of the Russian aristocracy. After the Bolshevik Revolution he escaped to Greece, renounced the world and made his home in Mount Athos. There, in the hermit settlement perched on the windswept cliff-face of Karoulia, he occupies a kind of half-cave, half-hut, perched high above the sea and reached by perilously steep unprotected steps. He slept on the floor with his head on a stone pillow and the bony skulls of former monkish inhabitants of the cell lined up on a shelf. Father Nikon, as he is called, is one of the very few educated and mannered men to be found in the peasant-stock illiterate community of Mount Athos. In a message he sent the Princess after many years of this solitary existence and in response to her enquiry, he said that he had found great peace and had never before known such happiness. The visitor who carried the message was struck by the contentment which radiated from him and the serene self-mastery with which he bore himself.

Duplicates 24 (Carbon Copies of Notebook)

Antardris:t:i

From Monier-Williams: **antardris:t:i** = looking into one’s own soul 43-3 [↔ **antar-**/inside, inner, within, between, amongst, in the middle or interior’ (*as a prep. with Loc.*) in the middle, in, between, into; (*with Acc.*) between; (*with Gen.*) in, in the middle; (*ifc.*) in, into, in the middle of, between, out of the midst of; (*in comp.*) interior, internal intermediate 43-2 + **dris:t:i**/seeing, beholding, viewing; sight; the faculty of seeing; the mind’s eye, wisdom, intelligence; regard, consideration view, notion 492-1 {↔ **udrish** = to see, behold, look at, regard, consider, to see with the mind, learn, understand; to see by divine intuition 501-2}] = **antar-dris:t:i** ⇒ *looking within*

(165-1) The translation of Sanskrit phrase antardrishti is literally “inward seeing” in the sense of seeing beneath appearances what is under them. It does not refer to clairvoyance in the psychic sense, but rather to the metaphysical or mystical sense. It can be particularized as meaning entering into the witness state of consciousness. The ordinary person sees only the object, penetrating deeper he enters the witness state which is an intermediate condition, going still deeper he reaches the ultimate state of Reality when there is no subject or object, whereas in the witness there is still subject and object, but the subject no longer identifies himself with the object as the ordinary man does.

AD BV 2

Apollonius of Tyana & Pythagoras

Wikipedia: Apollonius of Tyana (Ancient Greek: Ἀπολλώνιος ὁ Τυανεύς; c. 15 – c. 100 CE), sometimes also called Apollonios of Tyana, was a Greek Neopythagorean philosopher from the town of Tyana in the Roman province of Cappadocia in Asia Minor. Little is known about him with certainty. Being a 1st-century orator and philosopher around the time of Christ, he was compared with Jesus of Nazareth by Christians in the 4th century and by writers in modern times.



Apollonius was born into a respected and wealthy Greek family; the dates of his birth and death however, are uncertain. His primary biographer, Philostratus the Elder (c. 170 – 247 CE) places him c. 3 BCE to 97 CE. Others agree that he was roughly a contemporary of Jesus of Nazareth. Charles P. Eells states that his date of birth was three years before Jesus, whose date of birth is also uncertain. However, Philostratus, in his *Life of Apollonius of Tyana*, places him as staying for a while in the court of King Vardanes I of Parthia, who ruled between c. 40 and 47 CE. Apollonius began a five-year silence at about the age of 20, and after the completion of this silence travelled to Mesopotamia and Iran. Philostratus also mentions emperors Nero, Vespasian, Titus, Domitian, and Nerva at various points throughout Apollonius' life. Given this information, a timeline of roughly 15 to 98 CE can be established for his adult life.

Beginning in the early 16th century, there was great interest in Apollonius in Europe, but the traditional ecclesiastical viewpoint prevailed, and until the Age of Enlightenment the Tyanean was usually treated as a demonic magician and a great enemy of the Church who collaborated with the devil and tried to overthrow Christianity. Comparisons between Apollonius and Jesus became commonplace in the 17th and 18th centuries in the context of polemic about Christianity. Several advocates of Enlightenment, deism and anti-Church positions saw him as an early forerunner of their own ethical and religious ideas, a proponent of a universal, non-denominational religion compatible with Reason. These comparisons continued into the 20th century.

In 1680, Charles Blount, a radical English deist, published the first English translation of the first two books of Philostratus' *Life* with an anti-Church introduction. In the Marquis de Sade's *Dialogue Between a Priest and a Dying Man*, the Dying Man compares Jesus to Apollonius as a false prophet. Some early to mid 20th century Theosophists, notably C.W. Leadbeater, Alice A. Bailey, and Benjamin Creme, have maintained that Apollonius of Tyana was the reincarnation of the being they call the Master Jesus. In the mid 20th century, the American ex-patriate poet Ezra Pound evoked Apollonius in his later *Cantos* as a figure associated with sun-worship and as a messianic rival to Christ. Pound identified him as Aryan within an anti-semitic mythology, and celebrated his Sun worship and aversion to ancient Jewish animal sacrifice. In Gerald Messadié's *The Man Who Became God*, Apollonius appeared as a wandering philosopher and magician of about the same age as Jesus; the two of them supposedly met. In his 1965 introduction to a reprint of Kenneth Sylvan Guthrie's 1900 book *The Gospel of Apollonius of Tyana* (a retelling of Philostratus' biography), Hilton Hotema compared Apollonius to Jesus by noting that there is much historical data surrounding the life of the Tyanean, but that "Jesus is unknown outside of the New Testament.

(247-3) Apollonius tells us that Pythagoras regarded healing as "the most divine art."

Why should anyone reject the views of the Greek sage, not to speak of Jesus' own confirmation by his works. Why should the Indian sages regard healing as a merely occult art; hence as a practice to be avoided?

Middle Ideas 20-28

Apollonius of Tyana, Jesus Christ, & Pythagoras

(169-3) Apollonius tells us that Pythagoras regarded healing as “the most divine art.” Why should anyone reject the views of the Greek sage, not to speak of Jesus' own confirmation by his works. Why should the Indian sages regard healing as a merely occult art; hence as a practice to be avoided?

Duplicates 1 (1979)

Apollonius of Tyana, Jesus Christ, Plotinus, & Ammonius Saccas

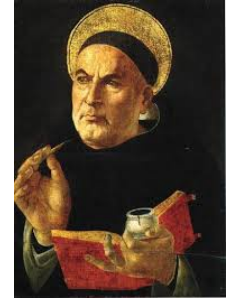
(1-3) Plotinus was born in Egypt, studied with Ammonius Saccas, planned to travel to Persia and India but was brought by fate to Rome instead. There he passed his life, writing and lecturing with great success on Neoplatonism. A sage, an ascetic and a rapt concentrated genius. Yet why was he so often sick? He could not care his own body, could not do like his near-contemporaries Jesus the Christ and Apollonius of Tyana did – heal his own body.

Vinyl X to XI

St. Thomas Aquinas

Wikipedia: Thomas Aquinas, OP (1225 – 7 March 1274), also Thomas of Aquin or Aquino, was an Italian Dominican friar and Catholic priest and an immensely influential philosopher and theologian in the tradition of scholasticism, within which he is also known as the “Doctor Angelicus” and “Doctor Communis”. “Aquinas” is from the county of Aquino, an area where his family held land until 1137. He was born in Roccasecca, Italy. He was the foremost classical proponent of natural theology, and the father of Thomism. His influence on Western thought is considerable, and much of modern philosophy was conceived in development or opposition of his ideas, particularly in the areas of ethics, natural law, metaphysics, and political theory. Unlike many currents in the Church of the time, Thomas embraced several ideas put forward by Aristotle — whom he referred to as “the Philosopher” — and attempted to synthesize Aristotelian philosophy with the principles of Christianity. The works for which he is best known are the *Summa Theologica* and the *Summa contra Gentiles*. His commentaries on Sacred Scripture and on Aristotle are an important part of his body of work. Furthermore, Thomas is distinguished for his eucharistic hymns, which form a part of the Church's liturgy. Thomas is honored as a saint by the Catholic Church and is held to be the model teacher for those studying for the priesthood, and indeed the highest expression of both natural reason and speculative theology. In modern times, under papal directives, the study of his works was long used as a core of the required program of study for those seeking ordination as priests or deacons, as well as for those in religious formation and for other students of the sacred disciplines (philosophy, Catholic

theology, church history, liturgy, canon law). Also honored as a Doctor of the Church, Thomas is considered the Church's greatest theologian and philosopher. Pope Benedict XV declared: "This (Dominican) Order ... acquired new luster when the Church declared the teaching of Thomas to be her own and that Doctor, honored with the special praises of the Pontiffs, the master and patron of Catholic schools."



(153-1) Neo-Platonism, with its mentalistic-mystical doctrine, is coming more and more to be seen as St. Thomas Aquinas' metaphysical outlook rather than Aristotelianism as so many have believed for so long.

Middle Ideas 07-13

A. J. Arberry, The Hidden Teaching Beyond Yoga; V. Subramanya Iyer, Junaid, Sri Shankara, Swami Siddheswarananda

Wikipedia: Arthur John Arberry (Portsmouth, May 12, 1905 – Cambridge, October 2, 1969) FBA was a respected British orientalist. A prolific scholar of Arabic, Persian, and Islamic studies, he was educated at Portsmouth Grammar School and Pembroke College, Cambridge. His translation of the Qur'an into English, *The Koran Interpreted*, is one of the most prominent written by a non-Muslim scholar, and widely respected amongst academics. Formerly Head of the Department of Classics at Cairo University in Egypt, Arberry returned home to become the Assistant Librarian at the Library of the India Office. Arberry was appointed to the Chair of Persian at the School of Oriental and African Studies SOAS, University of London 1944–47. He subsequently became the Sir Thomas Adams's Professor of Arabic at Cambridge University and a Fellow of Pembroke College, Cambridge, his alma mater, from 1947 until his death in 1969. Arberry is also notable for introducing Rumi's works to the west through his selective translations and for translating the important anthology of medieval Andalusian Arabic poetry *The Pennants of the Champions and the Standards of the Distinguished*. His interpretation of Muhammad Iqbal's writings, edited by Badiozaman Forouzanfar, is similarly distinguished.

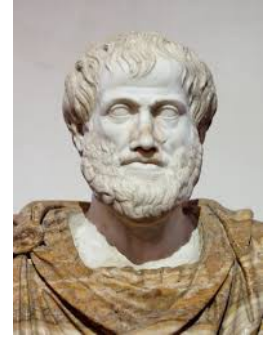


(233-1) Many readers of "The Hidden Teaching beyond Yoga" became both concerned and critical when I pointed out the limited nature of the mystical states. What they did not know is that this was part of the esoteric doctrine given to the few students of the higher philosophy both in India and in several Asiatic countries. [This was confirmed in] meeting with Professor A. J. Arberry (of Cambridge), who translated some of the Islamic mystical works into English. He quoted the 10th century mystic and philosopher Junayd of Iraq, "Truth comes after states and ecstasies and then takes its place." Swami Siddheswarananda of the Ramakrishna Mission and a lecturer at the Sorbonne in Paris [also] told me before he passed away that V. Subrahmanya Iyer of Mysore, who had been one of his teachers, had been initiated into the traditional esoteric doctrine of the [original] Shri Shankaracarya, and that it was not written in the books, but taught privately [only.]

AD BV 2

Aristotle & St. Thomas Aquinas

Wikipedia: Aristotle (384 – 322 BC) was a Greek philosopher and scientist born in the city of Stagira, Chalkidice, on the northern periphery of Classical Greece. At eighteen, he joined Plato's Academy in Athens and remained there until the age of thirty-seven (c. 347 BC). His writings cover many subjects – including physics, biology, zoology, metaphysics, logic, ethics, aesthetics, poetry, theater, music, rhetoric, linguistics, politics and government – and constitute the first comprehensive system of Western philosophy. Shortly after Plato died, Aristotle left Athens and, at the request of Philip of Macedon, tutored Alexander the Great starting from 343 BC. The fact that Aristotle was a pupil of Plato contributed to his former views of Platonism, but, following Plato's death, Aristotle immersed himself in empirical studies and shifted from Platonism to empiricism. He believed all peoples' concepts and all of their knowledge was ultimately based on perception. In metaphysics, Aristotelianism profoundly influenced Judeo-Islamic philosophical and theological thought during the Middle Ages and continues to influence Christian theology, especially the scholastic tradition of the Catholic Church.



Metaphysics is one of the principal works of Aristotle and the first major work of the branch of philosophy with the same name. The principal subject is "being qua being," or being insofar as it is being. It examines what can be asserted about anything that exists just because of its existence and not because of any special qualities it has. Also covered are different kinds of causation, form and matter, the existence of mathematical objects, and a prime-mover God.

(111-6) We must expect that Roman Catholic metaphysics, following St. Thomas Aquinas and through him, Aristotle, accepting the material world's reality, will vigorously oppose mentalism.

Vinyl X to XI

Aristoclea (aka Themistoclea) & Pythagoras (Guthrie Sourcebook),

Wikipedia: Themistoclea (Greek: Θεμιστόκλεια Themistokleia; also Aristoclea, Theoclea; fl. 6th century BCE) was a priestess at Delphi. According to surviving sources she was Pythagoras' teacher. In his biography of Pythagoras in his *Lives and Opinions of Eminent Philosophers*, Diogenes Laërtius (3rd century CE) cites the statement of Aristoxenus (4th century BCE) that Themistoclea taught Pythagoras his moral doctrines: "Aristoxenus says that Pythagoras got most of his moral doctrines from the Delphic priestess Themistoclea." Porphyry (233 - 305 CE) calls her Aristoclea (Aristokleia), although there is little doubt that he is referring to the same person. Porphyry repeats the claim that she was the teacher of Pythagoras: "He (Pythagoras) taught much else, which he claimed to have learned from Aristoclea at Delphi." The 10th-century *Suda* encyclopedia calls her Theoclea (Theokleia) and states that she was the sister of Pythagoras, but this information probably arises from a corruption and misunderstanding of

the passage in Diogenes Laertius.

(241-1) {From Guthrie: *Pythagorean Sourcebook*} Such things taught he, though advising above all things to speak the truth, for this alone deifies men. For as he had learned from the Magi, who call God Oromasdes, God's body is light, and his soul is truth. He taught much else, which he claimed to have learned from Aristoclea at Delphi. Certain things he declared mystically, symbolically.

Book Notes 4



Jacqueline-Marie Angélique de Arnauld

Wikipedia: Jacqueline-Marie-Angélique Arnauld, S.O.Cist. or Arnauld, called La Mère Angélique (8 September 1591 in Paris – 6 August 1661 in Port-Royal-des-Champs), was Abbess of the Abbey of Port-Royal, which under her abbacy became a center of Jansenism. She was the third of the 20 children of the lawyer Antoine Arnauld, and one of six sisters of the philosopher Antoine Arnauld. While Arnauld was being raised by Cistercian nuns in the Abbey of Port-Royal-des-Champs, Abbess Johanna von Boulehart selected her as her successor at the age of seven. Months before her 12th birthday, she became the Abbess of Port-Royal on 5 July 1602. She was better known thereafter as La Mère Angélique. Arnauld reformed her monastery shortly after becoming abbess, and she was instrumental in the reforms of several other monasteries. In 1635, Arnauld came under the influence of Jean du Vergier de Hauranne, the Abbé of Saint-Cyran, one of the promoters of a school of theology which the Jesuits called Jansenism. During the 17th-century formulary controversy and the persecution of Port-Royal (1648–1652), she was forced to sign a document condemning the five propositions of Jansenism.

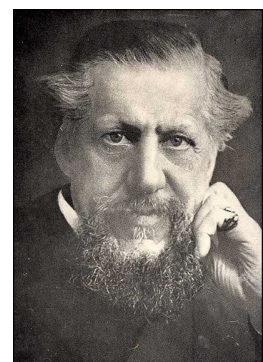


(229-6) The ascetic demand that we renounce art, turn our back on aesthetic feelings, and reject beauty may seem a necessary one. But we have to beware here of falling into the danger which Angélique de Arnauld, Abbess de Port Royal fell into. She said: “Love of poverty makes one choose what is ugliest, coarsest and dirtiest.” She was the same Mother Superior who refused to allow any form of recreation to her nuns, so that some of them had nervous breakdowns and others went mad.

Vinyl I to III

Sir Edwin Arnold

Wikipedia: Sir Edwin Arnold KCIE CSI (10 June 1832 – 24 March 1904) was an English poet and journalist, who is most known for his work *The Light of Asia*. Arnold was born at Gravesend, Kent, the second son of a Sussex magistrate, Robert Coles Arnold. One of his six children was the



novelist Edwin Lester Arnold. He was educated at King's School, Rochester; King's College London; and University College, Oxford, where he won the Newdigate prize for poetry in 1852. He became a schoolmaster, at King Edward's School, Birmingham, and in 1856 went to India as Principal of the Government Sanskrit College at Poona, a post which he held for seven years, which includes a period during the mutiny of 1857, when he was able to render services for which he was publicly thanked by Lord Elphinstone in the Bombay Council. Here he received the bias towards, and gathered material for, his future works.

Returning to England in 1861 he worked as a journalist on the staff of the Daily Telegraph, a newspaper with which he continued to be associated as editor for more than forty years, and of which he later became editor-in-chief. It was he who, on behalf of the proprietors of the Daily Telegraph in conjunction with the New York Herald, arranged the journey of H.M. Stanley to Africa to discover the course of the Congo River, and Stanley named after him a mountain to the north-east of Albert Edward Nyanza. Arnold must also be credited with the first idea of a great trunk line traversing the entire African continent, for in 1874 he first employed the phrase "Cape to Cairo railway" subsequently popularised by Cecil Rhodes. It was, however, as a poet that he was best known to his contemporaries.

The literary task which he set before him was the interpretation in English verse of the life and philosophy of the East. His chief work with this object is *The Light of Asia*, or *The Great Renunciation*, a poem of eight books in blank verse which was translated into various languages such as Hindi (tr. by Acharya Ram Chandra Shukla). In it, in Arnold's own words, he attempted 'by the medium of an imaginary Buddhist votary to depict the life and character and indicate the philosophy of that noble hero and reformer, Prince Gautama of India, founder of Buddhism'. It appeared in 1879 and was an immediate success, going through numerous editions in England and America, though its permanent place in literature is quite uncertain. It is an Indian epic, dealing with the life and teaching of the Buddha. The poem was subjected to two lines of criticism: it was held by Oriental scholars to give a false impression of Buddhist doctrine; while, on the other, the suggested analogy between Sakyamuni and Jesus offended the taste of some devout Christians.

Sir Edwin was married three times. His first wife was Katherine Elizabeth Biddulph, of London, who died in 1864. Next he married Jennie Channing of Boston who died in 1889. In his later years Arnold resided for some time in Japan and his third wife, Tama Kurokawa, was Japanese. In *Seas and Lands* (1891) and *Japonica* (1891) he gives an interesting study of Japanese life. He was appointed CSI on the occasion of the proclamation of Queen Victoria as Empress of India in 1877 and was knighted in 1888 (as KCIE). He was also honoured with decorations by the rulers of Japan, Persia, Turkey and Siam.

(385-3) Just as there have been misconceptions about the role played by the personal ego and the physical ego in the life of mankind, misconceptions which have arisen by holding on to ideas which are out of their time and place, so the question must be asked, did these egos come by a process which launched them on a path where, as the poet Sir Edwin Arnold has beautifully put it "The dew-drop slips into the shining sea?" – as the Orient mostly believed – where the ego is utterly annihilated, where the personal self is completely dissolved in a sort of mass-consciousness; where all that he has gained from experience, all that he has learnt from intelligence, is to be dissolved and thrown away as futile and useless – although ages upon ages have been taken for the process? Or will there unfold a higher type of individuality, one that is free because it has earned its freedom; free to exist in harmony with the universal harmony, with

the Universal Mind. If non-duality, the goal of Advaita, is to be the end of it all, the vast work of time and space seems to have been in vain, a ghastly repetition of what was not worthwhile. Or is there another explanation which philosophy offers? The answer is: There is.

RVLSII

Matthew Arnold

Wikipedia: Matthew Arnold (24 December 1822 – 15 April 1888) was an English poet and cultural critic who worked as an inspector of schools. He was the son of Thomas Arnold, the famed headmaster of Rugby School, and brother to both Tom Arnold, literary professor, and William Delafield Arnold, novelist and colonial administrator. Matthew Arnold has been characterised as a sage writer, a type of writer who chastises and instructs the reader on contemporary social issues. Caricature from Punch, 1881: “Admit that Homer sometimes nods, That poets do write trash, Our Bard has written “Balder Dead,” And also Balder-dash” “Matthew Arnold,” wrote G. W. E. Russell in Portraits of the Seventies, is “a man of the world entirely free from worldliness and a man of letters without the faintest trace of pedantry” (Russell, 1916). “A voice poking fun in the wilderness” was T. H. Warren’s description of him. Arnold is sometimes called the third great Victorian poet, along with Alfred, Lord Tennyson and Robert Browning.



(233-9) Matthew Arnold:

“We glance and nod and hurry by,
And never once possess our souls
Before we die.”

Vinyl I to III

Aryadeva & Prince Shotoku, the Yuimagyo Gisho

Wikipedia: Aryadeva (3rd century CE), was a disciple of Nagarjuna and author of several important Mahayana Madhyamaka Buddhist texts. He is also known as Kanadeva, the 15th patriarch in Chan Buddhism, and as “Bodhisattva Deva” in Sri Lanka. Aryadeva was born as the son of a Sinhalese king and is considered the cofounder of Mahayana philosophy. According to Geshe Ngawang Dakpa of Sera Je Monastery, “Aryadeva was an Ayurvedic medicine doctor monk just like Aśvaghoṣa and Nāgārjuna”. Aryadeva was a student of Nagarjuna and contributed significantly to the Madhyamaka school. According to the Drikung Kagyu school of Tibetan Buddhism, Garchen Rinpoche is the current incarnation of Aryadeva.



Several important works of esoteric Buddhism (most notably the Caryamelapakapradipa or “Lamp that Integrates the Practices”) are attributed to Aryadeva. Contemporary research suggests that these works are datable to a significantly later period in Buddhist history (late ninth or early tenth century), but the tradition of which they are a part maintains that they are (at least in some measure) the work of the Madhyamaka Aryadeva. Traditional historians (for example,

the 17th century Tibetan Tāranātha), aware of the chronological difficulties involved, account for the anachronism via a variety of theories, such as the propagation of later writings via mystical revelation. A useful summary of this tradition, its literature, and historiography may be found in Wedemeyer 2007.

(289-1) The difference between Advaita Vedanta and Mahayana Buddhism is smaller than it seems, although advocates of both sides have tried to make it seem greater than I believe it really is. A distinguished authority in India, on Advaita, has written that the Buddhist doctrine of the momentariness of existence – that is, the moment-to-moment nature of existence – is a great stumbling block to a reconciliation of the true two religions. (These are not his words, but my own.—PB). The concept of a Void has led to some misunderstanding in Western circles. It has been equated with annihilation by some and with nihilism by others. But this is not so, for the world appears out of it. It is neither absolute nothingness nor the All. The Buddha himself said that nothing can vanish from the universe, but nothing new can arise in [it; that fundamentally there is no change. We can add therefore that, there] is no cause and effect relationship, which is also a teaching of Advaitic Vedanta. A Buddhist philosopher, Aryadeva, observed: “If I neither admit a thing’s reality nor unreality, nor both at once, then to confute me a long time will be needed.” This is merely saying negatively what Advaita Vedanta says positively when it declares that only Brahmin IS. After much search I have succeeded in finding, for the first time, a reference by an enlightened Mahayanist to what he called non-duality, which is exactly the same term used by Advaitins. But before I give it, since it concerns the Void, I must also mention that this doctrine of the Void is a second stumbling block between the two religions. The quotation is: “The insight of the Bodhisattva penetrates into Being but never loses sight of the Void. Abiding in it, he accomplishes all works. For him the Void means Being, and Being means the Void. He does not stay one-sidedly in either being or non-being, but synthesizes both, in non-duality.” Although I have never seen any other reference to non-duality in the Mahayana text, this reference is important because of the source from which it is taken. It is taken from a book which so far as I know has not yet been translated into English. It is called “Yuimagyo Gisho,” Vol. II, pg. 55-(a). The author of this quotation is very famous in Japanese history, much admired and much respected. He is Prince Shotoku. He was the Crown Prince and Regent of Japan and was loved by the people. He wrote some commentaries upon the Mahayana Sutras.

RVLSII

The Ashtavakra Samhita, the Brihadaranyaka Upanishad, the Jivanmukti Viveka, Mahabharata, Pancadasi, & the Taitiriya Upanishad

Wikipedia: The Ashtavakra Gita (Sanskrit in Devanagari: अष्टावक्रगीता; aṣṭāvakraḡītā) or the Song of Ashtavakra is a classical Advaita Vedanta scripture. It is written as a dialogue between the sage Ashtavakra and Janaka, king of Mithila.

Ashtavakra Gita is a dialogue between Ashtavakra and Janaka on the nature of soul, reality and bondage. It offers a radical version of non-dualistic philosophy. The Gita insists on complete unreality of external



world and absolute oneness of existence. It does not mention any morality or duties, and therefore is seen by commentators as 'godless'. It also dismisses names and forms as unreal and a sign of ignorance. In a conversation between Janaka and Ashtavakra, pertaining to the deformity of his crooked body, Ashtavakra explains that the size of a Temple is not affected by how it is shaped, and the shape of his own body does not affect himself (or Atman). The ignorant man's vision is shrouded by names and forms but a wise man sees only himself:

“You are really unbound and action-less, self-illuminating and spotless already. The cause of your bondage is that you are still resorting to stilling the mind. (I.15)

You are unconditioned and changeless, formless and immovable, unfathomable awareness, imperturbable- such consciousness is un-clinging. (I.17)

You are not bound by anything. What does a pure person like you need to renounce? Putting the complex organism to rest, you can go to your rest. (V.1)”

(147-1) Ashtavakara Samhita: “The universe is but a state of the mind.”

Panchadasi: “The mind is virtually the external world.”

Mahabharata: “The mind is the essence of all things that are manifest.”

Taittiriya Upanishad: “From mind (manas) indeed are all entities are born.”

Brihadaranyaka Upanishad: “This great, endless, infinite Reality is but purely mental (Vijnanaghana)”

Jivanmukti Viveka: “The whole world is the result of mere mental construction in me.”

Vinyl X to XI

Ashvaghosha (properly Aśvaghōṣa)

Wikipedia: Aśvaghōṣa (Devanagari: अश्वघोष)] (c. 80 – c. 150 CE) was an Indian philosopher-poet, born in Saketa in northern India to a Brahmin family. He is believed to have been the first Sanskrit dramatist, and is considered the greatest Indian poet prior to Kālidāsa. He was the most famous in a group of Buddhist court writers, whose epics rivalled the contemporary Ramayana. Whereas much of Buddhist literature prior to the time of Aśvaghōṣa had been composed in Buddhist Hybrid Sanskrit, Aśvaghōṣa wrote in Classical Sanskrit. He was previously believed to have been the author of the influential Buddhist text Awakening of Mahayana Faith, but modern scholars agree that the text was composed in China. And it is now believed he was not from the Mahayanist period, and seems to have been ordained into a subsect of the Mahasanghikas. He wrote an epic life of the Buddha called Buddhacarita (Acts of the Buddha) in Sanskrit. The monk I-tsing (Yijing) mentioned that in his time Buddhacarita was “...extensively read in all the five parts of India and in the countries of the South Sea (Sumātra, Jāva and the neighbouring islands). He clothed manifold notions and ideas in a few words which so delighted the heart of his reader that he never wearied of perusing the poem. Moreover it was regarded as a virtue to read it in as much as it contained the noble doctrine in a neat compact form.” He also wrote Saundarananda, a kāvya poem with the theme of conversion of Nanda, Buddha's half-brother, so that he might reach salvation. The first half of the work describes Nanda's life, and the second half of the work describes Buddhist doctrines and ascetic practices.



(109-6) The sage Asvaghosha suggested a practical method of realisation which he called

‘following skilfully’ and which was much like the ‘As If’ method. It was more specialised, seeking to combat the habitual dualistic attitudes of thought and speech.

Middle Ideas 14 19

Sri Âtmananda

Wikipedia: Śrī Atmananda (December 8, 1883 – May 14, 1959), also referred as Sri Atmananda Krishna Menon, was an Indian sage, guru, and philosopher. He has been described by scholars as a “neo-Hindu”. After completing his the study of law, he became a Government Advocate and Inspector and District Superintendent of Police and remained in service until 1939. Meanwhile, his search for a guru led to his meeting Swami Yogananda (not to be confused with Paramahansa Yogananda) briefly in 1913. In 1923, he assumed the name Sri Atmananda and started teaching Jnana Yoga. After retirement from government service, he resided in his family home, Anandavadi on the river Pampa in Malakara. He published several books including, Atma Darshan and Atma Nirvriti in Malayalam (both of which he translated into English), and Atmaramam (in Malayalam).



(213-1) Sri Atmananda told a person who could enter mystic trance at will and stay in it for hours, his mind wrapt by bliss, that this was not the highest complete state. “You still have to understand the world through the mind’s intelligence” he said.

Middle Ideas 14 19

(91-16) In a region of India where the fruit of cashew trees and the fronds of coconut palms show themselves everywhere, I met a mentalist. His name was Âtmananda.

Duplicates 20

(94-1) Atamanda moved forward in rhythmic steps, then fell back, a somewhat lesser distance. In this way he made a very slow progress in the ceremonial dance. The strange gripping emotion of the classical music, the Master’s solemn exquisitely rhythmic movements now forwards now backwards, the intense blackness of the night, the encircling tall palm trees which themselves encircled us, the hushed air of expectancy and gravity which pervaded the little group of disciples – all created an eerie impression at first but a higher one succeeded it. I knew what the participants in the ancient Greek mysteries must have felt.

Duplicates 20

Sri Âtmananda, Jeddu Krishnamurti, and Ramana Maharshi

(81-1) All pruning of the ego is of little use; for as one fault is removed a new one springs out of latency. Why? Because the ego is the imperfect, and all it can find will only be fresh imperfections. The Short Path is the only genuine approach to truth, the only one offering real possibility of liberation. It is endorsed by Atmananda and Krishnamurti and Maharshi. Lifetimes have been spent by seekers who have travelled the Long Path but arrived nowhere, or

are not much nearer the goal, whereas others have made swift advance from their first steps on the Short Path. The assertion that the Long Path is a necessary complement to, or preparation for the Short One is correct only for those who are still under the thralldom of illusion, who are asleep. Its followers merely travel in a circle: they never get out of the illusion or awake from the sleep. That is why in the end it has to be given up, abandoned, understood for the egoistic effort that it really is. The entire length of the Long Path is an attempt at self-improvement and self-purification planned, managed, operated and supervised by the ego itself. Is it conceivable that the ego will work for its own destruction? No!—it will never do that however much it pretends to do so, however subtle the bluff with which it deceives itself or others. Even when the ego rebels against itself, it is merely playing a part. It has played many different parts in the past. Appearing as a rebel is merely one more disguise in the whole series.

Duplicates 14 (1966)

Sri Âtmananda* ⇒ see *T.M.P. Mahadevan

Sri Âtmananda* ⇒ see *Arthur Schopenhauer

Sri Âtmananda* ⇒ see *St. Thomas

Marcus Aurelius

Wikipedia: Marcus Aurelius (Latin: Marcus Aurelius Antoninus Augustus; 26 April 121 – 17 March 180 AD) was Roman Emperor from 161 to 180. He ruled with Lucius Verus as co-emperor from 161 until Verus' death in 169. He was the last of the Five Good Emperors, and is also considered one of the most important Stoic philosophers. Marcus Aurelius' Stoic tome *Meditations*, written in Greek while on campaign between 170 and 180, is still revered as a literary monument to a philosophy of service and duty, describing how to find and preserve equanimity in the midst of conflict by following nature as a source of guidance and inspiration.



(149-1) Marcus Aurelius: “When thou [hast] roused thyself from sleep thou hast perceived that they were only dreams which troubled thee. Now in thy waking hours look at these things about thee as thou didst look at thy dreams.”

Grey Long 14 19

(392-7) Marcus Aurelius: “When you happen to be ruffled a little by any untoward accident, retire immediately into your reason, and do not move out of tune any further than you needs must; for the sooner you return to harmony, the more you will get it in your own power.”

Vinyl I to III

(33-11) “He who knows not the world-order, knows not his own place therein” — Marcus Aurelius.

Duplicates 08 (Literary Notebook Carbons)

(69-1) The truths which find embodiment in some statements by Marcus Aurelius did not come to him because he was an Emperor.

Duplicates 1 (1979)

Marcus Aurelius, Epictetus, & Seneca

(397-3) Listen to the Roman Stoic's definition of the Overself: "the divinity which is planted in his breast" of Marcus Aurelius; "your guardian spirit" of Epictetus; "the sacred spirit dwelling within us, observer and guardian of all our evil and our good" of Seneca.

Duplicates 08 (Literary Notebook Carbons)

Sri Aurobindo

Wikipedia: Sri Aurobindo (Sri Ôrobindo), (15 August 1872 – 5 December 1950), born Aurobindo Ghose, was an Indian nationalist, philosopher, yogi, guru, and poet. He joined the Indian movement for independence from British rule, for a while became one of its influential leaders and then became a spiritual reformer, introducing his visions on human progress and spiritual evolution. During his stay in Pondicherry, Aurobindo developed a method of spiritual practice he called Integral Yoga. The central theme of his vision was the evolution of human life into a life divine. He believed in a spiritual realisation that not only liberated man but transformed his nature, enabling a divine life on earth. In 1926, with the help of his spiritual collaborator, Mirra Alfassa ("The Mother"), he founded the Sri Aurobindo Ashram. He died on 5 December 1950 in Pondicherry.



(347-2) How far the duration of human life can be extended is not known. The claims of hatha yogis, are unauthenticated, while the theories of Christian Science and the experiment of Sri Aurobindo have still left it an uncertain matter. It is true that stories of centenarians being found in different parts of the world are not few and often pass unquestioned. But the difficulty of proving the date of birth usually remains. Most centenarians belong to the illiterate peasant class, to those who have not taken care to retain a correct knowledge of their age, for it was not so important to them as it is to the educated classes. There is hardly a record of payment by life insurance companies for the life of a centenarian. It is reasonable to ask, however, why, if the reparative and destructive elements in the body could be balanced men should not live for centuries? In the absence of authenticated cases, we may only take the stand that Nature seems to have set her own limits to human life.

Vinyl VII to VIII

Sri Aurobindo 'Nirvana' & Jivanmukta Poems

(418-3) NIRVANA: poem by Sri Aurobindo

“All is abolished but the mute Alone.
The mind from thought released, the heart from grief,
Grow inexistent now beyond belief;
There is no I, no Nature, known-unknown.
The city, a shadow picture without tone,
Floats, quivers unreal; forms without relief
Flow, a cinema’s vacant shapes; like a reef
Foundering in shoreless gulfs the world is done.

Only the illimitable Permanent
Is here. A Peace stupendous, featureless, still
Replaces all, – what once was I, in It
A silent unnamed emptiness content
Either to fade in the Unknowable
Or thrill with the luminous seas of the Infinite.”

Vinyl I to III

(287-5) AUROBINDO’S POEM, “JIVANMUKTA”:
“He who from Time’s dull motion escapes and thrills
Rapt thoughtless, wordless into the Eternal’s breast,
Unrolls the form and sign of being,
Seated above in the omniscient Silence.”

Book Notes 4

Sri Aurobindo & Tung Chung Shu

(541-5) There is something to be said for Sri Aurobindo’s refusal to see his disciples except for one silent minute on four occasions each year. There is even something to be said for Tung Chung Shu who, two thousand years before the Hindu guru’s refusal, gave his teachings from behind a curtain so that his disciples never saw his face at all.

Grey Long 14 19

Sri Aurobindo ⇒ see Vishnu Bhaskar Lele

Avalokiteśvara

Wikipedia: Avalokiteśvara (Sanskrit: अवलोकितेश्वर “Lord who looks down”, Wylie: spyan ras gzigs, THL Chenrézik) is a bodhisattva who embodies the compassion of all Buddhas. This bodhisattva is variably depicted and described and is portrayed in different cultures as either female or male. In Chinese Buddhism Avalokiteśvara has become the somewhat different female figure Guanyin. In Cambodia, he appears as Lokeśvara. Avalokiteśvara is one of the more widely revered bodhisattvas in mainstream Mahayana Buddhism, as well as unofficially in Theravada Buddhism. The name Avalokiteśvara is made of the following parts: the verbal prefix ava, which means “down”; lokita, a past participle of the verb lok (“to notice, behold, observe”),

here used in an active sense (an occasional irregularity of Sanskrit grammar); and finally īśvara, “lord”, “ruler”, “sovereign” or “master”. In accordance with sandhi (Sanskrit rules of sound combination), a+īśvara becomes eśvara. Combined, the parts mean “lord who gazes down (at the world)”. The word loka (“world”) is absent from the name, but the phrase is implied. It does appear in the Cambodian form of the name, Lokeśvara.



In other parts of Asia other than China, Avalokiteśvara is commonly refers to the bodhisattva of compassion or mercy. In Korean Buddhism, Avalokiteśvara is Gwanseum, or Gwanseum-bosal. In Sanskrit, Avalokitesvara is also referred to as Padmapāni (“Holder of the Lotus”) or Lokeśvara (“Lord of the World”). In Tibetan, Avalokiteśvara is known as Chenrezig, འཇམ་དཔལ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་

ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ (Wylie: spyan ras gzigs) and is said to emanate as the Dalai Lama the Karmapa and other high lamas. An etymology of the Tibetan name Chenrézik is spyan “eye”, ras “continuity” and gzig “to look”. This gives the meaning of one who always looks upon all beings (with the eye of compassion).

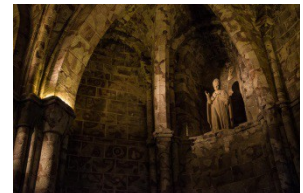
Avalokiteśvara is an important deity in Tibetan Buddhism, and is regarded in the Vajrayana teachings as a Buddha. In the Mahayana teachings he is in general regarded as a high-level Bodhisattva. The Dalai Lama is considered by the Gelug school and many other Tibetan Buddhists to be the primary earthly manifestation of Avalokiteśvara. The Karmapa is considered by the Karma Kagyu school to be Avalokiteśvara’s primary manifestation. In Tibetan Buddhism, Tara came into existence from a single tear shed by Avalokiteśvara. When the tear fell to the ground it created a lake, and a lotus opening in the lake revealed Tara. In another version of this story, Tara emerges from the heart of Avalokiteśvara. In either version, it is Avalokiteśvara’s outpouring of compassion which manifests Tara as a being

(115-6) Avalokitesvara of Cambodia and what is now Vietnam, Tibet corresponds to Kwan-Yin in China – Goddess of Mercy.

Middle Ideas 20-28

Bishop of Avila (Priscillian), Emperor Magnus Maximus & Emperor Theodosius {duplicate}

Wikipedia: Priscillian (died c.385) was a wealthy nobleman of Roman Hispania who promoted a strict form of Christian asceticism. He became bishop of Ávila in 380. Certain practices of his followers (such as meeting at country villas instead of attending church) were denounced at the Council of Zaragoza in 380. Tensions between Priscillian and bishops opposed to his views continued, as well as political maneuvering by both sides. Around 385, Priscillian was charged with sorcery and executed by authority of the Emperor Maximus. The ascetic movement Priscillianism is named after him, and continued in Hispania and Gaul until the late 6th century. Tractates by Priscillian and close followers, which had seemed lost, were discovered in 1885 and published in 1889.



(33-1) The official alliance of a single Christian group with the Roman Empire in the reign of Constantine was fatal first to the so-called Pagans and later to nearly all the other groups

of Christendom. The latter were persecuted, imprisoned or killed and their writings burnt. The Emperor Magnus Maximus even put the Bishop of Avila to death for his beliefs. The Emperor Theodosius made death the prescribed penalty for all believers in Manichean Christianity, which taught reincarnation. The vigour with which the Emperor Justinian proscribed and destroyed heretical books and documents left little record for later generations to know what other Christians had taught and believed on this tenet of rebirth. Justinian slew more than a million heretics in the Near East alone. Several canons in the service of Orleans Cathedral in France were, some centuries later, burnt alive for embracing these doctrines. The diffusion of this single idea in the Western lands is likely to start questioning and inquiry into its background, history and doctrinal ramifications. This may lead in turn to startling discoveries about what really happened not only to this tenet but to others of Oriental derivation which were stamped out ruthlessly.

Grey Long 14 19

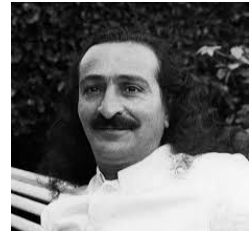
Bishop of Avila ⇒ see also Emperor Magnus Maximus

Avyar? possibly Appar

(221-7) "Write for the public good," counselled the Tamil devotional poet Ayvar.
Duplicates 24 (Carbon Copies of Notebook)

Meher Baba

Wikipedia: Meher Baba (25 February 1894 – 31 January 1969), born Merwan Sheriar Irani, was an Indian spiritual master who said he was the Avatar, God in human form. From 10 July 1925 to the end of his life, Meher Baba maintained silence, communicating by means of an alphabet board or by unique hand gestures. With his mandali (circle of disciples), he spent long periods in seclusion, during which time he often fasted. He also traveled widely, held public gatherings and engaged in works of charity with lepers, the poor and the mentally ill. In 1931, Meher Baba made the first of many visits to the West, where he attracted followers. Throughout most of the 1940s, Meher Baba worked with a category of spiritual aspirants called masts, who he said are entranced or spellbound by internal spiritual experiences. Starting in 1949, along with selected mandali, he traveled incognito about India in an enigmatic and still largely unexplained period he called the "New Life". His legacy includes the Avatar Meher Baba Charitable Trust he established in India, a handful of centers for information and pilgrimage. Meher Baba's silence has remained a mysterious issue as much among his followers as with the rest of the world.



(65-2) Meher Baba uses the term "Short Path through the Grace of a Master" and "Long Path of self-endeavour."

Duplicates 20

J. S. Bach & Aldous Huxley

Johann Sebastian Bach (31 March [O.S. 21 March] 1685 – 28 July 1750) was a German composer and musician of the Baroque period. He enriched established German styles through his skill in counterpoint, harmonic and motivic organisation, and the adaptation of rhythms, forms, and textures from abroad, particularly from Italy and France. Bach's compositions include the Brandenburg Concertos, the Goldberg Variations, the Mass in B minor, two Passions, and hundreds of cantatas. His music is revered for its technical command, artistic beauty, and intellectual depth. Bach's abilities as an organist were respected throughout Europe during his lifetime, although he was not widely recognised as a great composer until a revival of interest and performances of his music in the first half of the 19th century. He is now generally regarded as one of the greatest composers of all time.



(115-16) J. S. Bach's Fourth Brandenburg Concerto is closest to Silence, to pure Spirit."
—A character in Aldous Huxley's novel "Island"
Vinyl I to III

Francis Bacon

Wikipedia: Francis Bacon, 1st Viscount St. Alban, QC (22 January, 1561 – 9 April, 1626), was an English philosopher, statesman, scientist, jurist, orator, essayist, and author. He served both as Attorney General and Lord Chancellor of England. After his death, he remained extremely influential through his works, especially as philosophical advocate and practitioner of the scientific method during the scientific revolution. Bacon has been called the father of empiricism. His works established and popularised inductive methodologies for scientific inquiry, often called the Baconian method, or simply the scientific method. His demand for a planned procedure of investigating all things natural marked a new turn in the rhetorical and theoretical framework for science, much of which still surrounds conceptions of proper methodology today.



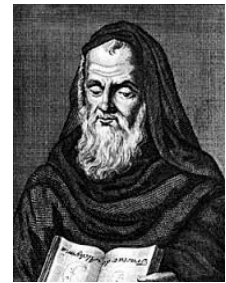
(109-6) Francis Bacon makes a new sentence hold a new idea. He requires an audience of busy thinkers, rather than mere readers. I refer of course to his Essays.
Duplicates 14 (1966)

(119-2) The same intellect whose activity deters most men from discovering God's presence within themselves can be used to discover this presence. Something like this was noticed by Francis Bacon in England, and he put his idea into one of his essays.
RVLSII

Francis Bacon ⇒ see Einstein, Galileo, Jesus & Oppenheimer

Roger Bacon, Cordoba School, St. Francis of Assisi Solomon ibn Gabirol, Ibn Masarra

Wikipedia: Roger Bacon, OFM (c. 1214 – June 1292?; scholastic accolade Doctor Mirabilis, meaning “wonderful teacher”), was an English philosopher and Franciscan friar who placed considerable emphasis on the study of nature through empirical methods. He is sometimes credited (mainly since the nineteenth century) as one of the earliest European advocates of the modern scientific method inspired by Aristotle and later Arabic scholars such as the Muslim scientist Alhazen. However, more recent re-evaluations emphasize that he was essentially a medieval thinker, with much of his “experimental” knowledge obtained from books, in the scholastic tradition. A survey of how Bacon’s work was received over the centuries found that it often reflected the concerns and controversies that were central to his readers. Bacon studied at Oxford and may have been a disciple of Grosseteste. He became a master at Oxford, lecturing on Aristotle. There is no evidence he was ever awarded a doctorate—the title Doctor Mirabilis was posthumous and figurative. Sometime between 1237 and 1245, he began lecturing at the University of Paris, then the centre of European intellectual life. Where he was between 1247 and 1256 is unknown, but about 1256 he became a friar in the Franciscan Order, and no longer held a teaching post.



(259-3) “The illuminates of the Cordoba school (in Spain) founded by Ibn Masarra (833-93) influenced Roger Bacon. This school was developed by Jewish Sufi sage Solomon ibn Gabirol (1021–1058) known to the Saracens as Suleiman Ibn Yahya Ibn Jabriûl and to Christians as Avicbron (= Ibn Gabirol) who was the vital influence behind St Francis of Assisi’s founding of the Franciscan Order, which Bacon joined in 1247”

Robert Graves
Middle Ideas 14 19

Rosa Bailly

Wikipedia: Rosa Bailly (b. 14 March 1890 in Saint-Florent-sur-Cher, d. 14 June 1976 in Pau) - French poet, promoter of Polish culture and literature in France. In the year 1919 – even as a teacher - she founded the association Les Amis de la Pologne and was its secretary general. In the plebiscites in 1921 she agitated for connecting Upper Silesia to Polish. During World War II, she organized help for Polish prisoners of war and soldiers in France. Author of books about Poland, including *Au coeur de la Pologne* (1937) and collections of poetry *Portes du Paradis* (1957). These have been translated into French Polish poetry (including K. Break-Tetmajer, Tuwim). She has been honored with numerous Polish awards, including in the year 1969 she was awarded the Polish PEN Club . In 2011, she published her book: *City struggling for freedom*.



(157-1) Rosa Bailly, who died a couple of months ago, was known in France as a poetess – until quite late in her life {when} she became aware of certain radiations and found herself

capable of healing sick people by using these radiations. Out of these experiences with patients she wrote a booklet entitled “La Survie du Cancer” (Victory over Cancer), but it is no longer in print and has never been translated. She died in the Pyrenees where she lived during this last phase of her life, devoted to healing work until she finally gave that up, saying it exhausted her too much. What she regarded as her major contribution to the healing art was the discovery from this experience of hers that cancer has its seat in the “in the pithy marrow of the spine“ no matter where its tumour is. She could not find a publisher for this little book in France, but it was published here in Switzerland and will not, it is said, be reprinted now that she is passed. In fact she was her own publisher. At the time of her retirement she explained that vital energy would pass from her to the patient. It is known that some of her cures were spectacular, and even in most of the cases where she failed to save the life of the patient, she brought about a passing without suffering.

RVLSII

Barakah

Wikipedia: In Islamic mysticism, Barakah or Baraka (Arabic: بركة) is a kind of continuity of spiritual presence and revelation that begins with God and flows through that and those closest to God. Baraka can be found within physical objects, places, and people, as chosen by God. This force begins by flowing directly from God into creation that is worthy of baraka. These creations endowed with baraka can then transmit the flow of baraka to the other creations of God through physical proximity or through the adherence to the spiritual practices of the Islamic prophet Muhammad. God is the sole source of baraka and has the power to grant and withhold baraka. Baraka is a prominent concept in Islamic mysticism, particularly Sufism. It pervades Sufi texts, beliefs, practices, and spirituality. Sufism emphasizes the importance of esoteric knowledge and the spiritual union with God through the heart. Baraka symbolizes this connection between the divine and the worldly through God’s direct and intentional blessing of those that are most reflective of Him and his teachings.



Baraka is not a state, it is a flow of blessings and grace. It flows from God to those that are closest to God, such as saints and prophets. Those that have received baraka are thought to have the abilities to perform miracles (karamat), such as thought-reading, healing the sick, flying, and reviving the dead. However, according to Abd al-Karīm ibn Hawāzin Qushayri, a prominent Sufi mystic, the use of these miracles and the actual possession of these abilities are not indicative of a saint’s status, however, the performance of these miracles by prophets is important to establish credentials. The Qur’an, hadith, saints, prophets, Muhammad and his descendants are all powerful sources of baraka. Through these sources, one may achieve baraka by three methods: (1) visitation of saints and holy shrines charged with baraka, (2) attachment to the chain of spiritual masters through the khirqā, and (3) emulation of the inner Sunnah.

Sufis pass esoteric knowledge and baraka from the master sheikh to the aspirant through the passing of the khirqā. The khirqā is the initiatory cloak of the Sufi chain of spirituality. This cloak initiates an aspirant into the silsilah, which is the chain of sheikhs that goes back to Muhammad. This chain serves as the channel through which baraka flows from the source of spiritual revelation to the being of the initiate. There are two kinds of this kind of transmission

(tanakkul) of baraka through the khirqa: khirqa-yi irada and khirqa-yi tabarruk. Khirqa-yi irada is characterized by the passing of baraka to the aspirant from the singular sheikh to which he has sworn. Khirqa-yi tabarruk, also known as the “frock of blessing”, is characterized by the passing of baraka to the worthy aspirant from any sheikh that he has encountered. The silsilah chain created from the passing of the khirqa that confirms authenticity of many hadiths is known as the isnad. It was not until the late eleventh and twelfth centuries that the Sufi tradition began accepting this form of isnad as a means to transmit mystical knowledge and blessings.

(125-5) “Barakah” in Morocco and adjacent Mohammedan lands signifies “grace or blessing or healing power.”

Middle Ideas 20-28

Karl Barth & Annie Besant

Wikipedia: Karl Barth (May 10, 1886 – December 10, 1968) was a Swiss Reformed theologian who is often regarded as the greatest Protestant theologian of the twentieth century. His influence expanded well beyond the academic realm to mainstream culture, leading him to be featured on the cover of Time on April 20, 1962. Beginning with his experience as a pastor, Barth rejected his training in the predominant liberal theology typical of 19th-century European Protestantism. He also rejected more conservative forms of Christianity. Instead he embarked on a new theological path initially called dialectical theology due to its stress on the paradoxical nature of divine truth (e.g., God’s relationship to humanity embodies both grace and judgment). Many critics have referred to Barth as the father of neo-orthodoxy—a term that Barth emphatically rejected. A more accurate description of his work might be “a theology of the Word.” Barth’s work had a profound impact on twentieth century theology and figures such as Dietrich Bonhoeffer—who like Barth became a leader in the Confessing Church—Thomas Torrance, Reinhold Niebuhr, Jacques Ellul, Stanley Hauerwas, Jürgen Moltmann, and novelists such as John Updike and Miklós Szentkuthy. One of the most prolific and influential theologians of the twentieth century, Barth emphasized the sovereignty of God, particularly through his reinterpretation of the Calvinistic doctrine of election, the sinfulness of humanity, and the “infinite qualitative distinction between God and mankind”. His most famous works are his *The Epistle to the Romans*, which marked a clear break from his earlier thinking, and his massive thirteen-volume work *Church Dogmatics*, one of the largest works of systematic theology ever written.



(85-10) The definitions of mysticism vary as widely as the standpoints of the definers themselves vary. Thus we arrive at a curious situation. A theosophist like Annie Besant could applaudingly call it “esoteric religion” whereas a theologian like Karl Barth could only disgustedly call it “esoteric atheism.”

Vinyl I to III & (19-9) Duplicate 08

Karl Barth ⇒ see **Annie Besant**

Major B. D. Basu

No biographical information available at this time. All I can find is a few titles by him, including: History of Education in India under the Rule of the East India Company

(123-7) “No more serious mistake can be committed than considering the hibernation of reptiles and other animals as illustrating the Samadhi stage of Yoga. It corresponds with the Pratyahara, and not the Samadhi stage. Pratyahara has been compared with the stage of insensibility produced by the administration of anesthetics, e.g. chloroform.” Major B.D. Basu, Indian Medical Service.

Duplicates 08 (Literary Notebook Carbons)

Simone de Beauvoir

Wikipedia: Simone Lucie Ernestine Marie Bertrand de Beauvoir, commonly known as Simone de Beauvoir (9 January 1908 – 14 April 1986), was a French writer, intellectual, existentialist philosopher, political activist, feminist and social theorist. Though she did not consider herself a philosopher, she had a significant influence on both feminist existentialism and feminist theory. De Beauvoir wrote novels, essays, biographies, autobiography and monographs on philosophy, politics and social issues. She is known for her 1949 treatise *The Second Sex*, a detailed analysis of women’s oppression and a foundational tract of contemporary feminism; her novels, including *She Came to Stay* and *The Mandarins*; and her open relationship with French philosopher Jean-Paul Sartre.



After passing baccalaureate exams in mathematics and philosophy in 1925, she studied mathematics at the Institut Catholique and literature/languages at the Institut Sainte-Marie. She then studied philosophy at the Sorbonne, writing her thesis on Leibniz for Léon Brunschvicg. De Beauvoir was only the ninth woman to have received a degree from Sorbonne at the time, due to the fact that French women had only recently been allowed to join higher education. It was while studying for the agrégation that she met École Normale students Jean-Paul Sartre, Paul Nizan, and René Maheu (who gave her the lasting nickname “Castor”, or beaver). The jury for the agrégation narrowly awarded Sartre first place instead of de Beauvoir, who placed second and, at age 21, was the youngest person ever to pass the exam. During October 1929, Jean-Paul Sartre and Simone de Beauvoir became a couple and, after they were confronted by her father, Sartre asked her to marry him.[9] One day while they were sitting on a bench outside the Louvre, he said, “Let’s sign a two-year lease”. Near the end of her life, de Beauvoir said, “Marriage was impossible. I had no dowry.” So they entered a lifelong relationship. De Beauvoir chose never to marry and did not set up a joint household with Sartre. She never had children. This gave her time to earn an advanced academic degree, to join political causes, to travel, to write, to teach and to have lovers (both male and female – the latter often shared). Although De Beauvoir had a long time relationship with Sartre, she was known to have a number of female lovers.

(171-1) Simone de Beauvoir: “Material independence is one of the necessary conditions for inner liberty.” Is this true? Sometimes yes, other times not.
Middle Ideas 20-28

Ludwig van Beethoven

Wikipedia: Ludwig van Beethoven (baptised 17 December 1770 – 26 March 1827) was a German composer and pianist. A crucial figure in the transition between the Classical and Romantic eras in Western art music, he remains one of the most famous and influential of all composers. His best-known compositions include 9 symphonies, 5 concertos for piano, 32 piano sonatas, and 16 string quartets. He also composed other chamber music, choral works (including the celebrated *Missa solemnis*), and songs. Born in Bonn, then the capital of the Electorate of Cologne and part of the Holy Roman Empire, Beethoven displayed his musical talents at an early age and was taught by his father Johann van Beethoven and by Christian Gottlob Neefe. During his first 22 years in Bonn, Beethoven intended to study with Wolfgang Amadeus Mozart and befriended Joseph Haydn. Beethoven moved to Vienna in 1792 and began studying with Haydn, quickly gaining a reputation as a virtuoso pianist. He lived in Vienna until his death. In about 1800 his hearing began to deteriorate, and by the last decade of his life he was almost totally deaf. He gave up conducting and performing in public but continued to compose; many of his most admired works come from this period.



(87-12) Beethoven’s music is not only melodious, which is common, but also charged with thought, which is not.
Vinyl I to III

(203-2) Art is not only here to embellish human existence. It is also here to express divine existence. In good concert music, especially, a man may find the most exalted refuge from the drab realism of his prosaic everyday life. For such music alone can express the ethereal feelings, the divine stirrings and echoes which have been suppressed by mundane extroversion. The Third Movement of Beethoven’s “Quartet in A Minor”, for instance, possesses genuine mystical fervour. He may derive for a few minutes from hearing its long slow strains a grave reverence, a timeless patience, a deep humility, an utter resignation and withdrawness from the turmoil of the everyday world.
Vinyl I to III

(205-11) The “Pastorale Symphony” by Beethoven is a call in music to our native spiritual homeland.
Vinyl I to III

(5-6) Beethoven generally looked to the nature of the feelings to be brought out by music. Thus someone else’s genius may help us get the mystical glimpse, a Beethoven perhaps.
Duplicates 1 (1979)

Harold Begbie

Wikipedia: Edward Harold Begbie (1871–1929), also known as Harold Begbie, was an English author and journalist who published nearly 50 books and poems and contributed to periodicals. Besides studies of the Christian religion, he wrote numerous other books, including political satire, comedy, fiction, science fiction, plays and poetry. Begbie was born in 1871, the fifth son of Mars Hamilton Begbie, rector of Fornham, St. Martin, Suffolk; he died in London on 8 October 1929. Begbie had a strong religious bent: he was involved in the Oxford Group (which later became Moral Re-Armament) and with the Salvation Army. His concern with social reform appeared strongly in his book *The Little that is Good* (1917), where he wrote about charitable work among the poor of London. He raised large sums of money for East End charities. Begbie might be described as a Broad Church Anglican, who was interested in the ways in which modern science seemed to cast doubt on materialism by showing matter was more complicated than previously believed. He was hostile to Anglo-Catholic Ritualism and to Roman Catholicism; several pre-First World War novels portray Ritualists as sinister and dishonest crypto-Catholic conspirators. His 1914 book *The Lady Next Door*, however, supports Irish home rule and gives an idealised portrayal of Catholicism in Ireland as a genuinely popular religion. His hostile view of urban industrial society in Belfast was criticised by many Ulster Unionists including the writer St. John Ervine. Before the First World War Begbie was an outspoken Liberal social reformist, but he moved rapidly to the right in the post-war period. The “Gentleman with a Duster” books (including *The Mirrors of Downing Street: Some Political Reflections by a Gentleman with a Duster*) denounce sexually suggestive literature (such as the early plays of Noël Coward), lament the precarious economic state of the middle classes and the prospective disintegration of the British Empire, and call for a strong hand against left-wing subversives even if this means restricting some traditional British liberties.



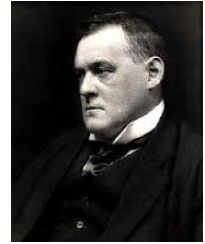
(177-7) Mr Harold Begbie, the gentleman who dusted the mirrors of Downing Street so anonymously, yet so effectively, once wrote down a biting phrase. “Our curse is not original sin,” he declared in *The Glass of Fashion* “but aboriginal stupidity!”

Vinyl VII to VIII

Hilaire Belloc

Wikipedia: Joseph Hilaire Pierre René Belloc (27 July 1870 – 16 July 1953) was an Anglo-French writer and historian. He was one of the most prolific writers in England during the early twentieth century. He was known as a writer, orator, poet, sailor, satirist, man of letters, soldier and political activist. He is most notable for his Catholic faith, which had a strong impact on his works, and his writing collaboration with G. K. Chesterton. He was President of the Oxford Union and later MP for Salford from 1906 to 1910. He was a noted disputant, with a number of long-running feuds, but also widely regarded as a humane and sympathetic man.

Belloc became a naturalised British subject in 1902, but kept his French citizenship (double citizenship) His most lasting legacy is probably his verse, which encompasses comic verses for children and religious poetry. Among his best-remembered poems are from his humorous *Cautionary Tales for Children*, including “Jim, who ran away from his nurse, and was eaten by a lion” and “Matilda, who told lies and was burnt to death”.



(51-2) On this topic of writing I would like to quote from an experienced writer himself. A man who wrote over 100 books, though I doubt whether they are at all read today. I met him only once. He was a staunch Catholic, highly dogmatic but very devoted to the values of contemplation even though he was too busy a man to practice it much. He was violently critical of most things and most leaders in society. So much so that he abandoned his membership of the British Parliaments in disgust. His name was Hilaire Belloc and he wrote about writing: “The worst enemy of prose today is the snobbishness of rules and forms... the mumbo-jumbo of [hieratic] prescription.”

Red Vinyl

Phoebe D. Bendit

Phoebe D. Bendit aka Phoebe D. Payne wrote several small books published by the Theosophical Society in the 1960s

(231-11) Phoebe D. Bendit: Humanity has reached a critical period. Self-consciousness was born when man acquired his dense body. But such a pitch of separate individualism at the personal level has been reached that, if man is to survive, he will have to transform his self-in-separation into self-in-union. He has to understand his relationships, not only with others but also with the world. He has to acquire new dimensions of spiritual awareness.

Vinyl X to XI

Allan Bennett (Ananda Metteyya) & Aleister Crowley

Wikipedia: (Charles Henry) Allan Bennett (8 December 1872 – 9 March 1923) was a member of the Hermetic Order of the Golden Dawn. He was an close associate of author and occultist Aleister Crowley Bennett received the name Bhikkhu Ananda Metteyya at his ordination as a Buddhist monk and spent years studying and practicing Buddhism in the East. He was the second Englishman to be ordained as a Buddhist monk (Bhikkhu) of the Theravada tradition and was instrumental in introducing Buddhism in England. He established the first Buddhist Mission in the United Kingdom. Allan Bennett was born in London on 8 December 1872. His father, a civil engineer, died when he was still a boy. He was raised as a strict Roman Catholic by his mother; a faith which he had rejected whilst in his teens. There is reference to him having at least one sister. He was educated at Hollesley College and later at Bath, England. Upon leaving school, he trained as an analytical chemist and achieved some

success in that field for he was invited to participate in an expedition to Africa by Dr. Bernard Dyer, chemist to the Corn Trade; however, he did not go in the end. His electrical knowledge was profound while still in his early twenties; this and his talent for experimental science, mathematics and physics would stay with him throughout his life. Bennett was, along with George Cecil Jones, Crowley's primary teacher during his days in the Hermetic Order of the Golden Dawn. Bennett was educated at Hollesly College, and scraped by as an analytical chemist. Bennett was initiated into the G.D. in 1894, taking the motto "Iehi Aour" ("let there be light"). He was always very poor and tormented by illness, but still made a strong impression on other occultists of the time. Bennett was one of the more brilliant minds in the order, and favored mysticism and white magic; he was almost wholly concerned with enlightenment rather than siddhis (magical powers). Bennett had high regard for Golden Dawn leader S. L. Mathers, and with him began working on a book of Hermetic Qabalah correspondences that Crowley would later expand upon as Liber 777. At some time between 1889 and 1900, in his late twenties, Bennett traveled to Asia to relieve his asthma, and to dedicate himself to Buddhism. First he traveled to Ceylon where he studied Hatha Yoga under the yogi Shri Parananda. He joined the Sangha and took the name Swami Maitrananda. Later, in Burma, Bennett took the vows of a Buddhist monk, and assumed the name Ananda Metteyya, "Bliss of loving kindness." In 1903 he founded the Buddhasasana Samagama or the International Buddhist Society in London, UK (not to be confused with the International Buddhist Society in British Columbia, Canada).



(181-2) Aleister Crowley said of Allan Bennett: "His mind was pure, piercing and profound beyond any other in my experience. His fame as a magician was immense." He carried a glass rod, potent with magical power. Bennett was tall, stooping, with raven-black wild hair, a high broad forehead, and a pallor on his face. An expert in electricity and mathematics, Bennett's was "one of the most valuable lives of our generation."

RVLSII

Allan Bennett ⇒ see Ananda Metteyya

Nikolai Berdyaev

Wikipedia: Nikolai Alexandrovich Berdyaev (Russian: Никола́й Алекса́ндрович Бердя́ев) (March 18 [O.S. March 6] 1874 – March 24, 1948) was a Russian religious and political philosopher. Berdyaev decided on an intellectual career and entered the Kiev University in 1894. This was a time of revolutionary fervor among the students and the intelligentsia. Berdyaev became a Marxist and in 1898 was arrested in a student demonstration and expelled from the University. In 1904 Berdyaev participated fully in intellectual and spiritual debate, eventually departing from radical Marxism to focus his attention on philosophy and Christian spirituality. In *Christianity and Social Reality* he tells about his journey from Marx to Christ, and

he tells his disillusionment with both the revolutionaries and the Church. Economic and political conditions in Weimar Germany caused him and his wife to move to Paris in 1923. He transferred his academy there, and taught, lectured, and wrote, working for an exchange of ideas with the French intellectual community. He was a practising member of the Russian Orthodox Church, but was often critical of the institutional policies and un-Christian behavior within it. He was a Christian universalist, and he believed that Orthodox Christianity was the true vehicle for that teaching.

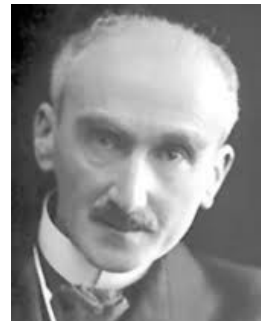


(793-3) The new interest in religion has begun to appear in Russia, but only among the intellectuals (1967). They are under the handicap that religious literature is scarce and mostly unavailable but in “underground” ways they are trying to learn about their own Orthodox form, about other forms of Christianity, about philosophical views of Christianity like Berdyaev’s, about non-Christian religions like Buddhism and even Judaism but not Islam.

Grey Long 14 19 page 11

Henri-Louis Bergson & José Rodó

Wikipedia: Henri-Louis Bergson (18 October 1859 – 4 January 1941) was a major French philosopher, influential especially in the first half of the 20th century. Bergson convinced many thinkers that the processes of immediate experience and intuition are more significant than abstract rationalism and science for understanding reality. He was awarded the 1927 Nobel Prize in Literature "in recognition of his rich and vitalizing ideas and the brilliant skill with which they have been presented". In 1930 France awarded him its highest honour, the Grand-Croix de la Legion d'honneur.



Henri Bergson married Louise Neuberger, a cousin of Marcel Proust (1871–1922), in 1891. (The novelist served as best man at Bergson's wedding.) Henri and Louise Bergson had a daughter, Jeanne, born deaf in 1896. Bergson's sister, Mina Bergson (also known as Moïna Mathers), married the English occult author Samuel Liddell MacGregor Mathers, a founder of the Hermetic Order of the Golden Dawn, and the couple later relocated to Paris as well. Bergson lived the quiet life of a French professor, marked by the publication of his four principal works: in 1889, *Time and Free Will* (*Essai sur les données immédiates de la conscience*); in 1896, *Matter and Memory* (*Matière et mémoire*); in 1907, *Creative Evolution* (*L'Évolution créatrice*); in 1932, *The Two Sources of Morality and Religion* (*Les deux sources de la morale et de la religion*)

In 1896 he published his second major work, entitled *Matter and Memory*. This rather difficult work investigates the function of the brain and undertakes an analysis of perception and memory, leading up to a careful consideration of the problems of the relation of body and mind. Bergson had spent years of research in preparation for each of his three large works. This is especially obvious in *Matter and Memory*, where he showed a thorough acquaintance with the extensive pathological investigations which had been carried out during the period. At the first International Congress of Philosophy, held in Paris during the first five days of August, 1900, Bergson read a short, but important, paper, "Psychological Origins of the Belief in the Law of Causality" (*Sur les origines psychologiques de notre croyance à la loi de causalité*). In 1900 Felix

Alcan published a work which had previously appeared in the Revue de Paris, entitled Laughter (Le rire), one of the most important of Bergson's minor productions. This essay on the meaning of comedy stemmed from a lecture which he had given in his early days in the Auvergne. The study of it is essential to an understanding of Bergson's views of life, and its passages dealing with the place of the artistic in life are valuable. The main thesis of the work is that laughter is a corrective evolved to make social life possible for human beings. We laugh at people who fail to adapt to the demands of society, if it seems their failure is akin to an inflexible mechanism. Comic authors have exploited this human tendency to laugh in various ways, and what is common to them is the idea that the comic consists in there being "something mechanical encrusted on the living". His third major work, Creative Evolution, the most widely known and most discussed of his books, appeared in 1907. Pierre Imbart de la Tour remarked that Creative Evolution was a milestone of new direction in thought. By 1918, Alcan, the publisher, had issued twenty-one editions, making an average of two editions per annum for ten years. Following the appearance of this book, Bergson's popularity increased enormously, not only in academic circles, but among the general reading public.

(89-6) Ariel: "Idealism has never been convincingly refuted. Bergson is the modern Idealist. All great philosophers have been idealists. Ideas are the only true things. That which is alone known is idea for it is that only which enters consciousness."

Vinyl X to XI

Henry-Louis Bergson, Francis Herbert Bradley, Johann Gottlieb Fichte, & Immanuel Kant

(149-8) To underline these points I could quote from Kant and Fichte, from Bergson and Bradley, and all the other European philosophers whose systems are studied inside college walls. I could show you how these ideas fit in with their particular systems. But why should I tread such well-worn ground? Why should I expound someone else's writings?

Vinyl X to XI

Bishop Berkeley

Wikipedia: George Berkeley (12 March 1685 – 14 January 1753), also known as Bishop Berkeley (Bishop of Cloyne), was an Anglo-Irish philosopher whose primary achievement was the advancement of a theory he called "immaterialism" (later referred to as "subjective idealism" by others). This theory denies the existence of material substance and instead contends that familiar objects like tables and chairs are only ideas in the minds of perceivers, and as a result cannot exist without being perceived. Berkeley is also known for his critique of abstraction, an important premise in his argument for immaterialism. In 1709, Berkeley published his first major work, An Essay towards a New Theory of Vision, in which he discussed the limitations of human vision and advanced the theory that the proper objects of sight are not material objects, but light and colour. This foreshadowed his chief philosophical work A Treatise Concerning the Principles of Human Knowledge in 1710 which, after its poor reception, he rewrote in dialogue form and published under the title Three Dialogues between Hylas and Philonous in 1713.

Interest in Berkeley's work increased after World War II, because he tackled many of the issues of paramount interest to philosophy in the 20th century such as the problems of perception, the difference between primary and secondary qualities, and the importance of language.



(60-3) Bishop Berkeley contributed valuably to these mentalistic teachings, and we of the West should be grateful to him. But there were a few weaknesses in them, which the best Asiatic thinkers immediately detect and consistently avoid. For instance Berkeley accepted an experience as being true if the idea of it cohered and persisted strongly. Again and again Shankaracarya pointed out that these conditions were also present in powerful illusions.

Duplicates 14 (1966)

(103-4) Berkeley dispelled the illusion that Matter exists outside of us by showing that the sense-elements, such as its primary qualities – extension form, etc., and its secondary qualities such as hardness, color, etc. – are mere modes of feeling – are subjective; that the existence of a hard, colored, formed substance outside the perceiving mind was an illusion. Berkeley said God awakened these sensorial perceptions in us and the soul perceived them.

Vinyl X to XI

(155-6) Berkeley's clear thinking and clever statement of a noble truth, was admirable. But he made one large mistake in formulating his views. This was to split the qualities of external objects into those which the mind contributes and those which belong to the objects in their own right. The fact is that everything, without exception, is derived from mind.

Vinyl X to XI

(89-13) Berkeley's acceptance of the distinction between primary and secondary qualities is antiquated and unnecessary. All the qualities are basically present together.

Vinyl X to XI

(133-8) Berkeley said there was no object, only the thought of it and the thinking self. Hume said there was no object and no thinker, only the thought. Both men were approaching truth, guided by reason and intuition, but could not clasp it altogether. For only insight could have led them farther.

Vinyl X to XI

Bishop Berkeley & David Hume

(89-14) Hume's critique of causation and Berkeley's critique of matter still remain themes which scientists ought to ponder over.

Vinyl X to XI

Bishop Berkely ⇒ see Dr Samuel Johnson & Dr C.E.M. Joad

St. Bernadette & Ramakrishna

Wikipedia: Marie Bernarde “Bernadette” Soubirous (Occitan: Bernadeta Sobirós; 7 January 1844 – 16 April 1879) was the firstborn daughter of a miller from Lourdes, France, and is venerated as a Christian mystic and Saint in the Catholic Church. Soubirous is best known for the Marian apparitions of a “small young lady” who asked for a chapel to be built at the nearby garbage dump of the cave-grotto at Massabielle where apparitions are said to have occurred between 11 February and 16 July 1858. She would later receive recognition when the lady who appeared to her identified herself as the Immaculate Conception. Despite initial skepticism from the Catholic Church, Soubirous’s claims were eventually declared “worthy of belief” after a canonical investigation, and the Marian apparition is now known as Our Lady of Lourdes. Since her death, Soubirous’s body has apparently remained internally incorrupt, but it is not without blemish; during her third exhumation in 1925, the firm of Pierre Imans made light wax coverings for her face and her hands due to the discoloration that her skin had undergone. These masks were placed on her face and hands before she was moved to her crystal reliquary in June 1925. The Marian shrine at Lourdes (Midi-Pyrénées, France) went on to become a major pilgrimage site, attracting over five million pilgrims of all denominations each year.



(163-5) How contradictory are the teachings upon the point? Sri Ramakrishna himself explained his throat cancer thus: “This disease from which my body is suffering is due to my having taken upon myself the sins of Girish.” That is, he somehow diverted the effects of the evil conduct of a wayward disciple to himself. But Bernadette, discoverer of the grotto at Lourdes, explained the tuberculosis which ravaged and killed her in her early thirties, differently. Duplicates 24 (Carbon Copies of Notebook)

Annie Besant & Karl Barth {duplicate}

Wikipedia: Annie Besant (1 October 1847 – 20 September 1933) was a prominent British socialist, theosophist, women's rights activist, writer and orator and supporter of Irish and Indian self-rule. In 1890 Besant met Helena Blavatsky and over the next few years her interest in theosophy grew while her interest in secular matters waned. She became a member of the Theosophical Society and a prominent lecturer on the subject. As part of her theosophy-related work, she travelled to India. In 1898 she helped establish the Central Hindu College and in 1922 she helped establish the Hyderabad (Sind) National Collegiate Board in Mumbai, India. In 1902, she established the first overseas Lodge of the International Order of Co-Freemasonry, Le Droit Humain. Over the next few years she established lodges in many parts of the British Empire. In 1907 she became president of the Theosophical Society, whose international headquarters were in Adyar, Madras, (Chennai).



(85-10) The definitions of mysticism vary as widely as the standpoints of the definers themselves vary. Thus we arrive at a curious situation. A theosophist like Annie Besant could applaudingly call it “esoteric religion” whereas a theologian like Karl Barth could only disgustedly call it “esoteric atheism.”

Vinyl I to III & (19-9) Duplicate 08

Annie Besant & C. W. Leadbeater

(97-1) Several of the early Church Fathers taught the doctrine of reincarnation. Origen even calls it a “general opinion”, Justin Martyr declares that the soul inhabits a human body more than once, and Clemens of Alexandria asserts it was sanctioned by Paul in Romans V:12, 14 & 19. Despite this the Council of Nicea pronounced it a heresy in 325 A.D., the Council of Chalcedon condemned it in the same century, and finally in the reign of Justinian at the Council of Constantinople in 551–553 A.D., it was again repudiated and its supporters anathematised. There was no room for it along with the rest of Catholic theology and especially with the teachings on redemption and purgatory. There is no room for both the doctrine of reincarnation and the doctrine of everlasting torment in purgatory: one or the other must go. So the first was branded a heresy and its believers excommunicated or persecuted. The second reason for opposing it was that the doctrine of Atonement was brought in little by little until it displaced the doctrine of metempsychosis, as it was intended to do. These two also could not exist side by side, for one contradicted the truth of the other. The third reason was that in the contentions for supremacy among the various Christian sects, those which later arose in Greek and Roman peoples triumphed over those which existed earlier among Oriental ones who believed in reincarnation, as most Orientals do even today.

It must be nearly forty years since I read the books but I believe that those interested in the subject may find further historical details have been collected by Annie Besant in her “Esoteric Christianity” and by C.W. Leadbeater in his “The Christian Creed.”

Duplicates 24 (Carbon Copies of Notebook)

Annie Besant ⇒ see Leadbeater

Bhagavad Gita

The Bhagavad Gita (Sanskrit: श्रीमद्भगवद्गीता, Śrīmadbhagavadgītā, pronounced), literally meaning The Song of the Bhagavan, often referred to as simply the Gita, is a 700-verse Hindu scripture that is part of the Hindu epic Mahabharata. The Gita is set in a narrative framework of a dialogue between Pandava prince Arjuna and his guide and charioteer Krishna. Facing the duty as a warrior to fight the Dharma Yudhha or righteous war between Pandavas and Kauravas, Arjuna is counselled by Krishna to “fulfill his Kshatriya (warrior) duty as a warrior and establishing Dharma.” Inserted in this appeal to kshatriya dharma (chivalry) is “a dialogue [...] between diverging attitudes concerning and methods toward the attainment of liberation (moksha)”. The Bhagavad Gita presents a synthesis of the Brahmanical concept of Dharma, theistic bhakti, the yogic ideals of moksha through jnana, bhakti, karma, and Raja Yoga (spoken of in the 6th chapter) and Samkhya philosophy.



(763-7) If the Gita’s statement means anything at all, it means that we ought to be tolerant to other people’s worship, to the form in which they symbolise God. Pliny understood this very well when he wrote: “You are going to Athens. Respect their gods.”

Grey Long 14 19 page 11

(141-6) “Study both sympathetically and critically the other contemporary mystical movements but do not join them,” such is my general answer to the seeker who questions me about them. He should certainly examine and study other teachings, not necessarily for his acceptance, but for his broadening. Be a good student, but a bad joiner! For he will find it difficult to recognize the lineaments of full perfection either in the teaching or the practice of any existing institution or movement. However, the danger here is that he may over-concentrate on their study or practice, elevate side-routes into the main one, and finally get so absorbed in them as temporarily to abandon the original quest altogether. So there are certain reservations in my advice, a certain watchfulness is needed during such studies. He should take care to be only an inquirer into these cults and not a follower of them. He should be first, a sympathetic enquirer and then only exercise the philosophical right of severely critical examination. In the end, every aspirant must find his ‘own’. “The path of another is dangerous” says Bhagavad Gita. Unless a spiritual teaching has enough inspiration behind it to help him successfully tackle his gravest personal problems, it is not the right one, however, much it may be so to others. For he needs grace, and not call in vain.

Duplicates 32

(153-7) “Little by little, and by constant practice” as the Gita says, this act of sitting mentally still is learnt.

Grey Long 03 04

(163-1) We read in the Bhagavad Gita of Arjuna’s cosmic vision. He was given a glimpse of a part of the universal order, the World Design, the World Idea. Others who have had

this glimpse saw other parts of it, such as the evolution of the centre of consciousness through the animal into the human kingdom, an evolution which is recapitulated in a very brief form by an embryo in the womb.

Consciousness may expand into infinity or contract into a point. Some have had this experience through mystical meditation and others through physical chemical drugs. The point is they are temporary experiences of the fact that we live in a mind world. The time orders and space dimensions are mental constructs and are alterable. Consciousness is the basic reality—it can assume many different forms and ordinary, average human consciousness is merely one of those forms. This tells us why the insights of the seers like Buddha differed so greatly from those of ordinary human beings.

AD BV 2

(77-8) No one who feels that his inner weakness or outer circumstances prevent him from applying this teaching should therefore refrain from studying it. That would not only be a mistake but also a loss on his part. For as the Bhagavad Gita truly says, “A little of this knowledge saves from much danger.” Even a few years study of philosophy will bring definite benefit into the life of a student. It will help him in all sorts of ways, unconsciously, here on earth and it will help him very definitely after death during his life in the next world of being.

Vinyl VII to VIII

Bhagavad Gita & Brihadaranyaka Upanishad

(363-12) The latitude which is allowed to the illuminate, his inability to commit sin because he can be trusted to consider the welfare of others as his own, is shown by the following verses: Chap 6, v. 31 Bhagavad Gita: “Who – so intent on unity worships Me who abide in all beings, that Yogin dwells in Me, whatever his mode of life.” also: Bṛhadāranyaka Upanishad: Chap 4.3.22: “In this state a father is no father, a thief is no thief, untouched by good work and untouched by evil work.”

Duplicates 08 (Literary Notebook Carbons)

Bhagavad Gita & William Shakespeare

(409-1) Among those who have attained this higher life, who feel its power and sense its peace, there are some who wish that others shall attain it too. We say some for the very powerful reason that not all are able to find it in their hearts to return to this bleak earth of ours, with its sickness and darkness, its sins and sufferings, its evil and ignorance, when there stretches invitingly before them the portals of a diviner world, with its sublime harmony and beauty, its burden-free peace and goodness. This is why Krishna is reported in the “Bhagavad Gita” as declaring that the greatest sacrifice man can offer is that of wisdom, which means simply that the enlightened man should give himself and use his wisdom for the benefit of others. This is also why Buddha asserted that the greatest charity is to give the truth to mankind. Therefore, the noblest sages give themselves secretly and concentratively to a few or openly and widely to the many to enlighten, guide, and inspire them. They know that this twofold way is the one in which to help mankind, that public work is not enough, that those who wish to do not only the most

widespread good in the time open to them but also the most enduring good, must work deeply and secretly amongst a few who have dedicated themselves to immediate or eventual service in their own turn. Thus, compassion is rendered more effective through being guided by intelligence. To the few in the inner circle, the sage transmits his best thought, his hidden knowledge, his special grace, his most mystical power. How grand is the service such a sage can render all those who accept the light of his knowledge! Then indeed is he, in Shakespeare's phrase, "The star to every wandering barque."

Duplicates 08 (Literary Notebook Carbons)

Bhagavad Gita ⇒ see Bible

Bhagavad Gita ⇒ see Pliny

Bhagavad Gita ⇒ see Ernest Wood

Bhagavata Purana

Wikipedia: The Bhāgavata Purāṇa (Devanagari: भागवतपुराण, also known as Śrīmad Bhāgavata Mahā Purāṇa, Śrīmad Bhāgavatam or Bhāgavata, literally meaning Divine-Eternal Tales of The Supreme Lord) is one of the maha (Sanskrit: 'great') Puranic texts of Hinduism, with its focus on bhakti (religious devotion) to Supreme God Vishnu (Narayana), primarily focusing on Krishna. The Bhagavata Purana includes many stories well known in Hinduism, including the various avatars of Vishnu and the life and pastimes of his complete incarnation, Krishna or Svayam Bhagavan. It was the first Purana to be translated into a European language, with three French translations made also between 1840 and 1857. The Padma Purana categorizes Bhagavata Purana as a Sattva Purana (Purana which represents goodness and purity). Veda Vyasa is accredited for being the author of Bhagavata Purana. The Bhagavata takes the form of a story recounting Vyasa's work being recited for the first time by his son Shuka to the dying King Parikshit, who owes his life to Krishna. Longing to hear of Krishna before he dies, Parikshit hears the Bhagavata recited by Shuka, including questions by the king and replies by the sage, over the course of seven days.



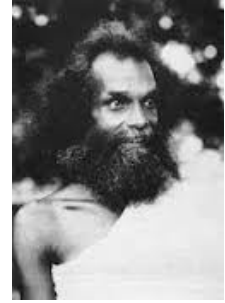
(49-5) Bhagavata Purana: "How can the mind drunk with divine thought have other thoughts? Why a thousand words?"

Middle Ideas 14 19

Govindanana Bharati

Wikipedia: Govindananda Bharati also known as Shivapuri Baba is a Hindu saint and a traveller hermit who taught the world swadharma, the ancient system of living. He is the first Keralite to encircle the world and earned the name Malayali Magellan. Born as Jayanthan Nambudiripad in Akkikkavu of Thrissur District in 1826,

he lost his family at the age of 9. His grandfather Achyutam, who was a well known astrologer in the court of Tipu Sultan, looked after him. Govindananda left his home when he was 24 with his grandfather and attained Iswarasakshatkaram in Amaranataka forest of Madhya Pradesh. After getting enlightenment, he became sanyasi in Sringeri Math and changed his name to Govindananda Bharathi.

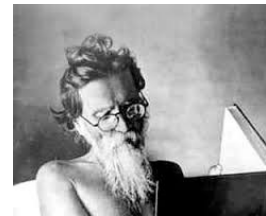


(293-1) Must he work through the long Path's full cycle of study discipline, self betterment and exercises before he tries the Short Path? No – not necessarily. It was the opinion of Govindanana Bharati, the sage who died in Nepal in 1963, that both could and should be followed simultaneously.

Grey Long 14 19 & (82-1) Duplicates 14 (1966)

Vinoba Bhave

Wikipedia: Vinayak Narahari “Vinoba” Bhave (11 September 1895 – 15 November 1982) was an Indian advocate of nonviolence and human rights. Often called Acharya (Sanskrit for teacher), he is best known for the Bhoodan Movement. He is considered as a National Teacher of India and the spiritual successor of Mohandas Gandhi. Vinoba met Gandhiji on 7 June 1916 and subsequently abandoned his studies.



Vinoba participated with keen interest in the activities at Gandhiji's ashram, like teaching, studying, spinning and improving the life of the community. Vinoba went to Wardha on 8 April 1921 to take charge of the Ashram as desired by Gandhiji. In 1923, he brought out 'Maharashtra Dharma', a Marathi monthly which had his essays on the Upanishads. Later on, this monthly became a weekly and continued for three years. In 1925, he was sent by Gandhiji to Vaikom, Kerala to supervise the entry of the Harijans to the temple. Vinoba was arrested several times during the 1920s and '30s and served a five-year jail sentence in the '40s for leading non-violent resistance to British rule. The Bhoodan (land gift) movement started at Pochampally on 18 April 1951, after interacting with 80 Harijan families. He walked all across India asking people with land to consider him as one of their sons and so give him one sixth of their land which he then distributed to landless poor. Non-violence and compassion being a hallmark of his philosophy, he also campaigned against the slaughtering of cows.

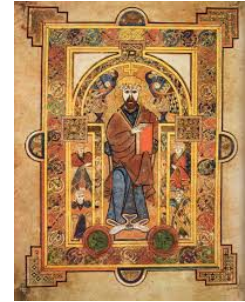
(45-5) Vinoba Bhave, upon whom some of Ghandhi's mantle has fallen, has persuaded landlords of large estates to give away millions of acres to hungry landless peasants. Yet although he preaches what he calls a gospel of love, he himself rarely displays emotion!

Duplicates 24 (Carbon Copies of Notebook)

Bible

Wikipedia: The Bible (from Koine Greek τὰ βιβλία, tà biblía, “the books”) is a canonical collection of texts sacred in Judaism and Christianity. There is no single “Bible” and many Bibles with varying contents exist. The term Bible is shared between Judaism and Christianity,

although the contents of each of their collections of canonical texts is not the same. Different religious groups include different books within their Biblical canons, in different orders, and sometimes divide or combine books, or incorporate additional material into canonical books. The Hebrew Bible, or Tanakh, contains twenty-four books divided into three parts: the five books of the Torah (“teaching” or “law”), the Nevi'im (“prophets”), and the Ketuvim (“writings”). Christian Bibles range from the sixty-six books of the Protestant canon to the eighty-one books of the Ethiopian Orthodox Church canon. The first part of Christian Bibles is the Old Testament, which contains, at minimum, the twenty-four books of the Hebrew Bible divided into thirty-nine books and ordered differently from the Hebrew Bible. The Catholic Church and Eastern Christian churches also hold certain deuterocanonical books and passages to be part of the Old Testament canon. The second part is the New Testament, containing twenty-seven books originally written in Koine Greek, which discuss the teachings and person of Jesus, as well as events in first-century Christianity. The New Testament is divided into the four Canonical gospels, the Acts of the Apostles, twenty-one Epistles or didactic letters, and the Book of Revelation.



(65-2) If he is to become aware – however briefly – of his spiritual self as it really is on its own level, then he must become unaware of his lesser self for a time. This is to say philosophically what the Old Testament says in a different way: “No one hath seen the face of God.”

Grey Long 03 04

(27-1) There are phrases in the New Testament which must impress the mind of every sensitive person. These phrases embody truths but they embody them in language which carries added authority derived from the style. I refer to the King James version, the translation into English made in the 17th century and today replaced by several modern versions in plain everyday 20th century English. It is true that in this way the ordinary person gets a clearer notion of the meaning and therefore for him the modern translation is undoubtedly more useful. But I wrote of the sensitive person. For him not only is the meaning clear enough in the old version but the style, with its beauty and authority, makes the statements even weightier.

AD BV 2

(39-1) The Bible tells us picturesquely of the tower of Babel which men laboured to build until they were stricken by a confusion of languages and abandoned the enterprise. This is a symbolic warning of the confusion that comes with ambiguity. We must not minimise this negative value of getting rid of wrong conceptions by right enquiry.

Vinyl VII to VIII

(109-3) “In the beginning was the Word” is the New Testaments way of expressing that the universe is a mental one. The whole cosmos was from the very beginning, a thought, a word in God’s mind.

Vinyl X to XI

Bible & Bhagavad Gita

(99-2) “Be still and know that I am God,” sings the Biblical Psalmist. This simply means that the movement of thoughts and emotions is to be brought to an end by entering the deepest degree of contemplation. The same teaching is given in the Bhagavad Gita. “As the wick of an oil lamp placed in a wind-free spot is flickerless, so is the yogi of mastered mind who practises union with the God-Self.”

Grey Long 03 04

Bible, M. Henry & Anon.

(73-2) There is a Verse in Gen. XXIV. which says, “And Isaac went out, to meditate in the field, at the eventide.”

M. Henry. “In meditation we converse with ourselves; in prayer we converse with God.”

Anon. “The little nothings of occupied life leave a man no time for his duty.”

Grey Long 03 04

Otto Bismarck & Swami Ramdas

Wikipedia: Otto Eduard Leopold, Prince of Bismarck, Duke of Lauenburg (1 April 1815 – 30 July 1898), known as Otto von Bismarck, was a conservative Prussian statesman who dominated German and European affairs from the 1860s until 1890. In the 1860s he engineered a series of wars that unified the German states (excluding Austria) into a powerful German Empire under Prussian leadership. With that accomplished by 1871 he skilfully used balance of power diplomacy to preserve German hegemony in a Europe which, despite many disputes and war scares, remained at peace. For historian Eric Hobsbawm, it was Bismarck, who “remained undisputed world champion at the game of multilateral diplomatic chess for almost twenty years after 1871, [and] devoted himself exclusively, and successfully, to maintaining peace between the powers.” In 1862 King Wilhelm I appointed Bismarck as Minister President of Prussia, a post he would hold until 1890 (except for a short break in 1873). He provoked three short, decisive wars against Denmark, Austria and France, aligning the smaller German states behind Prussia in defeating his arch-enemy France. In 1871 he formed the German Empire with himself as Chancellor, while retaining control of Prussia. His diplomacy of realpolitik and powerful rule at home gained him the nickname the “Iron Chancellor”. German unification and its rapid economic growth was the foundation to his foreign policy. He disliked colonialism but reluctantly built an overseas empire when it was demanded by both elite and mass opinion. Juggling a very complex interlocking series of conferences, negotiations and alliances, he used his unrivalled diplomatic skills to maintain Germany’s position and used the balance of power to keep Europe at peace in the 1870s and 1880s. He was the master of complex politics at home. He created the first welfare state in the modern world, with the goal of gaining working class support that might otherwise go to his Socialist enemies. In the 1870s he allied himself with the Liberals (who were low-tariff and anti-Catholic) and fought the Catholic Church in a culture war. He lost that battle as the Catholics responded by forming a powerful Centre party and using universal male suffrage to gain a bloc of seats. Bismarck then reversed himself, ended the culture war, broke with the Liberals, imposed tariffs, and formed a political alliance with the Centre

party to fight the Socialists. A devout Lutheran, he was loyal to his king, who in turn gave Bismarck his full support, against the advice of his wife and his heir. While Germany's parliament was elected by universal male suffrage, it did not have real control of the government. Bismarck distrusted democracy and ruled through a strong, well-trained bureaucracy with power in the hands of a traditional Junker elite that comprised the landed nobility of the east. Under Wilhelm I, Bismarck largely controlled domestic and foreign affairs, until he was removed by young Kaiser Wilhelm II in 1890. Bismarck, an aristocratic Junker himself, had an extremely aggressive and domineering personality. He displayed a violent temper and kept his power by threatening to resign time and again. He possessed not only a long-term national and international vision, but also the short-term ability to juggle many complex developments simultaneously. As the leader of what historians call "revolutionary conservatism", Bismarck became a hero to German nationalists; they built hundreds of monuments glorifying the iconic symbol of powerful conservative leadership. Historians generally praise him as a statesman of moderation and balance who kept the peace in Europe, and was primarily responsible for the unification of Germany and building its world-renowned bureaucracy and army.



(66-8) Swami Ramdas, like Bismarck, read detective stories in his after-lunch rest period. Did he find it a necessity, and not merely a relaxation, thus to get away from all the tense talk of spiritual egocentrism that went on all day around him, and with him?

Duplicates 20

Sir William Blackstone

Wikipedia: Sir William Blackstone 1723–1780 Sir William Blackstone, a legal writer and judge, was born in Cheapside, London, on 10 July 1723. He was the posthumous son of Charles Blackstone, who is described as 'a silkman, and citizen and bowyer of London,' and who came of a Wiltshire family. His mother, a daughter of Lovelace Bigg of Chilton Foliot in Wiltshire, died before he was twelve years of age, leaving him to the care of his brother, a London surgeon. Through being thus early left an orphan, he was saved, it has been reasonably suggested, from passing through life as a prosperous tradesman. He had already gone to Charterhouse School, and after his mother's death was, on the nomination of Sir Robert Walpole, admitted on the foundation. When he left for Oxford in 1738, he was head of the school; and perhaps from the fact that he gained a gold medal for some verses on Milton, we may gather that his mind had already received its strong literary bent. At Pembroke College, which he entered at the age of fifteen, his studies were chiefly in classical learning. Among his contemporaries was Shenstone the poet; and doubtless at this time were written most of the 'originals and translations' which he is said to have afterwards collected in an unpublished volume. From the pieces which can still be traced to him, and which are full of the strained and stilted mannerisms of the period, we can judge that nothing has been lost to English literature by Blackstone's seeking in poetry only a relaxation. In 1741 he entered himself at the Middle Temple, solemnly marking the change in his life

by a poem entitled 'The Lawyer's Farewell to his Muse,' wherein English law is figured, in the spirit of his Commentaries, as a complex yet harmonious whole.



(231-2) Blackstone: Farewell to his Muse. {Excerpt}

... ..
Where fervent bees with humming voice
Around the honeyed oak rejoice,
And aged elms with awful bend
In long cathedral walks extend;
Lulled by the lapse of gliding floods,
Cheered by the warbling of the woods,
How blest my days, my thoughts how free.

... ..
The wrangling courts and stubborn law
To smoke, and crowds, and cities draw
There, selfish faction rules the day,
And pride and avarice throng the way;
Diseases taint the murky air,
And midnight conflagrations glare;
Loose revelry, and riot bold,
In freighted streets their orgies hold;
Or, where in silence all is drowned,
Fell murder walks her lonely round;
No room for peace, no room for you;
Adieu, celestial nymph, adieu!

... ..
Each pedant sage unlocks his store
Of mystic, dark, discordant lore;
And points with tottering hand the ways
That lead me to the thorny maze.

... ..
Thus though my noon of life be passed,
Yet let my setting sun, at last,
Find out the still, the rural cell,
Where sage Retirement loves to dwell!
There let me taste the home felt bliss
Of innocence, and inward peace.

... ..
Vinyl I to III

William Blake

Wikipedia: William Blake (28 November 1757 – 12 August 1827) was an English

painter, poet and printmaker. Largely unrecognised during his lifetime, Blake is now considered a seminal figure in the history of the poetry and visual arts of the Romantic Age. His prophetic poetry has been said to form “what is in proportion to its merits the least read body of poetry in the English language”. His visual artistry led one contemporary art critic to proclaim him “far and away the greatest artist Britain has ever produced”. In 2002, Blake was placed at number 38 in the BBC’s poll of the 100 Greatest Britons. Although he lived in London his entire life (except for three years spent in Felpham), he produced a diverse and symbolically rich oeuvre, which embraced the imagination as “the body of God” or “human existence itself”. Although Blake was considered mad by contemporaries for his idiosyncratic views, he is held in high regard by later critics for his expressiveness and creativity, and for the philosophical and mystical undercurrents within his work. His paintings and poetry have been characterised as part of the Romantic movement and as “Pre-Romantic”. Reverent of the Bible but hostile to the Church of England (indeed, to all forms of organised religion), Blake was influenced by the ideals and ambitions of the French and American Revolutions. Though later he rejected many of these political beliefs, he maintained an amiable relationship with the political activist Thomas Paine; he was also influenced by thinkers such as Emanuel Swedenborg. Despite these known influences, the singularity of Blake’s work makes him difficult to classify. The 19th-century scholar William Rossetti characterised him as a “glorious luminary”, and “a man not forestalled by predecessors, nor to be classed with contemporaries, nor to be replaced by known or readily surmisable successors”.



(179-4) ... as in your own Bosom you bear your Heaven
And Earth and all you behold; tho it appears without, it is within,
In your Imagination, of which This World of Mortality is but a Shadow.
—William Blake.

Middle Ideas 07-13

Here is the whole poem:

For all are Men in Eternity. Rivers Mountains Cities Villages,
All are Human & when you enter into their Bosoms you walk
In Heavens & Earths; as in your own Bosom you bear your Heaven
And Earth, & all you behold, tho it appears Without it is Within
In your Imagination of which this World of Mortality is but a Shadow.”

(41-2) Blake was both a fierce extremist and a vehement enthusiast. He must be read with caution and reserve. He was a mystic not a philosopher.

Middle Ideas 20-28

(81-2) We hear that William Blake was one of England’s great mystics and we take it for granted that his mystical perception was easily put to work. Yet there was a time when Blake lamented that the light which was with him had gone out. How long this dark night of the soul lasted has not been recorded.

Middle Ideas 20-28 & (153-2) Duplicates 1 (1979)

(93-7) William Blake, in his published “Letters,” reveals mentalist truth on a basis of

personal, first-hand experience. Blending the clairvoyant seer, the religious mystic, and the gifted artist, as he did, this is only to be expected. “I know,” he writes, “that this world of imagination and vision is all one continued vision.”

Vinyl X to XI

William Blake & Ramana Maharshi

(183-2) What Blake wrote a hundred and fifty years ago, the Maharshi echoed in our own time. “Nought loves another as itself.” was the Englishman’s poetic line. “All beings love themselves,” was the Indian sage’s terser comment.

Middle Ideas 07-13

Helena Petrovna Blavatsky

Helena Petrovna Blavatsky (Russian: Елѣна Петровна Блаватская), born in Yekaterinoslav, formerly as Helena von Hahn (Russian: Елена Петровна Ган; 12 August [O.S. 31 July] 1831 – 8 May 1891), was a Russian philosopher, and occultist. In 1875, Blavatsky, Henry Steel Olcott, and William Quan Judge established a research and publishing institute called the Theosophical Society. Blavatsky defined Theosophy as “the archaic Wisdom-Religion, the esoteric doctrine once known in every ancient country having claims to civilization.” One of the main purposes of the Theosophical Society was “to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color”. Blavatsky saw herself as a missionary of this ancient knowledge. Her extensive research into the spiritual traditions of the world led to the publication of what is now considered her magnum opus, *The Secret Doctrine*, which organizes the essence of these teachings into a comprehensive synthesis. Blavatsky’s other works include *Isis Unveiled*, *The Key to Theosophy* and *The Voice of the Silence*. Well-known and controversial during her life, Blavatsky was no stranger to criticism. Some authors have questioned the authenticity of her writings and the validity of her claims, while others have praised them.



(283-1) Such a diet of empty phrases (‘flapdoodle’ as H.P.B. used to call it) would sicken any other stomachs than those of these foolish followers.

Duplicates 08 (Literary Notebook Carbons)

(327-1) I am sorry to say that the theosophy of latter days has over-emphasized the value of individuality in contrast to the theosophy of Blavatsky, who knew the truth. Let me tell you that the so-called astral plane is equivalent to the dream-world and nothing more. Hence the after-death state is just like a very vivid dream, after all. Therefore in the true esoteric school we do not pay much attention to such matters but concern ourselves with life here and now, on this earth, with which we to deal whether we like it or not.

Duplicates 08 (Literary Notebook Carbons)

(433-1) “Absolute truth is the symbol of Eternity and no finite mind can ever grasp the eternal, hence, no truth in its fullness can ever dawn upon it. To reach the state during which man sees and senses it, we have to paralyze the senses of the external man of clay. This is a difficult task, we may be told, and most people will, at this rate, prefer to remain satisfied with relative truths, no doubt. But to approach even terrestrial truths requires, first of all, love of truth for its own sake, for otherwise no recognition of it will follow. And who loves truth in this age for its own sake?” – Blavatsky.

Duplicates 08 (Literary Notebook Carbons)

(287-11) Blavatsky herself, at the height of Theosophy’s power and influence, stated that hardly six of her followers understood the Goal and had any favorable prospect of reaching it. Does it follow that a reasonable man will be too disheartened to enter on the path to such an inaccessible goal? No – he need not be.

Grey Long 03 04

(163-1) Such diet of empty phrases (‘flapdoodle’ as H.P.B. used to call it) would sicken any other stomachs than those of these foolish followers.

Vinyl VII to VIII

(53-8) If Blavatsky got some things wrong, it is pardonable in a work of vast dimensions. She got many new unfamiliar things amazingly right.

Middle Ideas 20-28

H. P. Blavatsky ⇒ see Sri Krishna

Arthur Blessitt

Wikipedia: Arthur Owen Blessitt (born October 27, 1940 in Greenville, Mississippi, United States) is a traveling Christian preacher, most known for carrying a cross through every nation of the world. In the late 1960s Blessitt began evangelizing to the youth of Hollywood, California. There he became known as the “Minister of Sunset Strip.” Blessitt preached to hippies, Hells Angels, runaways, drug addicts, teen prostitutes, flower children, would-be actors, and rock stars. In March 1968, he opened a coffee house called His Place in a rented building next door to a topless go-go club. It was there that he first made a big cross to hang on the wall of the building on the inside. He started carrying the cross on Sunset Strip from time to time. On Christmas morning in 1969, Blessitt began his journey with the cross, walking from Los Angeles to Washington, D.C. In August 1971, Blessitt made his first overseas crosswalk beginning in Northern Ireland. He has carried the cross to all parts of the world including war-torn countries such as Lebanon and parts of Africa to pray for peace. During the Cold War, Blessitt carried his cross into the Soviet Union, through Russia, the Baltic States, Ukraine and other countries. He has carried the cross through such places as Iraq, North Korea, Iran, Afghanistan, Somalia, Sudan, China, South Africa, Lebanon, India, Antarctica, Palestine, Israel, Cuba, Libya, Northern and Southern Yemen, Vietnam and Mongolia.



“Blessit” in the original but he’s still operating! here’s the link: <http://www.blessitt.com/>
{NOTE according to the internet this is his birth name, not an assumed name.}

(71-1) There is a sect of hippies in California who call themselves the Crackpots of Christ. The leader is a young man who travels throughout the country on a motorbicycle and his name is Arthur Blessitt, obviously an assumed name. They publish a journal called The free journal of Hollywood.

What is interesting about them apart from the fact that most of them were formerly drug takers and have been freed from this habit by Blessitt is their communal prayer. This is done by raising their arms towards the sky out in the open, closing their eyes and then beginning to hum all together. This hum gets slightly stronger and stronger and stronger until in the end it becomes a thundering cry. No word is actually uttered. How shall we interpret this prayer? Is it the anguished cry of the soul towards God?

AD BV 2

John Blofeld (Chu Ch’an) & Buddha

Wikipedia: John Eaton Calthorpe Blofeld (Born Anthony, 2 April 1913 – 7 June 1987) was a British writer on Asian thought and religion, especially Taoism and Chinese Buddhism. In the summer of 1935, he moved to China, having obtained a teaching position at the Hebei Academy of Industry in Tianjin, with a teaching schedule that would allow him to spend three nights a week in Beijing. Family matters called him back to England in the summer of 1937, so he was not present when the Japanese occupied northern China. Returning to Hong Kong in September 1937, he mostly resided in and traveled around China until 1949, visiting monasteries and all the sacred mountains and talking to Mongolian lamas, Zen masters, Taoist sages, and others. He lived for some time in Peking, and traveled through Asia (Tibet, Mongolia, China, India, and Burma) to visit the places where those religions lived within their practitioners. He

talked to Taoist eremites (hermits), spent time in monasteries and experienced how alive the spiritual culture of China was in this period. Blofeld became a pupil of Hsu Yun but actually received training in Chan (Zen) meditation from Hsu Yun's pupils at a monastery near Kunming, Yunnan. He also received Vajrayana teachings. Later, seeing that a Communist takeover was imminent, Blofeld fled Beijing with his pregnant wife. He then taught English in Hong Kong (1949-1951) and Chulalongkorn University in Bangkok (1951-1961). During these years he also visited Darjeeling to study with Nyingma teachers including Dudjom Rinpoche and Dodrupchen Rinpoche. His studies and his collected experiences with the sages and mystics of China are of special interest, because he entered this realm in an era before the Cultural Revolution which aimed at annihilating all ties to the old feudal Chinese identity. His own view on the practices and beliefs he encountered was always marked by admiration of this lived spirituality. In the beginnings of his travels and studies, he was not very familiar with the native languages, and held a skeptical position against the shamanistic elements of those religions. But as his studies dove deeper into the complex symbolism of Asian thought, he developed a broader view, and became himself a deeply spiritual man. Blofeld mentored Red Pine in his translation work. According to Red Pine, Blofeld "was a very sincere Buddhist who practiced every night for several hours and loved what he did. I don't think he ever stopped learning."



(35-4) Sutra of the 42 Sections (Chinese Mahayana)

Buddha said "Of all longings and desires none is stronger than sex. Sex as a desire has no equal. Rely on the (universal) Oneness. No one is able to become a follower of the Way if he accepts dualism." Comment by translator "Chu Ch'an" (probably John Blofeld) "The Buddhist argues that distinctions between this and that are really void and that fundamentally everything is one. Sex is an extreme example of the negation of this theory, since it depends entirely upon the attraction between opposites."

Buddha said "To put a stop to these evil actions (unceasing indulgence of sexual passion) will not be so good as to put a stop to (the root) in your mind. If the mind desists, its followers will stop also."

Duplicates 20

David Bloom

Unfortunately Mr. Bloom may not have been successful for long, as there is no mention of him in any lists of American Conductors, either from 1964 or subsequently.

(8-12) David Bloom (30-year-old 1964 U.S.A. Conductor, who is rapidly rising to great success) of his inner preparation just prior to performing: "I try to spend a few minutes then to relax the mind and to empty it of self, memories, family etc." he told a friend. "When I actually play, the result appears in my being completely oblivious to the audience, in being aware of the music alone, identified with it, completely concentrated in, and on, it."

Duplicates 20

Bodhidharma

Wikipedia: Bodhidharma was a Buddhist monk who lived during the 5th or 6th century CE. He is traditionally credited as the transmitter of Chan Buddhism to China, and regarded as its first Chinese patriarch. According to Chinese legend, he also began the physical training of the monks of Shaolin Monastery that led to the creation of Shaolin kungfu. Little contemporary biographical information on Bodhidharma is extant, and subsequent accounts became layered with legend. The principal Chinese sources vary on their account of Bodhidharma's origins, giving either an origin from India or Central Asia. Throughout Buddhist art, Bodhidharma is depicted as an ill-tempered, profusely-bearded, wide-eyed non-Chinese person. He is referred as "The Blue-Eyed Barbarian" (碧眼胡: *Biyǎnhú*) in Chan texts. Aside from the Chinese accounts, several popular traditions also exist regarding Bodhidharma's origins. Bodhidharma's teachings and practice centered on meditation and the *Laṅkāvatāra Sūtra*. The *Anthology of the Patriarchal Hall* (952) identifies Bodhidharma as the 28th Patriarch of Buddhism in an uninterrupted line that extends all the way back to the Gautama Buddha himself.



(390-13) "Records of the Transmission of the Lamp": "When your mind is like a straight-standing wall, you may enter into the Path" (re Bodhidharma's wall-contemplation, some think he did not actually face a wall but meditated LIKE a wall

Book Notes 4

Jacob Boehme

Wikipedia: Jakob Böhme 1575 – November 17, 1624 was a German Christian mystic and theologian. He is considered an original thinker within the Lutheran tradition, and his first book, commonly known as *Aurora*, caused a great scandal. In contemporary English, his name may be spelled Jacob Boehme; in seventeenth-century England it was also spelled Behmen, approximating the contemporary English pronunciation of the German Böhme. When he was 14 years old, he was sent to Seidenberg, as an apprentice to become a shoemaker. He regularly prayed and read the Bible as well as works by visionaries such as Paracelsus, Weigel and Schwenckfeld, although he received no formal education. Böhme joined the "Conventicle of God's Real Servants" - a parochial study group organized by Martin Möller. Böhme had a number of mystical experiences throughout his youth, culminating in a vision in 1600 as one day he focused his attention onto the exquisite beauty of a beam of sunlight reflected in a pewter dish. He believed this vision revealed to him the spiritual structure of the world, as well as the relationship between God and man, and good and evil. In 1610 Böhme experienced another inner vision in which he further understood the unity of the cosmos and that he had received a special vocation from God. In 1619 Böhme wrote "De Tribus Principiis" or "On the Three Principles of Divine Being". It took him two years to finish his second book, which was followed by many other treatises, all of which were copied by hand and circulated only among friends. In 1620 Böhme wrote "The Threefold Life of Man", "Forty Questions on the Soul", "The Incarnation of Jesus Christ", "The Six Theosophical Points", "The Six Mystical Points". In 1622 Böhme wrote "De Signatura Rerum". In 1623 Böhme wrote "On Election to Grace", "On Christ's Testaments",

“Mysterium Magnum”, “Clavis (Key)”. The year 1622 saw Böhme write some short works all of which were subsequently included in his first published book on New Year’s Day 1624, under the title Weg zu Christo (The Way to Christ).



(327-1) In a dozen different places Jacob Boehme declares that his wonderful illumination was a gift of Grace and that he had done nothing to deserve it. Although in a few other places he balanced this declaration with the idea that he was being used as a serving vessel from which others could draw the teaching given him, the fact remains that he did not aspire to be the recipient of a revelation and was astounded when it came.

Grey Long 14 19

(239-2) Sometimes the mind slips into a dazed beatitude as Jacob Boehme’s did in those famous fifteen minutes of mystical enlightenment.

Middle Ideas 07-13

(287-7) JACOB BOEHME: “O where says the bewildered disciple in one of Boehme’s dialogues, “is this naked Ground of the Soul void of all Self? And how shall I come at the hidden center, where God dwelleth and not man? Tell me plainly, loving Sir, where it is; and how it is to be found of me, and entered into?

“Master. There where the soul hath slain its own Will and willeth no more any Thing as from itself ...

“Disciple. But how shall I comprehend it?

“Master. If thou goest about to comprehend it, then it will Fly away from thee; but if thou does surrender thyself wholly up to it, then it will abide with thee, and become the life of thy life and be natural to thee.”

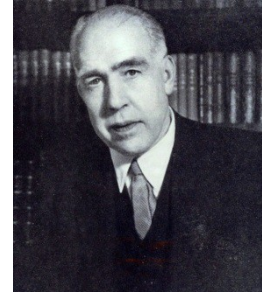
Book Notes 4

Niels Bohr

Wikipedia: Niels Henrik David Bohr (7 October 1885 – 18 November 1962) was a Danish physicist who made foundational contributions to understanding atomic structure and quantum theory, for which he received the Nobel Prize in Physics in 1922. Bohr was also a philosopher and a promoter of scientific research. Bohr developed the Bohr model of the atom, in which he proposed that energy levels of electrons are discrete and that the electrons revolve in stable orbits around the atomic nucleus but can jump from one energy level (or orbit) to another. Although the Bohr model has been supplanted by other models, its underlying principles remain valid. He conceived the principle of complementarity: that items could be separately analysed in terms of contradictory properties, like behaving as a wave or a stream of particles. The notion of complementarity dominated Bohr's thinking in both science and philosophy. Bohr founded the Institute of Theoretical Physics at the University of Copenhagen, now known as the Niels Bohr Institute, which opened in 1920. Bohr mentored and collaborated with physicists including Hans Kramers, Oskar Klein, George de Hevesy and Werner Heisenberg. He predicted the existence of a new zirconium-like element, which was named hafnium, after the Latin name for Copenhagen,

where it was discovered. Later, the element bohrium was named after him.

During the 1930s, Bohr helped refugees from Nazism. After Denmark was occupied by the Germans, he had a famous meeting with Heisenberg, who had become the head of the German nuclear energy project. In September 1943, word reached Bohr that he was about to be arrested by the Germans, and he fled to Sweden. From there, he was flown to Britain, where he joined the British Tube Alloys nuclear weapons project, and was part of the British mission to the Manhattan Project. After the war, Bohr called for international cooperation on nuclear energy. He was



involved with the establishment of CERN and the Research Establishment Risø of the Danish Atomic Energy Commission, and became the first chairman of the Nordic Institute for Theoretical Physics in 1957.

Bohr read the 19th-century Danish Christian existentialist philosopher, Søren Kierkegaard. Richard Rhodes argued in *The Making of the Atomic Bomb* that Bohr was influenced by Kierkegaard through Høffding. In 1909, Bohr sent his brother Kierkegaard's *Stages on Life's Way* as a birthday gift. In the enclosed letter, Bohr wrote, "It is the only thing I have to send home; but I do not believe that it would be very easy to find anything better ... I even think it is one of the most delightful things I have ever read." Bohr enjoyed Kierkegaard's language and literary style, but mentioned that he had some disagreement with Kierkegaard's philosophy. Some of Bohr's biographers suggested that this disagreement stemmed from Kierkegaard's advocacy of Christianity, while Bohr was an atheist.

(119-4) Science has travelled far towards the mentalist position when, in the person of Niels Bohr, one of its most distinguished researchers, it admits that the human entity is both a spectator and an actor in the world drama.

Vinyl X to XI

Napoleon Bonaparte & General Douglas MacArthur

Wikipedia: Napoléon Bonaparte (born Napoleone di Buonaparte; 15 August 1769 – 5 May 1821) was a French military and political leader who rose to prominence during the French Revolution and its associated wars. As Napoleon I, he was Emperor of the French from 1804 until 1814, and again in 1815. Napoleon dominated European affairs for over a decade while leading France against a series of coalitions in the Revolutionary Wars and the Napoleonic Wars. He won most of these wars and the vast majority of his battles, rapidly gaining control of continental Europe before his ultimate defeat in 1815. One of the greatest commanders in history, his campaigns are studied at military schools worldwide and he remains one of the most celebrated and controversial political figures in Western history. In civil affairs, Napoleon implemented foundational liberal reforms in France and across Europe. He established a system of public education, abolished the vestiges of feudalism, emancipated Jews and other religious minorities, enacted legal protections for an emerging middle class, and centralized state power at the expense of religious authorities. His lasting legal achievement, the Napoleonic Code, has been adopted in various forms by a quarter of the world's legal systems, from Japan in Asia to



Quebec in North America.

The Directory then appointed him as General of the Army of Italy at age 26. After marrying Joséphine de Beauharnais in 1796, he began his first military campaign against the Austrians and their Italian allies, scoring a series of decisive victories that made him famous all across Europe. In 1798 he commanded a military expedition to Egypt, conquering the Ottoman province after defeating the Mamelukes and launching modern Egyptology through the discoveries made by his army. The Directory collapsed when Napoleon and his supporters engineered a coup in November 1799. He was installed as First Consul of the Consulate and gradually extended his political control over France. With the Concordat of 1801, Napoleon restored the religious powers of the Catholic Church but retained its landed wealth in the hands of the French state. He also signed the short-lived Treaty of Amiens with the British in 1802, ending the Revolutionary Wars. The Senate eventually declared him the Emperor of the French in 1804, setting the stage for the French Empire. Intractable differences with the British meant the French were facing a Third Coalition by 1805. Napoleon shattered this coalition with decisive victories in the Ulm Campaign and a historic triumph at the Battle of Austerlitz, which led to the elimination of the Holy Roman Empire after the Peace of Pressburg. In October 1805, however, a Franco-Spanish fleet was destroyed at the Battle of Trafalgar, allowing Britain to impose a naval blockade of the French coasts. In retaliation, Napoleon established the Continental System in 1806 to cut off European trade with Britain. The Fourth Coalition took up arms against him the same year because Prussia became worried about growing French influence on the continent. After quickly knocking out Prussia at the battles of Jena and Auerstedt, Napoleon turned his attention towards the Russians and annihilated them in 1807 at the Battle of Friedland. Friedland forced the Russians to accept the Treaties of Tilsit, the high water mark of the French Empire.

Hoping to extend the Continental System, Napoleon invaded Iberia and declared his brother Joseph Bonaparte the King of Spain in 1808. The Spanish and the Portuguese revolted with British support. The Peninsular War, noted for its brutal guerrilla warfare, lasted six years and culminated in an Allied victory over the French. Fighting also erupted in Central Europe as the Austrians launched another attack against the French in 1809. Napoleon defeated them at the Battle of Wagram, dissolving the Fifth Coalition formed against France. After the Treaty of Schönbrunn in the fall of 1809, he divorced Josephine and married Austrian princess Marie Louise in 1810. By 1811, Napoleon ruled over 70 million people across an empire that had domination in Europe, which had not witnessed this level of political consolidation since the days of the Roman Empire. He maintained his strategic status through a series of alliances and family appointments. He created a new aristocracy in France while allowing for the return of nobles who had been forced into exile by the Revolution.

Escalating tensions over rising Polish nationalism and the economic effects of the Continental System led to renewed confrontation with Russia. To enforce his blockade, Napoleon launched an invasion of Russia in 1812 that ended in catastrophic failure for the French. In early 1813, Prussia and Russia joined forces to fight against France, with the Austrians also joining this Sixth Coalition later in the year. In October 1813, a large Allied army defeated Napoleon at the Battle of Leipzig. The next year, the Allies launched an invasion of France and captured Paris, forcing Napoleon to abdicate in April 1814. He was exiled to the island of Elba. The Bourbons were restored to power and the French lost most territories they had conquered since the Revolution. However, Napoleon escaped from Elba in February 1815 and returned to lead the French government, only to find himself at war against another coalition.

This new coalition decisively defeated him at the Battle of Waterloo in June. He surrendered to the British who imprisoned him on the remote island of Saint Helena. His death in 1821, at the age of 51, was received by shock and grief throughout Europe. In 1840, a million people witnessed his remains returning to Paris, where they still reside at Les Invalides.

(245-3) The Life-Force displays one remarkable effect during sleep: It not only recuperates the body but – as in the cases of Napoleon and General Douglas MacArthur – keeps the body strong and tough even though never exercised. For these two men possessed the uncommon power of being able to fall asleep within a minute or two at will.

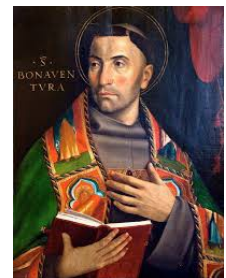
Middle Ideas 20-28

Napoleon Bonaparte ⇒ see Ralph Waldo Emerson

Napoleon Bonaparte ⇒ see Joseph Stalin

St. Bonaventura

Wikipedia: Saint Bonaventure, O.F.M. (Italian: San Bonaventura; 1221 – 15 July 1274), born Giovanni di Fidanza, was an Italian medieval scholastic theologian and philosopher. The seventh Minister General of the Order of Friars Minor, he was also a Cardinal Bishop of Albano. He was canonised on 14 April 1482 by Pope Sixtus IV and declared a Doctor of the Church in the year 1588 by Pope Sixtus V. He is known as the “Seraphic Doctor” (Latin: Doctor Seraphicus). Many writings believed in the Middle Ages to be his are now collected under the name Pseudo-Bonaventura.



(99-8) In the deepest state of contemplation he is not able to be concerned about himself. How then can he be concerned about other men? “At such times” said Bonaventura “one must not think of creatures.”

Grey Long 03 04

General Booth & Lord Haldane

Wikipedia: William Booth (10 April 1829 – 20 August 1912) was a British Methodist preacher who founded The Salvation Army and became its first General (1878–1912). The Christian movement with a quasi-military structure and government founded in 1865 has spread from London, England to many parts of the world and is known for being one of the largest distributors of humanitarian aid.



(405-1) Such is the World-Mind’s grace that it inspires men of the most different types to arise and help their fellows, men as widely apart as General Booth, who founded the Salvation Army, and the late Lord Haldane, who sought to translate his philosophical vision into unselfish public service. Thus even in the darkest epochs, someone eventually

appears to help the most ignorant, the most sinful, and the most illiterate even as someone eventually appears to guide the virtuous, educated, and intellectual. Inability to comprehend the highest truth or inability to live up to the loftiest ethics is not made by true sages a bar to bestowing help. They assist the undeveloped from where they now stand. And such is the wisdom of these sages that they know just how much to give and in what form it can best be assimilated, even as they know when it is better to convey material assistance only and when ethical, religious, mystical, or philosophical instruction should be given.

Duplicates 08 (Literary Notebook Carbons)

Anna Brackett

Wikipedia: Anna Brackett (1836-1911) was a female philosopher known for being a translator, feminist, and an educator. She is known for being one of the most important educators among women, but her philosophical achievements are oftentimes overlooked. She translated Karl Rosenkranz's *Pedagogics as a System* and wrote *The Education of American Girls*, a response to arguments against the coeducation of males and females.



(104-3) Anna C. Brackett (U.S.A. 1867)

“The Ideal”

- (1) Hands that seek it here, or there,
It eludeth everywhere.
- (2) Through and round the changing show
Learn its changeless self to know.
- (3) One, it waits and comes to thee.

Duplicates 14 (1966)

Francis Herbert Bradley

Wikipedia: Francis Herbert Bradley OM (30 January 1846 – 18 September 1924) was a British idealist philosopher. His most important work was *Appearance and Reality* (1893). During his life, Bradley was a respected philosopher and was granted honorary degrees many times. He was the first British philosopher to be awarded the Order of Merit. His fellowship at Merton College did not carry any teaching assignments and thus he was free to continue to write. He was famous for his non-pluralistic approach to philosophy. His outlook saw a monistic unity, transcending divisions between logic, metaphysics and ethics. Consistently, his own view combined monism with absolute idealism. Although Bradley did not think of himself as a Hegelian philosopher, his own unique brand of philosophy was inspired by, and contained elements of, Georg Wilhelm Friedrich Hegel's dialectical method.



Bradley rejected the utilitarian and empiricist trends in English philosophy represented by

John Locke, David Hume, and John Stuart Mill. Instead, Bradley was a leading member of the philosophical movement known as British idealism, which was strongly influenced by Kant and the German idealists, Johann Fichte, Friedrich Schelling, and Hegel, although Bradley tended to downplay his influences. In 1909, Bradley published an essay entitled “On Truth and Coherence” in the journal *Mind* (reprinted in *Essays on Truth and Reality*). The essay criticises a form of infallibilist foundationalism in epistemology. The philosopher Robert Stern has argued that in this paper Bradley defends coherence not as an account of justification but as a criterion or test for truth. One characteristic of Bradley’s philosophical approach is his technique of distinguishing ambiguity within language, especially within individual words. This technique might be seen as anticipatory of approaches made common later in the century in philosophy of language.

Bradley’s view of morality was driven by his criticism of the idea of self used in the current utilitarian theories of ethics. He addressed the central question of “Why should I be moral?” He opposed individualism, instead defending the view of self and morality as essentially social. Bradley held that our moral duty was founded on the need to cultivate our ideal “good self” in opposition to our “bad self”. However, he acknowledged that society could not be the source of our moral life, of our quest to realise our ideal self. For example, some societies may need moral reform from within, and this reform is based on standards which must come from elsewhere than the standards of that society.

Bradley’s philosophical reputation declined greatly after his death. British idealism was practically eliminated by G.E. Moore and Bertrand Russell in the early 1900s. Bradley was also famously criticised in A. J. Ayer’s logical positivist work *Language, Truth and Logic* for making statements that do not meet the requirements of positivist verification principle; e.g., statements such as “The Absolute enters into, but is itself incapable of, evolution and progress.” There has in recent years, however, been a resurgence of interest in Bradley’s and other idealist philosophers’ work in the Anglo-American academic community.

(89-12) Bradley has pointed out that the knowing self is itself only an idea and in that sense it is not distinct from the Predicate, the known object of thought.

Vinyl X to XI

Claude Bragdon

Wikipedia: Claude Fayette Bragdon (August 1, 1866 – 1946) was an American architect, writer, and stage designer based in Rochester, New York, up to World War I, then in New York City. The designer of Rochester’s New York Central Railroad terminal (1909–13) and Chamber of Commerce (1915–17), as well as many other public buildings and private residences, Bragdon enjoyed a national reputation as an architect working in the progressive tradition associated with Louis Sullivan and Frank Lloyd Wright. Along with members of the Prairie School and other regional movements, these architects developed new approaches to the planning, design, and ornamentation of buildings that embraced industrial techniques and building types while reaffirming democratic traditions threatened by the rise of urban mass society. In numerous essays and books, Bragdon argued that only an “organic architecture” based on nature could foster democratic community in industrial capitalist society. – he also translated

Oudspensky later in life.

(51-6) Claude Bragdon – on sex – “Lured by the prospect of felicity into abysses of suffering; the couch of their conjunction darkened by shames, boredom, corruptions of the blood, they yet can resist one another as little as moths can resist the flame; love draws them to itself, consumes them.”

Duplicates 14 (1966)

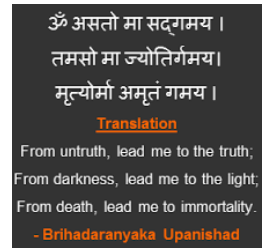
(51-10) As my friend Claude Bragdon used to say, “the sexual batteries are overloaded.”

Duplicates 14 (1966)



The Brihadaranyaka Upanishad & Bhagavad Gita {Duplicate para}

Wikipedia: The Bṛhadāraṇyaka Upanishad (Sanskrit: बृहदारण्यक उपनिषद्) is one of the oldest, mukhya (primary) Upanishads. It is contained within the Shatapatha Brahmana, which is itself a part of Shukla Yajur Veda. Brihadaranyaka Upanishad is estimated to have been composed about 700 BCE, excluding some parts estimated to have been composed after the Chandogya Upanishad. A key scripture to various schools of Hinduism, Brihadaranyaka figures as number 10 in the Muktika canon of 108 Upanishads. Brihadaranyaka Upanishad is a treatise on Atman (Soul, Self), includes passages on metaphysics, ethics and a yearning for knowledge that influenced various Indian religions, ancient and medieval scholars, and attracted secondary works such as those by Madhvacharya and Adi Shankara.



(363-12) The latitude which is allowed to the illuminate, his inability to commit sin because he can be trusted to consider the welfare of others as his own, is shown by the following verses: Chap 6, v. 31 Bhagavad Gita: “Who – so intent on unity worships Me who abide in all beings, that Yogin dwells in Me, whatever his mode of life.” also: Brihadaranyaka Upanishad: Chap 4.3.22: “In this state a father is no father, a thief is no thief, untouched by good work and untouched by evil work.”

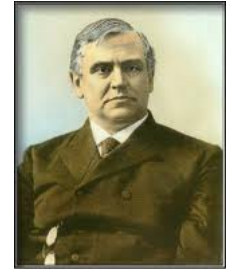
Duplicates 08 (Literary Notebook Carbons)

The Brihadaranyaka Upanishad ⇒ see The Ashtavakra Samhita

Bishop Phillips Brooks

Wikipedia: Phillips Brooks (December 13, 1835 – January 23, 1893) was an American Episcopal clergyman and author, long the Rector of Boston’s Trinity Church and briefly Bishop of Massachusetts, and particularly remembered as lyricist of the Christmas hymn, “O Little Town of Bethlehem”. During the American Civil War he upheld the cause of the North and opposed slavery, and his sermon on the death of Abraham Lincoln was an eloquent expression of the character of both men. In 1869 he became rector of Trinity Church, Boston; today, his statue is

located on the left exterior of the church. Although he despaired of Anglo-Catholic ritualism, he championed many aspects of the liturgical movement including congregational singing at the liturgy. At the eucharist, for instance, he would preach, not from the pulpit, but from the chancel steps, and although he liked to preach in a black academic gown he never failed to appear in a comidious white surplice and priest's stole when he officiated at the office or eucharist. Today, he is probably best known for authoring the Christmas carol "O Little Town of Bethlehem". Brooks also introduced Helen Keller to Christianity and to Anne Sullivan. Brooks's understanding of individuals and of other religious traditions, gained a following across a broad segment of society, as well as increased support for the Episcopal Church. Within his lifetime, he received honorary degrees from Harvard (1877) and Columbia (1887), and the Doctor of Divinity degree by the University of Oxford, England (1885).



(397-4) It will suffice for him to be what he is and thirsty seekers will draw from him in a mysterious, silent way, what they need of his power and wisdom, his love and serenity. The beautiful statement of Bishop Phillips Brooks is worth quoting here: "It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage."

Duplicates 08 (Literary Notebook Carbons)

Elizabeth Barrett Browning

Wikipedia: Elizabeth Barrett Browning (6 March 1806 – 29 June 1861) was one of the most prominent English poets of the Victorian era. Her poetry was widely popular in both Britain and the United States during her lifetime. In the 1830s Elizabeth's cousin John Kenyon introduced her to prominent literary figures of the day such as William Wordsworth, Mary Russell Mitford, Samuel Taylor Coleridge, Alfred Tennyson and Thomas Carlyle. Her first adult collection, *The Seraphim and Other Poems*, was published in 1838. During this time she contracted a disease, possibly tuberculosis, which weakened her further. Living at Wimpole Street, in London, she wrote prolifically between 1841 and 1844, producing poetry, translation and prose. She campaigned for the abolition of slavery and her work helped influence reform in the child labour legislation. Her prolific output made her a rival to Tennyson as a candidate for poet laureate on the death of Wordsworth. Elizabeth was brought up in a strongly religious household, and much of her work carries a Christian theme. Her work had a major influence on prominent writers of the day, including the American poets Edgar Allan Poe and Emily Dickinson. She is remembered for such poems as "How Do I Love Thee?" (Sonnet 43, 1845) and *Aurora Leigh* (1856).



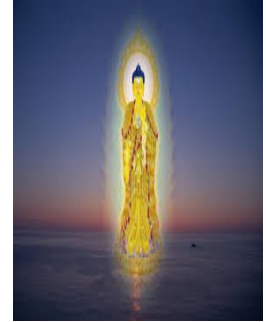
(36-12) I like Browning's line: "Man is not man as yet."

Duplicates 14 (1966)

Paul Brunton ⇨ see PB

Amitabha Buddha & Kwanyin

Wikipedia: Amitābha (Sanskrit: अमिताभ, Amitābha (wordstem), Sanskrit) Amida or Amideva is a celestial buddha described in the scriptures of the Mahāyāna school of Buddhism. Amitābha is the principal buddha in the Pure Land sect, a branch of Buddhism practiced mainly in East Asia, while in Vajrayana Amitābha is known for his longevity attribute, magnetising red fire element, the aggregate of discernment, pure perception and the deep awareness of emptiness of phenomena. According to these scriptures, Amitābha possesses infinite merits resulting from good deeds over countless past lives as a bodhisattva named Dharmakāra. “Amitābha” is translatable as “Infinite Light,” hence Amitābha is also called “The Buddha of Immeasurable Life and Light”.



Amitābha is also known in Tibet, Mongolia, and other regions where Tibetan Buddhism is practiced. In the Highest Yoga Tantra class of the Tibetan Vajrayana Amitābha is considered one of the Five Dhyāni Buddhas (together with Akṣobhya, Amoghasiddhi, Ratnasambhava, and Vairocana), who is associated with the western direction and the skandha of saṃjñā, the aggregate of distinguishing (recognition) and the deep awareness of individualities. His consort is Pāṇḍaravāsīnī. His realm is called either Sukhāvatī (Sanskrit) or Dewachen (Tibetan). His two main disciples (just as the Buddha Shakyamuni had two) are the Bodhisattvas Vajrapani and Avalokiteshvara, the former to his left and the latter to his right. In Tibetan Buddhism, there exists a number of famous prayers for taking rebirth in Sukhāvatī (Dewachen). One of these was written by Je Tsongkhapa on the request of Manjushri; for a discussion and translation of the most important prayers in the Tibetan tradition see Halkias.

The Tibetan Panchen Lamas and Shamarpas are considered to be emanations of Amitābha. He is frequently invoked in Tibet either as Buddha Amitābha – especially in the Phowa practices or as Amitāyus – especially in practices relating to longevity and preventing an untimely death. In Japanese Vajrayāna, or Shingon Buddhism, Amitābha is seen as one of the thirteen Buddhist deities to whom practitioners can pay homage. Shingon, like Tibetan Buddhism, also uses special devotional mantras for Amitābha, though the mantras used differ. Amitābha is also one of the Buddhas featured in the Womb Realm Mandala used in Shingon practices, and sits to the west, which is where the Pure Land of Amitābha is said to dwell.

(119-1) The Buddha Amitabha became World Saviour. His help particularly goes out to the sinful and weak who call upon him by name and with faith. But it is Kwanyin who intercedes with Amitabha and who mediates his grace to the pious.

Middle Ideas 20-28

Gautama Buddha

Wikipedia: Gautama Buddha, also known as Siddhārtha



Gautama, Shakyamuni, or simply the Buddha, was a sage on whose teachings Buddhism was founded. He is believed to have lived and taught mostly in eastern India sometime between the sixth and fourth centuries BCE. The word Buddha means "awakened one" or "the enlightened one". "Buddha" is also used as a title for the first awakened being in an era. In most Buddhist traditions, Siddhartha Gautama is regarded as the Supreme Buddha (Pali sammāsambuddha, Sanskrit samyaksambuddha) of our age. Gautama taught a Middle Way between sensual indulgence and the severe asceticism found in the Sramana (renunciation) movement common in his region. He later taught throughout regions of eastern India such as Magadha and Kośala. Gautama is the primary figure in Buddhism and accounts of his life, discourses, and monastic rules are believed by Buddhists to have been summarized after his death and memorized by his followers. Various collections of teachings attributed to him were passed down by oral tradition and first committed to writing about 400 years later.

(434-1) As I gaze upon the rigid rapt figure of the Buddha upon my desk, I realize anew how much of Gautama's power is drawn from the practice of contemplation. It ties wings to the mind and sends the soul soaring up to its primal home. Gautama found his peace during that wonderful night when he came, weary of long search, dejected with six years of fruitless effort to the Bo-tree near Gaya and sat in motionless meditation beneath its friendly branches, sinking the plummet of mind into the sacred well within. The true nature of human existence is obscured by the ceaseless changes of human thought. Whilst we remain embroiled in the multitude of thoughts which pass and re-pass we cannot discover the pure unit of consciousness which exists beneath them all. These thoughts must first be steadied, next stilled. Every man has a fount within him. He has but to arise and go unto it. There he may find what he really needs.

The yogi who sits on his bamboo mat, placed on an earthen floor under a grass-thatched roof, deaf to all noises around, blind to all scenes, his attention is held firmly within, has turned back to the innermost and attained spiritual integrity.

Vinyl I to III

(301-3) You raise one of the points on which I happen to disagree with your respected master and that is his experiment in the direction of attaining physical immortality. From a scientific standpoint I would not dare to say that anything is impossible or to set any limits to human achievement but from a philosophic standpoint I am a follower of the Buddha whose words on this point are as follows: 1. "That which, whether conscious or unconscious, is not subject to decay and death, that you will not find." 2. "No Samana, Brahman nor Mara, nor any being in the Universe can bring about the following five things, namely, That which is subject to old age, should not grow old; that which is subject to sickness should not be sick; that which is subject to death, should not die; that which is subject to decay should not decay; that which is liable to pass away should not pass away.

Duplicates 08 (Literary Notebook Carbons)

(435-2) When a campaign of invective grew Ananda suggested to the Buddha that they should go elsewhere. But the Buddha refused to do so saying, "I am like the elephant that has entered the fray: I must endure the darts that fall upon me."

Duplicates 08 (Literary Notebook Carbons)

(269-9) Buddha said “Proclaim the Truth” he did not say “Convert others to the Truth.” It is for the philosopher to make it available, to open up a way for others, but not to count the gains or weigh the harvest.

Middle Ideas 14 19

(19-4) Gautama saw much evidence among the Hindus of their traditions of guru-worship and their cults of personal adulation. To prevent this arising among those who accepted his teaching, he commanded that his own person was to remain unpictured in art, ungraven in image. But this was too much to ask of sentimental, devotional and emotional humanity.

Duplicates 20

(33-6) “The awakened one is not led astray by words,” said Buddha.

Vinyl VII to VIII

(151-9) Those who disparage this philosophy as intellectualism talk nonsense. Right understanding is essential, said Buddha. Said the Blessed One: “It is through not understanding this doctrine, Ananda, through not penetrating it, that thus mankind fails to extricate itself from suffering, rebirth.”

Vinyl VII to VIII

(307-1) When adolescent boys and girls are able to rush from one pleasure to another, from one emotional entanglement to another, without a thought of the consequences involved, or of other persons concerned, except what contribution they can make to selfish enjoyment, when all this is done in the name of modern self-expression, then a state of moral danger can be said to exist. The Buddha suggested a philosophical way of controlling the animal passions in man. He affirmed that if we will think often of the inevitability of our own death, if we will remember that the upshot of all our activities is the funeral-pyre, the burial grave, we begin to realise how pitiful, how ultimately worthless, and how immediately transient are all our passions. How will the animal passions appeal to the man lying on his death bed? The thought of death even to those who are still very much alive will thus diminish the strength of lust, greed, hate and anger.

Vinyl VII to VIII

(319-9) A saying of the Buddha: “It is not the eating of meat which renders one impure but being brutal, hard, pitiless, miserly.” This passage was directed against those Brahmins who boasted of their [faithfulness to] external rites.

Vinyl VII to VIII

(129-3) To think of Gautama the Buddha the picture of his face appears as emanating pure intelligence tinted by compassion. To read his printed saying is to feel that attention must move slowly, that the mind needs all its seriousness to absorb their meanings.

Middle Ideas 20-28

(257-1) A satisfaction cannot be found in human life which is substantial and lasting. Existence largely amounts in the end to some kind of disappointment. This was Gautama’s discovery 2500 years ago and it is the same today.

Middle Ideas 20-28

(273-4) Did Gautama magnify the sorrows he came across during his first free explorations of the world outside his palace? Was it fair to concentrate on them alone?

Middle Ideas 20-28 & (171-4) Duplicates 1 (1979)

(107-4) Did Buddha imply that not to be born is best? Certainly his saying seems to imply it: "Shame then be upon this thing called birth, since to one born (is) the decay of life." But the simple acknowledgment of this fact does not necessarily mean his teaching is altogether a gloomy one.

Duplicates 1 (1979)

(19-4) "Look within: thou art Buddha," the great Gautama revealed to his maturer disciples. "The kingdom of heaven is within you," the sublime Jesus told his hearers. And several others, less known and less influential, have turned men's minds in the same direction. But even this inner work on meditation is not enough unless it leads to a deepening that plumbs the living silence.

Duplicates 1 (1979)

Gautama Buddha, Confucius, Jesus and Socrates

(28-3) Although philosophy wags no finger in smug portentous moralizing, it respects the validity of karmic consequences, the getting-back of what is given out, and also the need to begin curbing the ego, its desires and passions, as a preliminary to crushing it. There is solid factual ground for the excellent ethical counsel given to all humanity by Confucius and Buddha, Jesus and Socrates.

Duplicates 20

Gautama Buddha & Emily Dickenson

(169-4) Gautama Buddha thought that even mere existence was needless suffering whereas Emily Dickinson thought it to be one of the greatest gifts. "The sense of living is joy enough" she told a visitor.

Duplicates 24 (Carbon Copies of Notebook)

Gautama Buddha & Sri Ramana Maharshi

(81-5) When all thoughts vanish into the Stillness, the ego-personality vanishes too. This is Buddha's meaning that there is no self, also Maharshi's meaning that ego is only a collection of thoughts.

Duplicates 1 (1979)

Gautama Buddha & Plato

(329-6) At about the time† when the Buddha was telling Indians that every single entity formed out of a number of elements was subject to decay and death, Plato was telling Greeks that every entity which could be divided into a number of elements would decay and disappear. The Overself, as an ultimate and indivisible entity, is beyond the ravages of decay and death.

Duplicates 08 (Literary Notebook Carbons)

† *The dates of Gautama's birth and death are uncertain. Most historians in the early 20th century dated his lifetime as circa 563 BCE to 483 BCE. More recently his death is dated later, between 411 and 400 BCE, while at a symposium on this question held in 1988, the majority of those who presented definite opinions gave dates within 20 years either side of 400 BCE for the Buddha's death. These alternative chronologies, however, have not yet been accepted by all historians.*

(361-1) Others besides Plato have compared philosophy to the art of dying while yet still living. In Buddha's case it meant dying to all desires which sought satisfaction in the outer world, renouncing that world in order to enter the monastic world of monks and nuns. In the philosopher's case this is not a necessary outcome, although it was a perfectly logical conclusion for the Buddha to make. The philosopher seeks to free himself as much as possible from worldly chains, but the essence of his achievement is more positive than merely leaving the worldly life.

RVLSII

Gautama Buddha, Arthur Schopenhauer, & Walter Scott

(173-5) "Life could not be endured were it seen in reality" wrote Sir Walter Scott in his private diary, echoing Buddha whose words he may never have heard, and anticipating Schopenhauer, whose writings appeared shortly after. We may flinch at this truth, but it is not the whole truth. Perhaps the great artist or composer, who rises to incredible beauty, offers a counterbalance.

Duplicates 1 (1979)

Gautama Buddha & William Shakespeare

(189-5) What Gautama taught, Shakespeare dramatised: "the weariness, the torture, and the fret," to which human existence adds up.

Duplicates 16 (Pink Folder 2)

Gautama Buddha & The Wisdom of the Overself

(89-4) During the night when Gautama entered Buddhahood and the great revelation of the Good Law was made to him, he discovered that existence was from moment to moment, discontinuous. The Hindu sages deny this and assert it is continuous in the Self. The pity of it is that both are right. For what happens in every interval between two moments? We then live solely and exclusively in the Self, the Absolute, delivered from Relativity and Finitude. Many

‘still’ photographs make up a cinema film. The break between every pair of pictures is not reported to the conscious mind because fast movement outruns attention. The symbolism is interesting but see “The Wisdom of the Overself” chapter 14, seventh meditation. Whoever attempts this exercise should practise it with the eyes only slightly open. Then why did not the Buddha finish his announcement and give the entire truth? For the same reason he carefully kept quiet on several other points which could disturb men dependent on religion, on its representatives and rites, its customs and dogmas, and especially its past to the point of enslavement. He likened the human predicament to being in a burning house and directed attention to the urgent need, which was to get out now and thus get saved. Here is a key word: the Present, manipulated rightly, can open the practitioner’s mind. Then the Timeless itself may take him out of time (he, the personal self, cannot do it) out of the now into the Eternal NOW. If it is no easily successful way there is always the long detour of other ways found by men.

Middle Ideas 14 19

Gautama Buddha ⇒ see Ecclesiastes

Gautama Buddha ⇒ see Ralph Waldo Emerson

Gautama Buddha ⇒ see Dwight Goddard

Gautama Buddha ⇒ see The Jataka Tales

Gautama Buddha ⇒ see Rudyard Kipling, & George Bernard Shaw

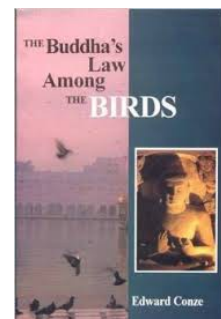
Gautama Buddha ⇒ see Martin Luther

Gautama Buddha ⇒ see Solomon

Gautama Buddha ⇒ see Fyodor Stcherbatsky

The Buddha’s Law Among the Birds

The Buddha’s Law Among the Birds Hardcover – February 5, 2002 by Edward Conze (Author) English trans. of a Tibetan work, on birds of Himalayas meeting under the leadership of the cuckoo on a holy mountain and how they were instructed in the Buddhist way of life and thinking. A simple introduction to Tibetan faith. A classic. This lovely book contains the English translation of a 300 years old Tibetan text, The Precious Garland of the Dharma of the Birds. This piece of Tibetan folk literature tells us about the Buddha of Compassion taking the form of a cuckoo to teach the birds the Dharma.



(51-10) In the Tibetan work “The Buddha’s Law Among the Birds,” there is a single line which contains an entire technique in its few words. “Put your inmost mind into a state of non-action,” it runs.

Buddhacarita ⇨ see **Fo-Sho-Hing-Tsan-King**

Buddhagos:a in Attasâlini

BhadantĀcariya Buddhaghosa (Sinhala: බුද්ධඝෝෂ හිමි, Thai: พระพุทธโฆษาจารย์, Chinese: 覺音 / 佛音) was a 5th-century Indian Theravadin Buddhist commentator and scholar. His best-known work is the Visuddhimagga, or Path of Purification, a comprehensive summary and analysis of the Theravada understanding of the Buddha’s path to liberation. The interpretations provided by Buddhaghosa have generally constituted the orthodox understanding of Theravada scriptures since at least the 12th century CE. He is generally recognized by both Western scholars and Theravadins as the most important commentator of the Theravada.



AtthasĀlinī (Pali) is a Buddhist text composed by Buddhaghosa in the Theravada Abhidharma tradition. The title has been translated as “The Expositor” or “Providing the Meaning”. In the AtthasĀlinī, Buddhaghosa explains the meaning of terms that occur in the Dhammasangani, a Buddhist text that is part of the Pali Canon of Theravada Buddhism.

(345-6) Buddhaghosa in his Pali work Atthasalini, 300, asserts that the Buddha deliberately described the delights of meditation in attractive terms to arouse yearning for it in his hearers and so induce them to practise it.

Vinyl I to III

Buddhi or Chih

Monier-Williams: **buddhi** = *F.* the power of forming and retaining conceptions and general notions, intelligence, reason, intellect, mind, discernment, judgment; perception (of which 5 kinds are enumerated, or with *manas* 6) comprehension, apprehension, understanding; (*in Sam'khyā*) Intellect; presence of mind, ready wit; an opinion, view, notion, idea, conjecture; thought about or meditation on (*Loc. or Comp.*), intention, purpose, design; N. of the 5th Astrological mansion; Intelligence personified (as a daughter of Daksha and wife of Dharma and mother of Bodha) 733-3 {⇨ **ubudh** = to wake, wake up, be awake; to recover consciousness (after a swoon); to observe, heed, attend to; to perceive, notice, learn, understand, become aware of or acquainted with 733-1 }



(59-2) This faculty of discrimination, called “buddhi” in the Sanskrit Bhagavad Gita and “chih” in the Chinese Confucian classics, is to be developed not only by studies and reflections but also by experiences of life: it is to be applied in observations, decisions and actions. It is at first a rational faculty but later, on a higher level, is transfused with intuition.

Edmund Burke & Lao-Tzu

Wikipedia: Edmund Burke PC (12 January [NS] 1729[1] – 9 July 1797) was an Irish statesman born in Dublin; author, orator, political theorist, and philosopher, who, after moving to England, served for many years in the House of Commons of Great Britain as a member of the Whig party. Mainly, he is remembered for his support of the cause of the American Revolutionaries, Catholic emancipation, the impeachment of Warren Hastings from the East India Company, and for his later opposition to the French Revolution. The latter led to his becoming the leading figure within the conservative faction of the Whig party, which he dubbed the “Old Whigs”, in opposition to the pro-French Revolution “New Whigs”, led by Charles James Fox. Burke was praised by both conservatives and liberals in the nineteenth century. Since the twentieth century, he has generally been viewed as the philosophical founder of conservatism.



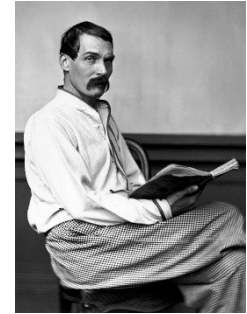
Burke joined the circle of leading intellectuals and artists in London with Samuel Johnson as its central luminary. The circle also included David Garrick, Oliver Goldsmith, and Joshua Reynolds. Edward Gibbon described Burke as ‘the most eloquent and rational madman that I ever knew’. Although Johnson admired Burke’s brilliance, he found him a dishonest politician. Burke took a leading role in the debate regarding the constitutional limits to the executive authority of the king. He argued strongly against unrestrained royal power and for the role of political parties in maintaining a principled opposition capable of preventing abuses, either by the monarch, or by specific factions within the government. His most important publication in this regard was his *Thoughts on the Cause of the Present Discontents* of 23 April 1770. Burke identified the “discontents” as stemming from the “secret influence” of a neo-Tory group he labeled as, the “king’s friends”, whose system “comprehending the exterior and interior administrations, is commonly called, in the technical language of the Court, Double Cabinet”. [38] Britain needed a party with “an unshaken adherence to principle, and attachment to connexion, against every allurements of interest”. Party divisions “whether operating for good or evil, are things inseparable from free government”.

The religious thought of Edmund Burke includes published works by Edmund Burke and commentary on the same. Burke’s religious thought was grounded in his belief that religion is the foundation of civil society. He sharply criticized deism and atheism, and emphasized Christianity as a vehicle of social progress. Born in Ireland to a Catholic mother and a Protestant father, Burke vigorously defended the Church of England, but also demonstrated sensitivity to Catholic concerns. He linked the conservation of a state religion with the preservation of citizens’ constitutional liberties and highlighted Christianity’s benefits not only to the believer’s soul, but also to political arrangements.

(70-11) Contrast Lao-Tzu’s teaching with Edmund Burke’s “All that is necessary for the triumph of evil is that good men do nothing.”

Sir Richard Burton

Wikipedia: Sir Richard Francis Burton KCMG FRGS (19 March 1821 – 20 October 1890) was a British explorer, geographer, translator, writer, soldier, orientalist, cartographer, ethnologist, spy, linguist, poet, fencer, and diplomat. He was known for his travels and explorations within Asia, Africa and the Americas, as well as his extraordinary knowledge of languages and cultures. According to one count, he spoke 29 European, Asian and African languages. Burton's best-known achievements include a well-documented journey to Mecca, in disguise at a time when Europeans were forbidden access on pain of death; an unexpurgated translation of *One Thousand and One Nights* (commonly called *The Arabian Nights* in English after early translations of Antoine Galland's French version); the publication of the *Kama Sutra* in English; and a journey with John Hanning Speke as the first Europeans to visit the Great Lakes of Africa in search of the source of the Nile. Burton was a captain in the army of the East India Company, serving in India (and later, briefly, in the Crimean War). Following this, he was engaged by the Royal Geographical Society to explore the east coast of Africa and led an expedition guided by the locals and was the first European to see Lake Tanganyika. In later life, he served as British consul in Fernando Pó, Santos, Damascus and, finally, Trieste. He was a Fellow of the Royal Geographical Society and was awarded a knighthood (KCMG) in 1886.



In his own words, “fit for nothing but to be shot at for six pence a day”, Burton enlisted in the army of the East India Company at the behest of his ex-college classmates who were already members. He hoped to fight in the first Afghan war, but the conflict was over before he arrived in India. He was posted to the 18th Bombay Native Infantry based in Gujarat and under the command of General Charles James Napier. While in India, he became a proficient speaker of Hindustani, Gujarati, Punjabi, Sindhi, Saraiki and Marathi as well as Persian and Arabic. His studies of Hindu culture had progressed to such an extent that “my Hindu teacher officially allowed me to wear the Janeu (Brahmanical Thread)”, although the truth of this has been questioned, since it would usually have required long study, fasting, and a partial shaving of the head. Burton's interest (and active participation) in the cultures and religions of India was considered peculiar by some of his fellow soldiers who accused him of “going native” and called him “the White Nigger”. Burton had many peculiar habits that set him apart from other soldiers. While in the army, he kept a large menagerie of tame monkeys in the hopes of learning their language. He also earned the name “Ruffian Dick” for his “demonic ferocity as a fighter and because he had fought in single combat more enemies than perhaps any other man of his time”.

In March 1849, Burton returned to Europe on sick leave. In 1850, he wrote his first book *Goa and the Blue Mountains*, a guide to the Goa region. He traveled to Boulogne to visit the fencing school and it was there where he first encountered his future wife Isabel Arundell, a young Catholic woman from an aristocratic family. Motivated by his love of adventure, Burton got the approval of the Royal Geographical Society for an exploration of the area, and he gained permission from the board of directors of the British East India Company to take leave from the army. His seven years in India gave Burton a familiarity with the customs and behaviour of Muslims and prepared him to attempt a Hajj (pilgrimage to Mecca and, in this case, Medina). It was this journey, undertaken in 1853, which first made Burton famous. He had planned it whilst traveling disguised among the Muslims of Sindh, and had laboriously prepared for the adventure by study and practice (including undergoing the Muslim tradition of circumcision to further

lower the risk of being discovered). Although Burton was certainly not the first non-Muslim European to make the Hajj (Ludovico di Varthema did this in 1503), his pilgrimage is the most famous and the best documented of the time. He adopted various disguises including that of a Pashtun to account for any oddities in speech, but he still had to demonstrate an understanding of intricate Islamic traditions, and a familiarity with the minutiae of Eastern manners and etiquette. Burton's trek to Mecca was dangerous, and his caravan was attacked by bandits (a common experience at the time). As he put it, though "... neither Koran or Sultan enjoin the death of Jew or Christian intruding within the columns that note the sanctuary limits, nothing could save a European detected by the populace, or one who after pilgrimage declared himself an unbeliever". The pilgrimage entitled him to the title of Hajji and to wear the green head wrap. Burton's own account of his journey is given in *A Personal Narrative of a Pilgrimage to Al-Madinah and Meccah* (1855).

In 1856, the Royal Geographical Society funded another expedition in which Burton set off from Zanzibar to explore an "inland sea" that had been described by Arab traders and slavers. His mission was to study the area's tribes and to find out what exports might be possible from the region. It was hoped that the expedition might lead to the discovery of the source of the River Nile, although this was not an explicit aim. Burton had been told that only a fool would say his expedition aimed to find the source of the Nile because anything short of that would then be regarded as a failure. John Hanning Speke again accompanied him and on 27 June 1857, they set out from the east coast of Africa heading west in search of the lake or lakes. They were helped greatly by the Omani Arabs who lived and traded in the region. They followed the traditional caravan routes, hiring professional porters and guides who had been making similar treks for years. From the start, the outward journey was beset with problems such as recruiting reliable bearers and the theft of equipment and supplies by deserting expedition members. The expedition arrived at Lake Tanganyika in February 1858. Burton was awestruck by the sight of the magnificent lake, but Speke, who had been temporarily blinded, was unable to see the body of water. By this point much of their surveying equipment was lost, ruined, or stolen, and they were unable to complete surveys of the area as well as they wished. Burton was again taken ill on the return journey, and Speke continued exploring without him, making a journey to the north and eventually locating the great Lake Victoria, or Victoria Nyanza. Lacking supplies and proper instruments, Speke was unable to survey the area properly but was privately convinced that it was the long sought source of the Nile. Burton's description of the journey is given in *Lake Regions of Equatorial Africa* (1860). Speke gave his own account in *The Journal of the Discovery of the Source of the Nile* (1863).

He wrote a number of travel books in this period that were not particularly well received. His best-known contributions to literature were those considered risqué or even pornographic at the time and which were published under the auspices of the Kama Shastra society. These books include *The Kama Sutra of Vatsyayana* (1883) (popularly known as the Kama Sutra), *The Book of the Thousand Nights and a Night* (1885) (popularly known as *The Arabian Nights*), *The Perfumed Garden of the Shaykh Nefzawi* (1886) and *The Supplemental Nights to the Thousand Nights and a Night* (sixteen volumes 1886–98). Burton had long had an interest in sexuality and some erotic literature. However, the Obscene Publications Act of 1857 had resulted in many jail sentences for publishers, with prosecutions being brought by the Society for the Suppression of Vice. Burton referred to the society and those who shared its views as Mrs Grundy. A way around this was the private circulation of books amongst the members of a society. For this reason Burton, together with Forster Fitzgerald Arbuthnot, created the Kama Shastra Society to

print and circulate books that would be illegal to publish in public.

(25-1) Sir Richard Burton who lived long in the Orient met and studied the Sufis. He came to the conclusion that the extreme mystic was a near madman. There is some truth in this view.

Middle Ideas 20-28

Bishop Joseph Butler

Joseph Butler (18 May 1692 – 16 June 1752) was an English bishop, theologian, apologist, and philosopher. He was born in Wantage in the English county of Berkshire (now Oxfordshire). He is known, among other things, for his critique of Thomas Hobbes's egoism and John Locke's theory of personal identity. During his life and after his death, Butler influenced many philosophers, including David Hume, Thomas Reid, and Adam Smith.



(109-7) Bishop Butler: “Things are what they are and the consequences of them will be what they will be.” We may apply this statement to the whole of mankind's condition, or to our own small private circle.

Duplicates 14 (1966)

John Calvin

Wikipedia: John Calvin (French: Jean Calvin; born Jehan Cauvin: 10 July 1509 – 27 May 1564) was an influential French theologian and pastor during the Protestant Reformation. He was a principal figure in the development of the system of Christian theology later called Calvinism. Originally trained as a humanist lawyer, he broke from the Roman Catholic Church around 1530. After religious tensions provoked a violent uprising against Protestants in France, Calvin fled to Geneva, Switzerland, where he published the first edition of his seminal work “Institutes of the Christian Religion” in 1536. Calvin's writing and preachings provided the seeds for the branch of theology that bears his name. The Reformed, Congregational, and Presbyterian churches, which look to Calvin as the chief expositor of their beliefs, have spread throughout the world.



(257-6) Calvin taught that all men were more or less mad because their reason had been corrupted by sin.

Duplicates 08 (Literary Notebook Carbons)

The Florentine Camerata and Emilio de' Cavalieri

Wikipedia: The Florentine Camerata, also known as the Camerata de' Bardi, was a group of humanists, musicians, poets and intellectuals in late Renaissance Florence who gathered under the patronage of Count Giovanni de' Bardi to discuss and guide trends in the arts, especially music and drama. They met at the house of Giovanni de' Bardi, and their gatherings had the reputation of having all the most famous men of Florence as frequent guests. After first meeting in 1573, the activity of the Camerata reached its height between 1577 and 1582. While propounding a revival of the Greek dramatic style, the Camerata's musical experiments led to the development of the *stile recitativo*. In this way it facilitated the composition of dramatic music and the development of opera. The term "camerata" is entirely a new construct coined by the members of Bardi's circle, although apparently based on the Italian word for "chamber", camera, a term used for a room where important meetings were held. The name for Bardi's group comes from Giulio Caccini's score for *L'Euridice*, wherein he dedicates the work to Count Bardi, remembering the "Camerata's good years." The earliest recorded meeting was 14 January 1573 at Count Giovanni Bardi's house. Known members of the group besides Bardi included Giulio Caccini, Pietro Strozzi, and Vincenzo Galilei (the father of the astronomer Galileo Galilei). Girolamo Mei also participated, and at a young age, Ottavio Rinuccini, born in 1562 may have also participated. Less prominent members of the Camerata may have included the musicians Emilio de' Cavalieri, Francesco Cini, Cristoforo Malvezzi, and Alessandro Striggio. Literary figures included Ottavio Rinuccini, Giovanni Battista Guarini, Gabriello Chiabrera, and Giovanni Battista Strozzi the younger. The social circle of Jacopo Corsi should not be confused with the Camerata of Bardi. Though they included many of the same luminaries, the rivalry between Corsi and Bardi was fierce and constant.



(179-1) "Play of the Soul and the Body"- Cavalieri, born mid-16th century, in Rome, died 1602 in Rome, was General Director of the Tuscan Court in Florence, in 1588. He belonged to the circle of "Camerata Fiorentina" which brought a great innovation in Western music – the "Nuove Musiche" (The New Music"), a special new manner which had a hypnotic effect on the whole audience. His "Rappresentazione" was performed twice in Rome in 1600. 15 Cardinals were present at the first performance. It was the first work written in a recitatio style. It is a religious play, related to the medieval "mystery plays," especially to the morality play "Everyman." It is Buddhist in basic theme – the human soul blinded by worldly life and deceived by pleasures, finally has a revelation of the transitoriness and shallowness. Then it rises to the higher experience, the sphere of true happiness, of angelic hosts and eternal peace.

Middle Ideas 20-28

Albert Camus

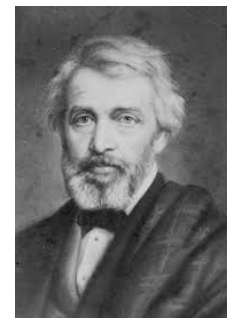
Albert Camus (7 November 1913 – 4 January 1960) was a French Nobel Prize winning author, journalist, and philosopher. His views contributed to the rise of the philosophy known as absurdism. He wrote in his essay “The Rebel” that his whole life was devoted to opposing the philosophy of nihilism while still delving deeply into individual freedom. Camus did not consider himself to be an existentialist despite usually being classified as one, even during his own lifetime. In an interview in 1945, Camus rejected any ideological associations: “No, I am not an existentialist. Sartre and I are always surprised to see our names linked...”.



(173-7) To Albert Camus, reflecting the decision of the ordinary simple, yet articulate man, it is enough merely to say that he can touch the world to conclude that it exists.
Middle Ideas 07-13 & (75-7) Duplicates 1 (1979)

Thomas Carlyle

Wikipedia: Thomas Carlyle (4 December 1795 – 5 February 1881) was a Scottish philosopher, satirical writer, essayist, historian and teacher. Considered one of the most important social commentators of his time, he presented many lectures during his lifetime with certain acclaim in the Victorian era. One of those conferences resulted in his famous work *On Heroes, Hero-Worship, and The Heroic in History* where he explains that the key role in history lies in the actions of the “Great Man”, claiming that “History is nothing but the biography of the Great Man”. He was a very respected historian and his book *The French Revolution: A History* remains popular nowadays and it was the inspiration for Dickens’ *A Tale of Two Cities*. Carlyle’s *Sartor Resartus* is considered one of the finest works of the 19th century. A great polemicist, he called economics “the dismal science”, wrote articles for the *Edinburgh Encyclopedia* and his *Occasional Discourse on the Negro Question* remains controversial. Once a Christian, he lost his faith while attending the University of Edinburgh, embracing later a form of Deism. His philosophy, combined with his appreciation of the German culture, the Norse mythology and his anti-democratic views, is considered by some a prelude for fascism.



(243-6) “Brotherhood? No, be the thought far from me. They are Adam’s children – alas, yes, I well remember that, and never shall forget it; hence this rage and sorrow. But they have gone over to the dragons; they have quitted the Father’s house, and set up with the Old Serpent: till they return, how can they be brothers? They are enemies, deadly to themselves and to me and to you, till then; till then, while hope yet lasts I will treat them as brothers fallen insane.” – Carlyle, “Latter-Day Pamphlets”

Duplicates 08 (Literary Notebook Carbons)

(157-8) The world, as Carlyle wrote “retires into the distance” and even personal affairs seem a long way off.

Grey Long 03 04

(197-3) Carlyle's "Sartor Resartus."† "Truth!" I cried, "though the heavens crush me for following her; no Falsehood!"

Vinyl VII to VIII

†Wikipedia: His first major work, *Sartor Resartus* ("The Tailor Retailored") was begun in 1831 at his home, Craigenputtock, and was intended to be a new kind of book: simultaneously factual and fictional, serious and satirical, speculative and historical. Ironically, it commented on its own formal structure while forcing the reader to confront the problem of where 'truth' is to be found. *Sartor Resartus* was first serialised in *Fraser's Magazine* from 1833 to 1834. The text presents itself as an unnamed editor's attempt to introduce the British public to Diogenes Teufelsdröckh, a German philosopher of clothes, who is in fact a fictional creation of Carlyle's. The Editor is struck with admiration, but for the most part is confounded by Teufelsdröckh's outlandish philosophy, of which the Editor translates choice selections. To try to make sense of Teufelsdröckh's philosophy, the Editor tries to piece together a biography, but with limited success. Underneath the German philosopher's seemingly ridiculous statements, there are mordant attacks on Utilitarianism and the commercialisation of British society. The fragmentary biography of Teufelsdröckh that the Editor recovers from a chaotic mass of documents reveals the philosopher's spiritual journey. He develops a contempt for the corrupt condition of modern life. He contemplates the "Everlasting No" of refusal, comes to the "Centre of Indifference", and eventually embraces the "Everlasting Yea". This voyage from denial to disengagement to volition would later be described as part of the existentialist awakening.

(13-2) Was it a time of such a sunset viewed from his Thames-side Chelsea home, that Carlyle wrote: "From a small window we can see the infinite"?

Duplicates 1 (1979)

(143-3) Carlyle: "This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousandfold productions and destruction, but the reflex of our inward force, the phantasy of our dream."

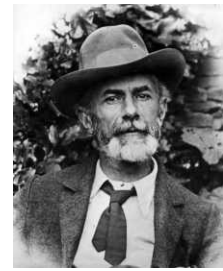
Vinyl X to XI

Thomas Carlyle ⇒ see Alfred, Lord Tennyson

Edward Carpenter

Wikipedia: Edward Carpenter (29 August 1844 – 28 June 1929) was an English socialist poet, philosopher, anthologist, and early LGBT activist. A leading figure in late 19th- and early 20th-century Britain, he was instrumental in the foundation of the Fabian Society and the Labour Party. A poet and writer, he was a close friend of Rabindranath Tagore, and both friend and lover of Walt Whitman. He corresponded with many famous figures such as Annie Besant, Isadora

Duncan, Havelock Ellis, Roger Fry, Mahatma Gandhi, James Keir Hardie, J. K. Kinney, Jack London, George Merrill, E D Morel, William Morris, E R Pease, John Ruskin, and Olive Schreiner. As a philosopher he is particularly known for his publication of *Civilisation, Its Cause and Cure* in which he proposes that civilisation is a form of disease that human societies pass through. Civilisations, he says, rarely last more than a thousand years before collapsing, and no society has ever passed through civilisation successfully. His 'cure' is a closer association with the land and greater development of our inner nature. Although derived from his experience of Hindu mysticism, and referred to as 'mystical socialism', his thoughts parallel those of several writers in the field of psychology and sociology at the start of the twentieth century, such as Boris Sidis, Sigmund Freud and Wilfred Trotter who all recognised that society puts ever increasing pressure on the individual that can result in mental and physical illnesses such as neurosis and the particular nervousness which was then described as neurasthenia. An early advocate of sexual freedoms, he had a profound influence on both D. H. Lawrence and Aurobindo, and inspired E. M. Forster's novel *Maurice*.



(287-2) To PB: EDWARD CARPENTER says: Thought has gone...In this consciousness there is divine knowledge but no thought.”

Book Notes 4

Joyce Cary

Wikipedia: Arthur Joyce Lunel Cary (7 December 1888 – 29 March 1957) was an Anglo-Irish novelist and artist. Seeking adventure, in 1912 Cary left for Montenegro and served as a Red Cross orderly during the Balkan Wars. Cary kept and illustrated a record of his experiences there, *Memoir of the Bobotes* (1964), that was not published until after his death. Finally, in 1932, Cary managed to publish *Aissa Saved*, a novel that drew on his Nigerian experience. The book was not particularly successful, but sold more than Cary's next novel, *An American Visitor* (1933), even though that book had some critical success. *The African Witch* (1936) did a little better, and the Carys managed to move back into their home. Cary undertook his great works examining historical and social change in England during his own lifetime. *The First Trilogy* (1941–44) finally provided Cary with a reasonable income, and *The Horse's Mouth* (1944) remains his most popular novel. Cary's pamphlet "The Case for African Freedom" (1941), published by Orwell's Searchlight Books series, had attracted some interest, and the film director Thorold Dickinson asked for Cary's help in developing a wartime movie set partly in Africa. In 1943, while writing *The Horse's Mouth*, Cary travelled to Africa with a film crew to work on *Men of Two Worlds*. He worked on the three novels that make up the *Second Trilogy* (1952–55). In 1952, Cary had Lou Gehrig's disease (ALS) in North America. His last work, *The Captive and the Free* (1959), first volume of a projected trilogy on religion, was unfinished at his death on 29 March 1957, aged 68.



(219-7) The false notion of the ultimate goal of mysticism which prevails widely is illustrated by this quotation from Joyce Cary's novel "To Be a Pilgrim", "Suppose now I were an Indian sage sitting in the dust of some holy city with my begging bowl beside me, and nothing to

do but think of God's glory". The falsity is in the word 'sage'.
Duplicates 32

Shirley Jackson Case

Wikipedia: Shirley Jackson Case 1872-1947. Liberal church historian. Born in New Brunswick, Canada, he was educated at Acadia University, then studied theology at Yale. From 1908 to 1938 he taught NT and early church history at the University of Chicago Divinity School, and became dean there in 1933. He once remarked he was "born a liberal," and he contributed much to the development of the liberal "Chicago School" of theology. He rejected the supernatural element in Christian belief and attempted to explain the development of Christianity solely in terms of natural environmental influences. Among Case's many books are *The Evolution of Early Christianity* (1914), *Jesus-A New Biography* (1927), *Bibliographical Guide to the History of Christianity* (1931), and *The Christian Philosophy of History* (1943).



(57-1) "The Greek theory of monarchy started with man and made of him its God; the Oriental notion started with God and made the monarch in his image."—Quotation {by Shirley Jackson Case, *The Evolution of Early Christianity: A Genetic Study of First-Century Christianity in Relation to its Religious Environment*, page 205}.

Duplicates 14 (1966)

Peter Casson & Ralph Slater

Obituary in the Independent by Stephen Amidon: In 1952, the BBC tried to film Peter Casson's remarkably successful stage show at their Alexandra Palace studio. It was to be a defining moment for the pioneering stage hypnotist, an opportunity for him to introduce his skills to a whole new medium. In the event, he proved to be too good. During filming he not only hypnotised his volunteers, but also inadvertently mesmerised several engineers watching on monitors in the control booth. Worried that Casson would have home viewers nodding off by their thousands, a skittish BBC abandoned the project. Although Casson continued to sell out 2,000-seat theatres with regularity, he never really gained the wider recognition enjoyed by other, safer performers, whose conjuring tricks or comedy routines could be easily stomached by Auntie and her timid charges. There was an element of mystery about his remarkable ability to hypnotise people that lent Casson's act a sublimity not often encountered on variety stages.



Peter Casson was born to a working-class background in Yorkshire in 1921. An early interest in psychology led him to discover his skills as a hypnotist - he was able to put his first subject "under" at the age of 16. During the Second World War he served as a radar operator in the Royal Marines, where he honed his hypnotic skills by performing for fellow servicemen. When an overbearing drill sergeant accused Casson of fakery, the young private soon had the entranced officer drilling through the mess hall, to the delight of the squaddies. After a world-wide tour with Ensa, Casson stepped out of uniform right on to the stage. In 1946 he was

headlining at the Palladium; by 1948 he was among the first performers to have a one-man show, playing seven nights a week to full houses throughout the thriving variety circuit. People had literally never seen anything like his show, during which he would lead a group of hypnotised volunteers through a series of alarmingly unselfconscious activities such as performing on phantom musical instruments or weeping at imaginary films. Noisy sceptics were invariably invited on stage, where they were quickly transformed into the most willing subjects.

Casson also began a lifelong application of his unique skills into more serious fields, lecturing in psychotherapy, painless childbirth and natural anaesthesia. He devoted one week in three to a free clinic during a time when he was among the top earners in British entertainment. Although his abilities were occasionally treated with disdain by a clannish and bemused British medical community, he was asked in 1948 to give the annual lecture by the Hunterian Society as well as later serving as an adviser to the Neurology Department of Wake Forest University in North Carolina. With the winding down of variety, as television became predominant, Casson built his own theatre night-club in Barnsley to foster stage talent as diverse as Paul Daniels and Sandie Shaw. He also continued to perform his “Hypnotic Phantasy”, selling out cavernous venues such as New Theatre, Cardiff, and the Sunderland Empire to fanatically loyal audiences. A passionate traveller, he also played in countries such as Morocco, Iceland and America, as well as being a regular on the QE2. He was still going strong at the age of 70, when he gave a magnificent final performance at the London Palladium. Alarmed by the rise of “cowboy” hypnotists who would use the craft to induce people to perform degrading and dangerous acts, Casson recently formed the Federation of Ethical Stage Hypnotists, an act which brought him into occasional conflict with younger practitioners. He became a leading debunker of such sham hypnotic practices as past-life regression. It was wholly characteristic of the man - Casson’s act was a model of circumspection. He inspired awe rather than giggles; wonder rather than ridicule. Anyone lucky enough to see him would come away with a deeper appreciation of the uncanny potential of the human mind.

Peter Reginald Casson, hypnotist: born Bridlington, Yorkshire 13 December 1921; married 1952 Magda Bain (one daughter; marriage dissolved 1986); died Wakefield 24 October 1995.

(73-8) The final proof that it is the mind’s own power which influences another, that it is the thought of the operator which hypnotises the subject and not the physical method he uses, has come with the coming of radio to the world. In America, Ralph Slater has hypnotised people into doing those foolish things which theatrical hypnotists ask members of the audience who imprudently venture on to the stage, to do. The special point about Slater’s performance is that he has done this over the Blue Network broadcasting system, and done it successfully. In England, Peter Casson, working with a British Broadcasting Corporation staff on an experiment with hypnotism by television, put nine persons out of eighteen who were watching his televised face talking to them on a screen, into a hypnotic sleep.

Vinyl X to XI

St. Catherine of Siena

Wikipedia: Saint Catherine of Siena, T.O.S.D. (25 March 1347 in Siena – 29 April 1380 in Rome), was a tertiary of the Dominican Order and a Scholastic philosopher and theologian.

She also worked to bring the papacy of Gregory XI back to Rome from its displacement in France and to establish peace among the Italian city-states. Since 18 June 1866, she is one of the two patron saints of Italy, together with St. Francis of Assisi. On 3 October 1970, she was proclaimed a Doctor of the Church by Pope Paul VI, and, on 1 October 1999, Pope John Paul II named her as a one of the six patron saints of Europe, together with Benedict of Nursia, Saints Cyril and Methodius, Bridget of Sweden and Edith Stein. Catherine is said by her confessor and biographer Raymond of Capua O.P.'s Life to have had her first vision of Christ when she was the age of five or six. With her brother, she was on the way home from a visit to a married sister and is said to have experienced a vision of Christ seated in glory with the Apostles Peter, Paul, and John. Raymond continues that at age seven, Catherine vowed to give her whole life to God.



Catherine received the habit of a Dominican tertiary from the friars of the Order after vigorous protests from the tertiaries themselves, who up to that point had been only widows. As a tertiary, she lived outside the convent, at home with her family like before. The Mantellate taught Catherine how to read, and she lived in almost total silence and solitude in the family home. From 1375 onwards, she began dictating letters to scribes. These letters were intended to reach men and women of her circle, increasingly widening her audience to include figures in authority as she begged for peace between the republics and principalities of Italy and for the return of the Papacy from Avignon to Rome. She carried on a long correspondence with Pope Gregory XI, asking him to reform the clergy and the administration of the Papal States. St Catherine died in Rome, on 29 April 1380, at the age of thirty-three, having suffered a stroke eight days earlier.

(45-7) St. Catherine of Siena was convinced that those who created unpleasant situations for her were better friends than those who created pleasant ones.

Duplicates 24 (Carbon Copies of Notebook)

(132-9) After a certain day when she underwent an experience wherein God seemed to take out her heart and carry it away, St. Catherine of Siena remained peaceful and contented for the rest of her life. She could not describe that inner experience but said that in it she had tasted a sweetness which made earthly pleasures seem like mud and even spiritual pleasures seem far inferior.

Duplicates 24 (Carbon Copies of Notebook)

St. Catherine of Siena & Sri Ramana Maharshi

(123-6) "Be still and know that I am God" is not only to be interpreted as enjoining the practice of meditation but as enjoining it to the farthest possible extent – the coma-like, rigid trance experienced by St. Catherine of Siena and the young Maharshi.

Grey Long 03 04

St. Catherine of Siena & St. Ignatius of Loyola

(159-11) Two Christian mystics who felt they were in close intimacy with God – St.

Catherine of Siena and Ignatius of Loyola – felt also the urge to spend most of their years in great activity and outgoing work.

Duplicates 24 (Carbon Copies of Notebook)

Sydney Cave

Sydney Cave Born: 1883 wrote: “An Introduction to the Study of Some Living Religions of the East, Redemption: Hindu and Christian.” No further information at this time.

(287-6) Sydney Cave's “{Redemption,} Hinduism or Christianity”: “In the later Upanishads full directions are given for yoga, by which could be induced the vacant mind, and so the sense of identity with Brahman.”

Book Notes 4

Emilio de' Cavalieri and the Florentine Camerata

Wikipedia: Emilio de Cavalieri regarded himself as the composer of the first opera or oratorio, with the *Rappresentazione di anima et di corpo*, (libretto by Agostino Manni). Whether or not he was actually the first is subject to some academic debate, as is whether the work is better categorized as an opera or an oratorio. Since the *Rappresentazione* is fully staged, in three acts with a spoken prologue, it can be considered to be the first surviving opera as such. It was presented twice in February 1600. It was imagined, almost certainly wrongly, that Greek drama was sung, not declaimed, therefore opera was a Renaissance revival of ancient practice.



(179-1) “Play of the Soul and the Body”- Cavalieri, born mid-16th century, in Rome, died 1602 in Rome, was General Director of the Tuscan Court in Florence, in 1588. He belonged to the circle of “Camerata Fiorentina” which brought a great innovation in Western music – the “Nuove Musiche” (The New Music”), a special new manner which had a hypnotic effect on the whole audience. His “Rappresentazione” was performed twice in Rome in 1600. 15 Cardinals were present at the first performance. It was the first work written in a recitatio style. It is a religious play, related to the medieval “mystery plays,” especially to the morality play “Everyman.” It is Buddhist in basic theme – the human soul blinded by worldly life and deceived by pleasures, finally has a revelation of the transitoriness and shallowness. Then it rises to the higher experience, the sphere of true happiness, of angelic hosts and eternal peace.

Middle Ideas 20-28

Edgar Cayce

Wikipedia: Edgar Cayce (March 18, 1877 – January 3, 1945) was an American mystic

who allegedly possessed the ability to answer questions on subjects as varied as healing, reincarnation, wars, Atlantis and future events while in a trance. These answers came to be known as “life readings of the entity” and were usually delivered to individuals while Cayce was hypnotized. This ability gave him the nickname “The Sleeping Prophet”. Cayce founded a nonprofit organization, the Association for Research and Enlightenment that included a hospital and a university. He is credited as being the father of holistic medicine and the most documented psychic of the 20th century. Hundreds of books have been written about him and his life readings for individuals. Though Cayce himself was a member of the Disciples of Christ and lived before the emergence of the New Age Movement, some consider him the true founder and a principal source of its most characteristic beliefs. Cayce became a celebrity toward the end of his life, and he believed the publicity given to his prophecies overshadowed the more important parts of his work, such as healing the sick and studying religion.



(61-3) Edgar Cayce was not a mystic, he was a psychic and although he brought through much knowledge of a curious or interesting kind from his psychic experiences, it would be an error to regard them all as reliable, for most psychics can be misled.

AD BV 2

Ch'eng Hao

Wikipedia: Chéng Hào (simplified Chinese: 程颢; traditional Chinese: 程顥, 1032–1085), styled Bóchún (Chinese: 伯淳), Wade–Giles Ch'eng Hao, was a neo-Confucian philosopher from Luoyang, China. In his youth, he and his younger brother Cheng Yi were students of Zhou Dunyi, one of the architects of Neo-Confucian cosmology. His philosophy was dualistic (between all that is tangible and all that is intangible) and pantheistic (believing that all that is intangible is the same thing, such as god, the human nature, feelings, actions (we see things acting, but not the action itself), movement (likewise), social roles and relations (likewise), chance, etc., and that such a unified, universal principle is in everything that is sensible [rather than in an external reality as in Platonism]); among his quotes are “outside dao there are no things and outside things there is no dao”, “we call it god to emphasize the wonderful mystery of principle in ten thousand things, just as we call it lord (di) to characterize its being the ruler of events” and “in terms of the reality, it is change; in terms of principle, it is dao; in terms of its function, it is god; in terms of its destiny in a human being, it is human nature”.



Cheng Hao and Cheng Yi were among the pioneers of Song Dynasty Neo-Confucianism, and they are often credited with its formal creation along with Zhu Xi and several other scholars. The two brothers were sometimes referred to as “The Two Chengs” (Chinese: 二程), or individually as “Cheng the Elder” (Chinese: 大程) and “Cheng the Younger” (Chinese: 小程). They dealt extensively with cosmology in their studies, applying Neo-Confucian principles to their studies of celestial bodies. In particular, the brothers identified and applied the principle of Divine or Natural Order, called li, to that of Tian, the Heavens, as their original and guiding

power. Hao established schools at Fugou and Songyang (in modern Dengfeng). Throughout his life he promoted the view that study and scholarship were means to making men sages, once writing: “The studies of a superior man must arrive at sagacity [sage-hood] and then upon his own intellect; in the case of not arriving at sage-hood but upon his own intellect, all is lost.” Hao died in 1085 at the age of fifty-three. Hao was known as an outgoing, laid-back, and lively man, in contrast to his stern and severe younger brother. As Neo-Confucianism’s popularity grew throughout the early second millennium AD, the two Cheng brothers along with Zhou Dunyi, Zhang Zai, Shao Yong, and Sima Guang became known as “The Six Masters of Northern Song” for their philosophical contributions. Hao also received several posthumous titles: in 1220 he was given the posthumous name “Lord of Purity” (Chinese: 純公) by the emperor. In 1241 he was given the posthumous title of “Bo [Earl] of Henan”. In 1330, an imperial decree made Hao the posthumous “Lord of Yu Kingdom [Henan]”.

(7-3) Ch’eng Hao (11th Century):

...”when clouds are thin and the breeze is light,
I stroll along the river, passing the willow trees.
People of the day do not understand my joy;
They will say that I am loafing like an idle young man.”

Duplicates 1 (1979)

Charlie Chaplin

Wikipedia: Sir Charles Spencer “Charlie” Chaplin, KBE (16 April 1889 – 25 December 1977) was an English comic actor and filmmaker who rose to fame in the silent film era. Chaplin became a worldwide icon through his screen persona “the Tramp” and is considered one of the most important figures of the film industry. His career spanned more than 75 years, from childhood in the Victorian era until a year before his death in 1977, and encompassed both adulation and controversy. Chaplin’s childhood in London was defined by poverty and hardship. As his father was absent and his mother struggled financially, he was sent to a workhouse twice before the age of nine. When he was 14, his mother was committed to a mental asylum. Chaplin began performing at an early age, touring music halls and later working as a stage actor and comedian. Chaplin directed his films from an early stage, and continued to hone his craft as he moved to the Essanay, Mutual, and First National corporations. By 1918, he was one of the best known figures in the world. The 1940s were a decade marked with controversy for Chaplin, and his popularity declined rapidly. He was accused of communist sympathies, while his involvement in a paternity suit and marriages to much younger women caused scandal. An FBI investigation was opened, and Chaplin was forced to leave the United States and settle in Switzerland. He continues to be held in high regard, with *The Gold Rush*, *City Lights*, *Modern Times*, and *The Great Dictator* often ranked among industry lists of the greatest films of all time.



(189-3) Chaplin, when working out an idea, would become utterly absorbed, gazing into space; then, writing it down, he would remain unaware or indifferent to surroundings.

RVLSII

Garma C. C. Chang properly Zhang Chengji

German Wikipedia: Zhang Chengji (Chinese 张澄基, Pinyin Zhang Chengji, W.-G. Chang Ch'eng-chi; * 28 August 1920 in Shanghai , Republic of China ; † 24 May 1988 in Marietta , Georgia , USA), in the West, known as Garma CC Chang, was an important Buddhist scholar and philosopher. From the age of 16, he spent nine years in Buddhist monasteries of Vajrayana in eastern Tibet, with six years at Minyak Gangkar Monastery with his Guru Rinpoche Gangkar . In 1945, he left the monastery of Gangkar Rinpoche and returned to his family in Nanjing back. In 1948 he married Nian Yu (Helena) in Hankou and in 1949 he emigrated with his wife to the United States , where he arrived in 1950. Thanks to his proficiency in Chinese, Tibetan, Sanskrit, Pali and English and his extensive knowledge of Buddhist philosophy he was a professor in the Department of Religious Studies at Pennsylvania State University in State College. Increasing problems with heart 2 heart surgeries (1974, 1984) and a failing eyesight made Zhang's life and work in old age difficult. He died in 1988 in Marietta , leaving behind his wife Helen Zhang.



□ 南老师 1945 摄于成都

(179-3) Garma C.C. Chang: “What the Zen Masters have done is to point out our delusions in thinking of the non-existent as existent and the existent as non-existent.” (PB comment: He means non-existent as matter but existent as Mind.)

Middle Ideas 14 19 & (123-3) Duplicates (1979)

Chih ⇒ see Buddhi

Chang Chung-yuan, Mabel Collins & Pata Shanjen

Wikipedia: Chang Chung-yuan (1907-1988) [張鍾元 Zhang Zhongyuan]. Chung-yuan Chang was Professor of Philosophy at the University of Hawaii at Manoa. Well-known as a leading scholar on Daoist history and philosophy, he was awarded the University of Hawaii's Regents' Medal for Excellence in Teaching in 1977. His Ph.D. thesis at Columbia University, New York, 1942: A study of the relative merits of the vertical and horizontal lines in reading Chinese print, Archives of psychology, no. 276. 64 p. Books: “Creativity and Taoism: a study of Chinese philosophy, art & poetry” “Tao, a new way of thinking : a translation of the Tao te ching, with an introduction and commentaries”

(61-3) For meaning and of Fred's (and also Irene's) use of the term 'transparency' in describing mystic experience, note (1) Mabel Collins book on Patanjali uses title as 'The transparent Jewel' (b) Chinese painter Pata Shanjen 17th Century 'When the mind is transparent and pure as if reflected on the mirror like surface of the water:, when it is serene...' (c) Chinese modern writer on art + Chang Chung-yuan 'There is a calmness....the atmosphere is of rare transparency,his innermost being tranquil.'

Middle Ideas 14 19

Geoffrey Chaucer

Wikipedia: Geoffrey Chaucer (c. 1343 – 25 October 1400), known as the Father of English literature, is widely considered the greatest English poet of the Middle Ages and was the first poet to be buried in Poet's Corner of Westminster Abbey. While he achieved fame during his lifetime as an author, philosopher, alchemist and astronomer, composing a scientific treatise on the astrolabe for his ten year-old son Lewis, Chaucer also maintained an active career in the civil service as a bureaucrat, courtier and diplomat. Among his many works, which include *The Book of the Duchess*, *the House of Fame*, *the Legend of Good Women* and *Troilus and Criseyde*, he is best known today for *The Canterbury Tales*. Chaucer is a crucial figure in developing the legitimacy of the vernacular, Middle English, at a time when the dominant literary languages in England were French and Latin.

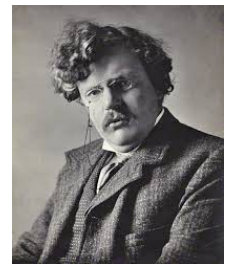


(291-3) “What is this world?” asked Chaucer in “The Knight’s Tale.” We today may echo his words.

Middle Ideas 07-13 & (171-3) Duplicates 12 (Dups 1980)

G. K. Chesterton

Wikipedia: Gilbert Keith Chesterton, KC*SG (29 May 1874 – 14 June 1936) better known as G. K. Chesterton, was an English writer, lay theologian, poet, philosopher, dramatist, journalist, orator, literary and art critic, biographer, and Christian apologist. Chesterton is often referred to as the “prince of paradox.” Time magazine, in a review of a biography of Chesterton, observed of his writing style: “Whenever possible Chesterton made his points with popular sayings, proverbs, allegories—first carefully turning them inside out.” Chesterton is well known for his fictional priest-detective Father Brown, and for his reasoned apologetics. Even some of those who disagree with him have recognized the wide appeal of such works as *Orthodoxy* and *The Everlasting Man*. Chesterton, as a political thinker, cast aspersions on both Progressivism and Conservatism, saying, “The whole modern world has divided itself into Conservatives and Progressives. The business of Progressives is to go on making mistakes. The business of the Conservatives is to prevent the mistakes from being corrected.” Chesterton routinely referred to himself as an “orthodox” Christian, and came to identify this position more and more with Catholicism, eventually converting to Roman Catholicism from High Church Anglicanism. George Bernard Shaw, Chesterton’s “friendly enemy” according to Time, said of him, “He was a man of colossal genius.” Biographers have identified him as a successor to such Victorian authors as Matthew Arnold, Thomas Carlyle, Cardinal John Henry Newman, and John Ruskin.



(45-4) G. K. CHESTERTON: A giant in body, a child at heart. The ample and spacious folds of his flesh enclose a soul untouched and untainted by the sordid world. A double chin and a double talent – deadly seriousness with witty absurdity. I found him at his home in Beaconsfield one Sunday, pottering around his garden. He was the humblest of men as we

talked: was this modest figure the great G.K.C., dreaded figure of his literary opponents, more dreaded foe of pretentious people? He spoke with a pronounced Oxford accent.

Duplicates 32

(331-4) G.K. Chesterton wrote voluminously in defence of drinking wine and beer (he never touched spirits) yet he drank himself into a long serious illness which nearly cost him his life and after which he was forbidden for some years to take any alcohol at all.

Vinyl VII to VIII

Chi-tsang

Wikipedia: Jizang (Chinese: 吉藏; pinyin: Jízàng; Wade–Giles: Chi-tsang. Japanese: 吉藏 (kichizō?)) (549–623) was a Chinese Buddhist monk and scholar who is often regarded as the founder of the Three Treatise School. He is also known as Jiexiang or Master Jiexiang (嘉祥, Chia-hsiang), because he acquired fame at the Jiexiang Temple. Between ages 57 and 68, he sought to make more copies of the Lotus Sutra so that more people could be familiar with it. He produced 2,000 copies of the sutra. He also made copies of some of his own commentaries. Jizang was a prodigious writer, producing close to 50 books in his lifetime. He specialized in commentaries on the three treatises as well as texts from other Buddhist traditions, such as the Lotus and Nirvana sutras. His students included Ekan, Korean by nationality, who brought the Three Treatise School to Japan. The general outlook of the Madhyamaka school is that commitments or attachments to anything, including a logical viewpoint, lead to dukkha (suffering). In commenting on Buddhist treatises, Jizang developed a general methodology of *poxie xianzheng* (“refuting what is misleading, revealing what is corrective”), by-passing the pitfalls of asserting the truth or falsehood of certain propositions in a final or rigid sense, but using them if they pragmatically lead to the ability to overcome the commitment to dichotomy. He noted that the tendency of many Buddhists to become committed to becoming unattached (*shunyata* or “emptying”) is also itself a commitment that should be avoided. One can avoid this by engaging in the same deconstruction that allowed liberation in the first place, but applied to the false dichotomy between attachment and non-attachment (*shūnyatā shūnyatā*, or “emptying of emptiness”).



(87-2) The worship of God in the ordinary and personal sense is quite valid for those who wish to practise it, and for the masses who cannot rise to the highest non-dual conception of God. If it involves this phenomenal world, and keeps the worshipper in duality and relativity, he is not wasting his time. As soon as the human mind insists on indulging its imagination or its thinking capacity, and tries to understand where it ought to stop and let go its egoistic effort, it must accept such a paradoxical situation as the double standpoint. The sixth century Chinese philosopher Chi-tsang, in his “Essay on the Double Truth,” which accepted both the immediate or relative and the ultimate or absolute standpoints felt the difficulty but could do no other than accept it.

Middle Ideas 14 19

Lu Chiu-yuan

Wikipedia: Lu Jiuyuan (Chinese: 陸九淵; pinyin: Lù Jiǔyuān; 1139–1192), or Lu Xiangshan (陸象山; Lù Xiàngshān) Wade-Giles Lu Chiu-yuan, was a Chinese scholar and philosopher who founded the school of the universal mind, the second most influential Neo-Confucian school. He was a contemporary and the main rival of Zhu Xi. In China, Japan, and Western countries, he is known by his honorific name rather than his private name. The philosophy of Lu Jiuyuan attracted not many followers in China following Lu's death in 1193. Lu's philosophy was almost completely forgotten until a later thinker named Wang Yangming republished and wrote his commentaries on Lu's works during Ming dynasty. Wang Yangming played a significant role in developing Lu's philosophy and the school of the



universal mind rivaling Zhuxi's school of the principle. The school of the universal mind is also called the Lu-Wang school after the names of two major thinkers, Lu Jiuyuan and Wang Yangming. The influence of this school in China following Wang's death was however curtailed by the strong centralized bureaucratic state system which controlled the education of all the government officials through the state sponsored examination which was heavily influenced by the curriculum designed by Zhu Xi. The influence of Lu-Wang school in Japan was however much greater owing to the comparatively more decentralized government system following the Sengoku (Warring states) period. The Oyomei (Japanese for Wang Yangming) school in Japan inspired and made great influences on subsequent Japanese thinkers and activists such as Nakae Tōju and Ōshio Heihachirō. Lu's interpretation of Confucianism remained influential in China into the twentieth century. In the early twentieth century Lu's philosophy was re-popularized by Liang Shuming in his book *The Civilization and Philosophy of the East and the West* (1921). The Nationalist warlord Yan Xishan attempted to revive Confucianism in Shanxi largely on the model of the Lu-Wang school.

(36-8) He must not let himself be intimidated by the Quest's difficulties. He may heed the counsel of Lu Chiu-Yuan to "burn the thorns in your path and wash away the mire".

Duplicates 24 (Carbon Copies of Notebook)

(73-6) Lu Chiu-yuan was a famous advocate and eloquent expounder of the mentalist teaching in twelfth century China. Students came to his lectures in crowds from all districts in Eastern Cathay. Yet his ardent conviction of mentalism's truth did not diminish in any way his capability and efficiency as a government official. On the contrary, so satisfied were his superiors with his practical performance in minor positions that he was appointed governor and magistrate of the city of Ching-Men-Hsien, where he was highly successful in fulfilling all his responsibilities. He was offered a still higher promotion but refused, for in between his duties and in leisure hours he also found time to teach students and give lectures.

Duplicates 24 (Carbon Copies of Notebook)

(75-5) "The universe is my mind; my mind is the universe," said Lu Chiu-yuan. There is no end to the number of things to be learnt about the universe, he argued. Learn therefore to know the one great principle – the mind – behind it.

Duplicates 24 (Carbon Copies of Notebook)



Chou Tun-I

Wikipedia: Chinese 周敦實 Zhou Dunyi (AD 1017–1073), formerly romanized Chou Tun-i, was a Chinese Neo-Confucian philosopher and cosmologist born in present-day Yongzhou during the Song Dynasty. He conceptualized the Neo-Confucian cosmology of the day, explaining the relationship between human conduct and universal forces. In this way, he emphasizes that humans can master their qi (“vital life energy”) in order to accord with nature. He was a major influence to Zhu Xi, who was the architect of Neo-Confucianism. Zhou Dunyi was mainly concerned with Taiji (supreme polarity) and Wuji (limitless potential), the yin and yang, and the wu xing (the five phases). He is also venerated and credited in Taoism as the first philosopher to popularize the concept of the taijitu or “yin-yang symbol”.

(73-4) Chou Tun-I: (Eleventh century Chinese philosopher) “The Sage makes stillness the ruling consideration.”
Grey Long 03 04

(27-3) In this portrait† of Chou Tun-I which looks down upon me from the study wall this great master is sitting in full robes holding the flat sceptre of authority at its lower end with his right hand and supporting its upper part with his left hand. This ceremonial sceptre is not only symbolic of high status on the worldly scene, but in his case it is symbolic of spiritual power.

AD BV 2

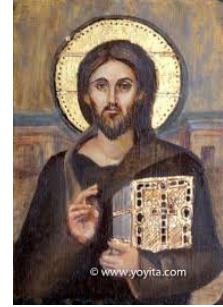
† This painting now hangs in the library of Wisdom’s Goldenrod.

Chou Tun-I ⇒ see Wang Yangming

Jesus Christ

Wikipedia: Jesus (Ἰησοῦς Iesous; 7–2 BC to 30–33 AD), also referred to as Jesus of Nazareth, is the central figure of Christianity, whom the teachings of most Christian denominations hold to be the Son of God. Christianity regards Jesus as the awaited Messiah (or “Christ”) of the Old Testament and refers to him as Jesus Christ, a name that is also used in non-Christian contexts. Virtually all modern scholars of antiquity agree that Jesus existed historically, although the quest for the historical Jesus has produced little agreement on the historical reliability of the Gospels and on how closely the biblical Jesus reflects the historical Jesus. Most scholars agree that Jesus was a Jewish rabbi from Galilee who preached his message orally, was baptized by John the Baptist, and was crucified in Jerusalem on the orders of the Roman prefect, Pontius Pilate. Scholars have constructed various portraits of the historical Jesus, which often depict him as having one or more of the following roles: the leader of an apocalyptic movement, Messiah, a charismatic healer, a sage and philosopher, or an egalitarian social reformer. Scholars have correlated the New Testament accounts with non-Christian historical

records to arrive at an estimated chronology of Jesus' life. The widely accepted calendar era (abbreviated as "AD", alternatively referred to as "CE"), counts from a medieval estimate of the birth year of Jesus. In Islam, Jesus (commonly transliterated as Isa) is considered one of God's important prophets and the Messiah. To Muslims, Jesus is a bringer of scripture and was born of a virgin, but neither the Son of God nor the victim of crucifixion. According to the Quran, Jesus was not crucified but was physically raised into the heavens by God. Judaism rejects the Christian and Islamic belief that Jesus was the awaited Messiah, arguing that he did not fulfill the Messianic prophecies in the Tanakh.



(63-5) "The truth shall make you free" promised Jesus. What kind of freedom was he talking about? The answer can only be – from the ego! And this is corroborated by his own statements, uttered at other times, concerning the need to die to oneself.

Duplicates 14 (1966)

(89-2) Christ's supposed despairing exclamation on the cross, and also his last uttered words "My God, why has thou forsaken me" have been wrongly translated, according to the Nestorian Christians, one of the oldest sects, whose Bible in the Aramaic language, which was the one Jesus used, gives the phrase as: "My God; For this was I kept," meaning, this is my destiny.

Duplicates 14 (1966)

(204-4) Those who support the sending of missionaries to foreign countries do so in the belief that they are honouring Jesus words, "to publish the gospel to all parts of the world." But the world in his time and speech is not the world of our own. This is shown clearly by St. Luke's allusion to it: "In those days there went out a decree from Caesar Augustus that all the world should be taxed." Here it stands for the empire of the Romans. It does not include the Chinese for instance.

Duplicates 24 (Carbon Copies of Notebook)

(373-6) The Kingdom is within you, not somewhere else, not in an ashram, not even at the feet of a guru: Jesus declaration is literally accurate.

Grey Long 03 04

(391-2) When Jesus declared "Knock, and it shall be opened unto you" he did not declare that this would happen after a single knock, nor even after a hundred knocks. If he meant anything at all, he meant ceaselessly repeated knocking.

Grey Long 03 04

(267-8) Not once in all his recorded sayings did Jesus ever refer to, or use the word, 'Hell.'

Middle Ideas 14 19

(269-7) The belief that Jesus was specially created, as no one before or since has been, is unacceptable. The belief that Jesus was one among the other great souls invested with special

power, is both acceptable and reasonable.

Middle Ideas 14 19

(313-5) To quote in justification of group work or church gatherings Christ's words: "Whosoever two or three are gathered together in my name, there am I in the midst of them", is no justification at all. For most groups are anything from ten to a hundred in number, most church gatherings range from twenty to a thousand in number. Christ did not say that he would be present with a dozen, a score, two or three hundred, he precisely stated the number should be two or three.

Grey Long 03 04

(47-3) "Lose yourself if you would find yourself," said Jesus. Lose the false conception that the self is something by itself, able to stand separate and alone, capable of being regarded as an object knowable by you, the subject. Let this untruth go, and you will find the truth. Cease this identification with the personality, and you will find the Overself.

Duplicates 20

(50-1) The declaration of Jesus that whosoever will save his life shall lose it, is uncompromising. It is an eternal truth as well as a universal one. It is needed by the naive as well as by the sophisticated. Only those who, under the strain and struggle of quotidian existence in these difficult times, ardently yearn for the peace of self-forgetting can begin to understand the first faint echo of that satisfaction which losing one's life brings. It means in plainer language that those who seek salvation in some deep, hidden and fundamental part of themselves have to make this firm resolution that the physical, the emotional and the intellectual activities of the personal self shall count less. They will not be able to do that unless they desire salvation more than anything else in their lives. Jesus' statement means that they should seek to liberate the life within them from the very limited idea which the personal ego forms around it and within which it remains confined to the physical, emotional and intellectual planes alone, and bring it to function also in the intuitive-spiritual. It means that the inexorable condition which the Overself imposes before it will reveal itself in all its beauty, its grandeur, its peace and its power is that they should abnegate this unbalanced interest in the lower activities of this world in which they are so totally immersed. If this abnegation leads to the extreme point of withdrawal from the world then they must even be willing to obey and to take the consequences. But since it is fundamentally an inner thing it does not necessarily lead a man to take this extreme step, so long as he keeps his inner life and being inviolable even whilst trafficking with the world.

Such an achievement may seem very far off from human possibility and indeed we find in history that not many have either cared, or been able, to realize it, for it is far too painful to the ego. But the metaphysical truths of successive rebirth on earth and of the unreality of time, should give some comfort here. The first teaches a great patience while men labour daily at the task of remaking themselves. The second teaches that the Overself is even now ever present with all, that in the eternal Now there is no futurity and that theoretically the possibility of its realization does not necessarily belong to some distant rebirth.

Duplicates 20

(76-9) I had heard from different sources – Hindu, Buddhist, Nestorian and Indian

Christian – of this legend which is current in the Western Himalaya region and in Chinese Turkestan, that Jesus came as a young man to India and spent several years there before returning to Palestine.

Duplicates 20

(79-4) It was not Christ's death that brought his grace into the human world but his life.
Middle Ideas 20-28 & (151-4) Duplicates 1 (1979)

(195-5) Those Christians who were closest to Jesus' time did not set up two categories – those in the world and those living withdrawn from it outwardly, with the second as superior. It is monks who later made this division.

Middle Ideas 20-28

(67-3) What Jesus called "wholeness" requires us to stop regarding body and soul as unconnected. They are a unity. It is a human duty to keep the body in good health, so far as it depends on us. We ought not to hurt it by what we do, by the way we use it or by the food we give it.

Duplicates 1 (1979)

(77-1) And you must remember, as I have said before, real initiation means the beginning of a new life, a new outlook, and a new understanding. It is not that a set of doctrines are handed over to you; it is what you gain a viewpoint closer to reality than you ever had before. That is what initiation means. And given that viewpoint, you will then begin to see the world and the people as they appear to be. It will be interesting to remember that before Jesus delivered the Sermon on the Mount He went through the great temptation.

California Private Lectures

(81-1) In one of those apocryphal books which was rejected by those men who formed the canonical collection called the New Testament, a rejection in which they were sometimes wrong, and certainly in this instance, there occurred a saying of Jesus which runs, "When the outside becomes the inside, then the kingdom of heaven is come." Can we expand this mystical phrase into non-mystical language? Yes, here it is, "When the outside world is known and felt to be what it really is – an idea, it becomes a part of the inside world of thought and feeling. When its joys and griefs are known to be nothing more than states of mind, and when all thoughts and feelings and desires are brought from the false ego into the true Self at their centre, they automatically dissolve – and the kingdom of heaven is come."

Vinyl X to XI

(165-6) It was not Jesus' thorn-crowned corpse that was resurrected but the man himself, not his transient body but his immortal consciousness. For mentalism teaches us that a mental form can be seen by others so vividly, so objectively, that it can easily be taken – or mistaken – for a physical one.

Vinyl X to XI

(249-3) Jesus asked us to die unto self, to discard our old natures and withdraw from our own tendencies.

Vinyl X to XI

Jesus Christ & Gautama Buddha

(139-1) Not a single word was ever written by Jesus. And yet others collected his spoken words and wrote them down for us. The same is true of Gautama the Buddha.

Duplicates 1 (1979)

Jesus Christ, Gautama Buddha, Krishna, and Confucius

(197-1) We do not see much of a better world today despite the efforts of great souls like Jesus and Buddha, Krishna and Confucius. A new and better world can come only at the proper time, when it is fated to come. Until then we must look only for its heralds, precursors, and pioneers – all individuals. In this connection the Oriental and Greek teaching of the four cycles, the four ages of gold, silver, copper and iron is apposite.

RVLSII

Jesus Christ & Paracelsus

(187-1) Jesus healed the sick, cured the diseased. Why decry the feat (when others do the same) as “merely” using an occult power, and as a deviation from the highest path of attainment, becoming an obstacle to it? For this is the criticism by Advaitic Vedantins. This criticism is unfair. If it is right to cure a man by physical means – medicine for example – it is right to cure him by mental means. Then drawing on still deeper powers is in the same line of progression. The Advaitins grant that a physician may attain the highest truth. Is a physician like Paracelsus, using both physical and mental remedies, plus his own spiritual power, and therefore capable of helping more people more effectively, to be denied this possibility?

Duplicates 16 (Pink Folder 2)

Jesus Christ ⇒ see Apollonius of Tyana

Jesus Christ ⇒ see Apollonius of Tyana, Plotinus, & Ammonius Saccas

Jesus Christ ⇒ see Swami Dandapani & Sri Ramana Maharshi

Jesus Christ ⇒ see Fichte & Immanuel Kant

Jesus Christ ⇒ see John F. Kennedy

Jesus Christ ⇒ see Socrates

Jesus Christ ⇒ see Baruch Spinoza

Jesus Christ ⇒ see Pythagoras

Queen Christina of Sweden & Lucretius

Wikipedia: Christina, remembered as one of the most educated women of the 1600's was Queen regnant of Sweden from 1632 to 1654, with titles of Queen of the Swedes, Goths (or Geats) and Wends (Suecorum, Gothorum et Vandalorum Rex); Grand Princess of Finland, and Duchess of Estonia, Livonia and Karelia, Bremen, Verden, Stettin, Pomerania, Cassubia and Vandalia, Prince of Rugia, and Lady of Ingria and of Wismar. She was the only surviving legitimate child of King Gustav II Adolph and his wife Maria Eleonora of Brandenburg. At the age of six, as the heiress presumptive, she succeeded her father on the throne upon his death at the Battle of Lützen. Christina was fond of paintings, books, manuscripts, and sculptures. With her interest in religion, philosophy, mathematics and alchemy, she attracted many scientists to Stockholm, wanting the city to become the Athens of the North. She was intelligent, fickle and moody; she rejected the sexual role of a women and decided not to marry. She caused a scandal in 1654 when she abdicated her throne, changed her name in Kristina Augusta Wasa and converted to Roman Catholicism, adopting the name Christina Alexandra. At the age of 28 the Minerva of the North moved to Rome.[9] Described by the pope as “a queen without a realm, a christian without faith, and a woman without shame” she became a leader of the theatrical and musical life and protected many Baroque artists, composers, and musicians. Being the guest of five consecutive popes, and a symbol of the Counter Reformation, she is one of the few women buried in the Vatican grotto. Her unconventional lifestyle and masculine dressing and behavior has been featured in countless novels, plays, opera and film.



the
and

(283-4) Queen Christina of Sweden denied privately that she regarded Roman Catholicism as the one true religion. She preferred the religion of philosophers, she said, particularly that of Lucretius as it may be deduced from “De Natura Rerum.”

Middle Ideas 14 19 & (137-4) Duplicates 1 (1979)

Chu Hsi

Wikipedia: Zhu Xi or Chu Hsi (Chinese: 朱熹, October 18, 1130 – April 23, 1200) was a Song dynasty Confucian scholar who was the leading figure of the School of Principle and the most influential rationalist Neo-Confucian in China. His contributions to Chinese philosophy including his assigning special significance to the Analects, the Mencius, the Great Learning, and the Doctrine of the Mean (the Four Books), his emphasis on the investigation of things (*gewu*), and the synthesis of all fundamental Confucian concepts, formed the basis of Chinese bureaucracy and government for over 700 years. He has been called the second most influential thinker in Chinese history, after Confucius himself.



(423-5) “When one has worked at this for a long time,” wrote Chu Hsi, “a day will dawn when suddenly everything will become clear. The mind will be enlightened”.

Grey Long 03 04

Chuang-Tzu

Zhuang Zhou Traditional Chinese 莊子; Simplified Chinese 庄子; Literal meaning = Master Zhuang; Hanyu Pinyin = Zhuāngzǐ; Wade–Giles = Chuang1-Tzu3. Zhuang Zhou, often known as Zhuangzi (“Master Zhuang”) was an influential Chinese philosopher who lived around the 4th century BC during the Warring States period, a period corresponding to the summit of Chinese philosophy, the Hundred Schools of Thought. He is credited with writing—in part or in whole—a work known by his name, the *Zhuangzi*, which expresses a philosophy of skepticism, arguing that life is limited and knowledge to be gained is unlimited.



(55-6) Chuang-Tzu wrote: There is great beauty in the silent universe. There is an intrinsic principle in created things which is not expressed. The Sage looks back to the beauty of the universe and penetrates into this principle.

Vinyl I to III

(119-9) The illuminate does not have to engage in a lengthy conversation to find out whether another man is also illumined. As the “Chuang-Tzu” tells, two sages met without speaking a single word for “when their eyes met, the Tao was there”.

Duplicates 24 (Carbon Copies of Notebook)

(393-5) Such is the peace which he attains that he can say with Chuang-Tzu, “Within my breast no sorrows can abide, I feel the great world’s spirit through me thrill.”

Duplicates 08 (Literary Notebook Carbons)

(117-5) Chuang-Tzu uses the phrase ‘heavenly identity’ to express the sudden enlightenment that appearance and reality are basically one.

Middle Ideas 14 19

(127-7) Chuang-Tzu wrote: “From wholeness one comprehends; from comprehension one comes near to Tao. There one stops. To stop without knowing how one stops—this is Tao.”
Middle Ideas 14 19 & (121-7) Duplicates 1

(66-5) Chuang-Tzu’s assertion that the self must be shaped quite undeliberately “like Tao itself” is the Short Path’s “naturalness” advocated here.
Duplicates 20

(19-6) When the last thought is absorbed and the mind left alone in its native stillness, if purification and preparation have been in some measure attended to, “then” as Chuang-Tzu says, “the heavenly Light is given forth.”
Duplicates 1 (1979)

(85-2) Chuang-Tzu also said that the pure men of old drew breath from their lower-most depths, whereas the vulgar, only from their throats. We might say, this is equivalent to breathing from the point of the hara (in Japanese) – a slow, deep breathing from behind the diaphragm.
RVLSII

(235-1) Chuang-Tzu tells the story of a carpenter highly gifted in carving wood. When asked how he made such masterpieces, he said: “When I’m about to do this, I guard against any lessening of my vital strength. I first reduce my mind to absolute quiet. For three days, in this condition, I end up by forgetting any question of gaining reward. For five days I forget anything about getting famous. For seven days my skill becomes concentrated, all disturbing things from outside vanish. I see the form in my mind’s eye and set to work.”
RVLSII

Chuang-Tzu & Confucius

(11-14) Chuang-Tzu wrote: “Confucius and you are both dreams; and I who say you are dreams – I am but a dream myself.”
Vinyl X to XI

Chuang-Tzu ⇨ see Proclus & Yoga Vasistha

Winston Churchill

Wikipedia: Sir Winston Leonard Spencer Churchill, KG, OM, CH, TD, DL, FRS, RA (30 November 1874 – 24 January 1965) was a British politician who was the Prime Minister of the United Kingdom from 1940 to 1945 and again from 1951 to 1955. Widely regarded as one of the greatest wartime leaders of the 20th century, Churchill was also an officer in the British Army, a historian, a writer (as Winston S. Churchill), and an artist. He won the Nobel Prize in Literature, and was the first person to be made an honorary citizen of the United States. At the

forefront of politics for fifty years, he held many political and cabinet positions. Before the First World War, he served as President of the Board of Trade, Home Secretary, and First Lord of the Admiralty as part of Asquith's Liberal government. During the war, he continued as First Lord of the Admiralty until the disastrous Gallipoli Campaign caused his departure from government. He then briefly resumed active army service on the Western Front as commander of the 6th Battalion of the Royal Scots Fusiliers. He returned to government as Minister of Munitions, Secretary of State for War, and Secretary of State for Air. In 1921–1922 Churchill served as Secretary of State for the Colonies, then Chancellor of the Exchequer in Baldwin's Conservative government of 1924–1929, controversially returning the pound sterling in 1925 to the gold standard at its pre-war parity, a move widely seen as creating deflationary pressure on the UK economy. Also controversial were his opposition to increased home rule for India and his resistance to the 1936 abdication of Edward VIII. Out of office and politically "in the wilderness" during the 1930s, Churchill took the lead in warning about Nazi Germany and in campaigning for rearmament. At the outbreak of the Second World War, he was again appointed First Lord of the Admiralty. Following the resignation of Neville Chamberlain on 10 May 1940, Churchill became Prime Minister. His steadfast refusal to consider surrender helped inspire British resistance, especially during the difficult early days of the war when the British Commonwealth and Empire stood alone in its active opposition to Adolf Hitler. Churchill was particularly noted for his speeches and radio broadcasts, which helped inspire the British people. He led Britain as Prime Minister until victory over Nazi Germany had been secured.

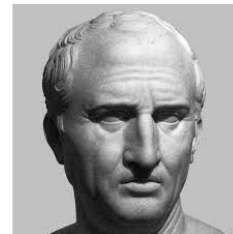


(443-7) The zest for living which younger men so often feel is reduced or even lost by older men. "I have lost interest; I am tired of it all" muttered Churchill several times during his last decade.

Grey Long 03 04

Cicero

Wikipedia: Marcus Tullius Cicero (Ancient Greek: Κικέρων Kikerōn; 3 January 106 BC – 7 December 43 BC; sometimes anglicized as Tully, was a Roman philosopher, politician, lawyer, orator, political theorist, consul and constitutionalist. He came from a wealthy municipal family of the Roman equestrian order, and is widely considered one of Rome's greatest orators and prose stylists. His influence on the Latin language was so immense that the subsequent history of prose in not only Latin but European languages up to the 19th century was said to be either a reaction against or a return to his style. According to Michael Grant, "the influence of Cicero upon the history of European literature and ideas greatly exceeds that of any other prose writer in any language". Cicero introduced the Romans to the chief schools of Greek philosophy and created a Latin philosophical vocabulary (with neologisms such as *humanitas*, *qualitas*, *quantitas*, and *essentia*) distinguishing himself as a linguist, translator, and philosopher.



(207-4) Cicero tried to console the aged by writing a very lengthy essay counselling them

to ignore their difficulties and pointing to the compensations they possess. But I suspect that most of the readers it is intended for will be more irritated than helped, more annoyed than comforted, by its somewhat unconvincing pages.

Grey Long 03 04 & (22-4) Duplicates 20

(223-1) Cicero wrote a rosy essay on the several and varied blessings of old age. But when one sees one of these allegedly fortunate creatures creeping along the streets supporting his arthritic body with stick, or sticks, one wonders.

Grey Long 03 04

(221-4) Cicero wrote nearly two thousand years ago that the ideally perfect men were “nowhere to be found at all.” Who, except wishful thinkers and pious sentimentalists, can gainsay him?

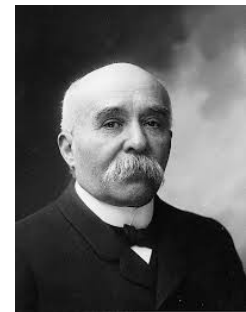
Middle Ideas 14 19 & (129-4) Duplicates 1

(227-3) One may quote Jesus, Krishna and the Upanishads for the rarity of the self-realised man, but most people will be astonished that I should quote such a shrewd, practical, worldly man as Cicero who wrote: “I think it oftener happens that a meal brings forth a cold than that Nature produces a sage.” But Cicero himself writes somewhere that he believes profoundly in God.

AD BV 2

Georges Benjamin Clemenceau, Carl G. Jung, Thomas Merton

Wikipedia: Georges Benjamin Clemenceau (28 September 1841 – 24 November 1929) was a French statesman who led the nation in the First World War. A leader of the Radical Party, he played a central role in politics during the Third Republic. Clemenceau served as the Prime Minister of France from 1906 to 1909, and again from 1917 to 1920. He was one of the principal architects of the Treaty of Versailles at the France Peace Conference of 1919. Nicknamed “Père la Victoire” (Father Victory) or “Le Tigre” (The Tiger), he took a harsh position against defeated Germany, though not quite as much as President Poincaré, and won agreement on Germany’s payment of large sums for reparations.



When the First World War broke out in 1914 Clemenceau advised Interior Minister Malvy to invoke Carnet B, a list of known and suspected subversives who were supposed to be arrested on mobilisation. The Prefect of Police gave the same advice. In the event the government did not do so and 80% of the 2,501 people listed volunteered for service. He declined to join the government of national unity as Justice Minister in autumn 1914.

He was a vehement critic of the government, complaining that it was never doing enough to win the war. His inflexibility was driven by a will to regain the province of Alsace-Lorraine, a view shared by public opinion. The autumn of 1917 saw the disastrous Italian defeat at Caporetto, the Bolshevik seizure of power in Russia, and rumours that Caillaux and Malvy might have engaged in treason. Prime Minister Painlevé was inclined to open negotiations with Germany. Clemenceau argued that even German abandonment of Alsace-Lorraine and Belgium

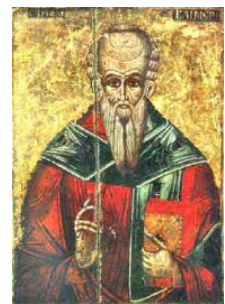
would not be enough to justify France abandoning her Allies. This forced Ribot and Briand (both the previous two Prime Ministers, of whom the latter was by the far more powerful politician and had been approached by a German diplomat) to agree in public that there would be no separate peace. For many years Clemenceau was blamed for having blocked a possible compromise peace, but it is now clear from examination of German documents that Germany had no serious intention of handing over Alsace-Lorraine. The prominence of his opposition made him the best known critic and the last man standing when the others had failed. “Messieurs, les Allemands sont toujours à Noyon” (the Germans are at Noyon) wrote Clemenceau’s paper endlessly.

(229-2) Look at the last cycle, the last years, of a fully ripened man. Clemenceau took to Vedanta as did Jung, Thomas Merton to Buddhism.

Middle Ideas 20-28

Clement of Alexandria, Annie Besant, C. W. Leadbeater, Justin Martyr, & Origen {duplicate}

Wikipedia: Titus Flavius Clemens (Greek: Κλήμης ὁ Ἀλεξανδρεὺς; c. 150 – c. 215), known as Clement of Alexandria to distinguish him from the earlier Clement of Rome, was a Christian theologian who taught at the Catechetical School of Alexandria. A convert to Christianity, he was an educated man who was familiar with classical Greek philosophy and literature. As his three major works demonstrate, Clement was influenced by Hellenistic philosophy to a greater extent than any other Christian thinker of his time, and in particular by Plato and the Stoics. His secret works, which exist only in fragments, suggest that he was also familiar with pre-Christian Jewish esotericism and Gnosticism. In one of his works he argued that Greek philosophy had its origin among non-Greeks, claiming that both Plato and Pythagoras were taught by Egyptian scholars. Among his pupils were Origen and Alexander of Jerusalem. Clement is regarded as a Church Father, like Origen. He is venerated as a saint in Oriental Orthodoxy, Eastern Catholicism and Anglicanism. He was previously revered in the Roman Catholic Church, but his name was removed from the Roman Martyrology in 1586 by Pope Sixtus V on the advice of Baronius.



(31-1) Several of the early Church Fathers taught the doctrine of reincarnation. Origen even calls it a “general opinion”, Justin Martyr declares that the soul inhabits a human body more than once, and Clement of Alexandria asserts it was sanctioned by Paul in Romans V: 12, 14 & 19. Despite this the Council of Nicea pronounced it a heresy in 325 A.D., the Council of Chalcedon condemned it in the same century, and finally in the reign of Justinian at the Council of Constantinople in 551-553 A.D., it was again repudiated and its supporters anathematized. There was no room for it along with the rest of Catholic theology and especially with the teachings on redemption and purgatory. There is no room for both the doctrine of reincarnation and the doctrine of everlasting torment in purgatory: one or the other must go. So the first was branded a heresy and its believers excommunicated or persecuted. The second reason for opposing it was that the doctrine of Atonement was brought in little by little until it displaced the doctrine of metempsychosis, as it was intended to do. These two also could not exist side by

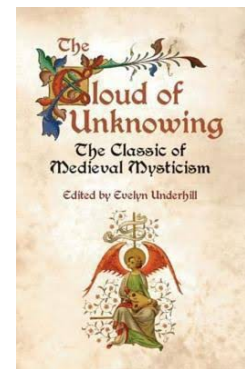
side, for one contradicted the truth of the other. The third reason was that in the contentions for supremacy among the various Christian sects, those which later arose in Greek and Roman peoples triumphed over those which existed earlier among Oriental ones who believed in reincarnation, as most Orientals do even today.

It must be nearly forty years since I read the books but I believe that those interested in the subject may find further historical details have been collected by Annie Besant in her “Esoteric Christianity” and by C. W. Leadbeater in his “The Christian Creed”.

Grey Long 14 19

The Cloud of Unknowing, The Hermit & St. John of the Cross

Wikipedia: The Cloud of Unknowing (Middle English: The Cloude of Unknowyng) is an anonymous work of Christian mysticism written in Middle English in the latter half of the 14th century. The text is a spiritual guide on contemplative prayer in the late Middle Ages. The underlying message of this work suggests that the way to know God is to abandon consideration of God’s particular activities and attributes, and be courageous enough to surrender one’s mind and ego to the realm of “unknowing,” at which point, one may begin to glimpse the nature of God.



(481-2) The void is not an experience limited to the Buddhists and Hindus; it has also been mentioned in the works of Western mystics such as St. John of the Cross, The Hermit, (unknown author), and in the medieval English work, Cloud of Unknowing.

RVLSII

William Cobbett

Wikipedia: William Cobbett (9 March 1763 – 18 June 1835) was an English pamphleteer, farmer and journalist, who was born in Farnham, Surrey. He believed that reforming Parliament and abolishing the rotten boroughs would help to end the poverty of farm labourers, and he attacked the borough-mongers, sinecurists and “tax-eaters” relentlessly. He was also against the Corn Laws, a tax on imported grain. Early in his career, he was a loyalist supporter of King and Country: but later he joined and successfully publicised the radical movement, which led to the Reform Bill of 1832, and to his winning the parliamentary seat of Oldham. Although he was not a Catholic, he became a fiery advocate of Catholic Emancipation in Britain. Through the seeming contradictions in Cobbett’s life, his opposition to authority stayed constant. He wrote many polemics, on subjects from political reform to religion, but is best known for his book from 1830, Rural Rides, which is still in print today.



(319-4) About the time that the eighteenth century closed in England, William Cobbett could write scornfully of vegetables as “green rubbish unfit for human food and suitable only as cattle food” – such was the ignorance of an influential writer, keen economist and able politician.

Samuel Taylor Coleridge

Wikipedia: Samuel Taylor Coleridge (21 October 1772 – 25 July 1834) was an English poet, literary critic and philosopher who, with his friend William Wordsworth, was a founder of the Romantic Movement in England and a member of the Lake Poets. He wrote the poems *The Rime of the Ancient Mariner* and *Kubla Khan*, as well as the major prose work *Biographia Literaria*. His critical work, especially on Shakespeare, was highly influential, and he helped introduce German idealist philosophy to English-speaking culture. He coined many familiar words and phrases, including the celebrated suspension of disbelief. He was a major influence on Emerson, and American transcendentalism. Throughout his adult life, Coleridge suffered from crippling bouts of anxiety and depression; it has been speculated by some that he suffered from bipolar disorder, a condition not identified during his lifetime. Coleridge suffered from poor health that may have stemmed from a bout of rheumatic fever and other childhood illnesses. He was treated for these concerns with laudanum, which fostered a lifelong opium addiction.



(167-2) “Consciousness gives unbeatable testimony to its own existence, but at first, unexamined, we limit that existence to personality. As an ever changing thing it is only Me: Examined, inquired into, it becomes “I-I-I” that is itself. The “I is not the Me” Coleridge.”

Middle Ideas 07-13

(787-4) As Samuel Taylor Coleridge perceptively noted, he loves his own sect of Church better than Christianity!

Grey Long 14 19 page 11

(69-8) Coleridge’s “Ancient Mariner” is a mystical poem. When he wrote it, he was plunged into the study of the metaphysical mystics such as Plotinus and the Neo-Platonists.

Duplicates 32

Mabel Collins—Light on the Path

Wikipedia: Mabel Collins (9 September 1851 – 31 March 1927) was a theosophist and author of over 46 books. Mabel Collins was born in St Peter Port, Guernsey. She was a writer of popular occult novels, a fashion writer and an anti-vivisection campaigner. According to Vittoria Cremers, as related by Aleister Crowley, Collins was at one time being romantically pursued by both Cremers and alleged occultist Robert D’Onston Stephenson. Cremers claimed that during this time she found five blood-soaked ties in a trunk under Stephenson’s bed, corresponding to the five murders committed in Whitechapel by Jack the Ripper. Stephenson is no longer a candidate as being Jack the Ripper due to the efforts of competent, modern researchers. However,

Stephenson was a rival with Cremers for Collins' affections, and this account cannot be independently confirmed . Works: Light on the Path (1885); The Idyll of the White Lotus (1890); Morial the Mahatma (1892); Fragments of Thought and Life (1908)



(267-4) The warning which “Light on the Path” gives to disciples, “But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and in the dust of the battlefield thy sight and senses will fail, and thou wilt not know thy friends from thy enemies.” – This warning is apposite here and should be taken deeply to heart.

Vinyl I to III

(352-1) We are asked: What is the interpretation of a sentence in that excellent little book, “Light on the Path” by Mabel Collins, which runs: (see the book, it is about the goal for ever receding and never being attained; the flame whose edge alone is touched) The meaning of this mysterious sentence is that the illuminee refuses to claim the ultimate merger which is his right because he refuses to desert “the great orphan Humanity.” He stops short at the very threshold of Nirvana simply to remain here and help others reach the threshold. Thus by his altruistic activity, meditative power and intellectual penetration, he continuously earns a title to that utter absorption of his ego in the unutterable Absolute which is Nirvana, but by his continuous self-giving for suffering mankind, he never actually attains this goal. This extraordinary situation may be represented mathematically by the asymptote, a line which is drawn on a graph to approach nearer and nearer to a given curve but which never actually touches it within a finite distance. Only a man who feels with and for his fellow creatures will dare to make such a tremendous sacrifice of the supreme, peace which he has won. How much more generous, how nobly grander is this example of ever-active altruistic service than that of ever-idle meditative reclusiveness!

Duplicates 08 (Literary Notebook Carbons)

Mabel Collins ⇒ see Countess De Merella

Mabel Collins ⇒ see Chang Chung-yuan

Confucius, properly K'ŭng fū-tzŭ

Wikipedia: Confucius (551–479 BC) (孔夫子 Hanyu Pinyin Kǒng fūzi; Wade-Giles K'ŭng fū-tzŭ) was a Chinese teacher, editor, politician, and philosopher of the Spring and Autumn period of Chinese history. The philosophy of Confucius emphasized personal and governmental morality, correctness of social relationships, justice and sincerity. His followers competed successfully with many other schools during the Hundred Schools of Thought era only to be suppressed in favor of the Legalists during the Qin Dynasty. Following the victory of Han over Chu after the collapse of Qin, Confucius's thoughts received official sanction and were further developed into a system known as Confucianism. Confucius is traditionally credited

with having authored or edited many of the Chinese classic texts including all of the Five Classics, but modern scholars are cautious of attributing specific assertions to Confucius himself. Aphorisms concerning his teachings were compiled in the Analects, but only many years after his death.



(39-1) Confucius lived 2500 years ago yet for 1500 years his wisdom was highly prized throughout China. He described a standard and ideal to be sought for human behaviour and human social intercourse. Character and conduct need to be disciplined and polished he affirmed and proper decorum must enter into one's relations with others. Proper respect must be shown to those entitled to it. The Chinese rightly considered him a sage who knew the ultimate significance of life who is enlightened and understood the hidden meaning and the higher purpose of human existence. For these reasons I also advocate that this matter of refined behaviour be regarded in a totally new light as a form of spiritual expression and development.

AD BV 2

(28-1) Confucius saw the moral worth of proper manners, the ennobling value of dignified living, the formative power of right custom.

(28-2) If society did to Confucius' canons of propriety and conduct what it did to all religions; if it made the externals and forms more important than the realities and spirit, that was not Confucius' fault.

Duplicates 20

(28-9) Those who decry the social graces, who condemn good manners as hypocritical and empty are wrong. Confucius had solid spiritual reasons for praising such courteous conduct.

Duplicates 20

(91-8) The courtesy expressed in polite living and the virtue expressed in good living – this is the acquirement which makes “the Better Man” in Confucius' phrase, and this is what he bade us cultivate.

Duplicates 20

(91-13) The name of Confucius is too often associated with imprisonment in a stiff formalism.

Duplicates 20

(93-2) Confucius often inculcated the reverential spirit and musical responsiveness. It is a mistake to believe he taught only a dry wooden ceremonialism.

Duplicates 20

(29-3) Character may be bettered by bettering conduct, which is visible, just as it may by bettering feeling, which is not. K'ung Fu-tzu {Confucius} perceived this and built his system upon it.

Duplicates 20

(17-1) What Confucius called “the Superior Man” will constantly keep his mind on superior topics and not waste its energy on trivialities. And the best of all these topics is the Overself – the glimpses of its nature, the remembrance of its being his essential selfhood.

Duplicates 1 (1979)

(47-4) Since a kind of order reigned in Nature, argued Confucius, it should be made by men to reign among themselves. They ought to live in an orderly manner and thus they could live in civilised harmony. This required them to control emotions and not allow themselves to be swept hither and thither.

Duplicates 1 (1979)

(49-1) However dingy or rough the slum into which karma has thrown someone, however coarse the parental upbringing, or lack of it, if he fails to receive instruction at school in the minimum courtesy, the system of elementary education deserves indictment. Confucius long ago understood the spiritual value of such proper behaviour better than many teachers and clergymen today.

Duplicates 1 (1979)

(259-2) Confucius formulated rules governing etiquette, described ceremonial rituals to be followed, and gave moral injunctions.

RVLSII

(261-3) I am an admirer of Confucius because he set up a standard which he called that of the superior man, the self-disciplined man, the cultured man with a trained precise mind and yet a man who did not neglect the arts, the finer [feelings, but] cultivated them too.

RVLSII

(263-3) There were good things in the Code of Ethics drawn up by Confucius to guide his fellow Chinese. It was good to respect ancestors and what was sound in tradition, to respect parents and older, more experienced people, to be kind to children, servants, and animals and, in the face of trouble or death, to keep an unbroken fortitude.

RVLSII

Confucius & Lao-Tzu

(201-5) Confucius showed men the way to behave outwardly, Lao-tzu the way to be merged in the stillness inwardly. Despite the seeming difference both were remarkable sages.

Middle Ideas 14 19

(65-5) Confucius’ injunctions to acquire specific virtues is Long Path, whereas Lao-Tzu’s counsel to let the mind become empty so that Tao may enter it, is Short Path.

Duplicates 20

(93-3) Confucius is reported to have met and talked with Lao-Tzu, whom he thereafter

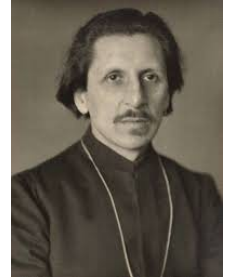
called “the dragon.”
Duplicates 20

(259-1) Confucius did not encourage some of those sports which infatuate the Western youth. Indeed the exploration of mountains and ravines was strictly banned. Any unnecessary activity which endangered life or risked injury was not allowed as possibly doing violence to the body. To the extent of disapproving of invasive wars and aggressive attacks, Lao-Tzu was a pacifist, but he approved of a people’s right to defend themselves against aggressors.

RVLSII

Ananda Coomaraswamy

Wikipedia: Ananda Kentish Coomaraswamy (Tamil: ஆனந்த குமாரசுவாமி, Ānanda Kentiś Kumāraswāmī) (22 August 1877 – 9 September 1947) was a Ceylonese Tamil philosopher and metaphysician, as well as a pioneering historian and philosopher of Indian art, particularly art history and symbolism, and an early interpreter of Indian culture to the West. In particular, he is described as “the groundbreaking theorist who was largely responsible for introducing ancient Indian art to the West.” He was described by Heinrich Zimmer as That noble scholar upon whose shoulders we are still standing. While serving as a curator to the Boston Museum of Fine Arts in the latter part of his life, he devoted his work to the explication of traditional metaphysics and symbolism. His writings of this period are filled with references to Plato, Plotinus, Clement, Philo, Augustine, Aquinas, Shankara, Eckhart, and other Rhenish and Asian mystics. When asked what he was, foremostly Dr. Coomaraswamy said he was a Metaphysician, referring to the concept of perennial philosophy, or sophia perennis. Along with René Guénon and Frithjof Schuon, Coomaraswamy is regarded as one of the three founders of Perennialism, also called the Traditionalist School. Several articles by Coomaraswamy on the subject of Hinduism and the Perennial Philosophy were published posthumously in the quarterly journal Studies in Comparative Religion alongside articles by Schuon and Guénon (among others). He built a bridge between East and West that was designed to be two-way: among other things, his metaphysical writings aimed at demonstrating the unity of the Vedanta and Platonism. His works also sought to rehabilitate original Buddhism, a tradition that Guénon had for a long time limited to a rebellion of the Kshatriyas against Brahmin authority.



(111-1) Ananda Coomaraswamy: “The doctrine of the Tao, the path of non-pursuit: All that is best for us comes of itself into our hands but if we strive to overtake it, it eludes us.”
Duplicates 14 (1966)

Cordoba School, Ibn Masarra, Roger Bacon, Solomon ibn Gabirol, St. Francis of Assisi {duplicate}

(259-3) “The illuminates of the Cordoba school (in Spain) founded by Ibn Masarra (833-

93) influenced Roger Bacon. This school was developed by Jewish Sufi sage Solomon ibn Gabirol (1021–1058) known to the Saracens as Suleiman Ibn Yahya Ibn Jabriûl and to Christians as Avicebron (= Ibn Gabirol) who was the vital influence behind St Francis of Assisi's founding of the Franciscan Order, which Bacon joined in 1247”

Robert Graves

Middle Ideas 14 19

Sir Thomas Henry Cotton

Wikipedia: Sir Thomas Henry Cotton, MBE (26 January 1907 – 22 December 1987), was an English professional golfer known for winning three Open Championships. Cotton started his career as a professional golfer at the age of 17, and was known for working extremely hard at his game, often practising until his hands bled. Cotton placed great emphasis upon accuracy and differed from modern golf teachers in the great emphasis he placed upon the role of the hands in the golf swing. Although emphasis was given to a correct grip, he also emphasised the need to build up the strength of the hands and forearms. The competition golfer, equipped with such assets could counter an off centre strike off the face of the club and still achieve a powerful, yet accurate shot. He also stated the need to “educate the hands” in that the competitive golfer had to achieve an awareness of the position of the hands during the golf swing itself, something modern teachers have not stressed greatly, preferring a more passive role for the hands. Following his retirement from competitive golf in the early 1950s, Cotton became a successful architect of golf courses, including designing the Penina Golf and Resort on the Algarve, Portugal. Cotton wrote 10 books, and established the Golf Foundation, which helped thousands of young boys and girls get started in golf. Cotton loved the high life, including champagne, caviar and bespoke tailored clothes. He lived for a while in a suite in a 5-star hotel, and later bought an estate complete with butler and full staff, traveling everywhere in a Rolls-Royce.



(351-1) Henry Cotton, three times victor in the Open Golf Championship, now teacher of the game in France and England, tells his pupils to expel all breath from the body before taking the club back. Why?

Vinyl VII to VIII

Aleister Crowley & Allan Bennett {duplicate}

Wikipedia: Aleister Crowley (born Edward Alexander Crowley; 12 October 1875 – 1 December 1947) was an English occultist, ceremonial magician, poet, painter, novelist, and mountaineer. He founded the religion and philosophy of Thelema, in which role he identified himself as the prophet entrusted with guiding humanity into the Æon of Horus in the early 20th century. Crowley gained widespread notoriety during his lifetime, being a recreational drug experimenter, bisexual and an individualist social critic. As a result, he was denounced in the popular press as “the wickedest man in the world” and a Satanist.

Note: Many people, including Allan Bennett and PB considered Crowley to be a vile and

evil creature whose images words and works should be avoided at all costs. J.M. Watkins bodily threw him out of his store!

(181-2) Aleister Crowley said of Allan Bennett: “His mind was pure, piercing and profound beyond any other in my experience. His fame as a magician was immense.” He carried a glass rod, potent with magical power. Bennett was tall, stooping, with raven-black wild hair, a high broad forehead, and a pallor on his face. An expert in electricity and mathematics, Bennett’s was “one of the most valuable lives of our generation.”

RVLSII

St. Cyril of Jerusalem, Ananda Metteya & Ramana Maharshi

Wikipedia: St. Cyril of Jerusalem (Greek Κύριλλος Ἀ' Ἱεροσολύμων) was a distinguished theologian of the early Church (ca. 313 – 386). He is venerated as a saint by the Roman Catholic Church, the Eastern Orthodox Church, and the Anglican Communion. In 1883, Cyril was declared a Doctor of the Church by Pope Leo XIII. He is highly respected in the Palestinian Christian Community. Relations between Metropolitan Acacius of Caesarea and Cyril became strained. Acacius is presented as a leading Arian by the orthodox historians, and his opposition to Cyril in the 350s is attributed by these writers to this. Sozomen also suggests that the tension may have been increased by Acacius’s jealousy of the importance assigned to St. Cyril’s See by the Council of Nicaea, as well as by the threat posed to Caesarea by the rising influence of the see of Jerusalem as it developed into the prime Christian holy place and became a centre of pilgrimage. A council held under Acacius’s influence in 357 deposed St. Cyril in his absence (having officially charged him with selling church property to help the poor) and forced him to retire to Tarsus. The following year, 359, in an atmosphere hostile to Acacius, the Council of Seleucia reinstated Cyril and deposed Acacius. In 360, though, this was reversed by Emperor Constantius, and Cyril suffered another year’s exile from Jerusalem until the Emperor Julian’s accession allowed him to return. Cyril was once again banished from Jerusalem by the Arian Emperor Valens in 367. St. Cyril was able to return again at the accession of Emperor Gratian in 378, after which he remained undisturbed until his death in 386.



Cyril of Jerusalem is often renowned for his beliefs in the nature of Jesus and God. His writings are filled with the loving and forgiving nature of God which was somewhat uncommon during his time period. Cyril fills his writings with great lines of the healing power of forgiveness and the Holy Spirit like “The Spirit comes gently and makes himself known by his fragrance. He is not felt as a burden for God is light, very light. Rays of light and knowledge stream before him as the Spirit approaches. The Spirit comes with the tenderness of a true friend to save, to heal, to teach, to counsel, to strengthen and to console”. Cyril truly believes in the forgiving aspect of Christianity and knows the power it holds to turn those in pain towards the light of God. Cyril himself followed God’s message of forgiveness himself many times throughout his life.

(85-4) The attempt to improve other peoples’ lives can easily mask a presumptuous

interference with them. This is especially true when the hidden realities and long-term causes of a situation are not known, or misread, or when the higher laws which govern mankind are ignored. In all these causes the old evils may merely be replaced by new ones, so that the improvement is entirely fictitious. In the early Christian times St. Cyril saw and said what, much more than a thousand years later, Ananda Metteya the Buddhist and Ramana Maharshi the Hindu told me, that one best saved society by first saving oneself. This is why the philosopher does not try to impose on others the Idea or the Way which he has espoused. For the itch to improve them or alter them is, he now knows, a form of interference. He minds his own business. But if the higher power wants to use him to affect others, he will not resist it!

Duplicates 14 (1966)

Curé d'Ars (Jean-Baptiste-Marie Vianney), Suso, Madame Guyon

Wikipedia: Jean-Baptiste-Marie Vianney, T.O.S.F., (8 May 1786 – 4 August 1859), commonly known in English as St John Vianney, was a French parish priest who is venerated in the Catholic Church as a saint and as the patron saint of all priests. He is often referred to as the “Curé d’Ars”. He became internationally notable for his priestly and pastoral work in his parish because of the radical spiritual transformation of the community and its surroundings. Catholics attribute this to his saintly life, mortification, his persevering ministry in the sacrament of confession, and his ardent devotion to the Blessed Virgin Mary and to Saint Philomena.



(75-1) Had asceticism been limited to man’s control of the senses by his higher will, it would have been acceptable to Philosophy, for the latter regards as most important such a preliminary purification of the self. But unfortunately the term has come to mean not only man’s denial of the senses by his lower will but also his self-tormenting flagellation of them. Typical instances of exaggerated and unreasonable asceticism which philosophy utterly rejects are: the Curé d’Ars’ refusal to smell a rose; Suso inflicting horrible tortures on his body with iron instruments, hair shirts and even sharp nails; the Muhammadan Faqueer dwelling eating and sleeping among the graves of a cemetery; Madame Guyon putting stones inside her shoes when about to go for a walk.

Duplicates 08 (Literary Notebook Carbons)

Paul-Henri Thiry Baron d’Holbach

Paul-Henri Thiry, Baron d'Holbach was a French-German author, philosopher, encyclopedist and a prominent figure in the French Enlightenment. He was born Paul Heinrich Dietrich in Edesheim, near Landau in the Rhenish Palatinate, but lived and worked mainly in Paris, where he kept a salon. He was well known for his atheism and for his voluminous writings against religion, the most famous of them being *The System of Nature* (1770).



From c. 1750 to c. 1780, Baron d'Holbach used his wealth to maintain one of the more notable and lavish Parisian salons, which soon became an important meeting place for the contributors to the *Encyclopédie*. Meetings were held regularly twice a week, on Sundays and Thursdays, in d'Holbach's home in rue Royale. Visitors to the salon were exclusively males, and the tone of discussion highbrow, often extending to topics more extensive than those of other salons. This, along with the excellent food, expensive wine, and a library of over 3000 volumes, attracted many notable visitors. Among the regulars in attendance at the salon—the coterie holbachique—were the following: Diderot, Grimm, Condillac, Condorcet, D'Alembert, Marmontel, Turgot, La Condamine, Raynal, Helvétius, Galiani, Morellet, Naigeon and, for a time, Jean-Jacques Rousseau. The salon was also visited by prominent British intellectuals, amongst them Adam Smith, David Hume, John Wilkes, Horace Walpole, Edward Gibbon, David Garrick, Laurence Sterne, and (probably) one American—Benjamin Franklin. Despite his extensive contributions to the *Encyclopédie*, d'Holbach is better known today for his philosophical writings, all of which were published anonymously or under pseudonyms and printed outside of France, usually in Amsterdam by Marc-Michel Rey. His philosophy was expressly materialistic and atheistic and is today categorised into the philosophical movement called French materialism. In 1770, d'Holbach published his most famous book, *The System of Nature* (*Le Système de la nature*), under the name of Jean-Baptiste de Mirabaud, the secretary of the Académie française who had died ten years previously. Denying the existence of a deity, and refusing to admit as evidence all a priori arguments, d'Holbach saw the universe as nothing more than matter in motion, bound by inexorable natural laws of cause and effect. There is, he wrote “no necessity to have recourse to supernatural powers to account for the formation of things.”

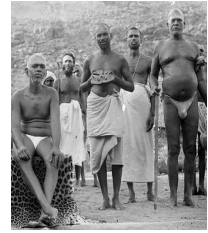
(60-6) “What we know by our senses alone has reality,” wrote D'Holbach, the French Encyclopaedist, “all is matter and force.” He meant that matter was the real thing, and force was what pushed it about to take a variety of forms. But how did he know that matter was there? Was it not his own mind that told him so?

Duplicates 14 (1966)

Swami Dandapani, Sri Ramana Maharshi & Jesus Christ

Swami Dandapani was father in law of Muruganar. (Smt. Meenkashi's father.). He was with Sri Bhagavan even from much earlier years. He once came to Muruganar's house and presented him with a copy of Nan Yar?, and Sri Aksharamana Malai, thinking that being a

Tamizh poet, Muruganar would love to see such books. Muruganar on seeing these books got attracted to Sri Bhagavan and came to Him with his Desika Padigam sometimes after Mother Azhagamma's mukti. He was coming and going every week end, simulatenously taking care of his school work. He came to Sri Bhagavan permanently after his (Murugnar's) mother's death. His wife Meenakshi was staying in Madras and Tiruvannamalai alternately. Though Muruganar himself became an exalted devotee Dandapani Swami was not upto the mark. He frequently ordered Bhagavan and spent a lot in vadai and payasam without saving for the next day. But obviously he was not as venomous as Perumal Swami. Seems in this arrogant style of functioning of D.Swami people deserted him to support in continuing as Ashram Manager. So he left to Pazhani for good. From there he once wrote a depressed letter to Bhagavan indirectly repenting for his past arrogant action. Bhagavan chose to reply to him in a very consoling manner .



(219-4) It is sometimes needful to remind those who emotionally exaggerate the office and service, the power and knowledge of their master and display this trait in their relationship with him, of Jesus' words: "It is good for you that I go away," and also of Ramana Maharshi's words to Swami Dandapani when he was expelled by the ashram: "This is the best thing to have happened for you now."

Middle Ideas 14 19

Charles Henry Daniell; Johnston Forbes-Robertson; Jerome K. Jerome; Charles Lamb; Mrs. Siddons

Wikipedia: Charles Henry Daniell (5 March 1894 – 31 October 1963) was an English actor, best known for his villainous film roles, but who had a long and prestigious career on stage as well as in films. Daniell was given few opportunities to play a 'good guy', one of the few being the biographical film *Song of Love* (1947) where he played the supporting part of Franz Liszt. Another such opportunity was his role as Anthony Lloyd in *Voice of Terror*.

In April 1921, he appeared at the Empire Theatre in New York City, as Prince Charles of Vaucluse in *Clair de Lune*, and subsequently toured for the next three years, reappearing in London at the Garrick Theatre in August 1925 as Jack Race in *Cobra*. He again went to New York for the first six months of 1929, appearing at the Morosco Theatre in January as Lord Ivor Cream in *Serena Blandish*, returning in July to London where he played John Carlton in *Secrets* at the Comedy Theatre.



Daniell appeared as Professor Moriarty in the Basil Rathbone-Nigel Bruce Sherlock Holmes film *The Woman in Green* (1945). He appeared in other films such as Charlie Chaplin's *The Great Dictator* (1940) (he played Garbitsch (pronounced "garbage"), a parody of Joseph Goebbels), and *The Body Snatcher* (1945, with Boris Karloff and Bela Lugosi) – as well as two other films in the Sherlock Holmes/Basil Rathbone series: *The Voice of Terror* (1942) and *Sherlock Holmes in Washington* (1943) with fellow Moriarty George Zucco. He played the sleazy Baron de Varville opposite Greta Garbo in *Camille* (1936). Another early triumph was his portrayal of Cecil in *The Private Lives of Elizabeth and Essex* (1939). He also played the

treacherous Lord Wolfingham (no relation to Francis Walsingham) in *The Sea Hawk* (1940), fighting Errol Flynn in what is often considered one of the most spectacular sword fighting duels ever filmed. When Michael Curtiz cast him in this film, Henry Daniell initially refused because he couldn't fence. Curtiz accomplished the climactic duel through the use of shadows and over-shoulder shots, with a double fencing Flynn with ingenious inter-cutting of their faces. An absolute professional, he was always on the set when needed, and impatient when delays in filming took place. Much in demand for his dry, sardonic delivery, Daniell moved easily from big-budget films, such as (uncredited) *Mutiny on the Bounty* (1962), to television without difficulty. In 1957, Daniell appeared as King Charles II of England in the NBC anthology series *The Joseph Cotten Show* in the episode "The Trial of Colonel Blood", with Michael Wilding in the title role. In the same year he played second chair to Charles Laughton's lead counsel in *Witness for the Prosecution* (1957 film).

(157-1) In Jerome K. Jerome's play, "Passing of the Third Floor Back" when the part of "The Stranger" was played in London by Forbes-Robertson, the latter was so overcome by lofty spirituality of the principal role, that he had to cancel a long-standing arrangement with fellow-actors to go out after work in the theatre for a glass of wine to a tavern and thence to a restaurant for dinner. During the run of the play, F-R could not bring himself to do anything so material while his mind was still so exalted with the afterglow of "The Strangers" character. A lady with long experience as an actress, both on the theatrical stage and in radio broadcasting, once told me that she had found the work of acting could become a path to spiritual self-realization. She said that she found it necessary to act so intensely on the stage in order to be thoroughly convincing that she lost herself in the part she played. It was a complete concentration. She became so absorbed in it that she really did identify herself with it, become one with it. In other words, she lost her own personal identity for the time. She projected herself so fully into her characters that there was no room for her own familiar ego. She concluded that acting was a yoga-path because the same capacities for self-absorbed thought if sufficiently directed in spiritual aspiration towards the higher self and not towards some weak human character, could one day turn an actor into an adept. Henry Daniell denied all these assertions and told me his own experience refuted them. A point of view which partially reconciles these two conflicting ones is that his theory is correct for the great mass of actors, whereas the lady's theory is correct only for the geniuses among them. The first are always conscious of being witnesses of their own performances, being too egoistic to do otherwise, but the others are not, being able like all true geniuses, to rise during creative moments above themselves. In confirmation of this point of view is the fact, noted by Charles Lamb and confirmed by the actress herself, that Mrs Siddons, one of Britain's supreme theatrical geniuses, used to shed real tears (not fakes) when she played the part of 'Constance' at Drury Lane. Henry Daniell's belief that the actor always remains apart in his inner consciousness is thus refuted. He may do so but the perfect actor, the genius, does not and cannot. He must live his assumed character perfectly if he is to succeed in completely putting it over to the audience. This lady said further that it is well known in the theatrical world that certain actors become what is, technically called "typed." That is, in their personal character they tend to become more and more like the kind of part they have mostly played during their career. If a man has been cast at a villain year after year throughout his life, he actually begins to develop villainous traits in his moral character as a result. This, she said, was the effect of his intense concentration whilst upon the stage reacting later on his off-stage mentality. Another extremely interesting thing which, she said, helped to convince her of the truth of mentalism, was

that when she had given herself with the utmost intensity to certain situations in which she played on the stage, and played repeatedly over a long period of time, situations somewhat similar would enact themselves in her own personal life later on. The discovery startled her for it revealed the creative power of concentrated thought.

Finally, she told me it was common knowledge in her profession that the most effective way to learn the words for a part was to learn them at night in bed just before sleep. No matter how tired she was at that time the lines would sink into the subconscious with a couple of readings and emerge next morning into the conscious with little effort.

CRITICAL COMMENT ON ABOVE: E.Y. says that it is true that most actors do lose themselves utterly in their roles. Nevertheless, this happens only if they are mediocre artists or unevolved spiritually. The supreme artists, as well as those who are highly developed spiritually, do feel perfectly able to play the observer to their acting part, to stand aside from the role even in the very midst of playing it.

Vinyl X to XI

George Darley

Wikipedia: George Darley (1795–1846) was an Irish poet, novelist, and critic. He was born in Dublin, and educated at Trinity College. Having decided to follow a literary career, in 1820 he went to London. Darley fell into depression, and died on 23 November 1846 in London. Playwright Dion Boucicault was a nephew. His grandnephew was the Irish musician Arthur Warren Darley. Darley published his first poem, *Errors of Ecstasie*, in 1822. He also wrote for the *London Magazine*, under the pseudonym of John Lacy. In it appeared his best-known story, *Lilian of the Vale*. Various other books followed, including *Sylvia, or The May Queen*, a poem (1827). Thereafter Darley joined the *Athenaeum*, in which he became a severe critic. He was also a dramatist and studied old English plays, editing those of Beaumont and Fletcher in 1840. His poem “It is not beauty I desire” was included by F. T. Palgrave in the first edition of his *Golden Treasury* as an anonymous lyric of the 17th century. Darley wrote a number of songs such as “I’ve been Roaming”, once popular, and praised by Samuel Taylor Coleridge. He was also a mathematician, and published some treatises on the subject.

(203-2) When the wish for non-existence becomes as continuous as the thirst for repeated earthly existence formerly was, when with George Darley, the early 19th century English poet he can say: “There to lay me down at peace In my own first nothingness,” he has become an old soul.

Middle Ideas 07-13 (83-2) Duplicates 1 (1979)

W. H. Davies

Wikipedia: William Henry Davies or W. H. Davies (3 July 1871 – 26 September 1940) was a Welsh poet and writer. Davies spent a significant part of his life as a tramp or hobo, in the United Kingdom and United States, but became one of the most popular poets of his time. The principal themes in his work are observations about life’s hardships, the ways in which the human condition is reflected in nature, his own tramping adventures and the various characters

he met. Davies is usually considered one of the Georgian poets, although much of his work is atypical of the style and themes adopted by others of the genre.



(25-5) LEISURE by W. H. Davies:

“What is this life, if full of care?

{*We have no time to stand and stare?*—

No time to stand beneath the boughs,

And stare as long as sheep and cows:}†

No time to see, when woods we pass,

Where squirrels hide their nuts in grass.

No time to see, in broad daylight,

Streams full of stars, like skies at night.

No time to turn at Beauty’s glance,

And watch her feet, how they can dance.

No time to wait till her mouth can

Enrich that smile her lips began?

A poor life this if, full of care,

We have no time to stand and stare.”

†*These three lines were omitted in the PB text*

Vinyl I to III & Duplicates 08 (Literary Notebook Carbons)

Thomas de Quincey

Wikipedia: Thomas Penson De Quincey 15 August 1785 – 8 December 1859) was an English essayist, best known for his *Confessions of an English Opium-Eater* (1821). Many scholars suggest that in publishing this work De Quincey inaugurated the tradition of addiction literature in the West. His immediate influence extended to Edgar Allan Poe, Fitz Hugh Ludlow, Charles Baudelaire and Nikolai Gogol, but even major 20th-century writers such as Jorge Luis Borges admired and claimed to be partly influenced by his work. Berlioz also loosely based his *Symphonie fantastique* on *Confessions of an English Opium Eater*, drawing on the theme of the internal struggle with one’s self. De Quincey was famous for his conversation; Richard Woodhouse wrote of the “depth and reality, as I may so call it, of his knowledge ... His conversation appeared like the elaboration of a mine of results ...” In 1804, while at Oxford, he began the occasional use of opium. He completed his studies, but failed to take the oral examination leading to a degree; he left the university without graduating. He became an acquaintance of Coleridge and Wordsworth, having already sought out Charles Lamb in London. Along with his opium addiction, debt was one of the primary constraints of De Quincey’s adult life. He pursued journalism as the one way available to him to pay his bills; and without financial need it is an open question how much writing he would ever have done.



(196-6) “I hear everything when I am sleeping,” was the extraordinary statement of De Quincey, the drug taker.

Duplicates 24 (Carbon Copies of Notebook)

(117-2) “Call for the grandest of all earthly spectacles, what is that? It is the sun going to his rest.”-Thomas de Quincey.—

Vinyl I to III

(113-1) When writing of writers and their productions, Thomas De Quincey set forward an interesting theory. He divided books into two kinds: the first belonged to what he called “The Literature of Knowledge,” and they were intended to give instruction or to present information. But such books would, from time to time, become obsolete and have to be brought up to date, or need revision for some other reason, or rearrangement. But, anyway, they do not generally have permanency. Whereas the second kind, which he called “The Literature of Power,” did have permanency because it moved: it had the power to move the heart, the feelings of people. And [they] being what they were, written from the author’s living experience or what he had himself seen, gave the writing a power which instructed works of information do not possess. In other words, “The Literature of Power” survives, whereas the “Literature of Knowledge” gets superseded.

RVLSII

René Descartes

Wikipedia: René Descartes (Latinized: Renatus Cartesius; adjectival form: “Cartesian”; 31 March 1596 – 11 February 1650) was a French philosopher, mathematician and writer who spent most of his life in the Dutch Republic. He has been dubbed the father of modern philosophy, and much subsequent Western philosophy is a response to his writings, which are studied closely to this day. In particular, his *Meditations on First Philosophy* continues to be a standard text at most university philosophy departments. Descartes’ influence in mathematics is equally apparent; the Cartesian coordinate system — allowing reference to a point in space as a set of numbers, and allowing algebraic equations to be expressed as geometric shapes in a two-dimensional coordinate system (and conversely, shapes to be described as equations) — was named after him. He is credited as the father of analytical geometry, the bridge between algebra and geometry, crucial to the discovery of infinitesimal calculus and analysis. Descartes was also one of the key figures in the scientific revolution and has been described as an example of genius. He refused to accept the authority of previous philosophers, and refused to trust his own senses. Descartes frequently sets his views apart from those of his predecessors. In the opening section of the *Passions of the Soul*, a treatise on the early modern version of what are now commonly called emotions, Descartes goes so far as to assert that he will write on this topic “as if no one had written on these matters before”. Many elements of his philosophy have precedents in late Aristotelianism, the revived Stoicism of the 16th century, or in earlier philosophers like Augustine. In his natural philosophy, he differs from the schools on two major points: First, he rejects the splitting of corporeal substance into matter and form; second, he rejects any appeal to final ends—divine or natural—in explaining natural phenomena. In his theology, he insists on the absolute freedom of God’s act of creation. Descartes laid the foundation for 17th-century

continental rationalism, later advocated by Baruch Spinoza and Gottfried Leibniz, and opposed by the empiricist school of thought consisting of Hobbes, Locke, Berkeley, and Hume. Leibniz, Spinoza and Descartes were all well versed in mathematics as well as philosophy, and Descartes and Leibniz contributed greatly to science as well.



(19-10) If we carefully study Descartes' use of terms it becomes clear that "I think, therefore I am" refers not to the capacity of being self-aware, but of being somehow conscious.

Duplicates 08 (Literary Notebook Carbons)

(295-7) What really happened to Descartes when he lost himself in deep meditation whilst walking the quays of Amsterdam and had to be led home to his lodging? He forgot his personal identity.

Duplicates 08 (Literary Notebook Carbons)

(225-1) If we reverse the words of Descartes, whose thought helped usher in the age of science, and proclaim, "I am, therefore I think" we come nearer to the truth.

Vinyl VII to VIII

(227-6) Descartes would not trust the truth of the thoughts which his mind gave him. Yet he was quite willing incautiously to trust the mind itself! For what is this everyday mind which he took to be his "I" but a persisting series of recurring thoughts? What is this "I" but an entity created by habit and convenience out of their totality?

Vinyl X to XI

John Dewey & Anatole France

Wikipedia: John Dewey, FAA (October 20, 1859 – June 1, 1952) was an American philosopher, psychologist, and educational reformer whose ideas have been influential in education and social reform. Dewey is one of the primary figures associated with the philosophy of pragmatism and is considered one of the founders of functional psychology. A well-known public intellectual, he was also a major voice of progressive education and liberalism. Although Dewey is known best for his publications about education, he also wrote about many other topics, including epistemology, metaphysics, aesthetics, art, logic, social theory, and ethics. The overriding theme of Dewey's works was his profound belief in democracy, be it in politics, education or communication and journalism. As Dewey himself stated in 1888, while still at the University of Michigan, "Democracy and the one, ultimate, ethical ideal of humanity are to my mind synonymous." Known for his advocacy of democracy, Dewey considered two fundamental elements—schools and civil society—to be major topics needing attention and reconstruction to encourage experimental intelligence and plurality. Dewey asserted that complete democracy was to be obtained not just by extending voting rights but also by ensuring that there exists a fully formed public opinion, accomplished by communication among citizens, experts, and politicians, with



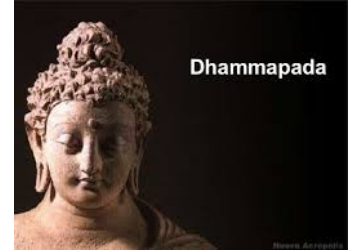
the latter being accountable for the policies they adopt.

(75-12) Or we can put alongside of Anatole France's claim that all is mere opinion the declaration of John Dewey that "the only certainty is that there is none".

Vinyl VII to VIII

Dhammapada, Ramana Maharshi, & Wei Wu Wei

Wikipedia: The Dhammapada (Pāli; Prakrit: धम्मपद Dhammapada; Sanskrit: धर्मपद Dharmapada) is a collection of sayings of the Buddha in verse form and one of the most widely read and best known Buddhist scriptures. The original version of the Dhammapada is in the Khuddaka Nikaya, a division of the Pali Canon of Theravada Buddhism. The Buddhist scholar and commentator Buddhaghosa explains that each saying recorded in the collection was made on a different occasion in response to a unique situation that had arisen in the life of the Buddha and his monastic community. His commentary, the Dhammapada Atthakatha, presents the details of these events and is a rich source of legend for the life and times of the Buddha.



The Dhammapada is the best known and most widely esteemed text in the Pali Tipitaka, the sacred scriptures of Theravada Buddhism. The work is included in the Khuddaka Nikaya ("Minor Collection") of the Sutta Pitaka, but its popularity has raised it far above the single niche it occupies in the scriptures to the ranks of a world religious classic. Composed in the ancient Pali language, this slim anthology of verses constitutes a perfect compendium of the Buddha's teaching, comprising between its covers all the essential principles elaborated at length in the forty-odd volumes of the Pali canon.

According to the Theravada Buddhist tradition, each verse in the Dhammapada was originally spoken by the Buddha in response to a particular episode. Accounts of these, along with exegesis of the verses, are preserved in the classic commentary to the work, compiled by the great scholiast Bhadantacariya Buddhaghosa in the fifth century C.E. on the basis of material going back to very ancient times. The contents of the verses, however, transcend the limited and particular circumstances of their origin, reaching out through the ages to various types of people in all the diverse situations of life. For the simple and unsophisticated the Dhammapada is a sympathetic counselor; for the intellectually overburdened its clear and direct teachings inspire humility and reflection; for the earnest seeker it is a perennial source of inspiration and practical instruction. Insights that flashed into the heart of the Buddha have crystallized into these luminous verses of pure wisdom. As profound expressions of practical spirituality, each verse is a guideline to right living. The Buddha unambiguously pointed out that whoever earnestly practices the teachings found in the Dhammapada will taste the bliss of emancipation.

Due to its immense importance, the Dhammapada has been translated into numerous languages. In English alone several translations are available, including editions by such noted scholars as Max Muller and Dr. S. Radhakrishnan. However, when presented from a non-Buddhist frame of reference, the teachings of the Buddha inevitably suffer some distortion. This, in fact, has already happened with our anthology: an unfortunate selection of renderings has

sometimes suggested erroneous interpretations, while footnotes have tended to be judgmental.
<http://www.accesstoinsight.org/tipitaka/kn/dhp/dhp.intro.budd.html>

(457-1) LONG PATH / SHORT PATH (by P.B. in January 1979, recorded by Timothy Smith and Devon Cottrell)

You asked about the terms “Long Path” and “Short Path.” I don’t know who initiated them. They’ve existed since long ago and are paths to the attainment of spiritual realization. The long path means that it takes a long time and also that the path itself is difficult, and being difficult it takes a long time.

The term “Short Path” has the opposite meaning: it’s short in time, and the amount of work is short. For example, in teachings like Zen they speak about sudden enlightenment. You can’t get any shorter than that.

Of course, when people hear about sudden enlightenment, they want to join, to get enlightenment quickly. The Long Path is not very popular.

“Short Path” does not mean “sudden.” It just means “shorter.”

The Long Path is simply what is normally associated with yoga: the exercises to practise concentration, attention, relaxation of the body and the mind, ascetic self-discipline, self-control. These are taught in most of the schools; however there is no set of rules that is studied.

Basically it involves getting your thoughts under control and controlling your body, your thoughts, feelings, and will.

This is working on trying to improve yourself inside and your life outside also. The inner and the outer work is part of the Long Path. It’s not so easy and may go on for a long time.

After years, people may get a bit tired and abandon the thing altogether, or withdraw and come back later.

Anyway, there comes a time to most – not to all – to those with special karma, those who have gone through the Long Path before, and they are plopped into realization. Examples are Ramana and Wei Wu Wei. They realize what is Truth, what is Real, what is the I. But these are exceptions.

The Long Path will be followed life after life with only some results, nothing dramatic.

But others get rather hopeless without results, and they reach a stage of pessimism or even despair over this impossible goal. This is where they abandon or turn against. At this stage they are very ripe for a transition to the Short Path. (This is the method of the Koan, where the seeker is forced to reach a state of despair.) If he gives up in the proper way, he’ll get a glimpse powerful enough to turn him around.

Others come to the Short Path in a very simple, natural way. They’ve done what they could on the Long Path, and they are brought into contact with the Short Path – either by a book, a dream, or by their guru.

So the Short Path has begun. It makes life considerably pleasanter because you are supposed to make a 180° turn, putting your past behind you, looking first on the bright side, the sunny side, of your spiritual life. Very often a glimpse is given which starts you off on the Short Path, and you are shown what to do. You get new exercises or no exercise at all. You see things which you missed before when you just saw the gloomy side. The exercises may be chosen by the seeker or by the guru. Each must find his own, but all are bright, cheerful, constructive.

But most important of all, now you are in the area of Grace. Now Grace is coming openly to work, and you can see it working, a power higher than your own, higher than your guru.

When you are in the area of Grace, anything can happen – anything – because you are not doing it. A higher power is doing it. It is really being done within you, in the heart, not in the head.

The heart is the centre. Here is the consummation, the union with God. It is here that you feel it most in the beginning. We have to end up in the heart, which means we have to meet Truth, Reality, in the heart with feeling. But it has to be understood in the head. There has to be discrimination between what appears and what is really there.

This Reality is what you are really seeking. What appears seems to be what you are seeking, but it is not.

You can't be a fool to understand the meaning of the world and of life. We must feel and think. The two together fuse in realization.

You both feel and know at the same time what you are, what God is, and what the world is.

Realization cannot be achieved on the Long Path. It cannot. It is a gift, and that means grace, the Short Path.

But you must work for it. There has to be the Long Path and the Short Path, but you must not make the mistake of thinking you must mechanically stick to the Long Path. You may start with both, work the two together, and it becomes a sort of balance.

If you start the Short Path before you are ready for it, you may become unbalanced. But the Long Path may become dry.

There has to be life, feeling. The amount of Long Path and Short Path depends on the individual. If you don't know, you must ask your guru.

It seems complicated, and in a way it is. But in a way, it is very simple.

In the end you will reject both. There is no Long Path or Short Path. We have constructed them to conform to what we think. Buddha says in the Dharmapada, you yourself made up this picture you have of yourself, the picture you think is real. It is made by thought and can be undone by thought.

You could also say there is nothing to the whole thing—simply surrender yourself to God. This is true if you can do it.

We get over-educated, have to rationalize everything and spend [time writing books and reading books] which are not altogether worthwhile.

RVLSII

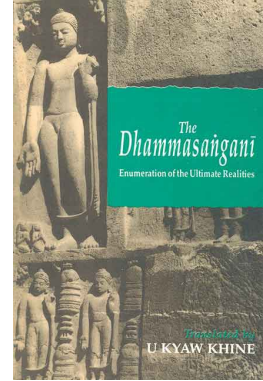
Dhammasangani, properly the Dhammasaṅgaṇī

Wikipedia: The Dhammasangani (-saṅgaṇī or -ṅ) is a Buddhist scripture, part of the Pali Canon of Theravada Buddhism, where it is included in the Abhidhamma Pitaka. The book begins with a matika (Pali for “matrix”), which is a list of classifications of dhammas, variously translated as ideas, phenomena, states, patterns etc. There are 22 3-fold classifications, followed by 100 2-fold ones according to the abhidhamma method and 42 according to the sutta method. The main body of the book is in four parts, as follows. The first part deals with states of mind, listing and defining factors present in them. The second deals with material phenomena, classifying them numerically, by ones, twos etc. The third part applies the material in the first two to explaining the classifications in the matika. The fourth does likewise, but in a different

and sometimes more detailed way, and omitting the sutta method 2-fold classifications. This fourth part is mostly omitted from the old translation, only a few extracts being included. The new translation is complete.

(498-4) “So by passing wholly beyond all consciousness of form, by the dying out of the consciousness of sensory reactions, and by turning the attention from any consciousness of the manifold, he enters into and abides in that rapt meditation which is accompanied by the consciousness of the sphere of unbounded space – even unto the fourth Jnana (ecstasy).”—The Dhammasangani (A Buddhist Scripture).

Vinyl I to III



Emily Dickenson & Gautama Buddha {Duplicate}

Wikipedia: Emily Elizabeth Dickinson (December 10, 1830 – May 15, 1886) was an American poet. Born in Amherst, Massachusetts, to a successful family with strong community ties, she lived a mostly introverted and reclusive life. After she studied at the Amherst Academy for seven years in her youth, she spent a short time at Mount Holyoke Female Seminary before returning to her family’s house in Amherst. Considered an eccentric by the locals, she became known for her penchant for white clothing and her reluctance to greet guests or, later in life, even leave her room. Most of her friendships were therefore carried out by correspondence. Dickinson’s poems are unique for the era in which she wrote; they contain short lines, typically lack titles, and often use slant rhyme as well as unconventional capitalization and punctuation. Many of her poems deal with themes of death and immortality, two recurring topics in letters to her friends. Despite some unfavorable reviews and some skepticism during the late 19th and early 20th century about Dickinson’s literary prowess, Dickinson is now almost universally considered to be one of the most important American poets.



(169-4) Gautama Buddha thought that even mere existence was needless suffering whereas Emily Dickinson thought it to be one of the greatest gifts. “The sense of living is joy enough” she told a visitor.

Duplicates 24 (Carbon Copies of Notebook)

The Diamond Sutra properly the Vajracchedikā Prajñāparamitā Sūtra

”Kongo Kyo“ in the original The Diamond Sūtra is a Mahāyāna (Buddhist) sūtra from the Prajñāpāramitā, or “Perfection of Wisdom” genre, and emphasizes the practice of non-abiding and non-attachment. The full Sanskrit title of this text is the Vajracchedikā Prajñāpāramitā Sūtra. A copy of the Chinese version of Diamond Sūtra, found among the Dunhuang manuscripts in the early 20th century by Aurel Stein, was dated back to May 11, 868. It is, in the words of the British Library, “the earliest complete survival of a dated printed book.” The earliest known Sanskrit title for the sūtra is the Vajracchedikā Prajñāpāramitā Sūtra, which

(307-2) That Nature put the hunger instinct into man and animal alike primarily to preserve the life of the physical body and not to satisfy the palate nobody could rightly deny. The enjoyment of food is subordinate to, and intended to make more inescapable, the instinct required for this highly important necessity of sustenance. Yet man, blinded by his desires and passions, fails to see that the same situation prevails to exclaim part (not all) of the sexual instinct. Nature is not interested in his individual pleasure so much as in the continuance of his species. She has given him the one for the sake of the latter. Man has in thought, belief and practice today reversed this order of importance. The result is a totally wrong view about the possibility and value of continence. From this view stems a host of moral, nervous and physical maladies which are plunging his life into confusion and disaster. Diderot, the French thinker and Encyclopaedist of the eighteenth century, in his anti-religious writing drew attention to the harm caused by emotional repression to nuns, and what he particularly had in mind was, sexual repression. The mystic has sometimes used erotic images when describing his experience. In the case of nuns this has been interpreted by modern sceptics, and especially by psychoanalysts, to indicate frustrated sexual desire. Such a condition must have been true of some nuns but cannot possibly have been true of the more advanced ones. For a certain part of the mystic experience during deep meditation does correspond in several details to the sexual experience. There is, in these moments, a surrender of the attitude of being in control of oneself, a conscious recognition and acceptance of another entity which is allowed to take possession and work on oneself. In consummated sexual love, the feeling of union is an intense one, but it is a union of two unlike entities – of a passive inert female with an aggressive active male: In realised mystical experience, the longing for union between the ego and what is beyond it is equally intense, and there is likewise here a marriage of two unlike entities – the passive willing ego giving itself up in ecstasy to the mysterious and impersonal higher power.

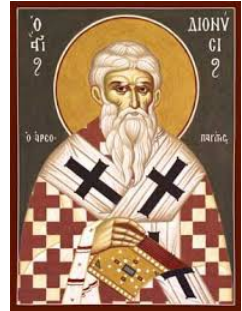
Nature has her rights, it is true, but before we can justly grant them we need to inquire as to what they really are. Her instincts in us are often perverted.

We have to enquire why it is that most religions severely judged and deprecated the sexual instinct, and why they recommended its subjugation to their elite of priests and monks. It is the strongest of bodily instincts, the supreme expression of physical life, and therefore the possible gateway to a complete surrender to materialism. Materialism achieves its greatest triumph in the inflamed and total self-identification of man and woman with their material bodies. In this absolute ecstasy of interlocked flesh there is no thought or place for the spirit, no care of memory of its existence. The infatuated man, who finds his beloved immeasurably desirable, will be restless or even tormented until he can achieve union with her. Absolute asceticism and rigid monasticism were set up as preventives against such a surrender. Only by sheer flight from temptation it was believed, could there be any possibility of successful subjugation.

Gandhi demonstrated in his own person the foolishness of the belief that absolute continence leads to mental disorder. He was sane enough to lead his countrymen to freedom. He also demonstrated the falsity of the belief that it was impossible. For forty years he practised it successfully. He said: “The ability properly to conserve, assimilate and transmute the vital fluid comes with long training. It strengthens the body and the mind.” His spiritual career further indicated that mastery of sex by those who have experienced it is more likely to be real and lasting than in the case of those who have starved it.

Dionysius the Areopagite

Dionysius the Areopagite (Greek Διονύσιος ὁ Ἀρεοπαγίτης) was a judge of the Areopagus who, as related in the Acts of the Apostles, (Acts 17:34), was converted to Christianity by the preaching of the Apostle Paul during the Areopagus sermon. According to Dionysius of Corinth, quoted by Eusebius, this Dionysius then became the first Bishop of Athens. In the early 6th century, a series of famous writings of a mystical nature, employing Neoplatonic language to elucidate Christian theological and mystical ideas, was ascribed to the Areopagite. They have long been recognized as pseudepigrapha, and their author is now called “Pseudo-Dionysius the Areopagite”.



(287-8) Dionysius the Areopagite: “As for thee, oh well beloved Timothy,” he says, “Exercise thyself ceaselessly in mystical contemplation. Leave on one side the senses and the operations of the understanding, all that which is material and intellectual, all things which are and all things which are not; and with a superficial flight, go and unite thyself as closely as possible with That which is above all essence and all idea. For it is only by means of this sincere, spontaneous, and entire surrender of thyself and all things, that thou shalt be able to precipitate thyself, free and unfettered, into the mysterious radiance of the Divine.”

Book Notes 4

Dionysius the Areopagite ⇒ see Hierotheos

Benjamin Disraeli

Wikipedia: Benjamin Disraeli, 1st Earl of Beaconsfield, KG, PC, FRS, (21 December 1804 – 19 April 1881) was a British Conservative politician, writer and aristocrat who twice served as Prime Minister. He played a central role in the creation of the modern Conservative Party, defining its policies and its broad outreach. Disraeli is remembered for his influential voice in world affairs, his political battles with the Liberal leader William Ewart Gladstone, and his one-nation conservatism or “Tory democracy”. He made the Conservatives the party most identified with the glory and power of the British Empire. He is, as at 2014, the only British Prime Minister of Jewish birth. In 1878, faced with Russian victories against the Ottomans, he worked at the Congress of Berlin to maintain peace in the Balkans and made terms favourable to Britain which weakened Russia, its longstanding enemy. This diplomatic victory over Russia established Disraeli as one of Europe’s leading statesmen. World events thereafter moved against the Conservatives. Controversial wars in Afghanistan and South Africa undermined his public support. He angered British farmers by refusing to reinstitute the Corn Laws in response to poor harvests and cheap American grain. With Gladstone conducting a massive speaking campaign, his Liberals bested Disraeli’s Conservatives in the 1880 election. In his final months, Disraeli led the Conservatives in opposition. He had throughout his career written novels, beginning in 1826, and he published his last completed novel, Endymion, shortly before he died

at the age of 76.

(149-3) It is not hard to understand why Benjamin Disraeli, like the character Contarini Fleming in one of his novels, despised the human race.

Middle Ideas 07-13

(279-13) It was a favourite practice with the young Disraeli, even so early as from the age of fifteen, to utilise his creative imagination and picture himself as England's Prime Minister. (For Creative Meditation Exercise)

Duplicates 08 (Literary Notebook Carbons)



(267-3) "Push your aversion to forms and ceremonies to a legitimate conclusion, and you would prefer kneeling in a barn rather than in a cathedral. Your tenets would strike at the very existence of all art," said a thoughtful clergyman in one of Disraeli's novels to a young enquirer.

Middle Ideas 14 19

(13-5) Benjamin Disraeli spent his last days lonely and brooding sitting in his study before a glowing fire, and murmuring, "Dreams, dreams, dreams."

Vinyl X to XI

Benjamin Disraeli, Marcus Aurelius and Lao-Tzu

(265-1) Tranquillity – the first psychological quality taught at his caste-initiation to the Brahmin youth; much admired by Benjamin Disraeli because seldom met with in society; prized by Marcus Aurelius and his Stoic sect as the best of virtues: this is to be practised by those who would become philosophers and sought by those who would become saints. Yet for others, who must perforce stay, mix and work in the world, it is not less valuable to smooth their path and reduce their difficulties. The first it does by putting men at their ease, the second by bestowing clearer sight. For them too it is the defence against rancour, the preserver of humour and peace and, lastly, if they desire, the way to be in the world but not of it; did not Lao-Tzu write: "There is an Infinite Being which was before Heaven and Earth. How calm it is!"

Middle Ideas 20-28

Dogen

Wikipedia: Dōgen Zenji (道元禪師; also Dōgen Kigen 道元希玄, or Eihei Dōgen 永平道元, or Koso Joyo Daishi) (19 January 1200 – 22 September 1253) was a Japanese Zen Buddhist teacher born in Kyōto. He founded the Sōtō school of Zen in Japan after travelling to China and training under Rujing, a master of the Chinese Caodong lineage. Dōgen is known for his extensive writing including the Treasury of the Eye of the True Dharma or Shōbōgenzō, a collection of ninety-five fascicles concerning Buddhist practice and enlightenment.

In 1223, Dōgen and Myōzen undertook the dangerous passage across



the East China Sea to China to study in Jing-de-si (Ching-te-ssu, 景德寺) monastery as Eisai had once done. In China, Dōgen first went to the leading Chan monasteries in Zhèjiāng province. At the time, most Chan teachers based their training around the use of gōng-àn (Japanese: kōan). Though Dōgen assiduously studied the kōans, he became disenchanted with the heavy emphasis laid upon them, and wondered why the sutras were not studied more. At one point, owing to this disenchantment, Dōgen even refused Dharma transmission from a teacher. Then, in 1225, he decided to visit a master named Rújìng (如淨; J. Nyōjo), the thirteenth patriarch of the Cáodòng (J. Sōtō) lineage of Zen Buddhism, at Mount Tiāntóng (天童山 Tiāntóngshān; J. Tendōzan) in Níngbō. Rújìng was reputed to have a style of Chan that was different from the other masters whom Dōgen had thus far encountered. In later writings, Dōgen referred to Rújìng as “the Old Buddha”. Additionally he affectionately described both Rújìng and Myōzen as senshi (先師?, “Former Teacher”). Under Rújìng, Dōgen realized liberation of body and mind upon hearing the master say, “Cast off body and mind” (身心脱落 shēn xīn tuō luò). This phrase would continue to have great importance to Dōgen throughout his life, and can be found scattered throughout his writings, as—for example—in a famous section of his “Genjōkōan” (現成公案):

In 1243, Hatano Yoshishige (波多野義重) offered to relocate Dōgen’s community to Echizen province, far to the north of Kyōto. Dōgen accepted because of the ongoing tension with the Tendai community, and the growing competition of the Rinzai-school. His followers built a comprehensive center of practice there, calling it Daibutsu Temple (Daibutsu-ji, 大仏寺). While the construction work was going on, Dōgen would live and teach at Yoshimine-dera Temple (Kippō-ji, 吉峯寺), which is located close to Daibutsu-ji. During his stay at Kippō-ji, Dōgen “fell into a depression”. It marked a turning point in his life, giving way to “rigorous critique of Rinzai Zen”. He criticized Dahui Zonggao, the most influential figure of Song Dynasty Chán. In 1246, Dōgen renamed Daibutsu-ji, calling it Eihei-ji. This temple remains one of the two head temples of Sōtō Zen in Japan today, the other being Sōji-ji.

Dōgen often stressed the critical importance of zazen, or sitting meditation as the central practice of Buddhism. He considered zazen to be identical to studying Zen. This is pointed out clearly in the first sentence of the 1243 instruction manual “Zazen-gi” (坐禪儀; “Principles of Zazen”): “Studying Zen ... is zazen”. Dōgen taught zazen to everyone, even for the laity, male or female and including all social classes. In referring to zazen, Dōgen is most often referring specifically to shikantaza, roughly translatable as “nothing but precisely sitting”, which is a kind of sitting meditation in which the meditator sits “in a state of brightly alert attention that is free of thoughts, directed to no object, and attached to no particular content”. Dōgen called this zazen practice “without thinking” (hi-shiryo) in which one is simply aware of things as they are, beyond thinking and not-thinking - the active effort not to think.

While it was customary for Buddhist works to be written in Chinese, Dōgen often wrote in Japanese, conveying the essence of his thought in a style that was at once concise, compelling, and inspiring. A master stylist, Dōgen is noted not only for his prose, but also for his poetry (in Japanese waka style and various Chinese styles). Dōgen’s use of language is unconventional by any measure. According to Dōgen scholar Steven Heine: “Dogen’s poetic and philosophical works are characterized by a continual effort to express the inexpressible by perfecting imperfectable speech through the creative use of wordplay, neologism, and lyricism, as well as the recasting of traditional expressions”. Dōgen’s masterpiece is the Shōbōgenzō, talks and writings—collected together in ninety-five fascicles. The topics range from monastic practice, to the equality of women and men, to the philosophy of language, being, and time. In the work, as in his own life, Dōgen emphasized the absolute primacy of shikantaza and the inseparability of

practice and enlightenment.

(129-2) Master Dogen (13th century founder of Soto Zen sect) was an extremist in metaphysical and ethical ideas and especially in social ones.

Middle Ideas 20-28

(279-1) It is not sufficiently realized by Western students of Zen Buddhism that there are various schools of Zen, and that it is a great error to identify it solely with the Koan School although this is the one that has been much favoured by them. Indeed the Soto Zen School, one of the most important and wide-spread, rejects the koan practice entirely. As for the fierce, almost frenzied concentration on a koan which so often prevails, the Soto founder, Master Dogen, pointed out that it was far better to wait in the silence patiently until a glimpse is received.

RVLSII

Edouard Dujardin

Wikipedia: Édouard Dujardin (10 November 1861 – 31 October 1949) was a French writer, one of the early users of the stream of consciousness literary technique, exemplified by his 1888 novel *Les Lauriers sont coupés*. He wrote several books on Christianity as well. His literary works are extensive and include numerous plays, poems and novels. Dujardin also produced works of literary and social criticism and reminiscence. James Joyce claimed his style of interior monologue owed its influence to works by Dujardin. He continued his involvement with journalism throughout his life and this resulted in numerous disputes with authorities, including charges of treason, though he was never convicted. His frivolous lifestyle eventually reduced his finances so he began numerous financial ventures, including gambling and real estate. He also offered his services to periodicals for marketing and advertising campaigns. It was here that the police noticed an article compiled by Dujardin which resulted in a jail sentence, though it was later remitted.



(831-10) Edouard Dujardin's view that interpolations were made in the New Testament for the probable purpose of making Christianity itself easier and less demanding to follow, was based on intensive research.

Grey Long 14 19 page 11

Sir Paul Dukes

Wikipedia: Sir Paul Henry Dukes KBE (10 February 1889 – 27 August 1967) was a British author and MI6 officer. Paul was educated at Caterham School before going on to pursue a career in music at Petrograd Conservatoire, Russia. As a young man he took a position as a language teacher in Riga, Latvia. He later moved to St. Petersburg, having been recruited

personally by Mansfield Smith-Cumming, the first “C” of MI6 (SIS), to act as a secret agent in Imperial Russia, relying on his fluency in the Russian language. At the time, he was employed at the Petrograd Conservatoire as a concert pianist and deputy conductor to Albert Coates. In his new capacity as sole British agent in Russia, he set up elaborate plans to help prominent White Russians escape from Soviet prisons and smuggled hundreds of them into Finland. Known as the “Man of a Hundred Faces,” Dukes continued his use of disguises, which aided him in assuming a number of identities and gained him access to numerous Bolshevik organizations. He successfully infiltrated the Communist Party of the Soviet Union, the Comintern, and the political police, or CHEKA. Dukes also learned of the inner workings of the Politburo, and passed the information to British intelligence. His book *Red Dusk and the Morrow* chronicles the rise and fall of Bolshevism and he toured the world extensively giving lectures pertaining to this subject. His last two books were on Yoga.

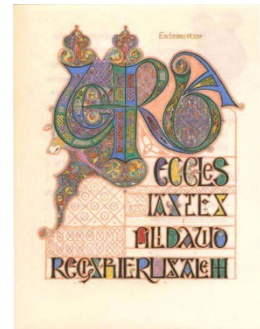


(407-10) (Kundalini Chapter) Paul Dukes says that kundalini descriptions in books, as coiled sleeping serpent, is a symbolic term chosen to conceal its real meaning from the uninitiated.

Grey Long 03 04

Ecclesiastes, Buddha, & Schopenhauer

Wikipedia: Ecclesiastes (Greek: Ἐκκλησιαστής, Ekklesiastes, Hebrew: קהלת, Qoheleth, Koheleth) is one of 24 books of the Tanakh or Hebrew Bible, where it is classified as one of the Ketuvim (or “Writings”). It is among the canonical Wisdom Books in the Old Testament of most denominations of Christianity. The title Ecclesiastes is a Latin transliteration of the Greek translation of the Hebrew Koheleth (meaning “Gatherer”, but traditionally translated as “Teacher” or “Preacher”), the eponymous author of the book. Koheleth introduces himself as “son of David, king in Jerusalem”, perhaps implying that he is Solomon, but the work is in fact anonymous and was most probably composed in the last part of the 3rd century BCE. The book is in the form of an autobiography telling of his investigation of the meaning of life and the best way of life. He proclaims all the actions of man to be inherently hevel, meaning “vain”, “futile”, “empty”, “meaningless”, “temporary”, “transitory”, “fleeting”, or “mere breath”, as the lives of both wise and foolish people end in death. While Koheleth clearly endorses wisdom as a means for a well-lived earthly life, he is unable to ascribe eternal meaning to it. In light of this senselessness, one should enjoy the simple pleasures of daily life, such as eating, drinking, and taking enjoyment in one’s work, which are gifts from the hand of God. The book concludes with the injunction: “Fear God, and keep his commandments; for that is the whole duty of everyone” (12:13).



(247-7) Deterioration of the body moves in as middle age moves out. This may encourage the kind of pessimistic view which Buddha held in India, the author of Ecclesiastes in Israel, and Schopenhauer in Germany, and turn the mind toward spiritual consolation and

spiritual seeking. If it does not, it may even have the very opposite effect.
Grey Long 03 04

Meister Eckhart

Wikipedia: Eckhart von Hochheim O.P. (c. 1260 – c. 1328), commonly known as Meister Eckhart, was a German theologian, philosopher and mystic, born near Gotha, in the Landgraviate of Thuringia in the Holy Roman Empire. Eckhart came into prominence during the Avignon Papacy, at a time of increased tensions between the Franciscan Order and Eckhart's Dominican Order of Preachers. In later life he was accused of heresy and brought up before the local Franciscan-led Inquisition, and tried as a heretic by Pope John XXII. He probably died before his verdict was received. He was well known for his work with pious lay groups such as the Friends of God and was succeeded by his more circumspect disciples John Tauler and Henry Suso. Since the 19th century, he has received renewed attention. Within popular spirituality he has acquired a status as a great mystic, though contemporary scholarship places him properly within the mediaeval scholastic and philosophical tradition.



(5-2) The history of modern mysticism has indeed become a history of gradual declension from the fine disinterestedness of teachers like Emerson and from the firm truths of mystics like Eckhart. I speak here only of the West, of the Europe and America whose evidences are most readily available to readers, but I know from study and experience how true this is also of the Orient.

Middle Ideas 20-28

(95-4) When Eckhart uses the term God he means the maker and governor of the world: By Godhead he means Mind, the absolute, beyond even the gods.

Duplicates 16 (Pink Folder 2)

(271-1) Meister Eckhart, the German mystic, has written or said some quite incomprehensible things. But he has also written or said many clear things. There is, however, one statement he makes which belongs to neither category, but which is exceedingly interesting. He says, "A man should be so disinterested that he does not know what God is doing in him." This appears in his sermon entitled, "Blessed Are the Poor." A similar obscure but interesting statement is, "Man's highest and last parting occurs when for God's sake he takes leave of God." I shall at some later time add a commentary to these mysterious statements of Eckhart.

RVLSII

Meister Eckhart & Evelyn Underhill

(438-1) Evelyn Underhill: "The psychic state of quiet has a further value for the mystic, as being the intellectual complement and expression of the moral state of humility and receptivity: the very condition says Eckhart, of the New Birth. It may be asked whether this

Birth is best accomplished in Man when he does his work and forms and thinks himself into God, or when he keeps himself in silence, stillness and peace, so that God, may speak and work in him; ... the best and noblest way in which thou mayst come into this work and life is by keeping silence and letting God work and speak. When all the powers are withdrawn from their work and images, there is this word spoken.

“And thus thine ignorance is not a defect but thy highest perfection, and thine inactivity thy highest work. And so in this work thou must bring all thy works to nought and all thy powers into silence, if thou wilt in truth experience this birth within thyself.”

Vinyl I to III

Meister Eckhart ⇒ see Suzuki

Ecphantus (Guthrie Sourcebook)

Wikipedia: Ecphantus or Ecphantos (Ancient Greek: Ἐκ φ α ν τ ο ς) is a shadowy Greek pre-Socratic philosopher. He may not have actually existed. He is identified as a Pythagorean of the 4th century BCE, and as a supporter of the heliocentric theory. Described as from Syracuse, this may or may not be the same figure as the attested Ecphantus of Croton.

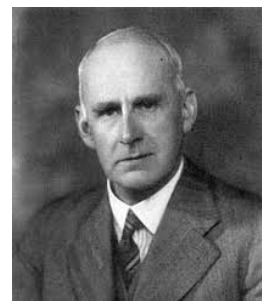


(245-4) Ecphantus on a Kingdom: “Evidently, these things cannot be effected without prudence, and it is manifest that the world’s intellectual prudence is God. For the world reveals graceful design, which would be impossible without prudence. Nor is it possible for a kind without prudence to possess these virtues; I mean justice, continence, sociability and kindred virtues.”

Book Notes 4

Sir Arthur Eddington

Wikipedia: Sir Arthur Stanley Eddington, OM, FRS (28 December 1882 – 22 November 1944) was a British astronomer, physicist, and mathematician of the early 20th century who did his greatest work in astrophysics. He was also a philosopher of science and a popularizer of science. The Eddington limit, the natural limit to the luminosity of stars, or the radiation generated by accretion onto a compact object, is named in his honour. He is famous for his work regarding the theory of relativity. Eddington wrote a number of articles that announced and explained Einstein’s theory of general relativity to the English-speaking world. World War I severed many lines of scientific communication and new developments in German science were not well known in England. He also conducted an expedition to observe the Solar eclipse of 29 May 1919 that provided one of the earliest confirmations of relativity, and he became known for his popular expositions and interpretations of the theory.



(91-2) When Eddington writes in his book of Gifford Lectures “Nature of the Physical World,” that “we are acquainted with an external world because its fibres run into our consciousness only our own ends of these fibres that we actually know; from these ends we more or less successfully reconstruct the rest,” he falls into the error of the physiologist, an error which brings matter and mind together in sensation when in fact if matter really existed the two could never be brought together at all. The truth is that they are all of one piece.

Vinyl X to XI

Sir Arthur Eddington & Sir James Hopwood Jeans

(155-8) Eddington went much farther in acceptance of mentalism than Jeans. He told science quite plainly that no satisfactory explanation of matter can be made without postulating mind.

Vinyl X to XI

Sir Arthur Eddington, Gaudapada, Thomas Henry Huxley, Maharshi, Patanjali, & Rudolf Steiner

(105-2) It is strange how illuminated mystics have been unable to agree with each other on the question of mentalism and its truth. Among the moderns Rudolf Steiner vehemently opposes it, whereas the Maharshi strongly upholds it. Among the ancients Patanjali deliberately attacked it, whereas Gaudapada specially advocated it. And if we leave the mystics for a moment and turn to the scientists the same puzzling contradiction will be found: Thomas Henry Huxley and Sir Arthur Eddington bravely endorsed mentalism, whereas _____ † openly ridiculed it. How, when these great minds cannot settle the problem of mentalism once and for all, can the lesser ones of the mass of humanity hope to solve it?

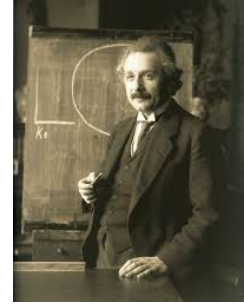
Vinyl X to XI

† a blank space was left in the original by the typist: either PB left out a word or the typist couldn't read his handwriting.

Albert Einstein

Wikipedia: Albert Einstein (14 March 1879 – 18 April 1955) was a German-born theoretical physicist. Einstein's work is also known for its influence on the philosophy of science. He developed the general theory of relativity, one of the two pillars of modern physics (alongside quantum mechanics). Einstein is best known in popular culture for his mass–energy equivalence formula $E = mc^2$ (which has been dubbed “the world's most famous equation”). He received the 1921 Nobel Prize in Physics for his “services to theoretical physics”, in particular his discovery of the law of the photoelectric effect, a pivotal step in the evolution of quantum theory. Near the beginning of his career, Einstein thought that Newtonian mechanics was no longer enough to reconcile the laws of classical mechanics with the laws of the electromagnetic field. This led to the development of his special theory of relativity. He realized, however, that

the principle of relativity could also be extended to gravitational fields, and with his subsequent theory of gravitation in 1916, he published a paper on general relativity. He continued to deal with problems of statistical mechanics and quantum theory, which led to his explanations of particle theory and the motion of molecules. He also investigated the thermal properties of light which laid the foundation of the photon theory of light. In 1917, Einstein applied the general theory of relativity to model the large-scale structure of the universe. He was visiting the United States when Adolf Hitler came to power in 1933 and, being Jewish, did not go back to Germany, where he had been a professor at the Berlin Academy of Sciences. He settled in the U.S., becoming an American citizen in 1940. On the eve of World War II, he endorsed a letter to President Franklin D. Roosevelt alerting him to the potential development of “extremely powerful bombs of a new type” and recommending that the U.S. begin similar research. This eventually led to what would become the Manhattan Project. Einstein supported defending the Allied forces, but largely denounced the idea of using the newly discovered nuclear fission as a weapon. Later, with the British philosopher Bertrand Russell, Einstein signed the Russell–Einstein Manifesto, which highlighted the danger of nuclear weapons. Einstein was affiliated with the Institute for Advanced Study in Princeton, New Jersey, until his death in 1955. Einstein published more than 300 scientific papers along with over 150 non-scientific works. On 5 December 2014, universities and archives announced the release of Einstein’s papers, comprising more than 30,000 unique documents. Einstein’s intellectual achievements and originality have made the word “Einstein” synonymous with genius.



(15-5) Einstein has taken two fundamental human experiences – time and space – and proved them to be relative variables dependant on man himself, whilst he has dispossessed them of any other than a mathematical reality.

Vinyl X to XI

(19-4) The philosophical meaning of Einstein’s discoveries, that the nature of the world depends on the nature of its relation to the one who sees it, that we cannot truly speak about any object independently of the observer, and that time is the hall-mark of this relativity, is in perfect accordance with our own doctrine. Whatever is seen, is seen by the mind. Apart from the mind we know nothing of its existence and apart from the mind the thought of time could not arise for us. In short, every existent object is wholly relative to the subject – Mind.

Vinyl X to XI

Albert Einstein, Galileo, Jesus, Oppenheimer & Francis Bacon

(21-2) There is a line of connection which can be traced from the appearance of gentle Jesus to the terrors of the Inquisition. There is another line which can be traced from the work of pioneer scientists like Galileo and Bacon, to the work of atomic scientists like Einstein and Oppenheimer. If Jesus’ gospel was a message from God, science was a different kind of revelation from God. Both Inquisitional tortures and Hiroshima’s horrors are evidences of what men have done to the fine things entrusted to them. It is for the men themselves to undo their misdeeds and not wait for a Savior to do it. The responsibility is theirs.

Vinyl VII to VIII

Albert Einstein, Sir James Jeans & Sir Arthur Eddington

(115-9) Many years ago Einstein was reported as criticizing Jeans and Eddington for their mentalistic views. He asked why anybody like the astronomer Jeans should trouble to look at the stars if he did not believe that they were really there. This is a tremendous misconception of the mentalist position.

Vinyl X to XI

Albert Einstein and Jesus Christ

(101-5) In reducing matter to a mere formula of mathematics, Einstein destroyed materialism thru the appeal to intellect. Thus he really brought a spiritual message, even though it was couched in the modern idiom of his time; as another Jew, Jesus, brought a message that destroyed materialism thru the appeal to faith nearly two thousand years ago.

Vinyl X to XI

Zikiria Ibn el-Yusufi

The only reference to this individual is in "The Way of the Sufi" by Idris Shah

(127-2) "I have learned what I have learned only after my teachers had freed me of the habit of attaching myself to what I regarded as teachers and teachings!" – Sufi Master Zikiria Ibn el-Yusufi

Duplicates 1 (1979)

T.S. Eliot

Wikipedia: Thomas Stearns Eliot OM (26 September 1888 – 4 January 1965) better known as T. S. Eliot was an essayist, publisher, playwright, literary and social critic, and "one of the twentieth century's major poets." He was born in St. Louis, Missouri to an old Yankee family. However he emigrated to England in 1914 (at age 25) and was naturalized as a British subject in 1927 at age 39, renouncing his American citizenship. Eliot attracted widespread attention for his poem The Love Song of J. Alfred Prufrock (1915), which is seen as a masterpiece of the Modernist movement. It was followed by some of the best-known poems in the English language, including The Waste Land (1922), The Hollow Men (1925), Ash Wednesday (1930) and Four Quartets (1945). He is also known for his seven plays, particularly Murder in the Cathedral (1935). He was awarded the Nobel Prize in Literature in 1948, "for his outstanding, pioneer contribution to present-day poetry."



(69-5) T.S. Eliot is too often a neurotic writer of the ‘precious’ school, begetting muddled mystical nonsense. His reputation is overrated partly because of the portentous air he gives himself and partly because he is sufficiently incomprehensible to put himself out of the herd. But in “The Cocktail Party” where he leaves verse for playwriting, he rises to a truly superior and truly mystical level.

Duplicates 32

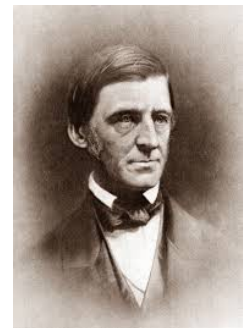
T.S. Eliot & Ezra Pound

(239-2) I do not share the fulsome praise which has been given to the work of T.S. Eliot. Perhaps I am prejudiced because of his insane political views which he shared with his friend, Ezra Pound – equally over-praised – and which pioneered the Hitler movement.

RVLSII

Ralph Waldo Emerson

Wikipedia: Ralph Waldo Emerson (May 25, 1803 – April 27, 1882) was an American essayist, lecturer, and poet, who led the Transcendentalist movement of the mid-19th century. He was seen as a champion of individualism and a prescient critic of the countervailing pressures of society, and he disseminated his thoughts through dozens of published essays and more than 1,500 public lectures across the United States. Emerson gradually moved away from the religious and social beliefs of his contemporaries, formulating and expressing the philosophy of Transcendentalism in his 1836 essay, *Nature*. Following this ground-breaking work, he gave a speech entitled “The American Scholar” in 1837, which Oliver Wendell Holmes, Sr. considered to be America’s “Intellectual Declaration of Independence”. Emerson wrote on a number of subjects, never espousing fixed philosophical tenets, but developing certain ideas such as individuality, freedom, the ability for humankind to realize almost anything, and the relationship between the soul and the surrounding world. Emerson’s “nature” was more philosophical than naturalistic: “Philosophically considered, the universe is composed of Nature and the Soul.” Emerson is one of several figures who “took a more pantheist or pandeist approach by rejecting views of God as separate from the world.” He remains among the linchpins of the American romantic movement, and his work has greatly influenced the thinkers, writers and poets that have followed him. When asked to sum up his work, he said his central doctrine was “the infinitude of the private man.” Emerson is also well known as a mentor and friend of fellow Transcendentalist Henry David Thoreau.



Emerson toured Europe in 1833 and later wrote of his travels in *English Traits* (1856). He left aboard the brig *Jasper* on Christmas Day, 1832, sailing first to Malta. During his European trip, he spent several months in Italy, visiting Rome, Florence and Venice, among other cities. When in Rome, he met with John Stuart Mill, who gave him a letter of recommendation to meet Thomas Carlyle. He went to Switzerland, and had to be dragged by fellow passengers to visit Voltaire’s home in Ferney, “protesting all the way upon the unworthiness of his memory.” He

then went on to Paris, a “loud modern New York of a place,” where he visited the Jardin des Plantes. He was greatly moved by the organization of plants according to Jussieu’s system of classification, and the way all such objects were related and connected. As Richardson says, “Emerson’s moment of insight into the interconnectedness of things in the Jardin des Plantes was a moment of almost visionary intensity that pointed him away from theology and toward science.” Moving north to England, Emerson met William Wordsworth, Samuel Taylor Coleridge, and Thomas Carlyle. Carlyle in particular was a strong influence on Emerson; Emerson would later serve as an unofficial literary agent in the United States for Carlyle, and in March 1835, he tried to convince Carlyle to come to America to lecture. The two would maintain correspondence until Carlyle’s death in 1881.

Emerson returned to the United States on October 9, 1833, and lived with his mother in Newton, Massachusetts, until October, 1834, when he moved to Concord, Massachusetts, to live with his step-grandfather Dr. Ezra Ripley at what was later named The Old Manse. Seeing the budding Lyceum movement, which provided lectures on all sorts of topics, Emerson saw a possible career as a lecturer. On November 5, 1833, he made the first of what would eventually be some 1,500 lectures, discussing *The Uses of Natural History* in Boston. This was an expanded account of his experience in Paris. In this lecture, he set out some of his important beliefs and the ideas he would later develop in his first published essay *Nature*: “Nature is a language and every new fact one learns is a new word; but it is not a language taken to pieces and dead in the dictionary, but the language put together into a most significant and universal sense. I wish to learn this language, not that I may know a new grammar, but that I may read the great book that is written in that tongue.”

On September 8, 1836, the day before the publication of *Nature*, Emerson met with Frederic Henry Hedge, George Putnam and George Ripley to plan periodic gatherings of other like-minded intellectuals. This was the beginning of the Transcendental Club, which served as a center for the movement. Its first official meeting was held on September 19, 1836. On September 1, 1837, women attended a meeting of the Transcendental Club for the first time. Emerson invited Margaret Fuller, Elizabeth Hoar and Sarah Ripley for dinner at his home before the meeting to ensure that they would be present for the evening get-together. Fuller would prove to be an important figure in Transcendentalism. Emerson was introduced to Indian philosophy when reading the works of French philosopher Victor Cousin. In 1845, Emerson’s journals show he was reading the *Bhagavad Gita* and Henry Thomas Colebrooke’s *Essays on the Vedas*. Emerson was strongly influenced by Vedanta, and much of his writing has strong shades of nondualism.

(641-4) To treat the masses as feeble-minded, incapable of understanding truth and fit only to be nourished on falsehood, is to disregard two facts: first, their evolutionary character: second, their inner identity with truth’s divine source. Why disguise or dilute? Why appeal only to their lowest and dullest; if you reach their highest and best once out of twenty tries, this is much better and more important than never reaching it at all. That was Emerson’s way.

Grey Long 14 19

(845-2) Perhaps Emerson was premature when he wrote, “the day of formal religion is past.”

Grey Long 14 19 page 11

(203-3) “There is a principle which is the basis of things, which all speech aims to say, and all action to evolve, a simple, quiet, undescribed, undescrivable presence, dwelling very peacefully in us, our rightful lord; we are not to do, but to let do; not to work, but to be worked upon; and to this homage there is a consent of all thoughtful and just men in all ages and conditions.” – Emerson.

Vinyl I to III

(247-11) Emerson: “People wish to be settled: only as far as they are unsettled is there any hope for them!”

Grey Long 03 04 & (35-11) Duplicates 14 (1966)

(181-4) No boat from America brought the other four continents more inspired writings than that Argosyan vessel which left her shores with the first published work of R. W. Emerson. There are some of his phrases which hold the memory as in a vice! And Emerson’s sky is always blue. However I was not always in this perfect concord with the Concord philosophy. When I first came to Emerson’s pages, as a green and guileless youth, I found the epigrammatic nuts of his wisdom too hard for the teeth of my understanding. So I put him aside for a few years, and then, with stronger molars, successfully renewed the attack.

Vinyl I to III

(15-3) Those who overdo their understanding of the idea of reincarnation by postponing the karmic effects to realisation in some distant return to earth should take a hint from Emerson. He speaks of “the fallacy that the bad are successful, that justice is not done now.”

Middle Ideas 14 19

(9-8) Why did the crowds press into the lecture-halls wherever Emerson came? Why did they listen in awe and silence to this man in whose mind glowed a divine lamp? Emerson gave them inspiration.

Duplicates 20

(97-1) In his essay upon History Emerson wrote, “The facts of history pre-exist as laws in the Mind.”

Vinyl X to XI

Ralph Waldo Emerson and Gautama Buddha

(24-7) Too many beginners become discouraged because progress is slow, or even non-existent. But, really, much depends on the point of view. Without succumbing to the sugary over-optimism of an Emerson, which could make him write that “the soul’s highest duty is to be of good cheer” – in such contrast to Buddha’s oft-repeated insistence that its highest duty is to see life as suffering – they can at least admit that they have made a start on this conscious quest of truth, that they have discovered there is such a quest, and that there is a magnificent climax to the human adventure. They can be thankful for all this. I have known some men who took this view, who enjoyed being questers, who were even enthusiastic although they had had no inner experiences and made no dramatic progress. They were positive, not negative, thinkers.

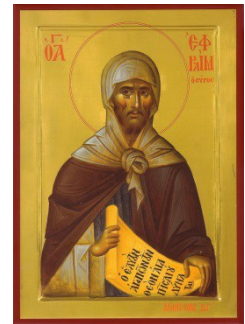
Ralph Waldo Emerson & Napoleon Bonaparte

(89-7) Remember that Emerson said of Napoleon: “He never blundered into a victory. He gained his battles in his head before he won them in the field.”

Vinyl X to XI

St. Ephrem the Syrian

Wikipedia: Ephrem the Syrian (Classical Syriac: ܐܦܪܝܡ ܥܕܝܘܢܐ ܩܕܝܫܐ ܕܢܝܨܝܒܝܐ) (Mār Aprēm Sūryāyâ); Greek: Ἐφραίμ ὁ Σῦρος; Latin: Ephraem Syrus; ca. 306 – 373) was a Syriac deacon and a prolific Syriac-language hymnographer and theologian of the 4th century from the region of Syria. His works are hailed by Christians throughout the world, and many denominations venerate him as a saint. He has been declared a Doctor of the Church in Roman Catholicism. He is especially beloved in the Syriac Orthodox Church. Ephrem wrote a wide variety of hymns, poems, and sermons in verse, as well as prose biblical exegesis. These were works of practical theology for the edification of the church in troubled times. So popular were his works, that, for centuries after his death, Christian authors wrote hundreds of pseudepigraphal works in his name. Ephrem’s works witness to an early form of Christianity in which Western ideas take little part. He has been called the most significant of all of the fathers of the Syriac-speaking church tradition.



Over four hundred hymns composed by Ephrem still exist. Granted that some have been lost, Ephrem’s productivity is not in doubt. The church historian Sozomen credits Ephrem with having written over three million lines. Ephrem combines in his writing a threefold heritage: he draws on the models and methods of early Rabbinic Judaism, he engages skillfully with Greek science and philosophy, and he delights in the Mesopotamian/Persian tradition of mystery symbolism. The most important of his works are his lyric, teaching hymns (ܡܕܪܫܐ, *madrāšê*). These hymns are full of rich, poetic imagery drawn from biblical sources, folk tradition, and other religions and philosophies. The *madrāšê* are written in stanzas of syllabic verse and employ over fifty different metrical schemes. Each *madrāšâ* had its *qālâ* (ܩܳܠܳܐ), a traditional tune identified by its opening line. All of these *qālê* are now lost. It seems that Bardaisan and Mani composed *madrāšê*, and Ephrem felt that the medium was a suitable tool to use against their claims. The *madrāšê* are gathered into various hymn cycles. Each group has a title — Carmina Nisibena, On Faith, On Paradise, On Virginity, Against Heresies — but some of these titles do not do justice to the entirety of the collection (for instance, only the first half of the Carmina Nisibena is about Nisibis). Each *madrāšâ* usually had a refrain (ܩܳܠܳܐ, *‘ûnîâ*), which was repeated after each stanza. Later writers have suggested that the *madrāšê* were sung by all-women choirs with an accompanying lyre.

Jacob, the second bishop of Nisibis,[8] was appointed in 308, and Ephrem grew up under his leadership of the community. Jacob of Nisibis is recorded as a signatory at the First Council

of Nicea in 325. Ephrem was baptized as a youth and almost certainly became a son of the covenant, an unusual form of Syrian proto-monasticism. Jacob appointed Ephrem as a teacher (Syriac *malpānâ*, a title that still carries great respect for Syriac Christians). He was ordained as a deacon either at his baptism or later. He began to compose hymns and write biblical commentaries as part of his educational office. In his hymns, he sometimes refers to himself as a “herdsman” (! ! ! ! , ‘allānâ), to his bishop as the “shepherd” (! ! ! ! , rā’yâ), and to his community as a ‘fold’ (! ! ! ! , dayrâ). Ephrem is popularly credited as the founder of the School of Nisibis, which, in later centuries, was the centre of learning of the Syriac Orthodox Church.

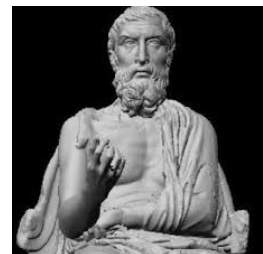
Ephrem, in his late fifties, applied himself to ministry in his new church and seems to have continued his work as a teacher, perhaps in the School of Edessa. Edessa had always been at the heart of the Syriac-speaking world, and the city was full of rival philosophies and religions. Ephrem comments that orthodox Nicene Christians were simply called “Palutians” in Edessa, after a former bishop. Arians, Marcionites, Manichees, Bardaisanites and various gnostic sects proclaimed themselves as the true church. In this confusion, Ephrem wrote a great number of hymns defending Nicene orthodoxy. A later Syriac writer, Jacob of Serugh, wrote that Ephrem rehearsed all-female choirs to sing his hymns set to Syriac folk tunes in the forum of Edessa. After a ten-year residency in Edessa, in his sixties, Ephrem succumbed to the plague as he ministered to its victims. The most reliable date for his death is 9 June 373.

(37-5) The Eastern Orthodox Church allows the lower ranks of priest to marry, but not the higher ones. This is because the Fathers considered celibacy a pre-requisite to enlightenment. “Acquire chastity,” enjoined St. Ephrem, the Syrian, “that the Holy Spirit may come to dwell in thee.” (The latter’s writings are much read in the Mount Athos monasteries, which helps to explain why women are forbidden to visit them.)

Duplicates 20

Epicurus & Helena Petrovna Blavatsky

Wikipedia: Epicurus (Greek: Ἐπίκουρος, Epíkouros, “ally, comrade”; 341–270 BC) was an ancient Greek philosopher as well as the founder of the school of philosophy called Epicureanism. Only a few fragments and letters of Epicurus’s 300 written works remain. Much of what is known about Epicurean philosophy derives from later followers and commentators. For Epicurus, the purpose of philosophy was to attain the happy, tranquil life, characterized by ataraxia—peace and freedom from fear—and aponia—the absence of pain—and by living a self-sufficient life surrounded by friends. He taught that pleasure and pain are the measures of what is good and evil; death is the end of both body and soul and should therefore not be feared; the gods neither reward nor punish humans; the universe is infinite and eternal; and events in the world are ultimately based on the motions and interactions of atoms moving in empty space.



(243-3) Somewhere in the Secret Doctrine Blavatsky says that the universe, however vast, is finite.* But Epicurus in a sharply termed piece of logic tries to demonstrate that the universe is infinite. He says: “That which is finite has an end who would deny that? Again that

which has an end is seen from some point outside itself, that too must be granted, but the universe is not seen from without itself we cannot question that proposition either, therefore since it has no end the universe must be infinite.”

*P.B.: check this, check also whether it was Isis Unveiled. End of memo to P.B.

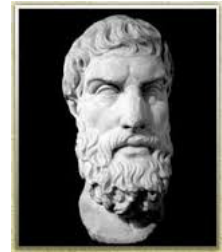
[This type of logic is invalidated by non-Euclidian geometry. Modern science says question is still open.—Dr. Vic Mansfield]

AD BV 2

Epicurus ⇒ ***see Pythagoras***

Epictetus

Wikipedia: Epictetus (Greek: Ἐπίκτητος; A.D. c. 55 – 135) was a Greek Stoic philosopher. He was born a slave at Hierapolis, Phrygia (present day Pamukkale, Turkey), and lived in Rome until his banishment, when he went to Nicopolis in north-western Greece for the rest of his life. His teachings were written down and published by his pupil Arrian in his Discourses. Epictetus taught that philosophy is a way of life and not just a theoretical discipline. To Epictetus, all external events are determined by fate, and are thus beyond our control; we should accept whatever happens calmly and dispassionately. However, individuals are responsible for their own actions, which they can examine and control through rigorous self-discipline.



(247-2) In this matter I must take my attitude from Epictetus when he asked, “Who, then, is the invincible man?” He himself answered it thus: “He whom nothing that is outside the sphere of his spiritual purpose can dismay.”

Duplicates 08 (Literary Notebook Carbons)

(354-5) We have deeply felt the force of Epictetus’ outcry: “Show me a man modelled after the doctrines that are ever upon his lips. So help me, Heaven; I long to see one Stoic!” It is not less easy to preach than to practise in our own times. But here is the acid test which

Duplicates 08 (Literary Notebook Carbons)

Epictetus ⇒ ***see Marcus Aurelius***

Johannes Scotus Eriugena

Johannes Scotus Eriugena (c. 815 – c. 877) was an Irish theologian, neoplatonist philosopher, and poet. He wrote a number of works, but is best known today, and had most influence in subsequent centuries, for having translated and made commentaries upon the work of Pseudo-Dionysius. He is generally recognized to be both the outstanding philosopher (in terms of originality) of the Carolingian era and of the whole period of Latin philosophy stretching from Boethius to Anselm. Eriugena is also, though this parallel remains to be explored, more or less a contemporary of the Arab Neoplatonist Al-Kindi. Since the seventeenth century, it has become usual to refer to this Irish philosopher as John Scottus (or ‘Scotus’) Eriugena to distinguish him

from the thirteenth-century John Duns Scotus. Eriugena's uniqueness lies in the fact that, quite remarkably for a scholar in Western Europe in the Carolingian era, he had considerable familiarity with the Greek language, affording him access to the Greek Christian theological tradition, from the Cappadocians to Gregory of Nyssa, hitherto almost entirely unknown in the Latin West. He also produced a complete, if somewhat imperfect, Latin translation of the *Corpus Dionysii*, the works of the obscure, possibly Syrian, Christian Neoplatonist, Pseudo-Dionysius the Areopagite, a follower of Proclus. In addition, Eriugena translated Gregory of Nyssa's *De hominis opificio* and Maximus Confessor's *Ambigua ad Iohannem*, and possibly other works, such as Epiphanius' *Anchoratus*.



Eriugena's thought is best understood as a sustained attempt to create a consistent, systematic, Christian Neoplatonism from diverse but primarily Christian sources. Eriugena had a unique gift for identifying the underlying intellectual framework, broadly Neoplatonic but also deeply Christian, assumed by the writers of the Christian East. Drawing especially on Basil, Gregory of Nyssa, Pseudo-Dionysius the Areopagite, Maximus Confessor, as well as on the more familiar authorities (*auctores*) of the Latin West (e.g. Cicero, Martianus Capella, Augustine, Boethius), he developed a highly original cosmology, where the highest principle, the 'the immovable self-identical one' (*unum et idipsum immobile*, *Periphyseon*, *Patrologia Latina* CXXII I. 476b), engenders all things and retrieves them back into itself. Contrary to what some earlier commentators supposed, it is most unlikely that Eriugena had direct knowledge of the original texts of Plotinus, Porphyry, Proclus, or other pagan Neoplatonists, but he did have some direct knowledge of Plato (a portion of *Timaeus* in the translation of Calcidius) as well as familiarity with the pseudo-Augustinian *Categoriae decem*. Overall, Eriugena develops a Neoplatonic cosmology according to which the infinite, transcendent and 'unknown' God, who is beyond being and non-being, through a process of self-articulation, procession, or 'self-creation', proceeds from his divine 'darkness' or 'non-being' into the light of being, speaking the Word who is understood as Christ, and at the same timeless moment bringing forth the Primary Causes of all creation. These causes in turn proceed into their Created Effects and as such are creatures entirely dependent on, and will ultimately return to, their sources, which are the Causes or Ideas in God. These Causes, considered as diverse and infinite in themselves, are actually one single principle in the divine One. The whole of reality or nature, then, is involved in a dynamic process of outgoing (*exitus*) from and return (*reditus*) to the One. God is the One or the Good or the highest principle, which transcends all, and which therefore may be said to be 'the non-being that transcends being'. In an original departure from traditional Neoplatonism, in his dialogue *Periphyseon*, this first and highest cosmic principle is called 'nature' (*natura*) and is said to include both God and creation.

In the fourteenth and fifteenth centuries, Eriugena continued to have a relatively clandestine but still important influence on Christian Neoplatonists such as Meister Eckhart and especially Nicholas of Cusa. The first printed editions of his works appeared in the seventeenth century, but it was not until the nineteenth century that interest in him was revived, especially among followers of Hegel who saw Eriugena as a forerunner to speculative idealism, as a 'Proclus of the West' (Hauréau) and the 'Father of Speculative Philosophy' (Huber). The first truly scholarly attempt to establish the facts of his life, his works and influence was by the Belgian scholar Maiul Cappuyns, whose 1933 work *Jean Scot Erigène: sa vie, son oeuvre, sa pensée* is still reliable. Many valuable twentieth-century studies (e.g. Contreni, Marenbon, Schrimpf, O'Meara) have explored Eriugena's Carolingian background and continuity with Latin

authors. However, systematic studies of his thought (Beierwaltes, Gersh, Moran) have also recognized him as a highly original metaphysician and speculative thinker of the first rank whose work transcends the limitations of his age and mode of expression.

Despite the claims of some nineteenth-century commentators, it is now clear that Eriugena did not have direct knowledge of the writings of Plotinus, Porphyry or Proclus. He had almost no contact with pagan Neoplatonism in general (apart possibly from Priscianus Lydus and Calcidius' translation of the *Timaeus*). His familiarity with Aristotle was also indirect — through the anonymous but widely circulated compilation, *Categoriae decem*, the Pseudo-Augustinian paraphrase of Aristotle's *Categories*. He knew Boethius' trinitarian tracts (*Opuscula sacra*) and possibly the *Consolation of Philosophy*, since a set of glosses on this work may be in Eriugena's hand (although this is disputed). His chief authorities in the Latin Christian Tradition were the works of the Fathers, chiefly Augustine (especially his *De Genesi ad litteram*), Ambrose, Hilary of Poitiers, and Jerome. His originality is largely due to the manner in which he assimilated (often translating) the Neoplatonic thought of Eastern Christian writers such as the Cappadocians, Basil, Gregory of Nyssa, Gregory Nazianzus, as well as Pseudo-Dionysius the Areopagite and Maximus Confessor. He also had familiarity with Rufinus' Latin translation of Origen's *On First Principles* and was often linked with Origen in medieval times. Though he took the view that the authorities of East and West were not in conflict, nevertheless he usually expressed a preference for the Eastern Church Fathers. An especially important authority was Maximus Confessor, whose account of the return of all things Eriugena copiously borrowed.

Eriugena articulates the view that God's becoming human (His incarnation or inhumanisation) is balanced cosmologically by humans becoming God in deification (deificatio, Greek: *theosis*). The phrase "God was made man so that man could be made God" (Latin: *factus est Deus homo, ut homo fieret Deus*) is a commonplace among the Christian Fathers, especially in the Eastern tradition. It is to be found in Greek in St Irenaeus, in St. Athanasius (298-373) in his treatise *De incarnatione* 54, 3 (PG 25, 192B); and, in Latin, in St. Augustine, (e.g., his sermon *In natali Domini VIII*, PL 38: 1009 footnote; and *In natali Domini XII*, PL 39 1997) and elsewhere. There are several passages where Eriugena (following St. Augustine and Maximus Confessor) balances the humanisation of God with the deification of man (see for instance his *Homilia XXIII*, PL 122 296A-C; *Commentarius in Evangelium Iohannis I*, xxiv, PL 122 300A). It is often expressed in terms of man becoming 'by grace' (*per gratiam*) what God is 'by nature' (*per naturam*). Eriugena follows the Greek formulation of the Council of Nicaea (NB: not the Latin version) and the Greek Christian tradition (specifically Maximus Confessor) in occasionally distinguishing between *inhumanatio* (Greek: *enanthropesis*)—the relation between the Second Person of the Trinity and human nature—and *incarnatio* (Greek: *sarkosis*)—the temporal becoming flesh of the *Verbum* in Jesus (see for instance *Periphyseon I.449B*; and *Homilia XIX*, PL 122 294C). Eriugena refers to the *theosis* or deification of human nature at *Periphyseon I.449b* (and elsewhere, see *Periphyseon IV.743A*, *IV.760d*) and draws extensively on Maximus for the view that there will be a reunification of human nature with the divine (see *Periphyseon II.536d ff*). In his *Homilia* Eriugena writes: "Of deification, however, I say, that man and God are united in the unity of the one substance" (*Deificationis autem, dico, qua homo et deus in unitatem unius substantiae adunati sunt*, PL 122 296C).

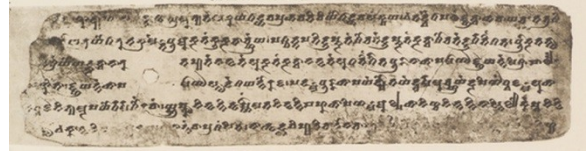
<http://plato.stanford.edu/entries/scottus-eriugena/>

(59-7) A thousand years ago Johannes Scotus Eriugena, Irish scholar, theologian, metaphysician, taught that man is an idea in the Divine Mind.

Duplicates 14 (1966)

Fa Chi Yao Sung Ching aka The Udānavarga

The Chinese Udanavarga. A Collection of Important Odes of the Law (Fa Chi Yao Sung Ching) The Udānavarga is an early Buddhist collection of topically organized chapters (Sanskrit: varga) of aphoristic verses or “utterances” (Sanskrit: udāna) attributed to the Buddha and his disciples. While not part of the Pali Canon, the Udānavarga has many chapter titles, verses and an overall format similar to those found in the Pali Canon’s Dhammapada and Udāna. At this time, there exist one Sanskrit recension, two Chinese recensions and two or three Tibetan recensions of the Udānavarga.

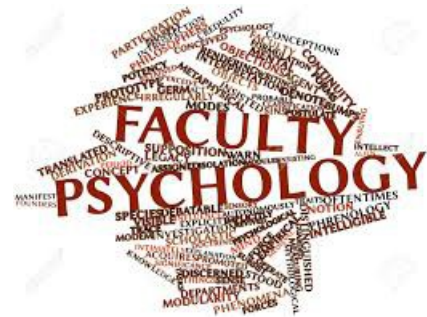


(51-3) “Having a human body one must think with one heart on life’s end.” Chinese text Fa Chi Yao Sung Ching.

Duplicates 32

Faculty Psychology

Wikipedia: Faculty Psychology views the mind as a collection of separate modules or faculties assigned to various mental tasks. The view is explicit in the psychological writings of the medieval scholastic Theologians, such as Thomas Aquinas. It is also present, though more implicitly, in Franz Joseph Gall’s formulation of phrenology, the now-disreputable practice of measuring personality and sensory traits by estimating brain mass of organs on one’s head to determine ways to improve faults. However, faculty psychology has been revived in Jerry Fodor’s concept of modularity of mind, the supposition that different modules autonomously manage sensory input and other mental functions.



It is debatable to what extent the continuous mention of faculties throughout the history of psychology should be taken to indicate a continuity of the term’s meaning. In medieval writings, psychological faculties were often intimately related to metaphysically-loaded conceptions of forces, particularly to Aristotle’s notion of an efficient cause. This is the view of faculties which is explicit in the works of Thomas Aquinas: “...knowledge of things in our intellect is not caused by any participation or influence of forms that are intelligible in act and that subsist by themselves, as was taught by the Platonists and certain other philosophers who followed them in this doctrine. No, the intellect acquires such knowledge from sensible objects, through the intermediacy of the senses. However, since the forms of objects in the sense faculties are particular, as we just said, they are intelligible not in act, but only in potency. For the intellect understands nothing but universals. But what is in potency is not reduced to act except by some

agent. Hence there must be some agent that causes the species existing in the sense faculties to be intelligible in act. The possible intellect cannot perform this service, for it is in potency with respect to intelligible objects rather than active in rendering them intelligible. Therefore we must assume some other intellect, which will cause species that are intelligible in potency to become intelligible in act, just as light causes colors that are potentially visible to be actually visible. This faculty we call the agent intellect, which we would not have to postulate if the forms of things were intelligible in act, as the Platonists held.”— *Compendium Theologiae*, Chapter 83, translated by Cyril Vollert, S.J.

By the 19th century, the founders of Experimental Psychology had a very different view of faculties. In this period, Introspection was well-regarded by many as one tool among others for the investigation of mental life. In his *Principles of Physiological Psychology*, Wilhelm Wundt insisted that faculties were nothing but descriptive class-concepts, meant to denote classes of mental events which could be discerned in introspection, but which never actually appeared in isolation. He took caution in insisting that older, metaphysical conceptions of faculties must be guarded against, and that the scientist's tasks of classification and explanation must be kept distinct: “It is probable that the mental faculties stood originally not merely for different parts of the field of internal experience, but for as many different beings; though the relation of these to the total being, the mind or spirit, was not conceived of in any very definite way. But the hypostatisation of these concepts lies so far back in the remote past, and the mythological interpretation of nature is so alien to our modes of thought, that there is no need here to warn the reader against a too great credulity in the matter of metaphysical substances. Nevertheless, there is one legacy which has come down to modern science from the mythopoeic age. All the concepts that we mentioned just now have retained a trace of the mythological concept of force; they are not regarded simply as -what they really are- class-designations of certain departments of the inner experience, but are oftentimes taken to be forces, by whose means the various phenomena are produced. Understanding is looked upon as the force that enables us to perceive truth; memory as the force which stores up ideas for future use; and so on. On the other hand, the effects of these different 'forces' manifest themselves so irregularly that they hardly seem to be forces in the proper sense of the word; and so the phrase 'mental faculties' came in to remove all objections. A faculty, as its derivation indicates, is not a force that must operate, necessarily and immutably, but only a force that may operate. The influence of the mythological concept of force is here as plain as it could well be; for the prototype of the operation of force as faculty is, obviously, to be found in human action. The original significance of faculty is that of a being which acts. Here, therefore, in the first formation of psychological concepts, we have the germ of that confusion of classification with explanation which is one of the besetting sins of empirical psychology.”— *Principles of Physiological Psychology*, vol. 1, pp.18-29, translated by Edward B. Titchener

It was in this and the ensuing period that faculty psychology came to be sharply distinguished from the act psychology promoted by Franz Brentano -- whereas the two are barely distinguished in Aquinas, for example.

(143-4) The distinction which is often made, especially by the school of Faculty-Psychology, between sensation and idea or between sense-data and thought, was once believed to be an actuality but is now believed to be only a convenience for intellectual analysis. A compromise view now regards our experience of the world as being a compound of the two, but a compound which is never split up into separate elements. This view represents a big step

towards the mentalist position but is still only a step. And this position is that there is only a single activity, a single experience – thought. The idea is the sensation, the sensation is the idea. The sense datum which our present day psychologists find as an element of experience, is really their interpretation of experience. Hence it is nothing else than a thought. And that which it unconsciously professes to interpret is likewise a thought!

Vinyl X to XI

Sir Warwick Oswald Fairfax

Sir Warwick Oswald Fairfax (19 December 1901 – 14 January 1987) was an Australian businessman prominent in the arts. He patronized Australian arts in painting, ballet, and theatre, and wrote three plays himself. He published “The Triple Abyss – Towards A Modern Synthesis” in 1965.



(57-1) I came across the following humorous piece in “The Triple Abyss” by Warwick Fairfax. It refers to Oxford.

†There was a young fellow named Todd
Who said “It’s exceedingly odd
To think that this tree
Should continue to be
When there’s no one about in the Quad.”

The reply.....

There is nothing especially odd
I am always about in the Quad
And that’s why this tree
Can continue to be
When observed by Yours faithfully, God.”
Vinyl X to XI

†*This limerick is quite old; I’m not sure why PB links it to Fairfax. As far as published references go, it’s usually quoted as from Fred Kuttner’s book, Quantum Enigma. --tjs*

Viscount Falkland, John Hampden, & Cardinal Newman

Wikipedia: Lucius Cary, 2nd Viscount Falkland (c. 1610 – 20 September 1643) was an English author and politician who sat in the House of Commons from 1640 to 1642. He fought on the Royalist side in the English Civil War and was killed in action at the First Battle of Newbury. According to Clarendon, he was: “in no degree attractive or promising. His stature was low and smaller than most men; his motion not graceful ...

but that little person and small stature was quickly found to contain a great heart ... all mankind could not but admire and love him." Falkland is notable not for his writings or political career, but HIS intellectual position, his isolation from his contemporaries seeking reformation in the inward and spiritual life of the church and state and not in its outward and material

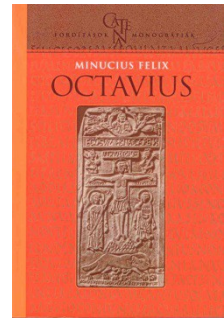


(93-1) Two Englishmen were driven by theological doubts to make an extended study of the writings of the early Christian Fathers. One was Viscount Falkland, member of the House of Commons and friend of John Hampden. The other was J.H. Newman, later to be raised to the eminence of the red Cardinal's hat. The seventeenth century man felt as a result of this study, a strong aversion from the Roman Catholic system. The nineteenth century man, on the contrary, as a result of the same studies felt a strong attraction to it. What is the lesson of this incident?

Vinyl VII to VIII

Marcus Minucius Felix

Wikipedia: Marcus Minucius Felix was one of the earliest of the Latin apologists for Christianity. Of his personal history nothing is known, and even the date at which he wrote can be only approximately ascertained as between AD 150 and 270. Jerome's *De Viris Illustribus* #58 speaks of him as "Romae insignis causidicus" [one of Rome's notable solicitors], but in that he is probably only improving on the expression of Lactantius who speaks of him as "non ignobilis inter causidicos loci" [not unknown among solicitors]. He is now exclusively known by his *Octavius*, a dialogue on Christianity between the pagan Caecilius Natalis and the Christian Octavius Januarius. The *Octavius* is admittedly earlier than Cyprian's *Quod idola dei non sint*, which borrows from it; how much earlier can be determined only by settling the relation in which it stands to Tertullian's *Apologeticum*.



(201-4) "Man ought to know himself and ...see what he is And it is this very thing which we cannot seek out and investigate without inquiry into the universe since things are so coherent, so linked and associated together." —the 2nd century Latin writer {Marcus} Minucius Felix in "Octavius"

Middle Ideas 07-13 & (81-4) Duplicates (1979)

Serge Raynaud de la Ferrière & Saswitha

Wikipedia: Serge Raynaud de la Ferrière (18 January 1916 – 27 December 1962) was a French Initiatic philosopher. He was born in Paris, France, the son of Georges Constantine Louis Raynaud, who was an engineer, and Virginie Marie Billet. His parents moved to Brussels, Belgium when he was two years old, and his mother died there when he was only five years of age. He studied at several lower schools, and attended the Université Catholique de Louvain where he graduated as a mining engineer in the footsteps of his father and grandfather. Although

he grew up and studied in Belgium he would return to his native France in his early twenties. He returned to France when he was released from the army, in 1940. This data is registered in the military files. In 1941, he met Louise Baudin to whom he was married in 1944, and with whom he travelled to America, in 1947. He founded the Universal Great Brotherhood in 1948 in Caracas, Venezuela. It is an organization devoted to merging science, art, and religion.



(199-1) De La Ferriere, the occultist, was well intentioned, said Saswitha, but he was also crazy. “I wanted him to stop what he was doing.” But he refused and died in his early thirties. {*Editor’s note, Serge Raynaud de la Ferriere died in 1962, at the age of 45.*}
Vinyl X to XI

Johann Gottlieb Fichte, Jesus Christ and Immanuel Kant

Wikipedia: Johann Gottlieb Fichte (May 19, 1762 – January 27, 1814) was a German philosopher. He was one of the founding figures of the philosophical movement known as German idealism, which developed from the theoretical and ethical writings of Immanuel Kant. Fichte is often perceived as a figure whose philosophy forms a bridge between the ideas of Kant and those of the German Idealist Georg Wilhelm Friedrich Hegel. Recently, philosophers and scholars have begun to appreciate Fichte as an important philosopher in his own right due to his original insights into the nature of self-consciousness or self-awareness. Like Descartes and Kant before him, he was motivated by the problem of subjectivity and consciousness. Fichte also wrote works of political philosophy and is considered one of the fathers of German nationalism. In mimicking Kant’s difficult style, his critics argued that Fichte produced works that were barely intelligible. “He made no hesitation in pluming himself on his great skill in the shadowy and obscure, by often remarking to his pupils, that ‘there was only one man in the world who could fully understand his writings; and even he was often at a loss to seize upon his real meaning.’” This remark was often mistakenly attributed to Hegel. On the other hand, Fichte himself acknowledged the difficulty of his writings, but argued that his works were clear and transparent to those who made the effort to think without preconceptions and prejudices. Fichte did not endorse Kant’s argument for the existence of noumena, of “things in themselves”, the supra-sensible reality beyond the categories of human reason. Fichte saw the rigorous and systematic separation of “things in themselves” (noumena) and things “as they appear to us” (phenomena) as an invitation to skepticism. Rather than invite such skepticism, Fichte made the radical suggestion that we should throw out the notion of a noumenal world and instead accept the fact that consciousness does not have a grounding in a so-called “real world”. In fact, Fichte achieved fame for originating the argument that consciousness is not grounded in anything outside of itself. The phenomenal world as such, arises from self-consciousness; the activity of the ego; and moral awareness.



(89-3) In the end, and in the cases of so many Christians, it may be said of Jesus, what Fichte said of Kant, “What he has been understood to teach, is exactly what he intended to eradicate.”

Duplicates 14 (1966)

Johann Gottlieb Fichte, Karl Robert Eduard von Hartmann, Georg Wilhelm Hegel, Immanuel Kant, Johann C. Friedrich Schiller, & Arthur Schopenhauer

(181-5) The European thinkers who worked out the mentalistic basis of life with intellectual thoroughness – although not always with correctness – were German. Kant, Schopenhauer, Hartmann, Hegel, Schiller and Fichte saw and taught that Mind was the primal reality and that the world was an idea in Mind.

Vinyl X to XI

Johann Gottlieb Fichte ⇒ see Jesus Christ

Gustave Flaubert

Wikipedia: Gustave Flaubert (12 December 1821 – 8 May 1880) was an influential French writer. He is known especially for his first published novel, *Madame Bovary* (1857), for his Correspondence, and for his scrupulous devotion to his style and aesthetics. The celebrated short story writer Maupassant was a protégé of Flaubert. As a writer, other than a pure stylist, Flaubert was nearly equal parts romantic and realist. Hence, members of various schools, especially realists and formalists, have traced their origins to his work. The exactitude with which he adapts his expressions to his purpose can be seen in all parts of his work, especially in the portraits he draws of the figures in his principal romances. The degree to which Flaubert's fame has extended since his death presents an interesting chapter of literary history in itself. He is also credited with spreading the popularity of the colour Tuscan Cypress, a colour often mentioned in his chef-d'oeuvre *Madame Bovary*. Flaubert's lean and precise writing style has had a large influence on 20th-century writers such as Franz Kafka and J. M. Coetzee. As Vladimir Nabokov discussed in his famous lecture series: The greatest literary influence upon Kafka was Flaubert's. Flaubert who loathed pretty-pretty prose would have applauded Kafka's attitude towards his tool. Kafka liked to draw his terms from the language of law and science, giving them a kind of ironic precision, with no intrusion of the author's private sentiments; this was exactly Flaubert's method through which he achieved a singular poetic effect. The legacy of his work habits can best be described, therefore, as paving the way towards a slower and more introspective manner of writing.

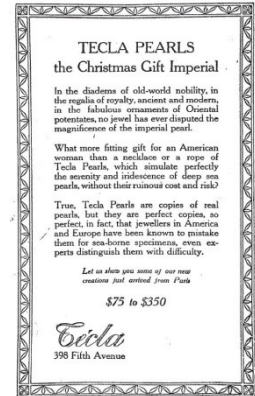


(69-10) Flaubert asked how is it possible to live in peace when the human race is so absurd?

Duplicates 24 (Carbon Copies of Notebook)

Frank Irving Fletcher & George Ivanovich Gurdjieff

Wikipedia: Frank Irving Fletcher earned more as a copywriter in early 20th Century dollars than 97% of copywriters today. In Fletcher's autobiography, "Lucid Interval," he says: "The aim of modern advertising is not to make people think, but to save them the trouble and effort of thinking." One of his best known ads, also for Tecla Pearls, is entitled "A \$10,000 Mistake." John Caples holds this ad up as a model for telling a story "in a few words" in "Tested Advertising Methods." Fletcher told these stories to well-heeled audiences and got them to respond in droves, as in this ad for Tecla Pearls. He was born in 1883 in Yorkshire, England, started in advertising in 1911 and his ads are still studied for selling techniques.



(145-1) "Not stopping until you are through" was the slogan Frank Irving Fletcher, an advert writer in New York used to describe the standard, goal, set himself with many jobs. He found that by sticking to each piece of work until he completed it, he was able to tap a further reserve of resources which carried him along and enabled him to do what otherwise would be too demanding, too exhausting. The resulting work was not only done more quickly, which was not necessarily the aim, but more brilliantly. Certainly Fletcher's work drew special attention for its outstanding character and unusual quality. He became the highest paid free lance ad writer in the metropolis.

Business schools, like the famous Pitman School in England, are using new teaching methods for shorthand and typewriting, 'crash courses' as they are often called, which claim to give results within 36 tuition hours that took three months by the older methods. The courses are highly intensive and call for very much more determination and persistence than the other students need but the success in achieving goals has been dramatic.

The Berlitz Language Schools, world's leading institution of its kind have a "Total Immersion" course which sets as a goal fluency in a new language plus a knowledge of 1,600 words, within three weeks. The students are subjected by instructors to a merciless high-tension concentration on learning, pronouncing, speaking, answering, all day long during this period until they are exhausted and dazed. They are then able almost unconsciously (like children) to absorb the instruction. Several do not respond: those who cannot are rejected from finishing the course.

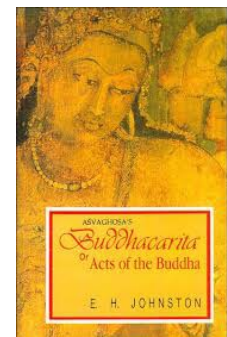
In a Japanese Zen monastery, there is a short week-long course of continuous training and meditation by a master. Its target is to give the practiser at the end a temporary glimpse.

At Gurdjieff's "Institute for the Harmonious Development of Man" one of the training features was a forced and strenuous use of personal capacities, physical or mental, to the point of exhaustion. When he could do no more, the pupil was bidden to summon untouched resources.

Grey Long 03 04

Fo-Sho-Hing-Tsan-King aka Buddhacarita

Wikipedia: Buddhacarita ("Acts of the Buddha"; Buddhacaritam, Devanagari बुद्धचरितम्) is an epic poem in the Sanskrit mahakavya style on the life of Gautama Buddha by Āśvaghoṣa, composed in the early second



century CE. Of the poem's 28 cantos, the first 14 are extant in Sanskrit complete (cantos 15 to 28 are in incomplete form). In 420, Dharmakṣema made a Chinese translation called the Fo-Sho-Hing-Tsan-King, and in the 7th or 8th century, a Tibetan version was made which "appears to be much closer to the original Sanskrit than the Chinese."

(352-2) Fo-Sho-Hing-Tsan-King: "I do not seek for any reward, not even being reborn in a paradise. I seek the welfare of man. I seek to enlighten those who harbour wrong thoughts."

Duplicates 08 (Literary Notebook Carbons)

Henry Fonda

Wikipedia: Henry Jaynes 'Hank' Fonda (May 16, 1905 – August 12, 1982) was an American film and stage actor. Fonda made his mark early as a Broadway actor. He also appeared in 1938 in plays performed in White Plains, New York, with Joan Tompkins. He made his Hollywood debut in 1935, and his career gained momentum after his Academy Award-nominated performance as Tom Joad in *The Grapes of Wrath*, a 1940 adaptation of John Steinbeck's novel about an Oklahoma family who moved west during the Dust Bowl. Throughout six decades in Hollywood, Fonda cultivated a strong, appealing screen image in such classics as *The Ox-Bow Incident*, *Mister Roberts* and *12 Angry Men*. Later, Fonda moved both toward darker epics as Sergio Leone's *Once Upon a Time in the West* and lighter roles in family comedies like *Yours, Mine and Ours* with Lucille Ball, winning the Academy Award for Best Actor at the 54th Academy Awards for the movie *On Golden Pond*, his final film role.



(201-3) Henry Fonda: "I have no self-consciousness when acting since it's like putting a mask on; I feel that it's not me, but someone else."

Middle Ideas 07-13 & (81-3) Duplicates 1 (1979)

Johnston Forbes-Robertson; Jerome K. Jerome; Charles Lamb; Mrs. Siddons & Henry Daniell {duplicate}

Wikipedia: Sir Johnston Forbes-Robertson (16 January 1853 – 6 November 1937) was an English actor and theatre manager. He was considered the finest Hamlet of the nineteenth century and one of the finest actors of his time, despite his dislike of the job and his lifelong belief that he was temperamentally unsuited to acting. He began a theatrical career, out of a desire to be self-supporting, when the dramatist William Gorman Wills, who had seen him in private theatricals, offered him a role in his play *Mary Queen of Scots*. His many performances led him into, among other things, travel to the U.S., and work with Sir Henry Irving. He was hailed as one of the most individual and refined of English actors. He was a personal friend of the Duke of Sutherland and his family and often stayed with them at Trentham Hall; he is known to have recommended to them various writers and musicians in dire need of assistance.



Forbes-Robertson first came to prominence playing second leads to Henry Irving before making his mark as the greatest interpreter of Hamlet of the nineteenth century, according to many critics. One of his early successes was in W. S. Gilbert's *Dan'l Druce, Blacksmith*. In 1882, he starred with Lottie Venne and Marion Terry in G. W. Godfrey's comedy *The Parvenu* at the Court Theatre. He was noted for his elocution, particularly by George Bernard Shaw who wrote the part of Caesar in *Caesar and Cleopatra* for him. Forbes-Robertson's other notable roles were Romeo, Othello, Leontes in *The Winter's Tale*, and the leading role in *The Passing of the Third Floor Back*; performed on Broadway 1908 (filmed in 1916, released 1918). He did not play Hamlet until he was 44 years old, but after his success in the part he continued playing it until 1916, including a surviving silent film (1913). Shaw considered him the greatest Hamlet he had ever seen.

He was also a talented painter who did a portrait of his mentor Samuel Phelps that currently hangs in the Garrick Club in London. Forbes-Robertson acted in plays with the gifted actress Mary Anderson in the 1880s. He became smitten with her, fell in love with her and asked her hand in marriage. She kindly turned him down though they remained friends. Later he and actress Beatrice Campbell enjoyed a brief affair during the time she starred with him in a series of Shakespearean plays in the mid-1890s. In 1900, at age 47, he married American-born actress Gertrude Elliott (1874–1950), sister of Maxine Elliott, with whom he had four daughters. In the last years of his life he produced plays by George Bernard Shaw and Jerome K. Jerome. His literary works include: *The Life and Life-Work of Samuel Phelps* (actor and theatre manager) as well as his own autobiography *Johnston Forbes-Robertson: A Player Under Three Reigns* (1925).

(157-1) In Jerome K. Jerome's play, "Passing of the Third Floor Back" when the part of "The Stranger" was played in London by Forbes-Robertson, the latter was so overcome by lofty spirituality of the principal role, that he had to cancel a long-standing arrangement with fellow-actors to go out after work in the theatre for a glass of wine to a tavern and thence to a restaurant for dinner. During the run of the play, F-R could not bring himself to do anything so material while his mind was still so exalted with the afterglow of "The Strangers" character. A lady with long experience as an actress, both on the theatrical stage and in radio broadcasting, once told me that she had found the work of acting could become a path to spiritual self-realization. She said that she found it necessary to act so intensely on the stage in order to be thoroughly convincing that she lost herself in the part she played. It was a complete concentration. She became so absorbed in it that she really did identify herself with it, become one with it. In other words, she lost her own personal identity for the time. She projected herself so fully into her characters that there was no room for her own familiar ego. She concluded that acting was a yoga-path because the same capacities for self-absorbed thought if sufficiently directed in spiritual aspiration towards the higher self and not towards some weak human character, could one day turn an actor into an adept. Henry Daniell denied all these assertions and told me his own experience refuted them. A point of view which partially reconciles these two conflicting ones is that his theory is correct for the great mass of actors, whereas the lady's theory is correct only for the geniuses among them. The first are always conscious of being witnesses of their own performances, being too egoistic to do otherwise, but the others are not, being able like all true geniuses, to rise during creative moments above themselves. In confirmation of this point of view is the fact, noted by Charles Lamb and confirmed by the actress herself, that Mrs Siddons, one of Britain's supreme theatrical geniuses, used to shed real tears (not fakes) when she played the part of 'Constance' at Drury Lane. Henry Daniell's belief that the actor always remains apart in his inner

consciousness is thus refuted. He may do so but the perfect actor, the genius, does not and cannot. He must live his assumed character perfectly if he is to succeed in completely putting it over to the audience. This lady said further that it is well known in the theatrical world that certain actors become what is, technically called “typed.” That is, in their personal character they tend to become more and more like the kind of part they have mostly played during their career. If a man has been cast at a villain year after year throughout his life, he actually begins to develop villainous traits in his moral character as a result. This, she said, was the effect of his intense concentration whilst upon the stage reacting later on his off-stage mentality. Another extremely interesting thing which, she said, helped to convince her of the truth of mentalism, was that when she had given herself with the utmost intensity to certain situations in which she played on the stage, and played repeatedly over a long period of time, situations somewhat similar would enact themselves in her own personal life later on. The discovery startled her for it revealed the creative power of concentrated thought.

Finally, she told me it was common knowledge in her profession that the most effective way to learn the words for a part was to learn them at night in bed just before sleep. No matter how tired she was at that time the lines would sink into the subconscious with a couple of readings and emerge next morning into the conscious with little effort.

CRITICAL COMMENT ON ABOVE: E.Y. says that it is true that most actors do lose themselves utterly in their roles. Nevertheless, this happens only if they are mediocre artists or unevolved spiritually. The supreme artists, as well as those who are highly developed spiritually, do feel perfectly able to play the observer to their acting part, to stand aside from the role even in the very midst of playing it.

Vinyl X to XI

E. M. Forster

Wikipedia: Edward Morgan Forster OM, CH (1 January 1879 – 7 June 1970) was an English novelist, short story writer, essayist and librettist. He is known best for his ironic and well-plotted novels examining class difference and hypocrisy in early 20th-century British society. Forster’s humanistic impulse toward understanding and sympathy may be aptly summed up in the epigraph to his 1910 novel *Howards End*: “Only connect ... “. His 1908 novel, *A Room with a View*, is his most optimistic work, while *A Passage to India* (1924) brought him his greatest success. He was nominated for the Nobel Prize in Literature 13 different years. At King’s College, Cambridge, between 1897 and 1901, he became a member of a discussion society known as the Apostles (formally named the Cambridge Conversazione Society). Many of its members went on to constitute what came to be known as the Bloomsbury Group, of which Forster was a peripheral member in the 1910s and 1920s. There is a famous recreation of Forster’s Cambridge at the beginning of *The Longest Journey*. After leaving university, he travelled in continental Europe with his mother. In 1914, he visited Egypt, Germany and India with the classicist Goldsworthy Lowes Dickinson, by which time he had written all but one of his novels. Forster spent a second spell in India in the early 1920s as the private secretary to Tukojirao III, the Maharajah of Dewas. *The Hill of Devi* is his non-fictional account of this period. After returning to London from India, he completed his last novel, *A Passage to India* (1924), for which he won the James Tait Black Memorial Prize for fiction. He also edited Eliza Fay’s (1756–1816) letters from India, in an edition first published in 1925. Forster was

homosexual (open to his close friends, but not to the public) and a lifelong bachelor. He developed a long-term, loving relationship with Bob Buckingham, a married policeman. Forster included Buckingham and his wife May in his circle, which included J. R. Ackerley, a writer and literary editor of *The Listener*, the psychologist W. J. H. Sprott and, for a time, the composer Benjamin Britten. Other writers with whom Forster associated included Christopher Isherwood, the poet Siegfried Sassoon, and the Belfast-based novelist Forrest Reid.



(392-9) E. M. Forster: *Indian Diary*:” An amiable fool, a Theosophist of the silliest sort, who says every moment: “But everything is all one”

Book Notes 4

Anatole France

Wikipedia: Anatole France (born François-Anatole Thibault, 16 April 1844 – 12 October 1924) was a French poet, journalist, and novelist. He was born in Paris, and died in Saint-Cyr-sur-Loire. He was a successful novelist, with several best-sellers. Ironic and skeptical, he was considered in his day the ideal French man of letters. He was a member of the Académie française, and won the 1921 Nobel Prize for Literature “in recognition of his brilliant literary achievements, characterized as they are by a nobility of style, a profound human sympathy, grace, and a true Gallic temperament”. France is also widely believed to be the model for narrator Marcel’s literary idol Bergotte in Marcel Proust’s *In Search of Lost Time*. Anatole France began his career as a poet and a journalist. In 1869, *Le Parnasse Contemporain* published one of his poems, *La Part de Madeleine*. In 1875, he sat on the committee which was in charge of the third *Parnasse Contemporain* compilation. As a journalist, from 1867, he wrote many articles and notices. He became famous with the novel *Le Crime de Sylvestre Bonnard* (1881). Its protagonist, skeptical old scholar Sylvester Bonnard, embodied France’s own personality. The novel was praised for its elegant prose and won him a prize from the Académie française.

In *La Rotisserie de la Reine Pedauque* (1893) Anatole France ridiculed belief in the occult; and in *Les Opinions de Jerome Coignard* (1893), France captured the atmosphere of the fin de siècle. France was elected to the Académie française in 1896. France took an important part in the Dreyfus Affair. He signed Émile Zola’s manifesto supporting Alfred Dreyfus, a Jewish army officer who had been falsely convicted of espionage. France wrote about the affair in his 1901 novel *Monsieur Bergeret*. France’s later works include *L’Île des Pingouins* (1908) which satirizes human nature by depicting the transformation of penguins into humans – after the animals have been baptized by mistake by the nearsighted Abbot Mael. *Les dieux ont soif* (1912) is a novel, set in Paris during the French Revolution, about a true-believing follower of Robespierre and his contribution to the bloody events of the Reign of Terror of 1793–94. It is a wake-up call against political and ideological fanaticism and explores various other philosophical approaches to the events of the time. *La Revolte des Anges* (1914) is often considered France’s most profound novel. It tells the story of Arcade, the guardian angel of Maurice d’Esparvieu. Arcade falls in love, joins the revolutionary movement of angels, and towards the end realizes that the overthrow of God is meaningless unless “in ourselves and in ourselves alone we attack and destroy Ialdabaoth.” He was awarded the Nobel Prize in 1921. He



died in 1924 and is buried in the Neuilly-sur-Seine community cemetery near Paris. On 31 May 1922, France's entire works were put on the Index Librorum Prohibitorum (Prohibited Books Index) of the Roman Catholic Church. He regarded this as a "distinction". This Index was abolished in 1966.

(36-9) I have often quoted in talks Anatole France's terse brilliant phrase: "All is opinion." The Brahmins consider a twice-daily shower bath to be an essential part of their religion. The moderns say that cleanliness is next to godliness. Yet many a medieval monk remained unwashed for long periods, rejecting baths as luxuries for the effete and indulgences for the body.

Duplicates 20

(47-1) Ordinarily men do not escape from their own point of view. This is one aspect of Anatole France's meaning in his phrase: "All is opinion." For all rests on the ego itself, since the latter participates in all events, both in the making of them and in the thinking about them.

Duplicates 20

(53-2) Anatole France: "Just reasoning demands a rigorous syntax, and exact vocabulary. I cannot but think that the foremost people of the world will be found in possession of the best syntax. It often happens that men cut each other's throats for the sake of words not understood. Did they understand one another they would fall on each other's necks. Nothing advances the spirit of humanity more than a good dictionary such as Littré, which explains everything."

Vinyl VII to VIII

(167-2) To Anatole France's critique "All is opinion!" I would add: "and imagination."
Middle Ideas 20-28

(55-3) Not only was there some fact as well as some exaggeration in Anatole France's assertion – sceptic and cynic though he usually was – that "All is Opinion!" but it could be restated as "All is second-hand opinion!"

Duplicates 1 (1979)

(123-10) "We know that thought is the only reality in this world ... Nothing exists except that which is imagined." – Anatole France

Vinyl X to XI

(319-4) In the face of the unknown and the unknowable, the beliefs of one religion would seem no more valuable than those of another; as Anatole France once said, "All is opinion".

RVLSII

St. Francis of Assisi

Wikipedia: Saint Francis of Assisi (Italian: San Francesco d'Assisi; born Giovanni di Pietro di Bernardone, but nicknamed Francesco ("the Frenchman") by his father; 1181/1182 – October 3, 1226) was an Italian Catholic friar and preacher. He founded the men's Order of

Friars Minor, the women's Order of St. Clare, and the Third Order of Saint Francis for men and women not able to live the lives of itinerant preachers, followed by the early members of the Order of Friars Minor, or the monastic lives of the Poor Clares. Francis is one of the most venerated religious figures in history.



Francis' preaching to ordinary people was unusual since he had no license to do so. In 1209 he composed a simple rule for his followers ("friars"), the *Regula primitiva* or "Primitive Rule", which came from verses in the Bible. The rule was "To follow the teachings of our Lord Jesus Christ and to walk in his footsteps." In 1209, Francis led his first eleven followers to Rome to seek permission from Pope Innocent III to found a new religious Order. Though Pope Innocent initially had his doubts, following a dream in which he saw Francis holding up the Basilica of St. John Lateran (the cathedral of Rome, thus the 'home church' of all Christendom), he decided to endorse Francis' Order. This occurred, according to tradition, on April 16, 1210, and constituted the official founding of the Franciscan Order. The group, then the "Lesser Brothers" (Order of Friars Minor also known as the Franciscan Order), preached on the streets and had no possessions. They were centered in the Porziuncola and preached first in Umbria, before expanding throughout Italy.

(36-10) St. Francis of Assisi was unhealthy. His eyes, spleen, stomach and liver were diseased.

Duplicates 20

St. Francis of Assisi, Jesus Christ, Gautama Buddha, and Michelangelo

(28-5) This species called Man has shown its finer possibilities in the kindness of Christ, the compassion of Buddha, the love of St. Francis and the skill of Michelangelo.

Duplicates 20

St. Francis Assisi ⇒ see Padre Pio

(59-4) It is a noteworthy historical fact that out of the list of known stigmatists, only two were those of men – Francis of Assisi and Padre Pio. All the others were women. It is equally noteworthy that this strange phenomenon has never appeared among the mystics and monks of the Eastern Greek Orthodox Church – and they have been many.

Vinyl X to XI

St. Francis of Assisi ⇒ see **Roger Bacon, Cordoba School, Solomon ibn Gabirol, & Ibn Masarra**

St. Francis of Assisi ⇒ see **The Yoga Vasistha**

Benjamin Franklin

Wikipedia: Benjamin Franklin FRS (January 17, 1706 [O.S. January 6, 1705] – April 17, 1790) was one of the Founding Fathers of the United States and in many ways was “the First American”. A renowned polymath, Franklin was a leading author, printer, political theorist, politician, postmaster, scientist, inventor, civic activist, statesman, and diplomat. As a scientist, he was a major figure in the American Enlightenment and the history of physics for his discoveries and theories regarding electricity. As an inventor, he is known for the lightning rod, bifocals, and the Franklin stove, among other inventions. He facilitated many civic organizations, including Philadelphia’s fire department and a university. Franklin earned the title of “The First American” for his early and indefatigable campaigning for colonial unity; as an author and spokesman in London for several colonies, then as the first United States Ambassador to France, he exemplified the emerging American nation. Franklin was foundational in defining the American ethos as a marriage of the practical values of thrift, hard work, education, community spirit, self-governing institutions, and opposition to authoritarianism both political and religious, with the scientific and tolerant values of the Enlightenment. In the words of historian Henry Steele Commager, “In a Franklin could be merged the virtues of Puritanism without its defects, the illumination of the Enlightenment without its heat.” To Walter Isaacson, this makes Franklin “the most accomplished American of his age and the most influential in inventing the type of society America would become.”



(201-7) “Dost thou love life? Then do not squander time” —Franklin.
Vinyl I to III

Queen-Mother Frederica and Princess Sophia

Wikipedia: Frederica of Hanover (Frederica Louisa Thyra Victoria Margareta Sophie Olga Cécilie Isabelle Christa; Greek: Φρειδερίκη; 18 April 1917 – 6 February 1981) was Queen consort of the Hellenes as the wife of King Paul of Greece. As daughter of a Hanoverian prince, she was born a princess of Hanover, Great Britain and Ireland, and also a duchess of Brunswick-Lüneburg. However the Titles Deprivation Act was passed soon after her birth, and she lost her British titles. As a descendant of Queen Victoria, she was, at birth, 34th in the line of succession to the British throne. Prince Paul of Greece proposed to her during the summer of 1936, while he was in Berlin attending the 1936 Summer Olympics. Paul was the son of King Constantine I and Frederica’s great aunt Sophia. Their engagement was announced officially on 28 September 1937. During the early part of their marriage, they resided at Villa Psychiko in the suburbs of Athens. Ten months after their marriage, their first child, the future Queen Sofia of Spain, was born on 2 November 1938. On 2 June 1940, Frederica gave birth to the future King Constantine

II. Frederika has been described as “inherently undemocratic”. She was notorious for her numerous arbitrary and unconstitutional interventions in Greek politics and clashes with democratically elected governments. Her interference in politics was harshly criticized and possibly the most significant factor in the strengthening of republican sentiments.

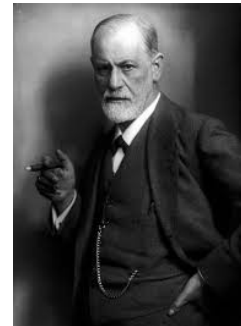


(65-5) Her Royal Highness Princess Sophia related this story of her uncle who was dying as the result of an accident. He found himself out of the body. It was a delicious experience, but he was told that it was not the time for his exit and although he had lost the desire for earthly life, he found himself back in the body again and recovered and lived. (b) The Queen-Mother Frederica related that while in deep meditation she passed into a visionary condition in which she found herself out of the body. The condition was satisfying in the highest degree. But she was told that she still had something to do on earth and unwillingly had to return. She felt that with a little effort on her part she could prevent return, but destiny was stronger.

Grey Long 14 19

Sigmund Freud

Wikipedia: Sigmund Freud (born Sigismund Schlomo Freud; 6 May 1856 – 23 September 1939) was an Austrian neurologist, now known as the father of psychoanalysis. In creating psychoanalysis, a clinical method for treating psychopathology through dialogue between a patient and a psychoanalyst, Freud developed therapeutic techniques such as the use of free association and discovered transference, establishing its central role in the analytic process. Freud’s redefinition of sexuality to include its infantile forms led him to formulate the Oedipus complex as the central tenet of psychoanalytical theory. His analysis of dreams as wish-fulfillments provided him with models for the clinical analysis of symptom formation and the mechanisms of repression as well as for elaboration of his theory of the unconscious as an agency disruptive of conscious states of mind. Freud postulated the existence of libido, an energy with which mental processes and structures are invested and which generates erotic attachments, and a death drive, the source of repetition, hate, aggression and neurotic guilt. In his later work Freud developed a wide-ranging interpretation and critique of religion and culture.



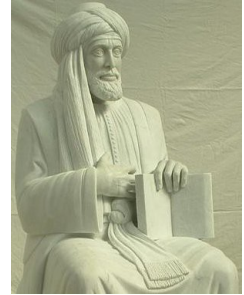
(291-2) The work of different psycho-analysts has enabled them to penetrate different areas of the subconscious mind. The mistake of some psycho-analysts, notably Freud, has been to regard their limited area for the whole mind. Yes, Dr Freud, sex is certainly there, but it is not the only thing there.

Duplicates 08 (Literary Notebook Carbons)

(165-1) Freud thought that giving emotional support to distressed persons would probably come through forms of hypnosis or self-hypnosis. Today more and more use is made of methods of relaxation, imaging, suggestion, meditation, positive thinking, and kindred ways of countering stress or improving healing.

Solomon ibn Gabirol (aka Avicebron), Roger Bacon, Cordoba School, St. Francis of Assisi, Ibn Masarra, {4th copy}

Wikipedia: Solomon ibn Gabirol (Hebrew: שלמה בן יהודה אבן גבירול; Shelomo ben Yehuda ibn Gabirol; Arabic: أبوأيوب سليمان بن يحيى بن جابرول; Abu Ayyūb Suleiman ibn Yahya ibn Jabirūl), also known as Solomon ben Judah and traditionally known by his Latinized name Avicebron, was an Andalusian Hebrew poet and Jewish philosopher with a Neoplatonic bent. He was born in Málaga about 1021 and is believed to have died around 1058 in Valencia.



Little is known of Gabirol's life. His parents died while he was a child. At seventeen years of age he became the friend and protégé of Jekuthiel Hassan. Upon the assassination of the latter as the result of a political conspiracy, Gabirol composed an elegy of more than 200 verses. Gabirol's residence in Zaragoza was embittered by strife. He thought of leaving Spain, but remained and wandered about. He gained another friend and patron in the person of Samuel ibn Naghrela, whose praises he sang. Later an estrangement arose between them, and Naghrela became for a time the butt of Gabirol's bitterest irony. All testimonies agree that Gabirol was comparatively young at the time of his death, which followed years of wandering. The year of his death was probably 1058 or 1059.

Gabirol was one of the first teachers of Neoplatonism in Europe. His role has been compared to that of Philo. Philo had served as the intermediary between Hellenic philosophy and the Oriental world; a thousand years later Gabirol Occidentalized Greco-Arabic philosophy and restored it to Europe.

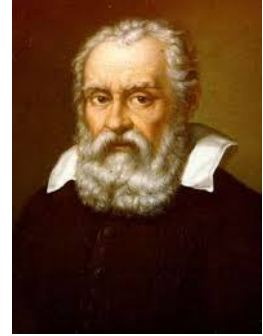
(259-3) “The illuminates of the Cordoba school (in Spain) founded by Ibn Masarra (833-93) influenced Roger Bacon. This school was developed by Jewish Sufi sage Solomon ibn Gabirol (1021–1058) known to the Saracens as Suleiman Ibn Yahya Ibn Jabriūl and to Christians as Avicebron (= Ibn Gabirol) who was the vital influence behind St Francis of Assisi's founding of the Franciscan Order, which Bacon joined in 1247”

Robert Graves
Middle Ideas 14 19

Galileo Galilei

Wikipedia: (15 February 1564 – 8 January 1642), was an Italian astronomer, physicist, engineer, philosopher, and mathematician who played a major role in the scientific revolution during the Renaissance. He is widely heralded as one of the greatest scientists of all time. His achievements include improvements to the telescope and consequent astronomical observations and support for Copernicanism. Galileo has been called the “father of modern observational astronomy”, the “father of modern physics”, the “father of science”, and “the father of modern science”. His contributions to observational astronomy include the telescopic confirmation of the phases of Venus, the discovery of the four largest satellites of Jupiter (named the Galilean moons in his honour), and the observation and analysis of sunspots. Galileo also worked in

applied science and technology, inventing an improved military compass and other instruments. Galileo's advocacy of heliocentrism was controversial within his lifetime, when most philosophers and astronomers still subscribed to the view that the Earth stood motionless at the centre of the universe, in view of the lack of perceptible annual stellar parallax. After 1610, when he began publicly supporting the heliocentric view, which placed the Sun at the centre of the universe, he was opposed by astronomers, philosophers and clerics. One of the latter, Niccolò Lorini, eventually lodged an informal complaint against Galileo with the prefect of the Congregation of the Index, and another, Tommaso Caccini, formally denounced him to the Roman Inquisition, early in 1615. The subsequent investigation led to the Catholic Church's condemning heliocentrism as "false" and "altogether contrary to the Holy Scripture" in a decree by the Congregation of the Index in February 1616. Although Galileo was not then judged to have committed any offence, he was nevertheless warned to abandon his support for heliocentrism—which he promised to do. When he later defended his views in his most famous work, *Dialogue Concerning the Two Chief World Systems*, published in 1632, he was tried by the Inquisition, found "vehemently suspect of heresy", forced to abjure, and spent the remaining nine years of his life under house arrest. It was during this period that he wrote one of his finest works, *Two New Sciences*, in which he summarised the work he had done some forty years earlier, on the two sciences now called kinematics and strength of materials.



(53-1) Human thought creates an ever-changing picture of the universe. Galileo's contribution was to destroy the intuitive view and replace it by a new one. This is the significance of Galileo's discovery. Science, connecting theory and experiment, really began with the work of Galileo.

Vinyl VII to VIII

Galileo Galilei ⇒ see Sir Isaac Newton

John Galsworthy & Somerset Maugham

Wikipedia: John Galsworthy OM (14 August 1867 – 31 January 1933) was an English novelist and playwright. Notable works include *The Forsyte Saga* (1906–1921) and its sequels, *A Modern Comedy* and *End of the Chapter*. He won the Nobel Prize in Literature in 1932. His first play, *The Silver Box* (1906), – in which the theft of a prostitute's purse by a rich 'young man of good family' is placed beside the theft of a silver cigarette case from the rich man's father's house by 'a poor devil', with very different repercussions – became a success, and he followed it up with *The Man of Property* (1906), the first in the Forsyte trilogy. Although he continued writing both plays and novels, it was as a playwright that he was mainly appreciated at the time. Along with those of other writers of the time, such as George Bernard Shaw, his plays addressed the class system and social issues, two of the best known being *Strife* (1909) and *The Skin Game* (1920).



(11-4) It was easy for Soames Forsyte, a chief character in some of Galsworthy's stories to sneer: "But reincarnation was all nonsense, weak-minded theorising!" In his era a half-century ago – it was still too exotic and unfamiliar a conception. But another story writer, Somerset Maugham, was imaginative enough to be fascinated by the idea, yet called it "incredible."

Middle Ideas 14 19

Rabbi Gamaliel & Jesus Christ

Wikipedia: Gamaliel the Elder (also spelled Gamliel; Hebrew: רבן גמליאל הזקן; Greek: Γαμαλιήλ ὁ Πρεσβύτερος) or Rabban Gamaliel I, was a leading authority in the Sanhedrin in the early 1st century CE. He was son of Simeon ben Hillel, and grandson of the great Jewish teacher Hillel the Elder, and died twenty years before the destruction of the Second Temple in Jerusalem (70 CE). He fathered a son, whom he called Simeon, after his father, and a daughter, whose daughter (in other words, Gamaliel's granddaughter) married a priest named Simon ben Nathanael. In Christian tradition, his second son Abibo (also Abibas, Abibus) converted to Christianity and is venerated as a saint. Gamaliel is a Hebrew name meaning reward of God. In the Christian tradition, Gamaliel is celebrated as a Pharisee doctor of Jewish Law. The Acts of the Apostles chapter 5 speaks of Gamaliel as a man of great respect who spoke in favor of the arrested apostles of Jesus in Acts 5:34, and the Jewish law teacher of Paul the Apostle in Acts 22:3.



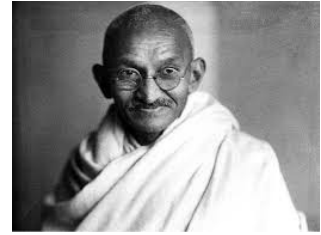
(401-1) There is magical power in the thoughts of such a man. The mind, the animal, and the ego in him, being mastered, many other things become mastered as a consequence. Rabbi Gamaliel who once taught Saul and prepared him to become Paul, has put this secret into these words: "Do His will as if it were thy will, that He may do thy will as if it were His will. Annul thy will before His will, that he may annul the will of others before thy will". Jesus put it somewhat differently: "Seek ye first the kingdom of heaven and all these things shall be added to you ... Ask whatsoever ye will and it shall be done unto you". Those religionists who take the latter words as applicable to any and all prayers are woefully ignorant. They cannot properly be said of persons who have not attained some or sufficient mastery of self, who give nothing from within themselves except wishes and the words which clothe them.

Grey Long 03 04

Mahatma Gandhi

Wikipedia: Mohandas Karamchand Gandhi (2 October 1869 – 30 January 1948) was the preeminent leader of Indian independence movement in British-ruled India. Employing nonviolent civil disobedience, Gandhi led India to independence and inspired movements for civil rights and freedom across the world. The honorific Mahatma (Sanskrit: "high-souled", "venerable")—applied to him first in 1914 in South Africa,—is now used worldwide. He is also called Bapu (Gujarati: endearment for "father", "papa") in India. Born and raised in a Hindu

merchant caste family in coastal Gujarat, western India, and trained in law at the Inner Temple, London, Gandhi first employed nonviolent civil disobedience as an expatriate lawyer in South Africa, in the resident Indian community's struggle for civil rights. After his return to India in 1915, he set about organising peasants, farmers, and urban labourers to protest against excessive land-tax and discrimination. Assuming leadership of the Indian National Congress in 1921, Gandhi led nationwide campaigns for easing poverty, expanding women's rights, building religious and ethnic amity, ending untouchability, but above all for achieving Swaraj or self-rule. Indians widely describe Gandhi as the father of the nation. His birthday, 2 October, is commemorated as Gandhi Jayanti, a national holiday, and world-wide as the International Day of Nonviolence.



(158-1) The Gandhian objection to using machines was largely untenable. Gandhi was quite willing – nay quite eager – to use a primitive machine like the spinning wheel. There is no essential difference between tending such a wheel and tending a power loom. One is speedier, more efficient and more productive than the other, its grown up brother as it were, but both are machines. Both represent efforts to rise above the barbarian simplicity of earthly existence. Both are but means to better human life, and not ends in themselves. The real disadvantage of the loom is its bad effect upon the human being, a power machine being more destructive to his humanity than a hand-operated one.

Duplicates 24 (Carbon Copies of Notebook)

(365-4) GANDHI: “As a result of these experiments, I saw that the celibate's food should be limited simple, spiceless and, if possible, uncooked. The ideal is fresh fruit and nuts. The immunity from passion that I enjoyed when I lived on this food was unknown to me after I changed this diet.

Vinyl VII to VIII

Mahatma Gandhi ⇒ see Lao-Tzu

David Garrick

Wikipedia: David Garrick (19 February 1717 – 20 January 1779) was an English actor, playwright, theatre manager and producer who influenced nearly all aspects of theatrical practice throughout the 18th century and was a pupil and friend of Dr Samuel Johnson. He stayed with the Drury Lane company for the next five years and purchased a share of the theatre with James Lacy. This purchase inaugurated 29 years of Garrick's management of the Drury Lane, during which time it rose to prominence as one of the leading theatres in Europe. At his death, he was given a lavish public funeral at Westminster Abbey where he was laid in Poets' Corner. As an actor, Garrick promoted realistic acting that departed from the bombastic style that was entrenched when Garrick first came to prominence. His acting delighted many audiences and his direction of many of the top actors of the English stage influenced their styles as well. Furthermore, during his tenure as manager of Drury Lane, Garrick sought to reform audience behaviour. Garrick sought reform in production matters, bringing an overarching consistency to productions that included set design, costumes and even special effects.



(175-3) It is a part which he must act for himself, a character which he must take on again and again until it seems as natural to him as it ought to be convincing to others; until what was said about the Great Garrick, "You wouldn't know he was acting," becomes just as applicable to him.

Middle Ideas 07-13 (77-3) & Duplicates 1 (1979)

Gaudapada, Max Planck & Werner Karl Heisenberg

Wikipedia: Gaudapada (c.6th century CE) (also referred as Shri Gaudapadacharya) was the author or compiler of the Māṇḍūkya Kārikā, a quintessential text which used madhyamika philosophical terms to delineate Advaita Vedanta philosophy. Gaudapada is said to have been the teacher of Govinda, who was the teacher of Shankara. Shankara himself affirms this and quotes and refers to Gaudapada as the teacher's teacher who knows the tradition of the Vedānta (sampradāya-vit). Therefore, Gaudapada must have lived and taught during the 7th century CE. Gaudapada wrote or compiled the Māṇḍūkya Kārikā, also known as the Gau



apāda Kārikā and as the Āgama Śāstra. The Māṇḍūkya Kārikā is a commentary in verse form on the Mandukya Upanishad, one of the shortest but most profound Upanishads, or mystical Vedas, consisting of just 13 prose sentences. In Shankara's time it was considered to be a Śruti, but not particularly important. In later periods it acquired a higher status, and eventually it was regarded as expressing the essence of the Upanishad philosophy.

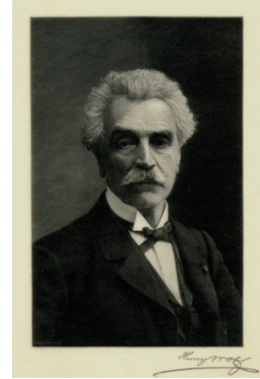
(15-10) It was the keen thought of Gaudapada, with no equipment which enabled him to set down the truth of non-causality which Planck and Heisenberg have reached in our own day through the use of the last word in laboratories.

Vinyl X to XI

Gaudapada ⇒ see **Sir Arthur Eddington**

Jean-Léon Gérôme

Wikipedia: Jean-Léon Gérôme (11 May 1824 – 10 January 1904) was a French painter and sculptor in the style now known as Academicism. The range of his oeuvre included historical painting, Greek mythology, Orientalism, portraits and other subjects, bringing the Academic painting tradition to an artistic climax. He is considered one of the most important painters from this academic period, and in addition to being a painter, he was also a teacher with a long list of students.



Jean-Léon Gérôme was born at Vesoul, Haute-Saône. He went to Paris in 1840 where he studied under Paul Delaroche, whom he accompanied to Italy (1843–44). He visited Florence, Rome, the Vatican and Pompeii, but he was more attracted to the world of nature. Taken by a fever, he was forced to return to Paris in 1844. On his return he followed, like many other students of Delaroche, into the atelier of Charles Gleyre and studied there for a brief time. In 1856, he visited Egypt for the first time. This would herald the start of many orientalist paintings depicting Arab religion, genre scenes and North African landscapes. Gérôme's reputation was greatly enhanced at the Salon of 1857 by a collection of works of a more popular kind: the *Duel: after the Masked Ball* (Musée Condé, Chantilly), *Egyptian Recruits crossing the Desert*, *Memnon and Sesostriis* and *Camels Watering*, the drawing of which was criticized by Edmond About. When he started to protest and show a public hostility to “decadent fashion” of Impressionism, his influence started to wane and he became unfashionable. But after the exhibition of Manet in the Ecole in 1884, he eventually admitted that “it was not so bad as I thought.” In 1896 Gérôme painted *Truth Rising from her Well*, an attempt to describe the transparency of an illusion. He therefore welcomed the rise of photography as an alternative to his photographic painting.

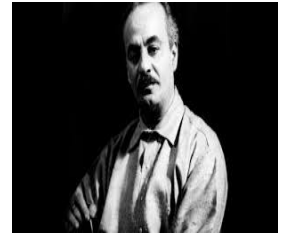
(153-1) In the French 19th century Academy painter, Jean-Léon Gérôme's picture “The Two Majesties” a lion squats on a flat high rock in the desert fringe watching the setting sun. Its concentration of attention seems perfect, its interest in the golden orb is complete. The ordinary human, having no access to the precise state of animal consciousness, could even ask himself whether the lion is rapt in worship; it may have seen from a distance the desert Bedouins so engaged in their prescribed daily devotions. Certainly chimpanzees have been observed greeting the rising sun and thumping their chests in salute.

Duplicates 1 (1979)

Kahlil Gibran

Wikipedia: Khalil Gibran (full Arabic name Gibran Khalil Gibran, sometimes spelled Kahlil; Arabic: كحلل جبران / ALA-LC: Jubrān Khalīl Jubrān or Jibrān Khalīl Jibrān) (January 6, 1883 – April 10, 1931) was a Lebanese artist, poet, and writer. Born in the town of

Bsharri in the north of modern-day Lebanon (then part of Mount Lebanon Mutasarrifate, Ottoman Empire), as a young man he immigrated with his family to the United States, where he studied art and began his literary career, writing in both English and Arabic. In the Arab world, Gibran is regarded as a literary and political rebel. His romantic style was at the heart of a renaissance in modern Arabic literature, especially prose poetry, breaking away from the classical school. In Lebanon, he is still celebrated as a literary hero. He is chiefly known in the English-speaking world for his 1923 book *The Prophet*, an early example of inspirational fiction including a series of philosophical essays written in poetic English prose. The book sold well despite a cool critical reception, gaining popularity in the 1930s and again especially in the 1960s counterculture. Gibran is the third best-selling poet of all time, behind Shakespeare and Laozi.



(21-2) The poignant realisation that he is separating himself from so much that he prized or loved, regarded as essential or was hoping ardently to attain, afflicts many a dying person. I am reminded of Kahlil Gibran, celebrated author of the powerful poem “*The Prophet*” but also a talented painter. He was dying of consumption and said mournfully to another poet, who told me later, “There is so much beauty in the world and life, to see or to create, which I shall now never know.”

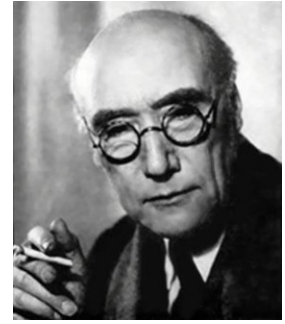
Middle Ideas 14 19 & (107-2) Duplicates 1 (1979)

(141-1) “Meditate upon the sun when it is rising and pouring its golden rays upon the villages and valleys. Let these heavenly pictures remain inscribed upon your heart.” – Kahlil Gibran in a letter to a friend.

Grey Long 03 04 & (17-1) Duplicates 20

André Gide

Wikipedia: André Paul Guillaume Gide (22 November 1869 – 19 February 1951) was a French author and winner of the Nobel Prize in Literature in 1947 “for his comprehensive and artistically significant writings, in which human problems and conditions have been presented with a fearless love of truth and keen psychological insight”. Gide’s career ranged from its beginnings in the symbolist movement, to the advent of anticolonialism between the two World Wars. Known for his fiction as well as his autobiographical works, Gide exposes to public view the conflict and eventual reconciliation of the two sides of his personality, split apart by a straitlaced education and a narrow social moralism. Gide’s work can be seen as an investigation of freedom and empowerment in the face of moralistic and puritanical constraints, and centres on his continuous effort to achieve intellectual honesty. His self-exploratory texts reflect his search of how to be fully oneself, even to the point of owning one’s sexual nature, without at the same time betraying one’s values. His political activity is informed by the same ethos, as suggested by his repudiation of communism after his 1936 voyage to the USSR.



(183-1) André Gide asked why he should [not] satisfy his satisfactions – intellectual and physical – in life, for the sake of what he called “an undefinable abstraction – the Oneness.”

RVLSII

King Camp Gillette

Wikipedia: King Camp Gillette (January 5, 1855 – July 9, 1932) was an American businessman. He invented a bestselling version of the safety razor. Several models were in existence before Gillette’s design. Gillette’s innovation was the thin, inexpensive, disposable blade of stamped steel. Gillette is widely credited with inventing the so-called razor and blades business model, where razors are sold cheaply to increase the market for blades, but in fact he only adopted this model after his competitors did. Gillette died on July 9, 1932 in Los Angeles, California.



(29-3) Gillette, the inventor of the safety razor, did not come by his invention through intellect or research. He came to it by intuition. Hence, he said he “saw it all in a moment.”

Duplicates 32

George Robert Gissing, St. Jerome & Lucretius

Wikipedia: George Robert Gissing (22 November 1857 – 28 December 1903) was an English novelist who published 23 novels between 1880 and 1903. Gissing also worked as a teacher and tutor throughout his life. He published his first novel, *Workers in the Dawn*, in 1880.

His best known novels, which are published in modern editions, include *The Nether World* (1889), *New Grub Street* (1891), and *The Odd Women* (1893). Gissing's academic career ended in disgrace when he fell in love with a young woman Marianne Helen Harrison, known as Nell. She is often described as a prostitute, but there isn't any evidence for this. It is reported that he gave her money in an attempt to keep her off the streets, but, again, there is no hard evidence for this. What is known, is that when he ran short of money he stole from his fellow students. The college hired a detective to investigate the thefts, and Gissing was prosecuted, found guilty, expelled, and sentenced to a month's hard labour in Belle Vue Gaol, Manchester in 1876. Gissing settled in London with Nell, writing fiction and working as a private tutor. He failed to get his first novel "Workers in the Dawn" accepted by a publisher, and so published it privately, funding it with money from an inheritance. Gissing married Nell on 27 October 1879. Gissing is given prominent space in Russell Kirk's "The Conservative Mind." Gissing's conservatism was rooted in his aristocratic sensibility. After a brief flirtation with socialism in his youth, Gissing lost faith in the labour movements and scorned the popular enthusiasms of his day. In 1892, he wrote to his sister Ellen, "I fear we shall live through great troubles yet ... We cannot resist it, but I throw what weight I may have on the side of those who believe in an aristocracy of brains, as against the brute domination of the quarter-educated mob." In *The Private Papers of Henry Ryecroft*, Gissing reflected: "To think I once called myself a socialist, communist, anything you like of the revolutionary kind! Not for long, to be sure, and I suspect there was always something in me that scoffed when my lips uttered such things." In his fictionalised biography of Gissing, *The Private Life of Henry Maitland*, his friend Morley Roberts commented: "He had once, as he owned, been touched by Socialism, probably of a purely academic kind; and yet, when he was afterwards withdrawn from such stimuli as had influenced him to think for once in terms of sociology, he went back to his more natural despairing conservative frame of mind. He lived in the past, and was conscious every day that something in the past that he loved was dying and must vanish. No form of future civilisation, whatever it might be, which was gained by means implying the destruction of what he chiefly loved, could ever appeal to him. He was not even able to believe that the gross and partial education of the populace was better than no education at all, in that it must some day inevitably lead to better education and a finer type of society. It was for that reason that he was a Conservative. But he was the kind of Conservative who would now be repudiated by those who call themselves such, except perhaps in some belated and befogged country house."



(275-2) Sometimes they feel on the verge of suicidal despair. Lucretius' poems have been food for such people, as well as for those who, like the 19th century English agnostic George Gissing, could find God neither in nature nor in themselves. His belief in, and following of, Epicureanism doubtless supported him for a time but in the end he returned to his melancholy and, if Jerome is to be believed, killed himself.

Middle Ideas 20-28 & (173-2) Duplicates 1 (1979)

The Yuimagyo Gisho, Aryadeva & Prince Shotoku {duplicate}

Wikipedia: Yuimagyō Gisho is an annotated commentary on the Vimalakirti Sutra; three

volumes in length. It is based on annotated texts of the Liang dynasty priest Zhizang (458-522). Traditionally said to have been completed in 613. The Sangyōsho (三經義疏 “Annotated Commentaries on the Three Sutras”), is the title of three annotated commentaries on important Buddhist sutras: Hokke Gisho (法華義疏), Shōmangyō Gisho (勝鬘經義疏), and Yuimagyō Gisho (維摩經義疏).



(289-1) The difference between Advaita Vedanta and Mahayana Buddhism is smaller than it seems, although advocates of both sides have tried to make it seem greater than I believe it really is. A distinguished authority in India, on Advaita, has written that the Buddhist doctrine of the momentariness of existence – that is, the moment-to-moment nature of existence – is a great stumbling block to a reconciliation of the true two religions. (These are not his words, but my own.—PB). The concept of a Void has led to some misunderstanding in Western circles. It has been equated with annihilation by some and with nihilism by others. But this is not so, for the world appears out of it. It is neither absolute nothingness nor the All. The Buddha himself said that nothing can vanish from the universe, but nothing new can arise in it; that fundamentally there is no change. We can add therefore that, there is no cause and effect relationship, which is also a teaching of Advaitic Vedanta. A Buddhist philosopher, Aryadeva, observed: “If I neither admit a thing’s reality nor unreality, nor both at once, then to confute me a long time will be needed.” This is merely saying negatively what Advaita Vedanta says positively when it declares that only Brahmin IS. After much search I have succeeded in finding, for the first time, a reference by an enlightened Mahayanist to what he called non-duality, which is exactly the same term used by Advaitins. But before I give it, since it concerns the Void, I must also mention that this doctrine of the Void is a second stumbling block between the two religions. The quotation is: “The insight of the Bodhisattva penetrates into Being but never loses sight of the Void. Abiding in it, he accomplishes all works. For him the Void means Being, and Being means the Void. He does not stay one-sidedly in either being or non-being, but synthesizes both, in non-duality.” Although I have never seen any other reference to non-duality in the Mahayana text, this reference is important because of the source from which it is taken. It is taken from a book which so far as I know has not yet been translated into English. It is called “Yuimagyo Gisho,” Vol. II, pg. 55-(a). The author of this quotation is very famous in Japanese history, much admired and much respected. He is Prince Shotoku. He was the Crown Prince and Regent of Japan and was loved by the people. He wrote some commentaries upon the Mahayana Sutras.

RVLSII

Dwight Goddard & Gautama Buddha

Wikipedia: One American who attempted to establish an American Buddhist movement was Dwight Goddard (1861–1939). Goddard was a Christian missionary to China when he first came in contact with Buddhism. In 1928, he spent a year living at a Zen monastery in Japan. In 1934, he founded “The Followers of Buddha, an American Brotherhood”, with the goal of applying the traditional monastic structure of Buddhism more strictly than Senzaki and Sokei-an. The group was largely unsuccessful: no Americans were recruited to join as monks and attempts failed to attract a Chinese Chan (Zen) master to come to the United States. However, Goddard’s

efforts as an author and publisher bore considerable fruit. In 1930, he began publishing ZEN: A Buddhist Magazine. In 1932, he collaborated with D. T. Suzuki, on a translation of the Lankavatara Sutra. That same year, he published the first edition of A Buddhist Bible, an anthology of Buddhist scriptures focusing on those used in Chinese and Japanese Zen.



(413-7) Buddha said: “Now Patthapada, it may be that you are thinking, ‘Defilement certainly may vanish, purity may increase, and here on earth one may see the fullness and perfect unfolding of wisdom through one’s knowledge, and attain to enduring possession thereof, but that must be a very dreary life.’ But the matter is not thus to be regarded, Patthapada; rather will all that I have mentioned happen, and then only joy, pleasure, quietude, earnest reflection, complete consciousness, and bliss ensue.” — (Translation by Grimm). {page 58 of “Was Jesus Influenced by Buddhism?” by Dwight Goddard}

Duplicates 08 (Literary Notebook Carbons)

Johann Wolfgang von Goethe

Wikipedia: Johann Wolfgang von Goethe (28 August 1749 – 22 March 1832) was a German writer and statesman. His body of work includes epic and lyric poetry written in a variety of metres and styles; prose and verse dramas; memoirs; an autobiography; literary and aesthetic criticism; treatises on botany, anatomy, and colour; and four novels. In addition, numerous literary and scientific fragments, more than 10,000 letters, and nearly 3,000 drawings by him are extant. A literary celebrity by the age of 25, Goethe was ennobled by the Duke of Saxe-Weimar, Carl August in 1782 after first taking up residence there in November 1775 following the success of his first novel, *The Sorrows of Young Werther*. He was an early participant in the Sturm und Drang literary movement. During his first ten years in Weimar, Goethe served as a member of the Duke’s privy council, sat on the war and highway commissions, oversaw the reopening of silver mines in nearby Ilmenau, and implemented a series of administrative reforms at the University of Jena. He also contributed to the planning of Weimar’s botanical park and the rebuilding of its Ducal Palace, which in 1998 were together designated a UNESCO World Heritage Site. His conversations and various common undertakings throughout the 1790s with Schiller, Johann Gottlieb Fichte, Johann Gottfried Herder, Alexander von Humboldt, Wilhelm von Humboldt, and August and Friedrich Schlegel have, in later years, been collectively termed Weimar Classicism. There are frequent references to Goethe’s writings throughout the works of G. W. F. Hegel, Arthur Schopenhauer, Friedrich Nietzsche, Hermann Hesse, Thomas Mann, Sigmund Freud, and Carl Jung. Goethe’s poems were set to music throughout the eighteenth and nineteenth centuries by a number of composers, including Wolfgang Amadeus Mozart, Ludwig van Beethoven, Franz Schubert, Robert Schumann, Johannes Brahms, Charles Gounod, Richard Wagner, Hugo Wolf, and Gustav Mahler. His later spiritual perspective evolved among pantheism (heavily influenced by Spinoza), humanism, and various elements of Western esotericism, as seen most vividly in Part II of *Faust*. According to Nietzsche, Goethe had “a kind of almost joyous and trusting fatalism” that

has “faith that only in the totality everything redeems itself and appears good and justified.”

(811-2) “Spare me, and take your absurdities elsewhere!” exclaimed Goethe a few days before he died in rejection of the belief in holy relics – in this case an Apostolic thumb-bone.

Grey Long 14 19 page 11

(163-3) “It came to be my favourite place. It was there that I usually... gazed, as I never could do enough, at the setting sun.” – Johann Wolfgang Goethe

Grey Long 03 04

(259-3) BEGIN IT!

Lose this day loitering –’twill be the same story
Tomorrow – and the next more dilatory;
Each¹ indecision brings its own delays,
And days are lost lamenting o’er {lost}² days.

Are YOU in earnest? Seize this very minute –
{What you can do, or dream you can, begin it}³
Boldness⁴ has genius, power and magic in it
Only engage, and then the mind grows heated –
Begin it and {then}⁵ the work will be completed!

—Goethe, *Translated by John Anster*

Grey Long 03 04

- 1 “Then” in the PB text
- 2 “lost” not in the PB text
- 3 This entire line is **not** in the original!
- 4 “Courage” in the PB text
- 5 “then” not in the PB text

(273-4) “I believed in God... but this was not enough for the pious souls. I had to believe as well that three is one and one is three; but that conflicted with the sense of truth in my soul,” wrote Goethe in a letter to a friend.

Middle Ideas 14 19

(21-4) Goethe on writing: “I have the whole thing in my head and only need the mood to write. I wrote down little or nothing until I had worked out most of it in detail in my head.”

AD BV 2

(23-2) Goethe discovered during his Italian journey that the common people seldom had what he called “disinterested admiration for a noble work of art. It was utterly beyond them.” Just as Emerson was left quite unimpressed by the uniforms and ceremonials of the religion he found in Italy a “mummery” as he called it, so was Goethe who wrote of his stay in Rome and



visits to the churches: “I¹ felt that I am too old for anything but Truth. Rites² or processions they all run off me like water off a duck’s back but an operation of Nature like the sunset seen from the villa³ or a work of art like my revered Juno leaves a deep⁴ impression.”⁵

AD BV 2

1 “As I watched the Mass,” omitted from the PB text

2 “Rites, operas, porcessions, ballets” in the original

3 “Villa Madama” in the original

4 “and lasting” omitted from the PB text

5 January 6 Rome, Italian Journey 1786—1788

(31-1) I was fascinated by Goethe’s observation set down in his diary: “He voiced what the common herd thinks, so far as it is able to think.” That is truly sarcastic but perhaps he was thinking of this too when he further wrote, “There is so much bad taste in our age that is what they are like and one must not be surprised if things are as they are.”

AD BV 2

(63-6) Was it not Goethe who wrote: “Everything which happens is only a symbol?” Is not the whole gigantic cosmic effort in the end only a symbolic expression indicating that paradoxically it is and is not?

Middle Ideas 20-28

(295-4) Goethe: “You give me space to belong to myself yet without separating me from your own life.”

Middle Ideas 20-28

Johann Wolfgang von Goethe ⇒ see Johann Gottfried von Herder

Nikolai Gogol

Wikipedia: Nikolai Vasilievich Gogol (Russian: Никола́й Васи́льевич Го́голь, Ukrainian: Мико́ла Васи́льович Го́голь, Mykola Vasyliovych Hohol; 31 March [O.S. 19 March] 1809 – 4 March [O.S. 21 February] 1852) was a Russian dramatist, novelist and short story writer of Ukrainian ethnicity. Russian and Ukrainian scholars debate whether or not Gogol was of their respective nationalities. Considered by his contemporaries one of the preeminent figures of the natural school of Russian literary realism, later critics have found in Gogol's work a fundamentally romantic sensibility, with strains of Surrealism and the grotesque ("The Nose", "Viy", "The Overcoat," "Nevsky Prospekt"). His early works, such as *Evenings on a Farm Near Dikanka*, were influenced by his Ukrainian upbringing, Ukrainian culture and folklore. His later writing satirised political corruption in the Russian Empire (*The Government Inspector*, *Dead Souls*), leading to his eventual exile. The novel *Taras Bulba* (1835) and the play *Marriage* (1842), along with the short stories "Diary of a Madman", "The Tale of How Ivan Ivanovich Quarreled with Ivan Nikiforovich", "The Portrait" and "The Carriage", round out the tally of his best-known works.



D.S. Mirsky characterized Gogol's universe as "one of the most marvellous, unexpected – in the strictest sense, original – worlds ever created by an artist of words". The other main characteristic of Gogol's writing is his impressionist vision of reality and people. He saw the outer world romantically metamorphosed, a singular gift particularly evident from the fantastic spatial transformations in his Gothic stories, *A Terrible Vengeance* and *A Bewitched Place*. His pictures of nature are strange mounds of detail heaped on detail, resulting in an unconnected chaos of things. His people are caricatures, drawn with the method of the caricaturist – which is to exaggerate salient features and to reduce them to geometrical pattern. But these cartoons have a convincingness, a truthfulness, and inevitability – attained as a rule by slight but definitive strokes of unexpected reality – that seems to beggar the visible world itself.

The aspect under which the mature Gogol sees reality is expressed by the Russian word *poshlost'*, which means something similar to "triviality, banality, inferiority", moral and spiritual, widespread in some group or society. Like Sterne before him, Gogol was a great destroyer of prohibitions and of romantic illusions. He undermined Russian Romanticism by making vulgarity reign where only the sublime and the beautiful had reigned. "Characteristic of Gogol is a sense of boundless superfluity that is soon revealed as utter emptiness and a rich comedy that suddenly turns into metaphysical horror." His stories often interweave pathos and mockery, while "The Tale of How Ivan Ivanovich Quarreled with Ivan Nikiforovich" begins as a merry farce and ends with the famous dictum, "It is dull in this world, gentlemen!"

Gogol's impact on Russian literature has been enduring, yet his works have been appreciated differently by various critics. Belinsky, for instance, berated his horror stories as "moribund, monstrous works", while Andrei Bely counted them among his most stylistically daring creations. Nabokov especially admired *Dead Souls*, *The Government Inspector*, and *The Overcoat* as works of genius, proclaiming that "when, as in his immortal 'The Overcoat,' Gogol really let himself go and pottered happily on the brink of his private abyss, he became the greatest artist that Russia has yet produced." *The Overcoat* was traditionally interpreted as a masterpiece of "humanitarian realism", but Nabokov and some other attentive readers argued

that “holes in the language” make the story susceptible to interpretation as a supernatural tale about a ghostly double of a “small man.” Of all Gogol’s stories, The Nose has stubbornly defied all abstruse interpretations: D.S. Mirsky declared it “a piece of sheer play, almost sheer nonsense.”

(141-4) The Russian novelist Gogol, more than a century ago, described the civilised life of the salons as “superficial, cold and hypocritical.” He was describing the capital city.

Middle Ideas 20-28

Joel Goldsmith

Wikipedia: Joel Solomon Goldsmith (March 10, 1892 – June 17, 1964) was an American spiritual author, teacher, spiritual healer, and modern-day mystic. He founded The Infinite Way movement. In 1915, Joel’s father became critically ill while in England and word was sent to the Goldsmith family to come for the body. However, according to Joel, his father was healed by a Christian Science practitioner in London. From his early adulthood, Joel Goldsmith had many spiritual experiences. He was a healer. He spent many years in spiritual studies, reading original scriptures of Aramaic, Greek and Sanskrit origins. His first book, “The Infinite Way”, was published in 1948. After serving in the Marines during World War I, Goldsmith returned to work in the garment district of New York City where he owned his own business. While on a return trip from Europe, he developed pneumonia. As was his father before him, Goldsmith was healed by a Christian Science practitioner who happened to be on board his ship at the time. In 1928, Goldsmith began to have strangers approach him on the street asking for prayer and healing. He had no religious training whatsoever, but these people were healed. To seek answers about this phenomenon, Goldsmith first entered the Christian Science Church and worked at Rikers Island prison as a First Reader. After 11 years, he left the Christian Science Church and moved to Boston, where he set up his own office. He later moved to California before World War II and maintained a successful healing practice there. In 1948 Goldsmith wrote the book, “The Infinite Way”, which came to the attention of Willing Publishers. The title of this book also became the name associated with the spiritual message and work of Goldsmith, ref. The Taped Lectures of Joel S. Goldsmith 1950-1964. Goldsmith stressed contemplative meditation practice in his teaching. The method he generally taught was short frequent meditation periods throughout the day. Joel told his student of 18 years, Walter Starcke, that the main reason to meditate was that through reaching the inner silence one could hear the still small voice and receive its intuitive guidance. His teaching also stressed spiritual healing through conscious contact with God.



(81-4) Joel Goldsmith gave great truths to mankind but also made some errors. He lived in an unreal fantasy-world. Gigantic miracles became obtainable in this world at a low price. It is the old witch-doctor magic presented in a twentieth-century guise. It is the kind of world in which only dreamers can live, and from which only dreams can issue.

Duplicates 20

Joel Goldsmith ⇒ see Walt Whitman

Sir Ernest Gowers

Wikipedia: Sir Ernest Arthur Gowers GCB GBE (2 June 1880 – 16 April 1966) is best remembered for his book *Plain Words*, first published in 1948, and for his revision of Fowler's *Modern English Usage*. Before making his name as an author he had a long career in the British civil service, which he entered in 1903. His final full-time appointment was as Senior Regional Commissioner for Civil Defence, London Region (1940–45). After the Second World War he was appointed chairman of numerous government inquiries, including the 1949 Royal Commission into Capital Punishment. He was also chairman of the Harlow New Town Development Corporation.



(79-9) There is no single term satisfactory on all points for use when referring to THAT. The name “Overself” is no exception to this situation. But to those who object to this coinage of a new word, the answer is best given by the editor of the latest edition of Fowler’s “*Modern English Usage*,” Sir Ernest Gowers: “I’m all in favour of new words. How else would a language live and flourish?”

Duplicates 14 (1966)

Batlasar Gracian

Wikipedia: Baltasar Gracián y Morales, SJ (8 January 1601 – 6 December 1658), formerly Anglicized as Baltazar Gracian, was a Spanish Jesuit and baroque prose writer and philosopher. He was born in Belmonte, near Calatayud (Aragon). His proto-existentialist writings were lauded by Nietzsche and Schopenhauer. He studied at a Jesuit school in 1621 and 1623 and theology in Zaragoza. He was ordained in 1627 and took his final vows in 1635. He assumed the vows of the Jesuits in 1633 and dedicated himself to teaching in various Jesuit schools. He spent time in Huesca, where he befriended the local scholar Vincencio Juan de Lastanosa. He acquired fame as a preacher, although some of his oratorical displays, such as reading a letter sent from Hell from the pulpit, were frowned upon by his superiors. He was named Rector of the Jesuit college of Tarragona and wrote works proposing models for courtly conduct such as *El héroe* (The Hero), *El político* (The Politician), and *El discreto* (The Discreet One). During the Spanish war with Catalonia and France, he was chaplain of the army that liberated Lleida in 1646. In 1651, he published the first part of the *Criticón* (Faultfinder) without the permission of his superiors, whom he disobeyed repeatedly. This attracted the Society's displeasure. Ignoring the reprimands, he published the second part of *Criticón* in 1657, as a result was sanctioned and exiled to Graus at the beginning of 1658. Soon Gracian wrote to apply for membership in another religious order. His demand was not met, but his sanction was eased off: in April of 1658 he was sent to several minor positions under the College of Tarazona. His physical decline prevented him from attending the provincial congregation of Calatayud and on 6 December 1658 Gracian died in Tarazona, near Zaragoza in the Kingdom of Aragon.



(176-5) It was implicit in the word itself, and well understood by the Greeks who used it, that the term 'philosophy' referred not to worldly wisdom – in the sense that the Jesuit Baltasar Gracian used it – but to divine wisdom

Duplicates 24 (Carbon Copies of Notebook)

The Venerable Louis of Granada

Wikipedia: The Venerable Louis of Granada, O.P. (1505 – 31 December 1588), was a Dominican friar who was noted as theologian, writer and preacher. The cause for his canonization has been long accepted by the Holy See. Louis was chosen by his superiors to represent his community at the College of St. Gregory at Valladolid, an institution of the Dominican Order reserved for extraordinary students. When Louis had completed these studies, he embarked upon the career of a preacher, in which he continued with extraordinary success during forty years. The fame of his preaching spread beyond the boundaries of his native land, and at the request of the Cardinal-Infante, Dom Henrique of Portugal, son of King Manuel, he was transferred to Portugal, where he became Prior Provincial of the Portuguese Dominicans in 1557. He is best known for his ascetical writings. The best known of his ascetical writings, and the one that achieved the greatest measure of success, is *The Sinner's Guide* (*La Guía de Pecadores*), published in 1555. In 1539, at the age of 35, he wrote a small tract on the method of prayer for a student who had written to him for advice. This tract developed into his first book, *The Book of Prayer and Meditation*, published in 1554. The unexpected success of the book led him to dedicate himself to writing on spiritual themes for all. He led a life of an ascetic, his cell

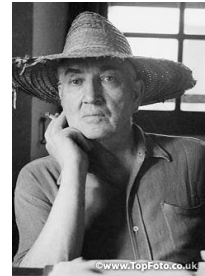
being poor and having little possessions. He wrote for 35 years, producing 49 works. Louis died at the age of 84 at Lisbon, Portugal. |

(215-13) More than four hundred years ago a Dominican monk, Louis of Granada, affirmed “Contemplation – is the most perfect prayer.
Duplicates 24 (Carbon Copies of Notebook)



Robert Graves & Idries Shah

Wikipedia: Robert von Ranke Graves (also known as Robert Ranke Graves and most commonly Robert Graves) (24 July 1895 – 7 December 1985) was an English poet, novelist, critic, and classicist. During his long life he produced more than 140 works. Graves’s poems—together with his translations and innovative analysis and interpretations of the Greek myths; his memoir of his early life, including his role in the First World War, *Good-Bye to All That*; and his speculative study of poetic inspiration, *The White Goddess*—have never been out of print. He earned his living from writing, particularly popular historical novels such as *I, Claudius*, *King Jesus*, *The Golden Fleece* and *Count Belisarius*. He also was a prominent translator of Classical Latin and Ancient Greek texts; his versions of *The Twelve Caesars* and *The Golden Ass* remain popular, for their clarity and entertaining style. Graves was awarded the 1934 James Tait Black Memorial Prize for both *I, Claudius* and *Claudius the God*.

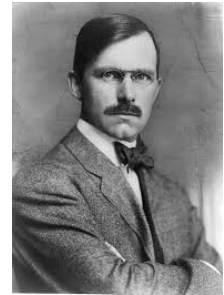


(241-4) Robert Graves (in Intro. to Idries’ Shah’s “The Sufis”). “The Sufis hold that this quasi divinity (of Jesus) should suffice any man, there being no god but God. They have similarly refused to accept Indian theories of divine incarnation and the Lamaism of Tibet. They accept the Nativity only as a parable of the powers latent in man.... They interpret the supernatural traditions of the Koran as metaphorical, and to be literally believed by the unenlightened alone.”

Middle Ideas 14 19

David Grayson (Ray Stannard Baker) – Great Possessions

Wikipedia: Ray Stannard Baker (April 17, 1870 – July 12, 1946), also known by his pen name David Grayson, was an American journalist and author born in Lansing, Michigan. After graduating from the State Agricultural College (now Michigan State University), he attended law school at the University of Michigan in 1891 before launching his career as a journalist in 1892 with the Chicago News-Record, where he covered the Pullman Strike and Coxey's Army in 1894. In 1898, Baker joined the staff of McClure's, a pioneer muckraking magazine, and quickly rose to prominence along with Lincoln Steffens and Ida Tarbell. He also dabbled in fiction, writing children's stories for the magazine Youth's Companion and a nine-volume series of stories about rural living in America, the first of which was titled "Adventures in Contentment" under the pseudonym David Grayson.



(275-4) "If once a man have a taste of true and happy retirement, though it be but a short hour, or day, now and then, he has found or is beginning to find a sure place of refuge, of blessed renewal, toward which in the busiest hours he will find his thoughts wistfully stealing. How stoutly will he meet the buffets of the world if he knows he has such a place of retirement where all is well ordered and full of beauty, and night councils prevail, and true things are noted." (David Grayson in Great Possessions)

Vinyl I to III

Graham Greene

Wikipedia: Henry Graham Greene, OM, CH (2 October 1904 – 3 April 1991) was an English novelist and author regarded as one of the greatest writers of the 20th century. Combining literary acclaim with widespread popularity, Greene had acquired a reputation early in his own lifetime as a great writer, both of serious Catholic novels and of thrillers (or "entertainments" as he termed them); however, even though shortlisted in 1967, he was never awarded the Nobel Prize for Literature. Through 67 years of writings which included over 25 novels, he explored the ambivalent moral and political issues of the modern world, often through a Catholic perspective. Although Greene objected strongly to being described as a Roman Catholic novelist rather than as a novelist who happened to be Catholic, Catholic religious themes are at the root of much of his writing, especially the four major Catholic novels: Brighton Rock, The Power and the Glory, The Heart of the Matter and The End of the Affair; which are regarded as "the gold standard" of the Catholic novel. Several works such as The Confidential Agent, The Third Man, The Quiet American, Our Man in Havana and The Human Factor also show an avid interest in the workings of international politics and espionage. Greene suffered from bipolar disorder, which had a profound effect on his writing and personal life. In a letter to his wife Vivien he told her that he had "a character profoundly antagonistic to ordinary domestic life," and that "unfortunately, the disease is also one's material." William Golding described

Greene as “the ultimate chronicler of twentieth-century man’s consciousness and anxiety.” He died in 1991 at age 86 of leukaemia and was buried in Corseaux cemetery.



(147-1) The English novelist Graham Greene says that he several times [had] dreams of happenings which later were realised. What does this mean? Its simplest meaning must obviously be that the present and the future are already joined together. The second meaning must be that since the present quickly becomes the past, the past and the future are also joined together. The total meaning must be that time is a single unbroken line. In metaphysics this can be called eternal duration and in metempsychosis this explains how actions done now are echoed back in a later birth. For us humans mentalism puts past, present, and future within the mind and their separateness from each other within illusion. From this illusion we can be set free only by experiencing and knowing the timeless, which must not be confused with eternal duration. The timeless transcends the past, present, and future. What we experience now in the present is abstracted from the whole of experience, the totality, but the abstraction is illusory. The reality which we give to the present and deny to past and future is again within us, within the mind, but it is within the deepest layers of the mind and that deepest layer is connected with timelessness, for that is the reality in us. It is the ego that lives in time and experiences these different abstractions of past, present and future, but the real being behind the ego is on a different plane altogether. Now if mentalism throws light on the problems of time, of the real and the illusory, it also throws light on the question of free will and determinism. Since all is within the mind, to the extent that we learn to control mind we are able to exercise free will, but there it stops.

AD BV 2

Father Gregory of Mount Athos

Possibly Gregory of Sinai: Wikipedia: Our father among the saints Gregory of Sinai, also Gregory the Sinaite, was a monastic of the late thirteenth and early fourteenth centuries who advanced the practice of hesychasm and the Jesus Prayer and, with St. Gregory Palamas established Mount Athos as a center of Hesychasm. He is commemorated on August 8 as well as on November 27, the date of his repose, February 11, and April 6. After a period at Sinai in which he fulfilled a number of obediences, including cook, baker, and copyist, Gregory left the monastery for Jerusalem. From Jerusalem he traveled to Crete where he learned the practice of the Jesus prayer and hesychasm from the monk Arsenios. After the turn of the century, Gregory moved on to Mount Athos, to the Magoula skete near Philotheou Monastery. Thus, having gained the experience of many centuries of the monastic life from the ancient monasteries, Gregory settled himself down in a solitary place for “hesychia” (stillness doing the Jesus Prayer), in a cell for silence and the unhindered pursuit of mental prayer combined with hard work. With his contemporary Gregory Palamas, he helped to establish Mount Athos as a center of hesychasm.



(13-2) As Father Gregory, a monk of the Monastery of Xeropotamou, on Mount Athos, declared, the reason for their existence on that peninsula was some inner experience, some

enlightening glimpse, which gave them the urge to forsake the world and its possessions, the family and its endearments, to devote the rest of their lives to a monk's bare life.

Duplicates 20

St. Gregory Palamas

Wikipedia: Gregory Palamas (Γρηγόριος Παλαμάς) (1296–1359) was a monk of Mount Athos in Greece and later the Archbishop of Thessaloniki known as a preeminent theologian of Hesychasm. The teachings embodied in his writings defending Hesychasm against the attack of Barlaam are sometimes referred to as Palamism, his followers as Palamites. Palamas is venerated as a Saint in the Eastern Orthodox Church. Some Byzantine Catholic Churches, which are in communion with Rome, venerate him in the liturgy, and he has been called a saint and has been repeatedly cited as a great theological writer by Pope John Paul II. Some of his writings are collected in the Philokalia. The second Sunday of the Great Lent is called the Sunday of Gregory Palamas in those Churches that commemorate him according to the Byzantine Rite. He also has a feast day on November 14.



(153-11) “The action of the mind which is best” declared St. Gregory Palamas, Greek Orthodox Archbishop of Thessalonica 700 years ago “is that in which it is sometimes raised above itself and unites with God.”

Grey Long 03 04 & (33-11) Duplicates 14 (1966)

René Guenon

Wikipedia: René Guénon (November 15, 1886 – January 7, 1951), also known as Shaykh ‘Abd al-Wahid Yahya, was a French author and intellectual who remains an influential figure in the domain of metaphysics, having written on topics ranging from metaphysics, “sacred science” and traditional studies to symbolism and initiation. In his writings, he proposes either “to expose directly some aspects of Eastern metaphysical doctrines”, these doctrines being defined by him as of “universal character”, or “to adapt these same doctrines for Western readers while keeping strictly faithful to their spirit”; he only endorsed the act of “handing down” these Eastern doctrines, while reiterating their “non-individual character”. He wrote and published in French and his works have been translated into more than twenty languages.



His work comprises:

An exposition of fundamental metaphysical principles: Introduction to the Study of the Hindu Doctrines which contains the general definition of the term “tradition” as Guénon defines it, Man and His Becoming according to the Vedânta, The Symbolism of the Cross, The Multiple States of Being, The Metaphysical Principles of the Infinitesimal Calculus, Oriental Metaphysics.

Studies in symbolism (comprising many articles he wrote for the journal *Le Voile d’Isis* which became later known under the name *Etudes Traditionnelles*). These studies in symbolism were later compiled by Michel Valsan in the posthumous book *Symbols of Sacred Science*. The studies *The Great Triad*, *Traditional Forms & Cosmic Cycles*, *Insights into Islamic Esoterism & Taoism* and *The King of the World* (alternately translated as *Lord of the World*) are also mostly about symbolism.

Fundamental studies related to Initiation, a subject completely re-exposed by Guénon from the traditional perspective: *Perspectives on Initiation*, *Initiation and Spiritual Realization*, *The Esoterism of Dante*.

Criticism of the modern world and of “neospiritualism”: *East and West*, *The Crisis of the Modern World*, *Spiritual Authority and Temporal Power*, *Theosophy: History of a Pseudo-Religion*, *The Spiritist Fallacy* and *The Reign of Quantity & the Signs of the Times*, the latter book being often considered as his masterpiece as an explanation of the modern world from the traditional perspective.

Various studies in esoterism: *Saint Bernard*, *Insights into Christian Esoterism*, *Studies in Freemasonry and Compagnonnage*, *Studies in Hinduism* etc.

(265-1) René Guenon’s books take a standpoint which attracts an increasing number of Europeans. It needs to be understood thoroughly. It represents the latest of several of his own personal phases – including Catholic, Sceptical, Hindu and lastly Mohammedan-Sufi. Guenon makes two important contributions to thought. First, he rightly perceives that science can add metaphysics not to displace itself but to complete itself. But what sort of metaphysics shall it be? If merely a speculation or a dogmatism, then that may lead only to further error. It must be a metaphysics based primarily on the mystical intuition and secondarily on the metaphysics of Truth whose principal tenet, mentalism, is raised both out of observed facts, out of man’s sense

relations of the external world and his experience of it, and out of mystical seership. Is Guenon's system of this kind? Unfortunately it is only partially so. Therefore its grand truths suffer from certain insufficiencies and some errors. Second, Guenon rightly sees the existence of a universal crisis but he misses one chief purpose and result of this crisis and that is its tremendous destructiveness. It is breaking adherence to past tendencies and shattering old forms. He fails to see that any return to vanished tradition could war be an internal but only an external one. It would lack reality, naturalness, and vitality. Yet his work possesses special importance as he believes, for Western seekers who have thrown off conventional religious fetters but specially for the more intellectual.

Vinyl VII to VIII

(181-3) René Guenon considered it impossible to "initiate" oneself (using his own term) as a kind of entry into a higher life. "A second birth" is another term which he borrowed.

(181-4) An hour before he died René Guenon exclaimed: "The soul is quitting the body!" And when the final moment came, he murmured: "Allah, Allah."

RVLSII

Guhyasamaja Tantra

Wikipedia: The Guhyasamāja Tantra (Sanskrit: Guhyasamājatantra; Tibetan: Gsang 'dus rtsa rgyud (Toh 442); Tantra of the Secret Community) is one of the most important scriptures of Esoteric Buddhism. In its fullest form, it consists of seventeen chapters, though a separate "explanatory tantra" (vyākhyātantra) known as the Later Tantra (Sanskrit: Guhyasamāja Uttaratantra; Tibetan: Rgyud phyi ma. (Toh 443)) is sometimes considered to be its eighteenth chapter. Many scholars believe that the original core of the work consisted of the first twelve chapters, with chapters thirteen to seventeen being added later as explanatory material. In India, it was classified as a Yoga or Mahāyoga Tantra. In Tibet it is considered an Unexcelled Yoga Tantra (rnal 'byor bla med rgyud). It develops traditions found in earlier scriptures such as the Compendium of Reality (Sanskrit: Sarva-tathāgata-tattva-saṃgraha; De bzhin gshegs pa thams cad kyi de kho na nyid bsdus pa (Toh 479)) but is focused to a greater extent on the antinomian aspects characteristic of the later Buddhist Tantras. Naropa and Aryadeva considered the Compendium of Reality to be a root tantra in relation to the Guhyasamaja Tantra. The Guhyasamaja Tantra survives in Sanskrit manuscripts and in Tibetan and Chinese translation. According to Je Tsongkhapa, the five main explanatory tantras to the Guhyasamaja Tantra are the following: Explanation of the Intention (Sanskrit: Sandhivvyākaraṇa; Tibetan: Dgongs pa lung bstan pa (Toh 444)); Vajra Garland (Explanatory) Tantra (Sanskrit: Vajramālābhīdhānatantra; Tibetan: Rdo rje phreng ba mngon par brjod pa rgyud. (Toh 445)); Tantra Requested by Indra (Sanskrit: Devendrapariṣcchā; Tibetan: Lha'i dbang pos zhus pa. Not translated into Tibetan.); Tantra Requested by the Four Goddesses (Sanskrit: Caturdevīpariṣcchātantra; Tibetan: Lha mo bzhis yongs su zhus pa'i rgyud. (Toh 446)); Vajra Wisdom Compendium (Sanskrit: Vajrajñānasamuccaya; Tibetan: Ye shes rdo rje kun las btus pa. (Toh 450)).



(61-6) Guhyasamaja Tantra: “The steady way of attaining enlightenment is to avoid any conception about the highest knowledge or its realization.”

Duplicates 20

Musée Guimet

Wikipedia: The Guimet Museum (French: Musée national des arts asiatiques [MNAAG] or Musée Guimet) is a museum of Asian art located at 6, place d'Iéna in the 16th arrondissement of Paris, France. It has one of the largest collections of Asian art outside Asia. Founded by Émile Étienne Guimet, an industrialist, the museum first opened at Lyon in 1879 but was later transferred to Paris, opening in the place d'Iéna in 1889. Devoted to travel, Guimet was in 1876 commissioned by the minister of public instruction to study the religions of the Far East, and the museum contains many of the fruits of this expedition, including a fine collection of Chinese and Japanese porcelain and many objects relating not merely to the religions of the East but also to those of Ancient Egypt, Greece and Rome. One of its wings, the Panthéon Bouddhique, displays religious artworks. Some of the museum's artifacts were collected from Southeast Asia by French authorities during the colonial period. From December 2006 to April 2007, the museum harboured collections of the Kabul Museum, with archaeological pieces from the Greco-Bactrian city of Ai-Khanoum, and the Indo-Scythian treasure of Tilia Tepe.

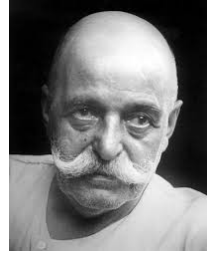


(94-3) In the Musée Guimet in Paris, we may see a couple of ancient statuettes that perfectly portray Buddha's wonderful half-smile of happy deliverance from this world of ignorance, illusion, error, sin and suffering.

Duplicates 20

George Ivanovich Gurdjieff & Peter D. Ouspensky , the Dalai Lama

Wikipedia: George Ivanovich Gurdjieff (January 13, 1866-1877?) - October 29, 1949), also commonly referred to as Georges Ivanovich Gurdjieff and G. I. Gurdjieff, was an influential spiritual teacher of the early to mid-20th century who taught that most humans live their lives in a state of hypnotic “waking sleep”, but that it is possible to transcend to a higher state of consciousness and achieve full human potential. Gurdjieff developed a method for doing so, calling his discipline “The Work” (connoting “work on oneself”) or “the Method”. According to his principles and instructions, Gurdjieff’s method for awakening one’s consciousness is different from that of the fakir, monk or yogi, so his discipline is also called (originally) the “Fourth Way”. At one point, he described his teaching as being “esoteric Christianity”. At different times in his life, Gurdjieff formed and closed various schools around the world to teach The Work. He claimed that the teachings he brought to the West from his own experiences and early travels expressed the truth found in ancient religions and wisdom teachings relating to self-awareness in people’s daily lives and humanity’s place in the universe. The title of his third series of writings, *Life Is Real Only Then, When ‘I Am’*, expresses the essence of his teachings. His complete series of books is entitled *All and Everything*.



(61-7) Gurdjieff and his one-time disciple Ouspensky, revived the doctrine of Eternal Recurrence, and put it forward as a better alternative to the doctrine of Reincarnation. If we examine the historic Tibetan Buddhist symbol called “The Wheel of Life” we see pictures of human beings being moved through contrasting phases of experience as the wheel turns round. But after it comes full circle they are subjected to exactly the same conditions, the same phases as before. It is pertinent to remember that Gurdjieff learnt about Eternal Recurrence in a Buddhist monastery in Central Asia (where the spiritual head is the Dalai Lama, of Lhasa, and where the same version of Buddhism prevails as in Tibet). It is also pertinent to remember the monotonous movement of life for the somewhat primitive inhabitants of that wild region for centuries until very lately. The pattern of their existence recurred again and again in the same way. What more fitting in their beliefs than that their rebirths would be similar too.

Grey Long 14 19

George Ivanovich Gurdjieff ⇒ see Frank Irving Fletcher

George Ivanovich Gurdjieff ⇒ see also Peter D. Ouspensky

Madame Guyon, Curé d’Ars (Jean-Baptiste-Marie Vianney) & Suso {duplicate}

Madame Guyon, properly Madame Jeanne-Marie Bouvieur de la Motte-Guyon

Wikipedia: Jeanne-Marie Bouvier de la Motte-Guyon (commonly known as Madame Guyon) (18 April 1648:6 – 9 June 1717) was a French mystic and one of the key advocates of Quietism, although she never called herself a Quietist. Quietism was considered heretical by the Roman Catholic Church, and she was imprisoned from 1695 to 1703 after publishing a book on

the topic, *A Short and Easy Method of Prayer*. Madame Guyon was imprisoned in the Bastille until 21 March 1703, when she went, after more than seven years of her final captivity, to live with her son in a village in the Diocese of Blois. There she passed some fifteen years surrounded by a stream of pilgrims, many from England and Scotland, and spending her time writing volumes of correspondence and poetry. She was also still venerated by the Beauvilliers, the Chevreuses, and Fénelon, who never failed to communicate with her whenever safe and discreet intermediaries were to be found. Among the pilgrims, Milord Chewinkle stayed in Blois with Guyon for 7 years. One visitor, Pierre Poiret, went on to publish many of Guyon's works.



(75-1) Had asceticism been limited to man's control of the senses by his higher will, it would have been acceptable to Philosophy, for the latter regards as most important such a preliminary purification of the self. But unfortunately the term has come to mean not only man's denial of the senses by his lower will but also his self-tormenting flagellation of them. Typical instances of exaggerated and unreasonable asceticism which philosophy utterly rejects are: the Curé d'Ars' refusal to smell a rose; Suso inflicting horrible tortures on his body with iron instruments, hair shirts and even sharp nails; the Muhammadan Faqueer dwelling eating and sleeping among the graves of a cemetery; Madame Guyon putting stones inside her shoes when about to go for a walk.

Duplicates 08 (Literary Notebook Carbons)

Lord Haldane & General Booth & {duplicate}

Wikipedia: Richard Burdon Haldane, 1st Viscount Haldane KT, OM, PC, KC, FRS, FBA, FSA (30 July 1856 – 19 August 1928), was an influential British Liberal Imperialist and later Labour politician, lawyer and philosopher. He was Secretary of State for War between 1905 and 1912 during which time the “Haldane Reforms” were implemented. Raised to the peerage as Viscount Haldane in 1911, he was Lord Chancellor between 1912 and 1915, when he was forced to resign because of his supposed and unproven German sympathies. He later joined the Labour Party and once again served as Lord Chancellor in 1924 in the first ever Labour administration. Apart from his legal and political careers, Haldane was also an influential writer on philosophy, in recognition of which he was elected a Fellow of the British Academy in 1914. Haldane co-translated the first English edition of Schopenhauer’s *The World as Will and Representation*, published between 1883 and 1886. He wrote several philosophical works, the best known of which is *The Reign of Relativity* (1921), which dealt with the philosophical implications of the theory of relativity. Haldane published “*The Pathway to Reality*”, based on the Gifford Lectures which he had delivered at the University of St Andrews. Some of his public addresses have also been published, including *The future of democracy* (1918).



(405-1) Such is the World-Mind’s grace that it inspires men of the most different types to arise and help their fellows, men as widely apart as General Booth, who founded the Salvation Army, and the late Lord Haldane, who sought to translate his philosophical vision into unselfish public service. Thus even in the darkest epochs, someone eventually appears to help the most ignorant, the most sinful, and the most illiterate even as someone eventually appears to guide the virtuous, educated, and intellectual. Inability to comprehend the highest truth or inability to live up to the loftiest ethics is not made by true sages a bar to bestowing help. They assist the undeveloped from where they now stand. And such is the wisdom of these sages that they know just how much to give and in what form it can best be assimilated, even as they know when it is better to convey material assistance only and when ethical, religious, mystical, or philosophical instruction should be given.

Duplicates 08 (Literary Notebook Carbons)

John Hampden, Cardinal Newman, & Viscount Falkland {duplicate}

Wikipedia: John Hampden (ca. 1595 – 1643) was an English politician who was one of the leading parliamentarians involved in challenging the authority of Charles I of England in the run-up to the English Civil War. He became a national figure when he stood trial in 1637 for his refusal to be taxed for ship money, and was one of the Five Members whose attempted unconstitutional arrest by King Charles I in the House of Commons of England in 1642 sparked the Civil War. Dying of wounds received on Chalgrove Field during the war, Hampden became a celebrated English patriot. The wars established the constitutional precedent that the monarch cannot govern without Parliament’s consent, a concept legally established as part of the Glorious Revolution in 1688 and the subsequent Bill of Rights 1689. A statue of Hampden was selected by

the Victorians as a symbol to take its place at the entrance to the Central Lobby in the Palace of Westminster as the noblest type of the parliamentary opposition, sword at his side, ready to defend the rights of Parliament. As one of the Five Members of the House of Commons, Hampden is commemorated at the State Opening of Parliament by the British monarch each year when the doors of the Commons Chamber are slammed in the face of the monarch's messenger, symbolising the rights of Parliament and its independence from the monarch.



(93-1) Two Englishmen were driven by theological doubts to make an extended study of the writings of the early Christian Fathers. One was Viscount Falkland, member of the House of Commons and friend of John Hampden. The other was J.H. Newman, later to be raised to the eminence of the red Cardinal's hat. The seventeenth century man felt as a result of this study, a strong aversion from the Roman Catholic system. The nineteenth century man, on the contrary, as a result of the same studies felt a strong attraction to it. What is the lesson of this incident?

Vinyl VII to VIII

George Frideric Handel

Wikipedia: George Frideric (or Frederick) Handel (born Georg Friedrich Händel; 23 February 1685 (O.S.) [(N.S.) 5 March] – 14 March 1759) was a German-born, British Baroque composer who spent the bulk of his career in London, becoming famous for his operas, oratorios, anthems and organ concertos. Born in a family indifferent to music, Handel received critical training in Halle, Hamburg and Italy before settling in London (1712), and became a naturalized British subject in 1727. He was strongly influenced both by the great composers of the Italian Baroque and the middle-German polyphonic choral tradition. After his success with *Messiah* (1742) he never performed an Italian opera again. Almost blind, and having lived in England for nearly fifty years, he died in 1759, a respected and rich man. His funeral was given full state honours, and he was buried in Westminster Abbey. Born the same year as Johann Sebastian Bach and Domenico Scarlatti, Handel is regarded as one of the greatest composers of the Baroque era, with works such as *Water Music*, *Music for the Royal Fireworks* and *Messiah* remaining steadfastly popular. One of his four Coronation Anthems, *Zadok the Priest* (1727), composed for the coronation of George II of Great Britain, has been performed at every subsequent British coronation, traditionally during the sovereign's anointing. Handel composed more than forty operas in over thirty years, and since the late 1960s, with the revival of baroque music and historically informed musical performance, interest in Handel's operas has grown.



(29-6) "I've never seen him act like this before." said Handel's servant to a friend. "He just stares at me and doesn't see me. He said the gates of heaven opened wide for him and God Himself was there. I'm afraid he's going mad." But the fruit of this "madness", of these long hours when Handel refused to eat and wrote and wrote, was the greatest oratorio since, before or after his century—the "Messiah."

Duplicates 32

(9-4) Compare the raucous strident noise that is too often offered today as music with the measured refined glory of a classic like Handel's "Messiah"!

Duplicates 20

Thomas Lake Harris & Holden Edward Sampson

Wikipedia: Thomas Lake Harris (1823 – 1906) was an American preacher, spiritualistic prophet, poet, and vintner. Harris is best remembered as the leader of a series of communal religious experiments, culminating with a group called the Brotherhood of the New Life in Santa Rosa, California. At the age of 21 Harris became a Universalist minister, preaching to the congregation of the Fourth Universalist Church in New York City. From 1848 he became minister of an independent Christian congregation in New York City. Harris soon turned towards spiritualism, becoming a devotee of the Swedish mystic Emanuel Swedenborg. By 1851 he had departed New York for Virginia where together with Rev. J.L. Scott he launched the first of his communal enterprises, the Mountain Cove Community of Spiritualists, on pristine land claimed by one of the group's leaders to be the actual site of the mythical Garden of Eden. Following the collapse of the Mountain Grove Community, Harris went back to his native England, where he preached modified Swedenborgian ideas to a London congregation for several years. Harris subsequently returned to America, settling in the town of Amenia in Dutchess County, New York. He would remain at Amenia for five or six years, establishing a bank, a flour mill, and a vineyard and gathering around him a small group of devoted religious disciples. Included among the approximately sixty converts were five orthodox clergymen and about 20 Japanese from Satsuma Province, among others. The community — the Brotherhood of the New Life — decided to settle at the village of Brocton, New York on the shore of Lake Erie. Its nature was co-operative rather than communistic, and farming and industrial occupations were engaged in by his followers, numbering at one time about 2,000 in the United States and Great Britain. He exacted complete surrender from his disciples, even the surrender of moral judgment. He taught that God was bisexual, and apparently, though not in reality, that the rule of society should be one of married celibacy. He professed to teach his community a change in the mode of respiration which was to be the visible sign of possession by Christ and the seal of immortality. |

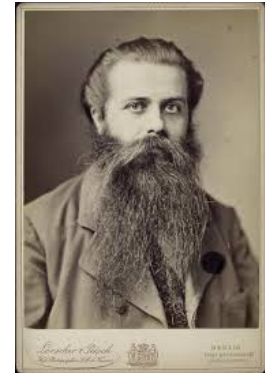


(131-3) Thomas Lake Harris, founder of The Brotherhood of the New Life, and Holden Edward Sampson, founder of the Ek-Klesia Community, both ended as helpless old nymphomaniacs. This was not surprising after the sensuality which coloured their lives or tainted their teachings for so many years. Yet Harris spent several years in the Orient and Sampson spent forty days of fasting and prayer in the Kalahari Desert of South Africa.

Duplicates 24 (Carbon Copies of Notebook)

Karl Robert Eduard von Hartmann, Georg Wilhelm Hegel, Immanuel Kant, Johann C. Friedrich Schiller, Arthur Schopenhauer, & Johann Gottlieb Fichte {duplicate}

Wikipedia: Karl Robert Eduard von Hartmann (February 23, 1842 – June 5, 1906) was a German philosopher. He was born in Berlin and was educated with the intention of a military career. He entered the artillery of the Guards as an officer in 1860, but was forced to leave in 1865 because of a knee problem. After some hesitation between music and philosophy, he decided to make the latter his profession, and in 1867 obtained a Ph. D. from the University of Rostock. He subsequently returned to Berlin. For many years, he lived a retired life of study, doing most of his work in bed, while suffering great pain. He died at Gross-Lichterfelde and is buried in an honorary grave in the Columbiadamm Cemetery in Berlin.



His reputation as a philosopher was established by his first book, *Philosophy of the Unconscious* (1869; 10th ed. 1890). This success was largely due to the originality of its title, the diversity of its contents (von Hartmann professing to obtain his speculative results by the methods of inductive science, and making plentiful use of concrete illustrations), its fashionable pessimism and the vigour and lucidity of its style. The conception of the Unconscious, by which von Hartmann describes his ultimate metaphysical principle is, fundamentally, not as paradoxical as it sounds, being merely a new and mysterious designation for the Absolute of German metaphysicians.

The Unconscious is both Will and Reason (the latter concept also interpreted as Idea) and the absolute all-embracing ground of all existence. Von Hartmann thus combines pantheism with panlogism in a manner adumbrated by Schelling in his positive philosophy. Nevertheless Will and not Reason is the primary aspect of the Unconscious, whose melancholy career is determined by the primacy of the Will and the latency of the Reason. Will is void of reason when it passes from potentiality to actual willing. The original state of the Unconscious is one of potentiality, in which, by pure chance, the Will begins to strive. In the transition state, called that of the empty Will, there is no definite end. Acting on its own, the Will creates absolute misery. To avoid the unhappiness of aimless desire, the Will realizes the ideas already potentially present and the Unconscious becomes actual. The existence of the universe is the result, then, of the illogical Will, but its characteristics and laws are all due to the Idea or Reason and are, therefore, logical. It is the best of all possible worlds, which contains the promise of the redemption of the Unconscious from actual existence by the exercise of Reason in partnership with the Will in the consciousness of the enlightened pessimist.

Von Hartmann called his philosophy a transcendental realism, because in it he professed to reach by means of induction from the broadest possible basis of experience a knowledge of that which lies beyond experience. A certain portion of consciousness, namely perception, begins, changes and ends without our consent and often in direct opposition to our desires. Perception, then, cannot be adequately explained from the ego alone, and the existence of things outside experience must be posited. Moreover, since they act upon consciousness and do so in different ways at different times, they must have those qualities assigned to them which would make such action possible. Causality is thus made the link that connects the subjective world of ideas with the objective world of things. An examination of the rest of experience, especially such phenomena as instinct, voluntary motion, sexual love, artistic production and the like,

makes it evident that Will and Idea, unconscious but teleological, are everywhere operative, and that the underlying force is one and not many. This thing-in-itself may be called the Unconscious. It has two equally original attributes, namely, Will and Idea (or Reason).

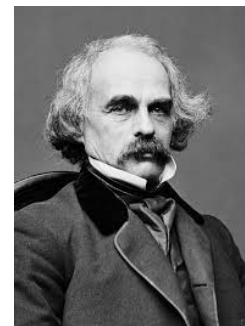
The Unconscious appears as a combination of the metaphysics of Georg Wilhelm Friedrich Hegel with that of Arthur Schopenhauer. In von Hartmann's view, Hegel and Schopenhauer were both wrong in making Idea or Reason subordinate to Will or Will subordinate to Idea or Reason; on the contrary, neither can act alone, and neither is the result of the other. The Will's lack of logic causes the existence of the "that" (German: Daß) of the world; the Idea or Reason, though not conscious, is logical, and determines the essence, the "what" (German: Was). The endless and vain striving of the Will necessitates the great preponderance of suffering in the universe, which could not well be more wretched than it is. Nevertheless, it must be characterized as the best possible world, for both nature and history are constantly developing in the manner best adapted to the ending of the world; and by means of increasing consciousness the idea, instead of prolonging suffering to eternity, provides a refuge from the evils of existence in non-existence.

(181-5) The European thinkers who worked out the mentalistic basis of life with intellectual thoroughness – although not always with correctness – were German. Kant, Schopenhauer, Hartmann, Hegel, Schiller and Fichte saw and taught that Mind was the primal reality and that the world was an idea in Mind.

Vinyl X to XI

Nathaniel Hawthorne

Wikipedia: Nathaniel Hawthorne (born Nathaniel Hathorne; July 4, 1804 – May 19, 1864) was an American novelist and short story writer. His ancestors include John Hathorne, the only judge involved in the Salem witch trials who never repented of his actions. Nathaniel later added a “w” to make his name “Hawthorne” in order to hide this relation. Hawthorne published his first work, a novel titled *Fanshawe*, in 1828; he later tried to suppress it, feeling it was not equal to the standard of his later work. He published several short stories in various periodicals, which he collected in 1837 as *Twice-Told Tales*. The next year, he became engaged to Sophia Peabody. He worked at a Custom House and joined Brook Farm, a transcendentalist community, before marrying Peabody in 1842. The couple moved to The Old Manse in Concord, Massachusetts, later moving to Salem, the Berkshires, then to The Wayside in Concord. *The Scarlet Letter* was published in 1850, followed by a succession of other novels. A political appointment took Hawthorne and family to Europe before their return to The Wayside in 1860. Hawthorne died on May 19, 1864, and was survived by his wife and their three children. Much of Hawthorne’s writing centers on New England, many works featuring moral allegories with a Puritan inspiration. His fiction works are considered part of the Romantic movement and, more specifically, Dark romanticism. His themes often center on the inherent evil and sin of humanity, and his works often have moral messages and deep psychological complexity. His published works include novels, short stories, and a biography of his friend Franklin Pierce.



(391-9) In “The Marble Faun” Nathaniel Hawthorne writes: “We go all wrong, by too strenuous a resolution to go all right”.

Grey Long 14 19

Nathaniel Hawthorne, Herman Melville, & the Bible {duplicate}

(63-3) We may say of the true philosophers what one American author said of another American author. Herman Melville wrote in a letter to Nathaniel Hawthorne: “Knowing you persuades me more than the Bible of our immortality.”

Red Vinyl

William Hazlitt

Wikipedia: William Hazlitt (10 April 1778 – 18 September 1830) was an English writer, remembered for his humanistic essays and literary criticism, as the greatest art critic of his age, and as a drama critic, social commentator, and philosopher. He was also a painter. He is now considered one of the great critics and essayists of the English language, placed in the company of Samuel Johnson and George Orwell. Yet his work is currently little read and mostly out of print. During his lifetime he befriended many people who are now part of the 19th-century literary canon, including Charles and Mary Lamb, Stendhal, Samuel Taylor Coleridge, and William Wordsworth.



(119-7) “I can enjoy society in a room but out of doors, nature is company enough for me. I am then never less alone than when alone.”—William Hazlitt—

Vinyl I to III

Patrick Lafcadio Hearn

Wikipedia: Patrick Lafcadio Hearn (27 June 1850 – 26 September 1904), known also by the Japanese name Koizumi Yakumo (小泉 八雲?), was an international writer, known best for his books about Japan, especially his collections of Japanese legends and ghost stories, such as Kwaidan: Stories and Studies of Strange Things. In the United States, Hearn is also known for his writings about the city of New Orleans based on his ten-year stay in that city. Hearn was born in and named for the island of Lefkada, one of the Greek Ionian Islands, on 27 June 1850. He was the son of Surgeon-Major Charles Bush Hearn (of County Offaly, Ireland) and Rosa Antoniou Kassimatis, a Greek woman of noble Kytheran lineage through her father, Anthony Kassimatis. His father was stationed in Lefkada during the British occupation of the islands, where he was the highest-ranking surgeon in his regiment. Lafcadio was baptized Patricios Lefcadios Hearn (Πατρικιοσ Λεφκαδιοσ Χερσων) in the Greek Orthodox Church,

but he seems to have been called “Patrick Lefcadio Kassimati Charles Hearn” in English. Hearn’s parents were married in a Greek Orthodox ceremony on 25 November 1849, several months after his mother had given birth to the couple’s first child and Hearn’s older brother, George Robert Hearn, on 24 July 1849. George Hearn died on 17 August 1850, two months after Lafcadio’s birth. A complex series of conflicts and events led to Lafcadio Hearn being moved from Greece to Ireland, where he was abandoned first by his mother (leaving him in the care of her husband’s aunt), then his father, and finally by his father’s aunt, who had been appointed his official guardian. In 1857, at age seven and despite the fact that both his parents were still alive, Hearn became the permanent ward of his great aunt, Sarah Brenane. She divided her residency between Dublin in the winter months, her husband’s estate at Tramore on the southern Irish coast, and a house at Bangor, North Wales. Brenane also engaged a tutor during the school year to provide basic instruction and the rudiments of Catholic dogma. Hearn began exploring Brenane’s library and read extensively in Greek literature, especially myths. In 1861, Hearn’s aunt, aware that Hearn was turning away from Catholicism, and at the urging of Henry Hearn Molyneux, a relative of her late husband and a distant cousin of Hearn, enrolled him at the Institution Ecclésiastique, a Catholic church school in Yvetot, France. Hearn’s experiences at the school confirmed his lifelong conviction that Christian education consisted of “conventional dreariness and ugliness and dirty austerities and long faces and Jesuitry and infamous distortion of children’s brains.” Hearn became fluent in French and would later translate into English the works of Guy de Maupassant, who coincidentally attended the school shortly after Hearn’s departure. At age 16, while at Ushaw, Hearn injured his left eye in a schoolyard mishap. The eye became infected and despite consultations with specialists in Dublin and London, and a year spent out of school convalescing, went blind. Hearn also suffered from severe myopia, so his injury left him permanently with poor vision, requiring him to carry a magnifying glass for close work and a pocket telescope to see anything beyond a short distance (Hearn avoided eyeglasses, believing they would gradually weaken his vision further). The iris was permanently discolored, and left Hearn self-conscious about his appearance for the rest of his life, causing him to cover his left eye while conversing and always posing for the camera in profile so that the left eye was not visible.



By the strength of his talent as a writer, Hearn obtained a job as a reporter for the Cincinnati Daily Enquirer, working for the newspaper from 1872 to 1875. Writing with creative freedom in one of Cincinnati’s largest circulating newspapers, he became known for his lurid accounts of local murders, developing a reputation as the paper’s premier sensational journalist, as well as the author of sensitive accounts of some of the disadvantaged people of Cincinnati. The Library of America selected one of these murder accounts, *Gibbeted*, for inclusion in its two-century retrospective of American True Crime, published in 2008. After one of his murder stories, the Tanyard Murder, had run for several months in 1874, Hearn established his reputation as Cincinnati’s most audacious journalist, and the Enquirer raised his salary from \$10 to \$25 per week. On 14 June 1874, Hearn, aged 23, married Alethea (“Mattie”) Foley, a 20-year-old African American woman, an action in violation of Ohio’s anti-miscegenation law at that time. In August 1875, in response to complaints from local clergyman about his anti-religious views and pressure

from local politicians embarrassed by some of his satirical writing in *Ye Giglampz*, the *Enquirer* fired him, citing as its reason his illegal marriage. He went to work for the rival newspaper *The Cincinnati Commercial*. The *Enquirer* offered to re-hire after his stories began appearing in the *Commercial* and its circulation began increasing, but Hearn, incensed at the paper's behavior, refused. Hearn and Foley separated, but attempted reconciliation several times before divorcing in 1877. Foley remarried in 1880.

During the autumn of 1877, recently divorced from Mattie Foley and restless, Hearn had begun neglecting his newspaper work in favor of translating into English works of the French author Gautier. He had also grown increasingly disenchanted with *Cincinnati*, writing to Henry Watkin, It is time for a fellow to get out of *Cincinnati* when they begin to call it the Paris of America. With the support of Watkin and *Cincinnati Commercial* publisher Murat Halstead, Hearn left *Cincinnati* for New Orleans, where he initially wrote dispatches on the "Gateway to the Tropics" for the *Commercial*. Hearn lived in New Orleans for nearly a decade, writing first for the newspaper *Daily City Item* beginning in June 1878, and later for the *Times Democrat*. Since the *Item* was a 4-page publication, Hearn's editorial work changed the character of the newspaper dramatically. He began at the *Item* as a news editor, expanding to include book reviews of Bret Harte and Émile Zola, summaries of pieces in national magazines such as *Harper's*, and editorial pieces introducing Buddhism and Sanskrit writings. As editor, Hearn created and published nearly two hundred woodcuts of daily life and people in New Orleans, making the *Item* the first Southern newspaper to introduce cartoons and giving the paper an immediate boost in circulation. Hearn gave up carving the woodcuts after six months when he found the strain was too great for his eye. The vast number of his writings about New Orleans and its environs, many of which have not been collected, include the city's Creole population and distinctive cuisine, the French Opera, and Louisiana Voodoo. Hearn wrote enthusiastically of New Orleans, but also wrote of the city's decay, a dead bride crowned with orange flowers. At the time he lived there, Hearn was little known, and even now he is little known for his writing about New Orleans, except by local cultural devotees. However, more books have been written about him than any former resident of New Orleans except Louis Armstrong.

In 1890, Hearn went to Japan with a commission as a newspaper correspondent, which was quickly terminated. It was in Japan, however, that he found a home and his greatest inspiration. Through the goodwill of Basil Hall Chamberlain, Hearn gained a teaching position during the summer of 1890 at the Shimane Prefectural Common Middle School and Normal School in Matsue, a town in western Japan on the coast of the Sea of Japan. The Lafcadio Hearn Memorial Museum and his old residence are still two of Matsue's most popular tourist attractions. During his fifteen-month stay in Matsue, Hearn married Koizumi Setsu, the daughter of a local samurai family, with whom he had four children. He became a naturalized Japanese, assuming the name Koizumi Yakumo, in 1896 after accepting a teaching position in Tokyo. After having been Greek Orthodox, Roman Catholic, and, later on, Spencerian, he became Buddhist. During late 1891, Hearn obtained another teaching position in Kumamoto, Kyūshū, at the Fifth Higher Middle School, where he spent the next three years and completed his book *Glimpses of Unfamiliar Japan* (1894). In October 1894, he secured a journalism job with the English-language newspaper *Kobe Chronicle*, and in 1896, with some assistance from Chamberlain, he began teaching English literature at Tokyo Imperial University, a job he had until 1903. In 1904, he was a professor at Waseda University. On 26 September 1904, he died of heart failure at the age of 54 years. His grave is at the Zōshigaya Cemetery in Toshima, Tokyo. In the late 19th century, Japan was still largely unknown and exotic to Westerners. However, with the

introduction of Japanese aesthetics, particularly at the Paris Exposition Universelle of 1900, Japanese styles became fashionable in Western countries. Consequently, Hearn became known to the world by his writings concerning Japan. In later years, some critics would accuse Hearn of exoticizing Japan, but because he offered the West some of its first descriptions of pre-industrial and Meiji Era Japan, his work has historical value.

(103-3) Lafcadio Hearn. On Tropical Location. “His muscles ached and breathing was difficult. Clothing, even a sheet at night, was almost unbearable. The slightest physical effort made his heart race madly while he dripped perspiration. At the same time his whole range of thought contracted, became a prisoner of his ailing body. His mind functioned faintly, slowly, incoherently, and even his memory was clouded. He dozed over his writing and fell asleep if he tried to read. When he deliberately forced himself to think or study, his eyes and temples throbbed with pain and a great weight in his head crushed him down into a semi-stupor. His skin prickled and tingled, and the night sweats drenched him. Toward morning he would drop off into an exhausted sleep; but when he awakened and stood up, it was like rising from the grave. While he was going through these trying days, all the disadvantages of living in the tropics were accentuated. The thoughts and habits of other centuries still prevailed here simply because Time itself moved slowly, as though it too were enfeebled by the heat. The violence of tropical colours irritated him; the luscious tropical fruits sickened him; and he grew tired of the curse of insects and the threat of snakes. In desperation he asked himself how much longer he could endure the heat of blinding glaring days and the empty misery of sleepless nights. After a few steps however, he was transfixed by the malignant power of the light.”

Duplicates 14 (1966)

George Herbert

Wikipedia: George Herbert (3 April 1593 – 1 March 1633) was a Welsh-born English poet, orator and Anglican priest. Herbert's poetry is associated with the writings of the metaphysical poets, and he is recognized as “a pivotal figure: enormously popular, deeply and broadly influential, and arguably the most skillful and important British devotional lyricist.” In 1624 and briefly in 1625 he served in Parliament. After the death of King James, Herbert's interest in ordained ministry was renewed. In his mid-thirties he gave up his secular ambitions and took holy orders in the Church of England, spending the rest of his life as the rector of the little parish of Fugglestone St Peter with Bemerton, near Salisbury. He was noted for unfailing care for his parishioners, bringing the sacraments to them when they were ill, and providing food and clothing for those in need. Henry Vaughan called him “a most glorious saint and seer”. Never a healthy man, he died of consumption at the early age of 39. Throughout his life, he wrote religious poems characterized by a precision of language, a metrical versatility, and an ingenious use of imagery or conceits that was favoured by the metaphysical school of poets. Charles Cotton described him as a “soul composed of harmonies”. Some of Herbert's poems have endured as popular hymns, including “King of Glory, King of Peace” (Praise): “Let All the World in Every Corner Sing” (Antiphon) and “Teach me, my God and King” (The Elixir). Herbert's first biographer, Izaak Walton, wrote that he composed “such hymns and anthems as he and the angels now sing in heaven”.



(181-6) The sun sinks and vanishes but his admiration does not vanish: it deepens and sinks into love, till he can repeat the seventeenth century poet Herbert's lines

"Thou art my loveliness, my life, my light,

Beautie alone to me;"

Grey Long 03 04

Georg Wilhelm Hegel

Wikipedia: Georg Wilhelm Friedrich Hegel (August 27, 1770 – November 14, 1831) was a German philosopher who was a major figure in German idealism. His historicist and idealist account of reality revolutionized European philosophy and was influential to Continental philosophy, Marxism and historicism. Hegel's principal achievement was his development of absolute idealism as a means to integrate the notions of mind, nature, subject, object, psychology, the state, history, art, religion and philosophy. In particular, he developed the notion of the master–slave dialectic and the concept of Geist ("mind-spirit") as the expression of the integration ("sublation", *Aufheben*), without elimination or reduction, of otherwise seemingly contradictory or opposing ideas. Examples include relationships between nature and freedom and between immanence and transcendence. He also made original and influential contributions to speculative logic, the role of history and the notions of the negative and the ethical. Hegel influenced many thinkers and writers whose own positions varied widely. Karl Barth described Hegel as a "Protestant Aquinas", while Maurice Merleau-Ponty wrote that "All the great philosophical ideas of the past century – the philosophies of Marx and Nietzsche, phenomenology, German existentialism, and psychoanalysis – had their beginnings in Hegel". Michel Foucault has contended that contemporary philosophers may be "doomed to find Hegel waiting patiently at the end of whatever road [they] travel".



Hegel's thinking can be understood as a constructive development within the broad tradition that includes Plato and Immanuel Kant. To this list one could add Proclus, Meister Eckhart, Gottfried Wilhelm Leibniz, Plotinus, Jakob Böhme, and Jean-Jacques Rousseau. What all these thinkers share, which distinguishes them from materialists like Epicurus, the Stoics, and Thomas Hobbes, and from empiricists like David Hume, is that they regard freedom or self-determination both as real and as having important ontological implications, for soul or mind or divinity. This focus on freedom is what generates Plato's notion (in the *Phaedo*, *Republic*, and *Timaeus*) of the soul as having a higher or fuller kind of reality than inanimate objects possess. While Aristotle criticizes Plato's "Forms", he preserves Plato's cornerstones of the ontological implications for self-determination: ethical reasoning, the soul's pinnacle in the hierarchy of nature, the order of the cosmos, and an assumption with reasoned arguments for a prime mover. Kant imports Plato's high esteem of individual sovereignty to his considerations of moral and noumenal freedom, as well as to God. All three find common ground on the unique position of humans in the scheme of things, known by the discussed categorical differences from animals and inanimate objects.

In his discussion of "Spirit" in his *Encyclopedia*, Hegel praises Aristotle's *On the Soul* as "by far the most admirable, perhaps even the sole, work of philosophical value on this topic". In

his Phenomenology of Spirit and his Science of Logic, Hegel's concern with Kantian topics such as freedom and morality, and with their ontological implications, is pervasive. Rather than simply rejecting Kant's dualism of freedom versus nature, Hegel aims to subsume it within "true infinity", the "Concept" (or "Notion": Begriff), "Spirit", and "ethical life" in such a way that the Kantian duality is rendered intelligible, rather than remaining a brute "given." The reason why this subsumption takes place in a series of concepts is that Hegel's method, in his Science of Logic and his Encyclopedia, is to begin with basic concepts like Being and Nothing, and to develop these through a long sequence of elaborations, including those already mentioned. In this manner, a solution that is reached, in principle, in the account of "true infinity" in the Science of Logic's chapter on "Quality", is repeated in new guises at later stages, all the way to "Spirit" and "ethical life", in the third volume of the Encyclopedia. In this way, Hegel intends to defend the germ of truth in Kantian dualism against reductive or eliminative programs like those of materialism and empiricism. Like Plato, with his dualism of soul versus bodily appetites, Kant pursues the mind's ability to question its felt inclinations or appetites and to come up with a standard of "duty" (or, in Plato's case, "good") which transcends bodily restrictiveness. Hegel preserves this essential Platonic and Kantian concern in the form of infinity going beyond the finite (a process that Hegel in fact relates to "freedom" and the "ought"), the universal going beyond the particular (in the Concept), and Spirit going beyond Nature. And Hegel renders these dualities intelligible by (ultimately) his argument in the "Quality" chapter of the "Science of Logic." The finite has to become infinite in order to achieve reality. The idea of the absolute excludes multiplicity so the subjective and objective must achieve synthesis to become whole. This is because, as Hegel suggests by his introduction of the concept of "reality", what determines itself—rather than depending on its relations to other things for its essential character—is more fully "real" (following the Latin etymology of "real": more "thing-like") than what does not. Finite things don't determine themselves, because, as "finite" things, their essential character is determined by their boundaries, over against other finite things. So, in order to become "real", they must go beyond their finitude ("finitude is only as a transcending of itself").

The result of this argument is that finite and infinite—and, by extension, particular and universal, nature and freedom—don't face one another as two independent realities, but instead the latter (in each case) is the self-transcending of the former. Rather than stress the distinct singularity of each factor that complements and conflicts with others—without explanation—the relationship between finite and infinite (and particular and universal, and nature and freedom) becomes intelligible as a progressively developing and self-perfecting whole.

(215-4) "Thinking" said Hegel (when his land-lady worried about his absence from Church Service) "is also Divine Service."

Vinyl VII to VIII

Georg Wilhelm Hegel ⇒ see Johann Gottlieb Fichte

St. Hegesippus, James the Apostle

Wikipedia: Saint Hegesippus (
 γιος Ἡγήσιππος) (c. 110 – c. April 7, 180 AD), was a Christian chronicler of the early Church who may have been a Jewish convert



and certainly wrote against heresies of the Gnostics and of Marcion. The date of Hegesippus is insecurely fixed by the statement of Eusebius that the death and apotheosis of Antinous (130) occurred in Hegesippus' lifetime, and that he came to Rome under Pope St. Anicetus and wrote in the time of Pope St. Eleuterus (Bishop of Rome, c. 174–189). Hegesippus' works are now entirely lost, save eight passages concerning Church history quoted by Eusebius, who tells us that he wrote Hypomnemata (Ἐπομνήματα; "Memoirs" or "Memoranda") in five books, in the simplest style concerning the tradition of the Apostolic preaching. Through Eusebius Hegesippus was also known to Jerome, who is responsible for the idea that Hegesippus "wrote a history of all ecclesiastical events from the passion of our Lord down to his own period... in five volumes", which has established the Hypomnemata as a Church history. St. Hegesippus appealed principally to tradition as embodied in the teaching which had been handed down through the succession of bishops, thus providing for Eusebius information about the earliest bishops that otherwise would have been lost.

(285-2) James, the brother of Jesus and an Apostle, was a vegetarian. But the theologians and historians ignore this fact which was testified to by the Judeo-Christian Hegesippus, who lived in the century following and had contact with the Palestinian circles of the Apostolic time. Moreover Hegesippus asserts that James had been brought up in this way since childhood. Does this imply that the family circle was vegetarian?

Middle Ideas 14 19 & (139-2) Duplicates 1 (1979)

Martin Heidegger

Wikipedia: Martin Heidegger (26 September 1889 – 26 May 1976) was a German philosopher, widely seen as a seminal thinker in the Continental tradition, particularly within the fields of existential phenomenology and philosophical hermeneutics. From his beginnings as a Catholic academic, he developed a ground-breaking and widely influential philosophy. His relationship with Nazism has been a controversial and widely debated subject. For Heidegger, the things in lived experience always have more to them than what we can see; accordingly, the true nature of being is "withdrawal". The interplay between the obscured reality of things and their appearance in what he calls the "clearing" is Heidegger's main theme. The presence of things for us is not their being, but merely their being interpreted according to a particular system of meaning and purpose. For instance, when a hammer is efficiently used to knock in nails, we cease to be aware of it. This is termed "ready to hand", and Heidegger considers it an authentic mode. The "time" in the title of his best-known work, *Being and Time*, refers to the way that the given features ("past") are interpreted in the light of their possibilities. Heidegger claimed that philosophy and science since ancient Greece had reduced things to their presence, which was a superficial way of understanding them. Modern technology made things mere stockpiles of useful presence.



(49-1) The philosophy of Martin Heidegger is heavily based on Heraclitus and Parmenides. In his opinion their thinking is still the basis of Western culture.

How far is he mystical? The simplest answer to this question is that according to

Heidegger Being is finite and time-bound, which is not the way in which mystics usually express themselves. He is also a nationalist and thinks that one can only philosophize in Greek and German.... Several years later I heard that Heidegger had changed or developed his views: he now took a mystical stand, especially regarding Time.

Middle Ideas 14 19

Werner Karl Heisenberg

Wikipedia: Werner Karl Heisenberg (5 December 1901 – 1 February 1976) was a German theoretical physicist and one of the key pioneers of quantum mechanics. He published his work in 1925 in a breakthrough paper. In the subsequent series of papers with Max Born and Pascual Jordan, during the same year, this matrix formulation of quantum mechanics was substantially elaborated. In 1927 he published his uncertainty principle, upon which he built his philosophy and for which he is best known. Heisenberg was awarded the Nobel Prize in Physics for 1932 “for the creation of quantum mechanics”. He also made important contributions to the theories of the hydrodynamics of turbulent flows, the atomic nucleus, ferromagnetism, cosmic rays, and subatomic particles, and he was instrumental in planning the first West German nuclear reactor at Karlsruhe, together with a research reactor in Munich, in 1957. Considerable controversy surrounds his work on atomic research during World War II.



(249-1) Without learning, studying or practicing yoga, Heisenberg, famed nuclear physicist, formulator of the Law of Indeterminacy, unwittingly entered what is a high goal to yogis, Nirvikalpa Samadhi. This happened at times at the end of the deepest abstract thinking about his subject. Thoughts themselves ceased to be active. He found himself in the Stillness of the Void. He knew then, and knows today, his spiritual being.

Grey Long 14 19

Werner Karl Heisenberg ⇒ see Carl Friedrich von Weisacker

Werner Karl Heisenber ⇒ see Gaudapada

Johann Gottfried von Herder & Johann Wolfgang von Goethe

Wikipedia: Johann Gottfried von Herder (25 August 1744 – 18 December 1803) was a German philosopher, theologian, poet, and literary critic. He is associated with the periods of Enlightenment, Sturm und Drang, and Weimar Classicism. Born in Mohrungen (now Morąg, Poland) in the Kingdom of Prussia, Herder grew up in a poor household, educating himself from his father's Bible and songbook. In 1762, an introspective youth of seventeen, he enrolled at the local University of Königsberg, where he became a student of Immanuel Kant. At the same time, Herder became an intellectual protégé of Johann Georg Hamann, an intensely subjective thinker who disputed the claims of pure secular reason. By 1770 Herder went to Strasbourg, where he met the young Goethe. This event proved to be a key juncture in the history of German literature,

as Goethe was inspired by Herder's literary criticism to develop his own style. This can be seen as the beginning of the "Sturm und Drang" movement. In 1771 Herder took a position as head pastor and court preacher at Bückeburg under Count Wilhelm von Schaumburg-Lippe. Towards the end of his career, Herder endorsed the French Revolution, which earned him the enmity of many of his colleagues. At the same time, he and Goethe experienced a personal split. Another reason for his isolation in later years was due to his unpopular attacks on Kantian philosophy.



After becoming General Superintendent in 1776, Herder's philosophy shifted again towards classicism. Herder was at his best during this period, and produced works such as his unfinished *Outline of a Philosophical History of Humanity* which largely originated the school of historical thought. Herder's philosophy was of a deeply subjective turn, stressing influence by physical and historical circumstance upon human development, stressing that "one must go into the age, into the region, into the whole history, and feel one's way into everything". The historian should be the "regenerated contemporary" of the past, and history a science as "instrument of the most genuine patriotic spirit". Herder gave Germans new pride in their origins, modifying that dominance of regard allotted to Greek art (Greek revival) extolled among others by Johann Joachim Winckelmann and Gotthold Ephraim Lessing. He remarked that he would have wished to be born in the Middle Ages and mused whether "the times of the Swabian emperors" did not "deserve to be set forth in their true light in accordance with the German mode of thought?". Herder equated the German with the Gothic and favoured Dürer and everything Gothic. As with the sphere of art, equally he proclaimed a national message within the sphere of language. He topped the line of German authors emanating from Martin Opitz, who had written his *Aristarchus, sive de contemptu linguae Teutonicae* in Latin in 1617, urging Germans to glory in their hitherto despised language. Herder's extensive collections of folk-poetry began a great craze in Germany for that neglected topic. Along with Wilhelm von Humboldt, Herder was one of the first to argue that language determines thought, a theme that two centuries later would be central to the Sapir-Whorf hypothesis. Herder's focus upon language and cultural traditions as the ties that create a "nation" extended to include folklore, dance, music and art, and inspired Jacob and Wilhelm Grimm in their collection of German folk tales.

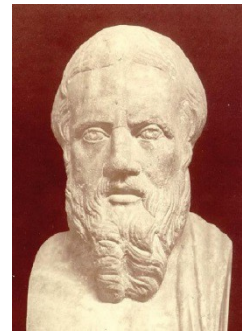
(179-1) Was Goethe right, when he wrote, a century and a half ago, in a letter to his friend Herder, after six months carefully observant travel outside Germany; "The more I see of the world, the less have I hope that mankind as a whole will ever become wise and happy."

Duplicates 16 (Pink Folder 2)

Herodotus, Hippocrates, Kallikrates, Pheidias, Plato, Pythagoras, Socrates, & Solon

Wikipedia: Herodotus (Ancient Greek: Ἡρόδοτος Hēródotos,) was a Greek historian who was born in Halicarnassus, Caria (modern-day Bodrum, Turkey) and lived in the fifth century BC (c. 484–425 BC). Widely referred to as "The Father of History" (first conferred by Cicero), he was the first historian known to collect his materials systematically and critically, and then to arrange them into a historiographic narrative. The *Histories*—his masterpiece and the

only work he is known to have produced—is a record of his “inquiry” (or ἱστορία *historía*, a word that passed into Latin and acquired its modern meaning of “history”), being an investigation of the origins of the Greco-Persian Wars and including a wealth of geographical and ethnographical information. Although some of his stories were fanciful and others inaccurate, he states he was reporting only what was told to him and was still often very close to right. Little is known of his personal history.



His record of the achievements of others was an achievement in itself, though the extent of it has been debated. His place in history and his significance may be understood according to the traditions within which he worked. His work is the earliest Greek prose to have survived intact. However, Dionysius of Halicarnassus, a literary critic of Augustan Rome, listed seven predecessors of Herodotus, describing their works as simple, unadorned accounts of their own and other cities and people, Greek or foreign, including popular legends, sometimes melodramatic and naive, often charming—all traits that can be found in the work of Herodotus himself. Modern historians regard the chronology as uncertain. According to the ancient account, these predecessors included Dionysius of Miletus, Charon of Lampsacus, Hellanicus of Lesbos, Xanthus of Lydia and, the best attested of them all, Hecataeus of Miletus. Of these only fragments of Hecataeus’s work survive (and the authenticity of these is debatable) yet they allow us glimpses into the kind of tradition within which Herodotus wrote his own *Histories*, as in the introduction to Hecataeus’s work, *Genealogies*: “Hecataeus the Milesian speaks thus: I write these things as they seem true to me; for the stories told by the Greeks are various and in my opinion absurd.”

This points forward to the ‘folksy’ yet ‘international’ outlook typical of Herodotus. Yet, one modern scholar has described the work of Hecataeus as “a curious false start to history” because, despite its critical spirit, it failed to liberate history from myth. Herodotus mentions Hecataeus in his *Histories*, on one occasion mocking him for his naive genealogy and, on another occasion, quoting Athenian complaints against his handling of their national history. It is possible that Herodotus borrowed much material from Hecataeus, as stated by Porphyry in a quote recorded by Eusebius. In particular, it is possible that he copied descriptions of the crocodile, hippopotamus and phoenix from Hecataeus’s ‘Circumnavigation of the Known World’ (*Periegesis/Periodos ges*), even mis-representing the source as ‘Heliopolitans’ (*Histories* 2.73). But unlike Herodotus, Hecataeus did not record events that had occurred in living memory, nor did he include the oral traditions of Greek history within the larger framework of oriental history. There is no proof that Herodotus derived the ambitious scope of his own work, with its grand theme of civilizations in conflict, from any predecessor, despite much scholarly speculation about this in modern times. Herodotus claims to be better informed than his predecessors, relying on empirical observation to correct their excessive schematism. For example, he argues for continental asymmetry as opposed to the older theory of a perfectly circular earth with Europe and Asia/Africa equal in size (*Hist.* 4.36 and 4.42). Yet, he retains idealising tendencies, as in his symmetrical notions of the Danube and Nile.

(93-4) I sat in the silent half-deserted Acropolis, looking beyond it in the direction of the blue Aegean waters, and thought of those great minds who once starred the Hellenic heaven. I thought of Pythagoras who travelled to learn, and then settled to teach, the spiritual secrets of Persia, Egypt, India. I thought of Kallikrates, the architect of pillared Parthenon. I thought of Socrates the truth-seeking questioner; of Plato, the sage, who built a Republic based on wisdom

in his mind; of Hippocrates, observant, shrewd teacher of physicians; of Pheidias, sculptor of the golden statue of Zeus at Olympia; of Solon, who gave Greece some of its finest law-reforms and economic improvements; of Herodotus, most honest and interesting of historians. I thought of others too, who came later with the coming of Christianity, of mystics, saints and theologians, brilliant in their time.

Duplicates 20

Heman Hesse

Wikipedia: Hermann Hesse (2 July 1877 – 9 August 1962) was a German-born Swiss poet, novelist, and painter. His best-known works include *Steppenwolf*, *Siddhartha*, and *The Glass Bead Game*, each of which explores an individual's search for authenticity, self-knowledge and spirituality. In 1946, he received the Nobel Prize in Literature. Hesse showed signs of serious depression as early as his first year at school. Hesse studied theological writings and later Goethe, Lessing, Schiller, and Greek mythology. He also began reading Nietzsche in 1895, and that philosopher's ideas of "dual...impulses of passion and order" in humankind was a heavy influence on most of his novels. In 1901, Hesse undertook to fulfill a long-held dream and travelled for the first time to Italy. Hesse had more opportunities to release poems and small literary texts to journals. With the literary fame, Hesse married Maria Bernoulli in 1904, settled down with her in Gaienhofen on Lake Constance. Gaienhofen was the place where Hesse's interest in Buddhism was re-sparked. Following a letter to Kapff in 1895 entitled *Nirvana*, Hesse had ceased alluding to Buddhist references in his work. In 1904, however, Arthur Schopenhauer and his philosophical ideas started receiving attention again, and Hesse discovered theosophy. Schopenhauer and theosophy renewed Hesse's interest in India. Although it was many years before the publication of Hesse's *Siddhartha* (1922), this masterpiece was to be derived from these new influences. During this time, there also was increased dissonance between him and Maria, and in 1911 Hesse left for a long trip to Sri Lanka and Indonesia. He also visited Sumatra, Borneo, and Burma, but "the physical experience... was to depress him." Any spiritual or religious inspiration that he was looking for eluded him, but the journey made a strong impression on his literary work. At the outbreak of the First World War in 1914, Hesse registered himself as a volunteer with the Imperial army. He was found unfit for combat duty, but was assigned to service involving the care of prisoners of war. While most poets and authors of the war participating countries quickly became embroiled in a tirade of mutual hate, Hesse, seemingly immune to the general war-enthusiasm of the time. Hesse was criticized for not condemning the Nazi party, but his failure to criticize or support any political idea stemmed from his "politics of detachment [...] At no time did he openly condemn (the Nazis), although his detestation of their politics is beyond question."



(207-4) "The world, money and power belong to the small shallow people. To the real men belongs nothing but death and eternity." – Hermann Hesse.

Middle Ideas 20-28

(169-6) Hermann Hesse found more help in the Chinese way than in the Indian, because "in the West the atmosphere is not appropriate for yoga exercises which require solitude."

Duplicates 16 (Pink Folder 2)

Herman Hesse, Arthur Koestler & D. T. Suzuki

(171-5) Suzuki always kept imperturbable, always calm, whenever and wherever we met or, as Herman Hesse said of him, “He does not allow himself to be touched.” This was when Arthur Koestler’s criticism of him appeared in “The Lotus and the Robot.”

Duplicates 1 (1979)

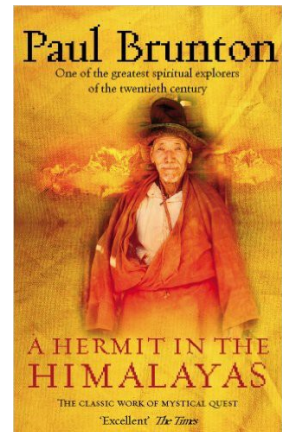
Hermann Hesse & Gustave Meyrink

(195-3) “When Gustave Meyrink was in great danger he would concentrate on his heart and maintain an unalterable calm,” said Herman Hesse.

Middle Ideas 20-28

A Hermit in the Himalayas

A Hermit in the Himalayas 1936: Often overlooked, this is the third of PB’s narrative books, following upon the heels of his two Searches. It is the most lyrical, mystical, and personal of all his published writings. It provides a way-station between the first phase of PB’s writings, which are largely introductory, and his subsequent, more intellectual phase, which culminates in *The Hidden Teaching Beyond Yoga* and *The Wisdom of the Overself*—whose necessary dryness and rigor will require us to have our wits and energy about us. Before we essay that task, we are invited to retreat a while, and plumb the depths of our own hearts with Nature as our guide and companion. For it is here that we find PB’s record of his own journey into his Overself, a journey that is mirrored by his trek into the high Himalayas, his isolation there, and his reflections on the world below. Scattered amongst the anecdotes of his travels and visitors, are mini-essays in which PB examines the (then current) events of the outer world and extracts their lessons to the philosopher. Such is PB’s skill as an author that we find his observations of these events and personalities fresh and useful today. Like the Chinese Mountain Sage Han Shan, PB focuses on the ordinary things of life, and, as the outer world diminishes in its importance, takes us a little ways within ourselves, even as he withdraws deeper and deeper into himself.



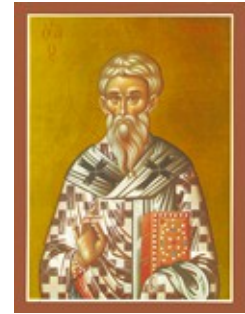
(87-1) In *A Hermit In The Himalayas* I have told of those practisers of Hatha Yoga who held their breath too long and exploded a blood vessel in the lungs, causing serious injury. There are others, however, who have been luckier, for with them the exploded vessel is in the brain, but it has not gone far enough to cause a paralytic stroke. But it has gone far enough to disrupt those parts of the brain which concern past memory and future anticipation, so that the yogi is left with a consciousness dwelling only in the immediate moment. This is something like *The Eternal*

Now, sensed by the philosopher and gives the yogi a kind of peace, a freedom from cares and fears. He will then declare that he has entered samadhi, not understanding that he has become a case for medical attention, for his physical movements will slow down to the point of uncertainty. His fellow yogis will admire his attainment and become his followers and he will become a guru!

RVLSII

Hierotheos & Dionysius the Areopagite

Wikipedia: Little is known of Hierotheos (Ἱε ρ ο θ ε ο Ϛ “sanctified by God”); church tradition holds that he was one of the learned men in the city of Athens. He was instructed in Christianity by the Apostle Paul, who baptized and ordained him around the year 53. Hierotheos frequently visited and instructed St. Dionysius the Areopagite. There is disagreement as to whether Hierotheos was actually a priest or bishop; some traditions describe Dionysius as the first bishop of Athens.



(438-3) Is Yoga-nidra “the mystical quiet which destroys consciousness” of which Hierotheos writes? He was a guru of Dionysius the Areopagite.

Vinyl I to III

W.E. Henley

Wikipedia: William Ernest Henley (23 August 1849 – 11 July 1903) was an English poet, critic and editor, best remembered for his 1875 poem “Invictus.” In 1890, Henley published *Views and Reviews*, a volume of notable criticisms, which he described as “less a book than a mosaic of scraps and shreds recovered from the shot rubbish of some fourteen years of journalism”. The criticisms, covering a wide range of authors (all English or French save Heinrich Heine and Leo Tolstoy) were remarkable for their insight. In 1892, he published a second volume of poetry, named after the first poem, “The Song of the Sword” but re-titled “London Voluntaries” after another section in the second edition (1893). Robert Louis Stevenson wrote that he had not received the same thrill of poetry so intimate and so deep since George Meredith’s “Joy of Earth” and “Love in the Valley”. “I did not guess you were so great a magician. These are new tunes; this is an undertone of the true Apollo. These are not verse; they are poetry”. During 1892, Henley also published three plays written with Stevenson: *Beau Austin*, *Deacon Brodie* and *Admiral Guinea*. In 1895, Henley’s poem, “Macaire”, was published in a volume with the other plays. *Deacon Brodie* was produced in Edinburgh in 1884 and later in London. Herbert Beerbohm Tree produced *Beau Austin* at the Haymarket on 3 November 1890.



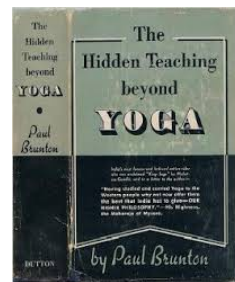
(107-9) “I am the master of my fate,
I am the captain of my soul”

affirmed W. E. Henley’s brave lines written on a hospital bed. But the measure of truth contained in them is only a limited one: they need the counterbalance “I am the creature of my environment.”

Grey Long 14 19

The Hidden Teaching Beyond Yoga

Wikipedia: The Hidden Teaching Beyond Yoga 1941. Inspired by his time spent with sages in Asia in the 1930s, Paul Brunton wrote *The Hidden Teaching Beyond Yoga* (and its companion volume *The Wisdom of the Overself*) at the request of these remarkable teachers who recognized that he had a significant role to play in the transmission of traditional wisdom to the West. Here is a profound re-creation of these teachings, brought to life and made accessible by the brilliance of Brunton's insights. Clearly written, the books speak directly to the contemporary spiritual seeker. *The Hidden Teaching Beyond Yoga* is a step-by-step guide to realizing the fact that our experienced world is not material but composed entirely of consciousness. Brunton's expert analysis of perception, grounded in science, is designed to awaken us to our sacred foundation and to transform our personality into a mirror of that reality. He prepares us for this journey by describing the attitudes, mental disciplines, and character traits that are essential for success in this quest.



(341-1) In India the traditional view has allotted women an inferior role to that of man. It is generally held that fewer women than men have ever attained the higher goals. Indeed, in some of the sacred works which have come down from ancient times and which still govern much of the thinking upon the subject today, the spiritual aspirant who has obtained a male birth is regarded as being much more fortunate than one who has obtained a female one.

One of the major reasons why women have been assigned a lower status for so long a time has been, aside from the selfish social exploitation of her physical weakness, the asceticism which belongs to the mystical stage of development. Such asceticism has often taken an extreme and unbalanced form with the result that the values and virtues of monastic celibacy have been over-rated and the dangers symbolized by women have been exaggerated. On the philosophic level the balance is restored, extreme fanatic views are dispelled and the natural relationship between the sexes seen in its true light. Philosophy has no use for mere asceticism although it has plenty of use for self-discipline. According to this teaching there are three states of spiritual development, first religious, second mystical or metaphysical, third philosophical. In the first stage, women are overwhelmingly ahead of men. In the second stage, women and men are roughly equal in the success of their attainment. In the third and final stage, it is mostly men who succeed. A brief explanation why this is so appears on page 138 of "The Hidden Teaching Beyond Yoga".

This said all souls are of equal importance before God. The soul, in the sense of the true self, has no sex whatever. Personalities, which are its projections, may vary their sex from birth to birth, if we accept the theory of re-incarnation, and therefore the important thing is not the sex to which we belong, but the inner mental being that we are. Of great importance are the evolutionary changes through which mankind in general has been passing during recent centuries. Women have been exploited and subjected by men for ages past and it is only within recent times that they have begun to come into their own and claim the rights and privileges which are their just due. In the coming age balance will be restored and woman will take her rightful place alongside of man in the leadership of the whole race.

To sum up, it is no longer a question of what the ancients believed about women or how the modern Indians regard them, but a question of accepting the evolutionary trend of things which is bringing the human race closer and closer to enlightenment and thus making it possible

for every woman to claim and receive what is best in life if she wishes.

Grey Long 03 04

(239-2) I tried to make it quite clear in “The Hidden Teaching Beyond Yoga” that just as psychic experiences were not to be sought for their own sake, so even mystical experiences were not the highest goal. It was only when their intermittent nature became obvious, however remarkable and uplifting they may have seemed, that the man who experienced them was ready to seek for the higher Truth. This was not only a matter of personal feeling, but also of impersonal intuitive knowledge, confirmed [by] reason and experience.

AD BV 2

(259-1) It might seem that we devoted too much space in “The Hidden Teaching Beyond Yoga” to the chapters entitled “The Worship of Words” And “The Arbitrament of Thinking Power” (check titles PB) There were however quite a few reason why we did so and one of them was that mystically minded persons – who naturally composed the larger the larger portion of our readers – had to be led to a higher octave of mysticism, the philosophic. But this could only be done by encouraging them to think for themselves, to cease taking certain dogmas blindly and certain men at traditional valuations, and to learn discrimination between the merely emotional and the authentically spiritual. One of the finest roads to such independent thought is the analytic striving to finds out by words phrases and statements.

Vinyl VII to VIII

(231-1) It has been stated at the end of the appendix to “The Hidden Teaching Beyond Yoga” that they who do not feel in possession of enough strength or desire to tread the ultimate path, need not do so, and that if they remember and sometimes read about it even this will yield good fruit in time. We have been asked to be more explicit on this point. We deeply sympathise with all those who do not feel inclined to tackle the mental austerities involved in the ultimate path. If, however, they will just dip into its intellectual study from time to time, a little here this week and a little there the next, without even making their reading continuous and connected, there will slowly take shape in their mind an outline of some of the main tenets of this teaching. And however vague this outline may be it will be immeasurably better than the blank ignorance which covers the rest of mankind like a shroud. These new ideas will assume the characteristics of seeds, which under the water of the student’s own aspiration and the sunshine of visible and invisible forces, will grow gradually into fruitful understanding and deeds. For the karmic consequence of such interest will be one day birth into a family where every opportunity for advancement will be found.

Vinyl VII to VIII

(85-1) The tenets expounded in my “Hidden Teaching Beyond Yoga” are of a kind which become more understandable as they become more familiar. It is really their intellectual strangeness which accounts largely for their apparent absurdity. And this strangeness itself arises because mentalism was originally discovered through mystical experience and has had to be translated into non-mystical intellectual terms.

Vinyl X to XI

(251-1) We dwell in an universe of illusion, for the effects and forms we perceive posses

a stability which is not there and a reality which is imagined. Ever its time space and motion depend upon the perceptions which announce them or the mind which is aware of them. The mystic seer's flashing enlightenment reveals this to him but science's own reflections about its atomic discoveries are pointing to the same idea. All this has been told and taught in The Hidden Teaching Beyond Yoga and The Wisdom of the Overself. But the seer's enlightenment did not stop there. He saw that the perceiver himself was not less illusory than the universe of his experience, not less unstable, not less unreal. He saw that the human ego was but a human idea. It had to be transcended if truth and reality were to be experienced.

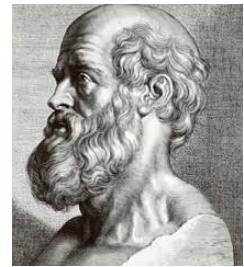
Vinyl X to XI

The Hidden Teaching Beyond Yoga ⇒ see A. J. Arberry; Junaid; Swami Siddeswarananda, V. Subramanya Iyer, Sri Shankara

The Hidden Teaching Beyond Yoga ⇒ see Juan Mascaro, Sarvepalli Radhakrishnan, Katha Upanishad

Hippocrates

Wikipedia: Hippocrates of Kos (Greek: Ἱπποκράτης; Hippokratēs; c. 460 – c. 370 BC), was a Greek physician of the Age of Pericles (Classical Greece), and is considered one of the most outstanding figures in the history of medicine. He is referred to as the “Father of Western Medicine” in recognition of his lasting contributions to the field as the founder of the Hippocratic School of Medicine. This intellectual school revolutionized medicine in ancient Greece, establishing it as a discipline distinct from other fields with which it had traditionally been associated (theurgy and philosophy), thus establishing medicine as a profession. However, the achievements of the writers of the Corpus, the practitioners of Hippocratic medicine, and the actions of Hippocrates himself were often commingled; thus very little is known about what Hippocrates actually thought, wrote, and did. Hippocrates is commonly portrayed as the paragon of the ancient physician, and credited with coining the Hippocratic Oath, still relevant and in use today. He is also credited with greatly advancing the systematic study of clinical medicine, summing up the medical knowledge of previous schools, and prescribing practices for physicians through the Hippocratic Corpus and other works.



(96-1) Hippocrates, the Greek Father of Medicine, believed strongly in the influence of climate on human beings, as his writings show.

Duplicates 20

Hippocrates ⇒ see Herodotus, Kallikrates, Pheidias, Plato, Pythagoras, Socrates, Solon,

Hippodamus the Thurian (Guthrie Sourcebook),

Wikipedia: Hippodamus (the etymological origin of the name is no doubt the same as that of the Homeric word ἰππόδαμος). Hippodamus was a most distinguished Greek architect, a native of Miletus, and the son of Euryphon or Eurycoön. His fame rests on his construction, not of single buildings, but of whole cities. His first great work was the town of Peiraeus, which Themistocles had made a tolerably secure port for Athens, but which was first formed into a regularly-planned town by Hippodamus, under the auspices of Pericles. The change which Hippodamus introduced was the substitution of broad straight streets, crossing each other at right angles, for the crooked narrow streets, with angular crossings, which had before prevailed throughout the greater part, if not the whole, of Greece. When the Athenians founded their colony of Thurii, on the site of the ancient Sybaris (B. C. 443), Hippodamus went out with the colonists, and was the architect of the new city. Hence he is often called a Thurian. He afterwards built Rhodes (B. C. 408-7). We learn from Aristotle that Hippodamus devoted great attention to the political, as well as the architectural ordering of cities, and that he wished to have the character of knowing all physical science. This circumstance, with a considerable degree of personal affectation, caused him to be ranked among the sophists, and it is very probable that much of the wit of Aristophanes, in his *Birds*, is aimed at Hippodamus.



(244-5) HIPPODAMUS THE THURIAN: But man is neither happy nor good by nature, requiring disciplines and providential care. To become good, he requires virtue; but to become happy, good fortune.

Book Notes 4

Adolf Hitler

Wikipedia: Adolf Hitler (20 April 1889 – 30 April 1945) was an Austrian-born German politician who was the leader of the Nazi Party (German: Nationalsozialistische Deutsche Arbeiterpartei (NSDAP); National Socialist German Workers Party). He was Chancellor of Germany from 1933 to 1945 and Führer (“leader”) of Nazi Germany from 1934 to 1945. As effective dictator of Nazi Germany, Hitler was at the centre of World War II in Europe and the Holocaust. In 1923 he attempted a coup in Munich to seize power. The failed coup resulted in Hitler’s imprisonment, during which time he wrote his autobiography and political manifesto *Mein Kampf* (“My Struggle”). After his release in 1924, Hitler gained popular support by attacking the Treaty of Versailles and promoting Pan-Germanism, anti-Semitism, and anti-communism with charismatic oratory and Nazi propaganda. Hitler frequently denounced international capitalism and communism as being part of a Jewish conspiracy. Hitler’s Nazi Party became the largest elected party in the German Reichstag, leading to his appointment as chancellor in 1933. Following fresh elections won by his coalition, the Reichstag passed the Enabling Act, which began the process of transforming the Weimar Republic into the Third Reich, a single-party dictatorship based on the totalitarian and autocratic ideology of National Socialism. Hitler aimed to eliminate Jews from Germany and establish a New Order to counter what he saw as the injustice of the post-World War I international order dominated by Britain and

France. His first six years in power resulted in rapid economic recovery from the Great Depression, the denunciation of restrictions imposed on Germany after World War I, and the annexation of territories that were home to millions of ethnic Germans—actions which gave him significant popular support. Under Hitler’s leadership and racially motivated ideology, the Nazi regime was responsible for the genocide of at least 5.5 million Jews and millions of other victims whom he and his followers deemed Untermenschen (“sub-humans”) and socially undesirable. Hitler and the Nazi regime were also responsible for the killing of an estimated 19.3 million civilians and prisoners of war. In addition, 29 million soldiers and civilians died as a result of military action in the European Theatre of World War II. The number of civilians killed during the Second World War was unprecedented in the history of warfare.

(163-17) Hitler has unconsciously and unwittingly shown men everywhere the immense danger of blindly accepting and unreflectively following an outside authority.
Vinyl VII to VIII

(273-3) It is not enough to mean well, it is not enough to believe one is doing right, it is not enough to be earnest, sincere, innocent of evil motives. It is just as essential to possess a balanced mentality, sound reasoning capacity and unbiased attitude. The Spanish Inquisitors were sometimes saints, Hitler was an ascetic, and many who have brought misery upon mankind were men of excellent private character. The defects of these people were mental rather than moral, and led them to bad thinking and worse judgment. The moral of this is plain: intelligence must be cultivated as fully if not more so than the emotions.

(283-11) Hitler could never have got the German people to follow him over the precipice had they not already lost this capacity to think for themselves, one of the most valuable of human capacities and necessities.
Vinyl VII to VIII

Thomas Hobbes

Wikipedia: Thomas Hobbes of Malmesbury (5 April 1588 – 4 December 1679), in some older texts Thomas Hobbs of Malmsbury, was an English philosopher, best known today for his work on political philosophy. His 1651 book *Leviathan* established social contract theory, the foundation of most later Western political philosophy. Though on rational grounds a champion of absolutism for the sovereign, Hobbes also developed some of the fundamentals of European liberal thought: the right of the individual; the natural equality of all men; the artificial character of the political order (which led to the later distinction between civil society and the state); the view that all legitimate political power must be “representative” and based on the consent of the people; and a liberal interpretation of law which leaves people free to do whatever the law does not explicitly forbid. He was one of the founders of modern political philosophy and political science. His understanding of humans as being matter and motion, obeying the same physical laws as other matter and motion, remains influential; and his account of human nature as self-interested cooperation, and of political communities as being based upon a “social contract” remains one of the major topics of political philosophy. In addition to political philosophy, Hobbes also contributed to a diverse array of other fields, including history, geometry, the

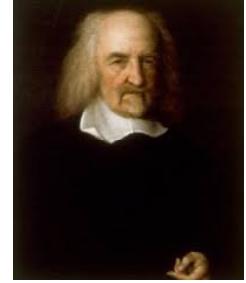
physics of gases, theology, ethics, and general philosophy.

(365-8) “Words are wise men’s counters; they do not reckon by them but they are the money of fools.” – Hobbes

Duplicates 08 (Literary Notebook Carbons)

Christian Hoburg

Wikipedia: Christian Hoburg (* 23 July 1607 in Lüneburg , † 29 October 1675 in Altona, Duchy of Holstein, Hamburg-Altona today) was a Protestant theologian controversial mystic and spiritualist . Throughout his life he used various pseudonyms: Elias Praetorius; Bernhard Baumann; Christianus Montaltus; Andreas Seuberlich. He taught in a parish in Bornum on Elm. Beginning in 1645, he took up this, but soon got into conflict with the community. On the occasion of his behavior towards Swedish troops billeted in the village squire the community demanded his dismissal. The self-righteousness and theological radicalism of the priest were otherwise incompatible with the village community life. Hoburgs theological significance is mainly seen in the fact that in his writings, many of the ideas of the Pietists had already been created. During the 18th century the works Hoburgs were repeatedly reissued and read, especially in radical-pietistic circles. The idea that no Christian constituted churches should be regarded as legitimate proclaimer of the gospel, is central in his text, *The Unknown Christ*.



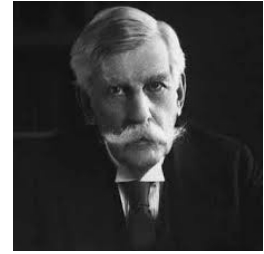
(793-2) It was a XVIIth century clergyman, Christian Hoburg, who dared to publish a pamphlet, albeit pseudonymously, which contained such statements as “All Churches are sectarian” and “Christ is unknown to all the Churches.”

Grey Long 14 19 page 11

Oliver Wendell Holmes, & Jr. Harold J. Laski

Wikipedia: Oliver Wendell Holmes, Jr. (March 8, 1841 – March 6, 1935) was an American jurist who served as an Associate Justice of the Supreme Court of the United States from 1902 to 1932, and as Acting Chief Justice of the United States January–February 1930. Noted for his long service, his concise and pithy opinions and his deference to the decisions of elected legislatures, he is one of the most widely cited United States Supreme Court justices in history, particularly for his “clear and present danger” opinion for a unanimous Court in the 1919 case of *Schenck v. United States*, and is one of the most influential American common law judges, honoured during his lifetime in Great Britain as well as the United States. Holmes retired from the Court at the age of 90 years, 309 days, making him the oldest Justice in the Supreme Court’s history. Profoundly influenced by his experience fighting in the American Civil War, Holmes helped move American legal thinking towards legal realism, as summed up in his maxim: “The life of the law has not been logic; it has been experience.” Holmes espoused a form of moral scepticism and opposed the doctrine of natural law, marking a significant shift in

American jurisprudence. As he wrote in one of his most famous decisions, his dissent in *Abrams v. United States* (1919), he regarded the United States Constitution as “an experiment, as all life is an experiment” and believed that as a consequence “we should be eternally vigilant against attempts to check the expression of opinions that we loathe and believe to be fraught with death.” During his tenure on the Supreme Court, to which he was appointed by President Theodore Roosevelt, he supported efforts for economic regulation and advocated broad freedom of speech under the First Amendment. These positions as well as his distinctive personality and writing style made him a popular figure, especially with American progressives, despite his deep cynicism and disagreement with their politics. His jurisprudence influenced much subsequent American legal thinking, including judicial consensus supporting New Deal regulatory law, and influential schools of pragmatism, critical legal studies, and law and economics. He was one of only a handful of justices to be known as a scholar; *The Journal of Legal Studies* has identified Holmes as one of the three most cited American legal scholars of the 20th century.



(227-11) (Harold J. Laski in a letter to Justice O.W. Holmes) “I like the fellows who tell you where they got their information from. These damned mystics with a private line to God ought to be compelled to disconnect. I cannot see that they have done anything save prevent necessary change”

Vinyl VII to VIII

Homer

Wikipedia: Homer (Ancient Greek: Ὅμηρος, Hómēros) is best known as the author of the *Iliad* and the *Odyssey*. He was believed by the ancient Greeks to have been the first and greatest of the epic poets. Author of the first known literature of Europe, he had a lasting effect on the Western canon. Whether and when he lived is unknown. Herodotus estimates that Homer lived 400 years before his own time, which would place him at around 850 BCE. Pseudo-Herodotus estimates that he was born 622 years before Xerxes I placed a pontoon bridge over the Hellespont in 480 BCE, which would place him at 1102 BCE, 168 years after the fall of Troy in 1270 BCE. These two end points are 252 years apart, representative of the differences in dates given by the other sources. The importance of Homer to the ancient Greeks is described in Plato’s “*Republic*”, which portrays him as the protos didaskalos, “first teacher”, of the tragedians, the hegemon paideias, “leader of Greek culture”, and the ten Hellada pepaideukon, “teacher of [all] Greece”. Homer’s works, which are about fifty percent speeches, provided models in persuasive speaking and writing that were emulated throughout the ancient and medieval Greek worlds. Fragments of Homer account for nearly half of all identifiable Greek literary papyrus finds in Egypt.



The idea that Homer was responsible for just the two outstanding epics, the *Iliad* and the *Odyssey*, did not win consensus until 350 BCE. While many, such as Gregory Nagy, find it unlikely that both epics were composed by the same person, others, such as W. B. Stanford, argue that the stylistic similarities are too consistent to support the theory of multiple authorship. One view which attempts to bridge the differences holds that the *Iliad* was composed by

“Homer” in his maturity, while the *Odyssey* was a work of his old age. The *Batrachomyomachia*, Homeric Hymns and cyclic epics are generally agreed to be later than the *Iliad* and the *Odyssey*. Most scholars agree that the *Iliad* and *Odyssey* underwent a process of standardisation and refinement out of older material beginning in the 8th century BCE. An important role in this standardisation appears to have been played by the Athenian tyrant Hipparchus, who reformed the recitation of Homeric poetry at the Panathenaic festival. Many classicists hold that this reform must have involved the production of a canonical written text.

Other scholars still support the idea that Homer was a real person. Since nothing is known about the life of this Homer, the common joke—also recycled with regard to Shakespeare—has it that the poems “were not written by Homer, but by another man of the same name.” Samuel Butler argues, based on literary observations, that a young Sicilian woman wrote the *Odyssey* (but not the *Iliad*), an idea further pursued by Robert Graves in his novel *Homer’s Daughter* and Andrew Dalby in *Rediscovering Homer*. Independent of the question of single authorship is the near-universal agreement, after the work of Milman Parry, that the Homeric poems are dependent on an oral tradition, a generations-old technique that was the collective inheritance of many singer-poets (*aoidoi*). An analysis of the structure and vocabulary of the *Iliad* and *Odyssey* shows that the poems contain many formulaic phrases typical of extempore epic traditions; even entire verses are at times repeated. Parry and his student Albert Lord pointed out that such elaborate oral tradition, foreign to today’s literate cultures, is typical of epic poetry in a predominantly oral cultural milieu, the key words being “oral” and “traditional”. Parry started with “traditional”: the repetitive chunks of language, he said, were inherited by the singer-poet from his predecessors, and were useful to him in composition. Parry called these repetitive chunks “formulas”.

(145-12) I am sorry. I admit that I erred in penning the phrase. It was wrong and unjustified. The reader must remember that it is only a man who writes. Even Homer nodded a few times. How much more must I nod a few hundred times!

Vinyl VII to VIII

Paul Hookham

We have no biographical information about Hookham at this time, though we think he was a British poet around the turn of the 20th century.

(249-1) “A Meditation”*
The Self is Peace; that Self am I.
The Self is Strength; that Self am I.
What needs this trembling strife
With phantom threats of Form and Time and Space?
Could once my Life
Be shorn of their illusion, and efface
From its clear heaven that stormful imagery,
My Self were seen
An Essence free, unchanging, strong, serene.
{...}

The Self is one with the Supreme.
(Paul Hookham)

Middle Ideas 07-13 & (91-1) Duplicates 1 (1979)

**Here's the whole poem:*

A MEDITATION

by: Paul Hookham

'THE SELF is Peace; that Self am I.
The Self is Strength; that Self am I.'
What needs this trembling strife
With phantom threats of Form and Time and Space?
Could once my Life
Be shorn of their illusion, and efface
From its clear heaven that stormful imagery,
My Self were seen
An Essence free, unchanging, strong, serene.

The Self is Peace. How placid dawns
The Summer's parent hour
Over the dewy maze that drapes the fields,
Each drooped wild flower,
Or where the lordship of the garden shields
Select Court beauties and exclusive lawns!
'Tis but the show
And fitful dream of Peace the Self can know.

The Self is Strength. Let Nature rave,
And tear her maddened breast,
Now doom the drifting ship, with blackest frown,
Or now, possessed
With rarer frenzy, wreck the quaking town,
And bury quick beneath her earthy wave--
She cannot break
One fibre of that Strength, one atom shake.

The Self is one with the Supreme
Father in fashioning,
Though clothed in perishable weeds that feel
Pain's mortal sting,
The unlifting care, the wound that will not heal;
Yet these are not the Self--they only seem.
From faintest jar
Of whirring worlds the true Self broods afar.

Afar he whispers to the mind
To rest on the Good Law,
To know that naught can fall without its range,
Nor any flaw
Of Chance disturb its reign, or shadow of Change;
That what can bind the life the Law must bind--
Whatever hand
Dispose the lot, it is by that Command;

To know no suffering can beset
Our lives, that is not due,
That is not forged by our own act and will;
Calmly to view
Whate'er betide of seeming good or ill.
The worst we can conceive but pays some debt
Or breaks some seal,
To free us from the bondage of the Wheel.

Gerard Manley Hopkins

Wikipedia: Gerard Manley Hopkins was born in Stratford, Essex (now in Greater London), as the first of nine children to Manley and Catherine (Smith) Hopkins. He seems to have remained celibate throughout his life. He exercised a strict self-control in regard to his homosexual desire, especially after he became a follower of Henry Parry Liddon and of Edward Pusey, the last member of the original Oxford Movement. Hopkins began his novitiate in the Society of Jesus at Manresa House, Roehampton, in September 1868. Two years later, he moved to St. Mary's Hall, Stonyhurst, for his philosophical studies, taking vows of poverty, chastity and obedience on 8 September 1870. He is thought to have suffered throughout his life from what today might be diagnosed as either bipolar disorder or chronic unipolar depression, and battled a deep sense of melancholic anguish. However, on his death bed, his last words were, "I am so happy, I am so happy. I loved my life."



(461-1) Hopkins the Jesuit priest-poet abandoned meditation because of constantly recurring moods of self-disgust and hopelessness. This sounds exactly like the point where Long Path work should be brought to an end, being replaced by Short Path work.

Grey Long 14 19

Gerard Manley Hopkins ⇒ see Rudolph Seydel

Quintus Horatius Horace

Wikipedia: Quintus Horatius Flaccus (December 8, 65 BC – November 27, 8 BC), known in the English-speaking world as Horace, was the leading Roman lyric poet during the time of Augustus (also known as Octavian). The rhetorician Quintilian regarded his Odes as just about the only Latin lyrics worth reading: “He can be lofty sometimes, yet he is also full of charm and grace, versatile in his figures, and felicitously daring in his choice of words.” Horace also crafted elegant hexameter verses (Sermones and Epistles) and caustic iambic poetry (Epodes). The hexameters are amusing yet serious works, friendly in tone, leading the ancient satirist Persius to comment: “as his friend laughs, Horace slyly puts his finger on his every fault; once let in, he plays about the heartstrings”. His career coincided with Rome’s momentous change from Republic to Empire. An officer in the republican army defeated at the Battle of Philippi in 42 BC, he was befriended by Octavian’s right-hand man in civil affairs, Maecenas, and became a spokesman for the new regime. For some commentators, his association with the regime was a delicate balance in which he maintained a strong measure of independence (he was “a master of the graceful sidestep”) but for others he was, in John Dryden’s phrase, “a well-mannered court slave”.



(13-6) They would do well to remember Roman Horace’s predictive warning to the young beauty: “Thy turn shall come!”
Middle Ideas 14 19

Karen Horney

Wikipedia: Karen Horney (born Danielsen, 16 September 1885 – 4 December 1952) was a German psychoanalyst who practiced in the United States during her later career. Her theories questioned some traditional Freudian views. This was particularly true of her theories of sexuality and of the instinct orientation of psychoanalysis. She is credited with founding feminist psychology in response to Freud’s theory of penis envy. She disagreed with Freud about inherent differences in the psychology of men and women, and she traced such differences to society and culture rather than biology. As such, she is often classified as Neo-Freudian. From roughly the age of nine Karen changed her perspective on life, becoming ambitious and somewhat rebellious. She felt that she could not become pretty and instead decided to vest her energies into her intellectual qualities — despite the fact she was seen by most as pretty. At this time she developed a crush on her older brother, who became embarrassed by her attentions — soon pushing her away. She suffered the first of several bouts of depression — an issue that would plague her for the rest of her life. In 1920, Horney took up a position within the Institute for Psychoanalysis in Berlin, where she lectured on psychoanalysis for several years. She also taught at The New School in New York City. Karl Abraham, a correspondent of Sigmund Freud, regarded Karen Horney as an extensively gifted analyst and teacher of psychoanalysis. Her first career posting in the United States was as the Associate Director of the Chicago Institute for Psychoanalysis. It was while living in Brooklyn that Horney developed and advanced her

composite theories regarding neurosis and personality, based on experiences gained from working in psychotherapy. In 1937 she published the book *The Neurotic Personality of Our Time*, which had wide popular readership. By 1941, Horney was Dean of the American Institute of Psychoanalysis, a training institute for those who were interested in Horney's own organization, the Association for the Advancement of Psychoanalysis. Horney founded this organization after becoming dissatisfied with the generally strict, orthodox nature of the psychoanalytic community. Horney's deviation from Freudian psychology led to her resigning from her post, and she soon took up teaching in the New York Medical College. She also founded a journal, named the *American Journal of Psychoanalysis*. She taught at the New York Medical College and continued practicing as a psychiatrist until her death in 1952.



Horney looked at neurosis in a different light from other psychoanalysts of the time. Her expansive interest in the subject led her to compile a detailed theory of neurosis, with data from her patients. Horney believed neurosis to be a continuous process—with neuroses commonly occurring sporadically in one's lifetime. This was in contrast to the opinions of her contemporaries who believed neurosis was, like more severe mental conditions, a negative malfunction of the mind in response to external stimuli, such as bereavement, divorce or negative experiences during childhood and adolescence. Horney believed these stimuli to be less important, except for influences during childhood. Rather, she placed significant emphasis on parental indifference towards the child, believing that a child's perception of events, as opposed to the parent's intentions, is the key to understanding a person's neurosis. For instance, a child might feel a lack of warmth and affection should a parent make fun of the child's feelings. The parent may also casually neglect to fulfill promises, which in turn could have a detrimental effect on the child's mental state. From her experiences as a psychiatrist, Horney named ten patterns of neurotic needs. These ten needs are based upon things which she thought all humans require to succeed in life. Horney modified these needs somewhat to correspond with what she believed were individuals' neuroses. A neurotic person could theoretically exhibit all of these needs, though in practice much fewer than the ten here need to be present for a person to be considered a neurotic.

Like many who held opposing views with Freud, Horney felt that sex and aggression were not the primary constituents for determining personality. Also Freud's notion of "penis envy" in particular was subject to general criticism by Horney. She thought Freud had merely stumbled upon women's jealousy of men's generic power in the world. Horney accepted that penis envy might occur occasionally in neurotic women, but stated that "womb envy" occurs just as much in men: Horney felt that men were envious of a woman's ability to bear children. The degree to which men are driven to success may be merely a substitute for the fact that they cannot carry, nurture and bear children. Horney also thought that men were envious of women because they fulfill their position in society by simply 'being', whereas men achieve their manhood according to their ability to provide and succeed. Horney was bewildered by psychiatrists' tendency to place so much emphasis on the male sexual organ. Horney also reworked the Freudian Oedipal complex of the sexual elements, claiming that the clinging to one parent and jealousy of the other was simply the result of anxiety, caused by a disturbance in the parent-child relationship. Near the end of her career, Karen Horney summarized her ideas in *Neurosis and Human Growth: The Struggle Toward Self-Realization*, her major work published in 1950. It is in this book that she summarizes her ideas regarding neurosis, clarifying her three

neurotic “solutions” to the stresses of life. The expansive solution became a tripartite combination of narcissistic, perfectionistic and arrogant-vindictive approaches to life. (Horney had previously focused on the psychiatric concept of narcissism in a book published in 1939, *New Ways in Psychoanalysis*). Her other two neurotic “solutions” were also a refinement of her previous views: self-effacement, or submission to others, and resignation, or detachment from others. She described case studies of symbiotic relationships between arrogant-vindictive and self-effacing individuals, labeling such a relationship bordering on sadomasochism as a morbid dependency. She believed that individuals in the neurotic categories of narcissism and resignation were much less susceptible to such relationships of co-dependency with an arrogant-vindictive neurotic.

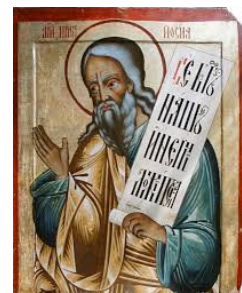
Horney was also a pioneer in the discipline of feminine psychiatry. As one of the first female psychiatrists, she was the first of her gender to present a paper regarding feminine psychiatry. The fourteen papers she wrote between 1922 and 1937 were amalgamated into a single volume titled *Feminine Psychology*. As a woman, she felt that the mapping out of trends in female behaviour was a neglected issue. In her essay entitled “The Problem of Feminine Masochism” Horney felt she proved that cultures and societies worldwide encouraged women to be dependent on men for their love, prestige, wealth, care and protection. She pointed out that in the society, a will to please, satiate and overvalue men had emerged. Women were regarded as objects of charm and beauty—at variance with every human being’s ultimate purpose of self-actualization. Women, according to Horney, traditionally gain value only through their children and the wider family. She touched further on this subject in her essay “The Distrust Between the Sexes” in which she compared the husband-wife relationship to a parent-child relationship—one of misunderstanding and one which breeds detrimental neuroses. Most notably her work “The Problem of the Monogamous Ideal” was fixed upon marriage, as were six other of Horney’s papers. Her essay “Maternal Conflicts” attempted to shed new light on the problems women experience when raising adolescents.

(241-1) Karen Horney, the psychoanalyst warned me of the danger of yoga being an escape but when she got ill with cancer and was told she had only a year to live she arranged her work, sought no help in analysis but fled [from her home in the USA to Japan, joined a Zen monastery for internationals recently opened and she died there within 11 months. The shock of learning that she had cancer woke her to the truth about escape! Yoga is one form of coping with life like various other forms, and for many people has become extremely valuable.

Middle Ideas 20-28

Hosea

Wikipedia: Hosea (Hebrew: הוֹשֵׁעַ, Modern Hoshea; “Salvation”; Greek Ὡσηέ, Hōsēe) was the son of Beerī, a prophet in Israel in the 8th century BC and author of the book of prophecies bearing his name. He is one of the Twelve Prophets of the Jewish Hebrew Bible, also known as the Minor Prophets of the Christian Old Testament. Hosea is often seen as a “prophet of doom”, but underneath his message of destruction is a promise of restoration. The Talmud (Pesachim 87a) claims that he was the greatest prophet of his generation. The period of Hosea’s ministry extended to some sixty years and he was the only



prophet of Israel who left any written prophecy.

One of the early writing prophets, Hosea used his own experience as a symbolic representation of God and Israel: God the husband, Israel the wife. Hosea's wife left him to go with other men; Israel left the Lord to go with false gods. Hosea searched for his wife, found her and brought her back; God would not abandon Israel and brought them back even though they had forsaken him. The book of Hosea was a severe warning to the northern kingdom against the growing idolatry being practiced there; the book was a dramatic call to repentance. Christians extend the analogy of Hosea to Christ and the church: Christ the husband, his church the bride. Christians see in this book a comparable call to the church not to forsake the Lord Jesus Christ. Christians also take the buying back of Gomer as the redemptive qualities of Jesus Christ's sacrifice on the cross. Other preachers, like Charles Spurgeon, saw Hosea as a striking presentation of the mercy of God in his sermon on Hosea 1:7 titled *The LORD's Own Salvation*. "But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." – Hosea 1:7 in his sermon NO. 2057, December 16TH, 1888.

The Qur'an mentions only some prophets by name, but makes it clear that many were sent who are not mentioned. Therefore, many Muslim scholars, both classical (Ibn Ishaq) and modern (Reza Aslan), speak of Hosea as one of the true Hebrew prophets of Israel. The Book of Hosea has also been used in Qur'anic exegesis by Abdullah Yusuf Ali, especially in reference to Qur'anic verses which speak of the backsliding of Israel.

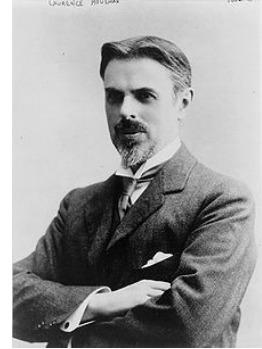
(257-3) "There is ...no knowledge of God in the land," lamented the Old Testament prophet Hosea. His land was Northern Israel. His time was about 2800 years ago.

Middle Ideas 20-28

Laurence Housman & Oscar Wilde

Wikipedia: Laurence Housman (18 July 1865 – 20 February 1959) was an English playwright, writer and illustrator. He first worked as a book illustrator with London publishers, illustrating such works as George Meredith's *Jump to Glory* (1892), Jonas Lie's *Weird Tales* (1892), Christina Rossetti's *Goblin Market* (1893), Jane Barlow's *The End of Elfintown* (1894) and his sister's *Were-wolf* (1896) in an intricate Art Nouveau style. During this period, he also wrote and published several volumes of poetry and a number of hymns and carols. When his eyesight began to fail, he turned more and more to writing. Housman's first literary success came with the novel *An Englishwoman's Love-letters* (1900), published anonymously. He then turned to drama with *Bethlehem* (1902) and was to become best known and remembered as a playwright. His other dramatic works include *Angels and Ministers* (1921), *Little Plays of St. Francis* (1922) and *Victoria Regina* (1934) which was even staged on Broadway. Housman's play, *Pains and Penalties*, about Queen Caroline, was produced by Edith Craig and the Pioneer Players. Some of Housman's plays caused scandals because of depiction of biblical characters and living members of the Royal House on stage, and many of them were only played privately until the subsequent relaxation of theatrical censorship. In 1937 the Lord Chamberlain ruled that no British sovereign may be portrayed on the stage until 100 years after his or her accession. For this reason, *Victoria Regina* could not be staged until the centenary of Queen Victoria's accession, 20 June 1937. This was a Sunday, so the premiere took place the next day. Housman

also wrote children's fairy tales such as *A Farm in Fairyland* (1894) and fantasy stories with Christian undertones for adults, such as *All-Fellows* (1896), *The Cloak of Friendship* (1905), and *Gods and Their Makers* (1897). A prolific writer with around a hundred published works to his name, his output eventually covered all kinds of literature from socialist and pacifist pamphlets to children's stories. He wrote an autobiography, *The Unexpected Years* (1937), which, despite his record of controversial writing, said little about his homosexuality. He also edited his brother's posthumous poems. In 1945 he opened Housmans Bookshop in Shaftesbury Avenue, London, founded in his honour by the Peace Pledge Union, of which he was a sponsor. In 1959, shortly after his death, the shop moved to 5 Caledonian Road, London N1 9DX, where it is still a prime source of literature on pacifism and other radical approaches to living.



Echo de Paris (1925) — an account of Housman's last meeting with Oscar Wilde

(9-5) Oscar Wilde (in a conversation recorded by Laurence Housman): “That surely is true philosophy.... You are what you are merely because they have made you a subject of thought; if they did not think of you, you would not exist. And who knows? They may be right. For we cannot get behind the appearance of things to the reality. And the terrible reason may be that there is no reality in things apart from their appearances.”

Vinyl X to XI

Huang-po Hsi-yün

Wikipedia: Huángbò Xīyùn (simplified Chinese: 黄檗希运; traditional Chinese: 黃檗希運; Wade-Giles: Huang-po Hsi-yün; literally: “Xiyun of Mt. Huangbo”, Japanese: Ōbaku Keun) (died 850) was an influential Chinese master of Zen Buddhism during the Tang Dynasty. Huángbò was a disciple of Baizhang Huaihai (720-840), and the teacher of Linji Yixuan (died 866) (Wade-Giles: Lin-chi I-hsüan; Japanese: Rinzai Gigen). Huángbò began his monastic life on Mt. Huangbo in Fujian province, receiving the Buddhist name Hsi-yun. As was the custom of the times, he traveled around seeking instructions from various Chan masters. He visited Mt. Tiantai and sought teachings from the National Teacher Nanyang Huizhong (Wade-Giles: Nan-yang Hui-chung; Japanese: Nan'yō Echū). At some point he may also have studied under Nanquan Puyuan (748-835) (Wade-Giles: Nan-ch'üan P'u-yüan; Japanese: Nansen Fugan), a student of Mazu Daoyi (Wade-Giles: Ma-tsu Tao-i; Japanese: Baso Dōitsu) (709-788). In 842, a prominent government official in Kiangsi province, Pei Xiu (Wade-Giles: P'ei Hsiu) (787 or 797-860), invited Huángbò to take up residence at Lung-hsing Monastery. Pei was an ardent student of Chan and received teachings from Huángbò, eventually building a monastery for Huángbò around 846, which the master named Huang-po after the mountain where he had been a novice monk. What is known of Huángbò's teachings comes from two texts, the *Ch'uan-hsin Fa-yao* (Essential of Mind Transmission) and the *Wan-ling Lu* (Record of Wan-ling; Japanese: Enryōroku) written by Huángbò's student, Pei Xiu. Pei compiled the teachings from his own notes and sent the manuscript to the senior monks on Mount Huangbo for further editing and emendation. Huángbò's teaching centered on the concept of “mind” (Chinese: hsin), a central issue for Buddhism in China for the previous two centuries or more. He taught that mind cannot

be sought by the mind. One of his most important sayings was “mind is the Buddha.”

(57-1) In a Chinese Zen 9th century text by {Huang-po} Hsi-yün we find the scathing words addressed to the many sectarian babblers “Speak not of the Absolute with a mind like an ape.”

Middle Ideas 14 19

(121-6) Master Huang-po {Hsi-yün}: “This Mind is here, now. But as soon as any thought arises you miss it. It is like space...unthinkable.”

Middle Ideas 14 19 & (115-6) Duplicates 1 (1979)

Kuo Hsiang

Wikipedia: Guo Xiang (Chinese: 郭象; pinyin: Guō Xiàng; Wade-Giles: Kuo Hsiang; died 312 AD) is credited with the first and most important revision of the text known as the Zhuangzi which, along with the Tao Te Ching, forms the textual and philosophical basis of the Taoist school of thought. He was also a scholar of xuanxue. The Guo Xiang redaction of the text revised a fifty-two chapter original by removing material he thought was superstitious and generally not of philosophical interest to his literati sensibilities, resulting in a thirty-three chapter total. He appended a philosophical commentary to the text that became famous, and within four centuries his shorter and snappier expurgated recension became the only one known. This Zhuangzi recension is traditionally divided into three sections: ‘Inner Chapters’ (1-7), ‘Outer Chapters’ (8-22), ‘Miscellaneous Chapters’ (23-33). This division is quite old and is likely to have been part of the original recension. Guo’s redaction focuses on his understanding of Zhuangzi’s philosophy of spontaneity (Chinese: 自然; pinyin: zìrán; Wade-Giles: tzu jan; literally “self so”).



(96-7) Only the man who perceives the place and need of reincarnation can also perceive that “what we are, we cannot but be” as “The Commentary” of Kuo Hsiang puts it.

Duplicates 24 (Carbon Copies of Notebook)

(186-13) Kuo Hsiang: “When a man is empty and without bias everyone will contribute his wisdom to him.”

Duplicates 24 (Carbon Copies of Notebook)

Pai-chang Huai-hai

Wikipedia: Baizhang Huaihai (Chinese: 百丈懷海; pinyin: Bǎizhàng Huáihái; Wade-Giles: Pai-chang Huai-hai; Japanese: Hyakujō Ekai) (720–814) was a Chinese Zen master during the Tang Dynasty. He was a dharma heir of Mazu Daoyi (Wade-Giles: Ma-tsu Tao-i). Baizhang’s students included Huangbo, Linji and Puhua. According to traditional Chan/Zen accounts, Baizhang established an early set of rules for Chan

(Chinese Zen) monastic discipline, the Pure Rules of Baizhang (Chinese: 百丈清規; pinyin: Bǎizhàng qīngguī; Wade-Giles: Pai-chang ch'ing-kuei), Korean: 백장청규) It was practiced in Ta-chih shou-sheng ch'an-ssu (Jp. Daichijusho-zenji), founded by Baizhang. This monastery contained a monks hall, an innovation which became typical for Chán: "During periods of ascetic practice the monks would sleep on the same straw mat on which they sat in meditation and on which, according to defined ritual, they took their meals. Both the lifestyle Pai-chang spelled out as well as the architectural form of his monastery became models for later Zen monasteries". As the Zen monks farmed, it helped them to survive the Great Anti-Buddhist Persecution more than other sects which relied more on donations. These rules are still used today in many Zen monasteries. From this text comes the well-known saying "A day without work is a day without food" (一日不做一日不食 "One day not work, one day not eat").



(487-9) When he knows that it is useless to seek real being anywhere else than within himself, he knows aright. No distant place, no other person, is needed. "A fool seeks for the Buddha," wrote the Ch'an Master {Pai-chang} Huai-hai centuries ago, "not for mind; A sage seeks for Mind, not for the Buddha".

Grey Long 14 19

Howard Hughes

Wikipedia: Howard Robard Hughes, Jr. (December 24, 1905 – April 5, 1976) was an American business tycoon, entrepreneur, investor, aviator, aerospace engineer, inventor, filmmaker and philanthropist. During his lifetime, he was known as the wealthiest self-made man in the world, despite the fact that he had inherited 75% of the family business upon the death of his father. As a maverick film tycoon, Hughes gained prominence in Hollywood from the late 1920s, making big-budget and often controversial films like *The Racket* (1928), *Hell's Angels* (1930), *Scarface* (1932), and *The Outlaw* (1943).



Hughes formed the Hughes Aircraft Company in 1932, hiring numerous engineers and designers. He spent the rest of the 1930s setting multiple world air speed records and building the Hughes H-1 Racer and H-4 Hercules (now better known as the "Spruce Goose"). He also acquired and expanded Trans World Airlines (TWA, subsequently acquired by and merged with American Airlines) and acquired Air West, renaming it Hughes Airwest. Hughes Airwest was eventually acquired by and merged into Republic Airlines.

Hughes was included in *Flying Magazine's* list of the 51 Heroes of Aviation, ranking at No. 25. He is remembered for his eccentric behavior and reclusive lifestyle in later life, caused in part by a worsening obsessive-compulsive disorder (OCD) and chronic pain. His legacy is maintained through the Howard Hughes Medical Institute.

(375-1) Howard Hughes, brilliant designer and financial success, was one of the most secretive men known. He went mad through excess, through hiding from other people, keeping

all affairs veiled, remaining a personal mystery.
RVLSII

Huineng, the Sixth Patriarch of Zen & Hui Ming

Wikipedia: Huineng (Chinese: 惠能; 638–713) was a Chinese Chán (Zen) monastic who is one of the most important figures in the entire tradition, according to standard Zen hagiographies. Huineng has been traditionally viewed as the Sixth and Last Patriarch of Chán Buddhism. His posthumous name is Dajian (Chinese: 大鑒; pinyin: Dàjiàn; Wade–Giles: Ta4-chien4). Most modern scholars doubt the historicity of traditional biographies and works written about Huineng. The two primary sources for Huineng’s life are the preface to the Platform Sutra and the Transmission of the Lamp. The Platform Sūtra of the Sixth Patriarch is attributed to Huineng. It was constructed over a longer period of time, and contains different layers of writing. It is “a wonderful melange of early Chan teachings, a virtual repository of the entire tradition up to the second half of the eighth century. At the heart of the sermon is the same understanding of the Buddha-nature that we have seen in texts attributed to Bodhidharma and Hongren, including the idea that the fundamental Buddha-nature is only made invisible to ordinary humans by their illusions.”



(449-5) Zen Sixth Patriarch: “You should first cast aside all mental activity and let no thoughts arise in you.” “Then I shall preach the Dharma for you.” After a long interval of silence the Patriarch continued “Not thinking of good or evil, right at this very moment that is your original face!” Hui Ming* was immediately enlightened.

Grey Long 14 19

**We only know that this was one of Huineng’s early students.*

Doris Hume

We have no biographical information about Doris Hume at this time. She wrote at least three novels: The Sin of Susan Slade (which was made into a movie); Dark Purpose; and This Right I Claim.

(101-13) Doris Hume “I do not believe in the barbarism of funerals.”

Grey Long 14 19

David Hume

Wikipedia: David Hume (7 May 1711 NS (26 April 1711 OS) – 25 August 1776) was a Scottish historian, philosopher, economist, diplomat and essayist known today especially for his radical philosophical empiricism and scepticism. Having a central role in the Scottish Enlightenment, and in the history of Western philosophy, Bryan Magee judged him as a

philosopher “widely regarded as the greatest who has ever written in the English language.” While Hume failed in his attempts to start a university career, he took part in various diplomatic and military missions of the time. He wrote *The History of England* which became a best-seller, and it became the standard history of England in its day. His empirical approach places him with John Locke, George Berkeley, and a handful of others at the time as a British Empiricist. Beginning with his *A Treatise of Human Nature* (1739), Hume strove to create a total naturalistic “science of man” that examined the psychological basis of human nature. In opposition to the rationalists who preceded him, most notably René Descartes, he concluded that desire rather than reason governed human behaviour. He also argued against the existence of innate ideas, concluding that humans have knowledge only of things they directly experience. He argued that inductive reasoning and therefore causality cannot be justified rationally. Our assumptions in favour of these result from custom and constant conjunction rather than logic. He concluded that humans have no actual conception of the self, only of a bundle of sensations associated with the self.



Many consider that his philosophic development stopped at age 28, after which he turned his attention to history and other subjects.

(53-2) Some intellectuals have too many questions, give up in the end and turn agnostic or join the Catholic Church or, like Hume, spend the rest of their years shallowly.

Duplicates 1 (1979)

(169-4) Hume, unlike the Advaitins, did not deny the world’s existence, but he did deny that there was enough proof of its externality.

Middle Ideas 07-13

(153-2) Hume rightly pointed out that the mind was a mere series of sensations but he wrongly concluded that the series was destitute of any connecting thread. He saw nothing in the world but momentary perceptions, and in perceptions he saw nothing at all. They arose and faded into a void. Thus it might be said of the Scottish thinker that his doctrine was a Nihilistic Idealism and his universe a meaningless one. “Everyone keeps at a distance” he complained “I have exposed myself to the enmity of all metaphysicians and even theologians; and can I wonder at the insults I must suffer?”

Vinyl X to XI

Aldous Huxley

Wikipedia: Aldous Leonard Huxley (26 July 1894 – 22 November 1963) was an English writer, philosopher and a prominent member of the Huxley family. He was best known for his novels including *Brave New World*, set in a dystopian London, and for non-fiction books, such as *The Doors of Perception*, which recalls experiences when taking a psychedelic drug, and a wide-ranging output of essays. Early in his career Huxley edited the magazine *Oxford Poetry*, and published short stories and poetry. Mid-career and later, he published travel writing, film stories and scripts. He spent the later part of his life in the US, living in Los Angeles from 1937 until his death. In 1962, a year before his death, he was elected Companion of Literature by the

Royal Society of Literature. Huxley was a humanist, pacifist, and satirist. Huxley later became interested in spiritual subjects such as parapsychology and philosophical mysticism, in particular, Universalism. By the end of his life, Huxley was widely acknowledged as one of the pre-eminent intellectuals of his time.



During World War I, Huxley spent much of his time at Garsington Manor near Oxford, home of Lady Ottoline Morrell, working as a farm labourer. Here he met several Bloomsbury figures, including Bertrand Russell, Alfred North Whitehead and Clive Bell. Later, in *Crome Yellow* (1921) he caricatured the Garsington lifestyle. Jobs were very scarce, but in 1919 John Middleton Murry was reorganising the Athenaeum and invited Huxley to join the staff. He accepted immediately, and quickly married the Belgian refugee Maria Nys, also at Garsington. They lived with their young son in Italy part of the time in the 1920s, where Huxley would visit his friend D. H. Lawrence. Following Lawrence's death in 1930, Huxley edited Lawrence's letters (1932). Works of this period included important novels on the dehumanising aspects of scientific progress, most famously *Brave New World*, and on pacifist themes (for example, *Eyeless in Gaza*). In *Brave New World*, set in a dystopian London, Huxley portrays a society operating on the principles of mass production and Pavlovian conditioning. Huxley was strongly influenced by F. Matthias Alexander and included him as a character in *Eyeless in Gaza*.

In 1937, Huxley moved to Hollywood, with his wife Maria, son Matthew, and friend Gerald Heard. He lived in the United States, mainly in southern California, until his death, but also for a time in Taos, New Mexico, where he wrote *Ends and Means* (published in 1937). In this work he examines the fact that although most people in modern civilisation agree that they want a world of "liberty, peace, justice, and brotherly love", they have not been able to agree on how to achieve it. Heard introduced Huxley to Vedanta (Upanishad-centered philosophy), meditation, and vegetarianism through the principle of ahimsa. In 1938, Huxley befriended Jiddu Krishnamurti, whose teachings he greatly admired. He also became a Vedantist in the circle of Hindu Swami Prabhavananda, and introduced Christopher Isherwood to this circle. Not long after, Huxley wrote his book on widely held spiritual values and ideas, *The Perennial Philosophy*, which discussed the teachings of renowned mystics of the world. Huxley's book affirmed a sensibility that insists there are realities beyond the generally accepted "five senses" and that there is genuine meaning for humans beyond both sensual satisfactions and sentimentalities.

Beginning in 1939 and continuing until his death in 1963, Huxley had an extensive association with the Vedanta Society of Southern California, founded and headed by Swami Prabhavananda. Together with Gerald Heard, Christopher Isherwood, and other followers he was initiated by the Swami and was taught meditation and spiritual practices. In 1944, Huxley wrote the introduction to the "*Bhagavad Gita: The Song of God*", translated by Swami Prabhavananda and Christopher Isherwood, which was published by The Vedanta Society of Southern California. From 1941 until 1960, Huxley contributed 48 articles to *Vedanta and the West*, published by the Society. He also served on the editorial board with Isherwood, Heard, and playwright John van Druten from 1951 through 1962.

Media coverage of Huxley's passing — as with that of the author C. S. Lewis — was overshadowed by the assassination of President John F. Kennedy on the same day. This coincidence served as the basis for Peter Kreeft's book *Between Heaven and Hell: A Dialog Somewhere Beyond Death with John F. Kennedy, C. S. Lewis, & Aldous Huxley*, which imagines a conversation between the three men taking place in Purgatory following their deaths.

(339-2) Aldous Huxley became a disciple of the Californian Advaitin who believed in feeling love towards mankind, but found it difficult to manifest in practice and preferred to keep away from the human race. His human contacts were not desired. He did not like to have to converse with them. Their intrusions disturbed him; their presence was disagreeable, to him. Such was this paradox.

Vinyl I to III

(179-7) Aldous Huxley: “After Many a Summer...” “It’s extraordinary the way the whole quality of our existence can be changed by altering the words in which we think and talk about it. We float in language like icebergs – four-fifths under the surface and only one-fifth of us projecting the open air of immediate, non-linguistic experience.”

Duplicates 32

(221-2) There is much in the theme of Aldous Huxley’s novel “Grey Eminence” about a 17th century French Cardinal, a religious mystic, whose attempt to guide the king in state affairs produced worse conditions than if he had not interfered. To take away a person’s responsibility for his own choices and decisions is too often to substitute a fresh problem for the old one. This is because the man has not developed having had no chance to use his own faculties. A mystic should not deceive himself by his own good intentions, his desire to help, and meddle with other people’s affairs.

Middle Ideas 20-28

Aldous Huxley, Jiddu Krishnamurti, and Subud

(71-6) Aldous Huxley’s close friendship in California with Krishnamurti did not save him from making the Mescaline error, nor from taking the inferior Subud initiation.

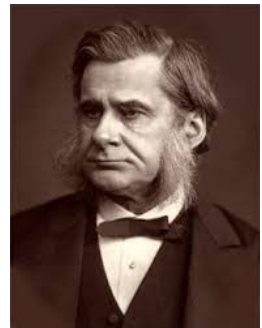
Duplicates 20

Aldous Huxley ⇒ see also J. S. Bach

Aldous Huxley ⇒ see Somerset Maugham

Thomas Henry Huxley, Maharshi, Patanjali, Rudolf Steiner, Sir Arthur Eddington, & Gaudapada {duplicate}

Wikipedia: Thomas Henry Huxley PC FRS FLS (4 May 1825 – 29 June 1895) was an English biologist (comparative anatomist), known as “Darwin’s Bulldog” for his advocacy of Charles Darwin’s theory of evolution. Huxley’s famous debate in 1860 with Samuel Wilberforce was a key moment in the wider acceptance of evolution and in his own career. Huxley had been planning to leave Oxford on the previous day, but, after an encounter with Robert Chambers, the author of *Vestiges*, he changed his mind and decided to join the debate. Wilberforce was coached by Richard



Owen, against whom Huxley also debated about whether humans were closely related to apes. Huxley was slow to accept some of Darwin's ideas, such as gradualism, and was undecided about natural selection, but despite this he was wholehearted in his public support of Darwin. Instrumental in developing scientific education in Britain, he fought against the more extreme versions of religious tradition.

Originally coining the term in 1869, Huxley elaborated on 'agnosticism' in 1889 to frame the nature of claims in terms of what is knowable and what is not. Huxley states, "Agnosticism, in fact, is not a creed, but a method, the essence of which lies in the rigorous [sic] application of a single principle... the fundamental axiom of modern science... In matters of the intellect, follow your reason as far as it will take you, without regard to any other consideration... In matters of the intellect, do not pretend that conclusions are certain which are not demonstrated or demonstrable." Use of that term has continued to the present day.

Huxley had little formal schooling and was virtually self-taught. He became perhaps the finest comparative anatomist of the latter 19th century. He worked on invertebrates, clarifying relationships between groups previously little understood. Later, he worked on vertebrates, especially on the relationship between apes and humans. After comparing Archaeopteryx with Compsognathus, he concluded that birds evolved from small carnivorous dinosaurs, a theory widely accepted today. The tendency has been for this fine anatomical work to be overshadowed by his energetic and controversial activity in favour of evolution, and by his extensive public work on scientific education, both of which had significant effects on society in Britain and elsewhere.

(105-2) It is strange how illuminated mystics have been unable to agree with each other on the question of mentalism and its truth. Among the moderns Rudolf Steiner vehemently opposes it, whereas the Maharshi strongly upholds it. Among the ancients Patanjali deliberately attacked it, whereas Gaudapada specially advocated it. And if we leave the mystics for a moment and turn to the scientists the same puzzling contradiction will be found: Thomas Henry Huxley and Sir Arthur Eddington bravely endorsed mentalism, whereas _____ † openly ridiculed it. How, when these great minds cannot settle the problem of mentalism once and for all, can the lesser ones of the mass of humanity hope to solve it?

Vinyl X to XI

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

Hypatia

Wikipedia: Hypatia (Greek: Ὑπατία) (born c. AD 350 – 370; died 415) was a Greek mathematician, astronomer, and philosopher in Egypt, then a part of the Eastern Roman Empire. She was the head of the Neoplatonic school at Alexandria, where she taught philosophy and astronomy. According to contemporary sources, Hypatia was murdered by a Christian mob after being accused of exacerbating a conflict between two prominent figures in Alexandria: the governor Orestes and the Bishop of Alexandria. The mathematician and philosopher Hypatia of Alexandria was the daughter of the mathematician Theon Alexandricus (c. 335 – c. 405). She was educated at Athens. Around AD 400, she became head of the Platonist school at Alexandria, where she imparted the knowledge of Plato and Aristotle to students, including pagans,

Christians, and foreigners.

Although contemporary 5th-century sources identify Hypatia of Alexandria as a practitioner and teacher of the philosophy of Plato and Plotinus, two hundred years later, the 7th-century Egyptian Coptic bishop John of Nikiû identified her as a Hellenistic pagan and that “she was devoted at all times to magic, astrolabes and instruments of music, and she beguiled many people through her Satanic wiles”. However, not all Christians were as hostile towards her: some Christians even used Hypatia as symbolic of Virtue. The contemporary Christian historiographer Socrates Scholasticus described her in Ecclesiastical History:



“There was a woman at Alexandria named Hypatia, daughter of the philosopher Theon, who made such attainments in literature and science, as to far surpass all the philosophers of her own time. Having succeeded to the school of Plato and Plotinus, she explained the principles of philosophy to her auditors, many of whom came from a distance to receive her instructions. On account of the self-possession and ease of manner which she had acquired in consequence of the cultivation of her mind, she not infrequently appeared in public in the presence of the magistrates. Neither did she feel abashed in going to an assembly of men. For all men on account of her extraordinary dignity and virtue admired her the more.”

—Socrates Scholasticus, Ecclesiastical History

Hypatia corresponded with former pupil Synesius of Cyrene, who was tutored by her in the philosophical school of Platonism and later became bishop of Ptolemais in AD 410, an exponent of the Christian Holy Trinity doctrine. Together with the references by the pagan philosopher Damascius, these are the extant records left by Hypatia’s pupils at the Platonist school of Alexandria. Two widely cited but divergent texts describe the feud between Orestes, the prefect (or Governor) of Alexandria and Cyril, the Bishop of Alexandria. The feud and the city-wide anger it provoked ultimately brought about the death of Hypatia. Kathleen Wider proposes that the murder of Hypatia marked the end of Classical antiquity, and Stephen Greenblatt observes that her murder “effectively marked the downfall of Alexandrian intellectual life”. On the other hand, Christian Wildberg notes that Hellenistic philosophy continued to flourish in the 5th and 6th centuries, and perhaps until the age of Justinian.

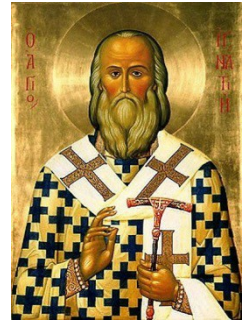
(109-4) Alexandria, the quarrelsome city which mobbed and slew Hypatia, also produced celebrated Neo-Platonists, talented Greek-speaking Christian Fathers, and gifted librarians who culled knowledge from several lands.

Middle Ideas 20-28

St. Ignatius Brianchaninov

Wikipedia: Saint Ignatius (secular name Dmitry Alexandrovich Brianchaninov, Russian: Дмитрий Александрович Брянчанинов; 1807–1867) was a bishop and theologian of the Russian Orthodox Church. He was glorified (canonized) as a saint by the Local Council of the Russian Orthodox Church of 1988. His relics are preserved at the ancient Tolga Monastery on the Volga River near Yaroslavl. In 1831 he took monastic vows and received the monastic name of Ignatius. Soon after he was ordained a priest. He rose rapidly to the rank of archimandrite and at the age of 26 was appointed superior of the Maritime Monastery of St. Sergius in St.

Petersburg. In 1857, he was consecrated Bishop of the Caucasus and the Black Sea, but he retired only four years later to the Nikolo-Babayevsky Monastery on the Volga to devote himself to spiritual writing. He wrote a large amount of material, mostly about the spiritual life and prayer. Only a small portion of his writing has been translated into English. Although his writing was intended primarily for monks, his works are highly recommended for lay Christians by leading Orthodox figures such as Father Thomas Hopko.



(223-3) The rarity of competent living guides in this strange territory of contemplation was noted and deplored by the Russian writer on asceticism, Ignatius Brianchaninov more than a century ago. He advised seekers to turn to the books left behind by such guides as the only resort, despite its risks of self-delusion which he acknowledged. He stated that books for beginners, giving detailed instructions and definite exercises, were even specially written by a few of the remaining mystics to counterbalance the scarcity.

Grey Long 03 04

St. Ignatius of Loyola

Wikipedia: Ignatius of Loyola (Basque: Ignazio Loiolakoa, Spanish: Ignacio de Loyola) (ca. October 23, 1491[1] – July 31, 1556) was a Spanish knight from a local Basque noble family, hermit, priest since 1537, and theologian, who founded the Society of Jesus (Jesuits) and, on 19 April 1541, became its first Superior General. Ignatius emerged as a religious leader during the Counter-Reformation. Loyola's devotion to the Catholic Church was characterized by absolute obedience to the Pope. After being seriously wounded in the Battle of Pamplona in 1521, he underwent a spiritual conversion while in recovery. *De Vita Christi* by Ludolph of Saxony purportedly inspired Loyola to abandon his previous military life and devote himself to labour for God, following the example of spiritual leaders such as Francis of Assisi. After experiencing a vision of the Virgin Mary and the infant Jesus at the shrine of Our Lady of Montserrat in March 1522, he went to Manresa, where he began praying for seven hours a day, often in a nearby cave, and formulating the fundamentals of the Spiritual Exercises. Ignatius and a few followers bound themselves by vows of poverty, chastity, and obedience. In 1539, they formed the Society of Jesus, approved in 1540 by Pope Paul III, as well as his Spiritual Exercises approved in 1548. Loyola also composed the Constitutions of the Society. He died in July 1556, was beatified by Pope Paul V in 1609, canonized by Pope Gregory XV in 1622, and declared patron of all spiritual retreats by Pope Pius XI in 1922.



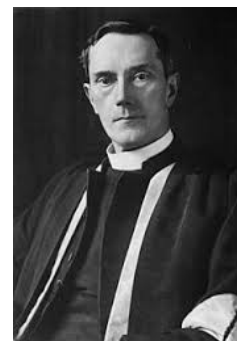
(458-2) Ignatius Loyola, the Jesuit founder, wisely restricted mystical exercises to certain times. They should not be overdone.

Vinyl I to III

St. Ignatius of Loyola ⇒ see also St. Catherine of Siena

Dean Inge – Very Rev. William Ralph Inge

Wikipedia: William Ralph Inge KCVO (6 June 1860 – 26 February 1954) was an English author, Anglican priest, professor of divinity at Cambridge, and Dean of St Paul's Cathedral, which provided the appellation by which he was widely known, "Dean Inge." In 1907, he moved to Jesus College, Cambridge, on being appointed Lady Margaret's Professor of Divinity. Then, in 1911, Prime Minister H. H. Asquith chose him to be the Dean of St. Paul's Cathedral in London. He served as President of the Aristotelian Society at Cambridge from 1920 to 1921. Inge then became a columnist for the Evening Standard, a position he would hold until 1946 — a period of 25 years. Inge was also a trustee of London's National Portrait Gallery from 1921 until 1951. He had retired from full-time Church ministry in 1934. Inge was a prolific author. In addition to scores of articles, lectures and sermons, he also wrote over 35 books. He is best known for his works on Plotinus and neoplatonic philosophy, and on Christian mysticism. He was a strong proponent of a spiritual type of religion—"that autonomous faith which rests upon experience and individual inspiration"—as opposed to one of coercive authority; he was outspoken in his criticisms of the Roman Catholic Church.



(116-8) "I have never myself had what are usually called mystical experiences" confessed the Very Rev. William Ralph Inge, but this did not prevent him from writing much about them.

Duplicates 24 (Carbon Copies of Notebook)

Rajasevasakta V. Subramanya Iyer

Obituary: On Christmas Day, 1949, Mr. Subrahmanya Iyer passed away at the ripe age of 81. Born at Salem in 1869, he had his early education in Bangalore and after passing the Matriculation Examination he joined the Madras Christian College. Mr. Iyer early felt the call of philosophy under the inspiring teaching of Dr. Charles Cooper, who kindled in him "a passionate love for metaphysics." He also studied Physiology under Dr J. R. Henderson. He then felt attracted by Thomas Huxley and Herbert Spencer and so he went on to study Physics and Mathematics under Dr. John Cook of Central College, Bangalore. He started his life in the Education Department of Mysore, but with the adventurous spirit of youth he soon preferred to accept a professorship in Physics in a college at Agra. He there met Chamarajendra Wodiya, Maharaja of Mysore, who was struck by his personality and tempted him back to Mysore service. After serving as teacher for a few years he soon became Head Master of several schools and as Head Master Mr. Iyer made a name for himself. Later he worked as Assistant to the Inspector-General of Education in Mysore and as Secretary of the Board of Education, a branch of the Mysore Economic Conference. In 1920 he was appointed Registrar of Mysore University and in 1926 he retired.



It was during his headmastership at Shimoga and Chickmagalur that there occurred the most outstanding incident of his life: his contact with the then Sringeri Swami Narasimha

Bharati. Sringeri Mutt was originally founded by the great Shankaracarya in the 8th century and the heads of the Mutt through successive centuries have enjoyed immense prestige and power all over India and particularly in South India. Narasimha Bharati was an exception scholar and cast his spell over Mr. Subrahmanya Iyer. Every vacation year after year came to be spent by him with the great Swami and as a result of it Mr. Iyer emerged as a confirmed Advaitin and a devoted follower of Shankara. It was an irony of fate that he never got a chance of teaching philosophy in a college or a university, but it is all the more creditable that he kept up his interest in philosophy, read voraciously every book on philosophy, Eastern or Western, that came his way, and like Socrates delighted in button-holing kindred spirits into endless philosophic discussion. His contact with the members of the Philosophy Department of Mysore University was a very living one.

It was after his retirement that he came more and more into personal contact with His late Highness Krishnaraja Wodiyar IV, Maharaja of Mysore, whose deep philosophic interest made him recognize the philosophic worth of Mr. Iyer, and Mr. Iyer practically became Reader in Philosophy to His Highness. Out of gratitude to His Highness Mr. Iyer endowed "Shri Krishnarajendra Silver Jubilee Lectureship" in the University of Mysore. The subject of the lecture has to be on Science and Humanities in alternate years. It was this contact that gave birth to the very fine idea of starting a Study Circle in the Ramakrishna Mission at Mysore. His Highness undertook the responsibility of maintaining a number of the members of the Mission year after year to study philosophy under Mr. Iyer. At long last the chance came to Mr. Iyer to be a teacher of philosophy. Members of the Philosophy Department of Mysore University gave lectures on European Metaphysics and Ethics and Sociology, and the idea of the Maharaja that the Swamis of the Ramakrishna Ashram should not just be learned on Indian lines, but should also be versed in Western philosophy, came to be abundantly realized.

In 1936 he accompanied the late Maharaja of Mysore to Europe and in 1937 he was again sent to Paris to attend the International Philosophic Conference held at Paris. This visit was responsible for one great change in Mr. Iyer's outlook. As a devoted follower of Shankara it was his habit to be copiously quoting from Shankara. After his visit to Europe he gave up this habit and was more inclined to argue out problems in an impersonal way, though the old bias and the old loyalties never left him.

What was his philosophic teaching? He was a confirmed Advaitin, believed in the ultimate reality of *Brahman* and *Brahman* only: *nirguna* or without qualities. He accepted the doctrine of *maya*, which is usually translated as illusion, but Mr. Iyer was content to speak of it as phenomenal and to this extent as unreal. His originality lay in trying to prove the truth of *Advaita* on the basis of Western science. He expatiated on the disinterestedness of philosophic studies and the importance of the scientific method even in philosophy. His favourites in Western philosophy were Hume and Bradley and also Kant. It was his confirmed belief that "no philosophy can live today in anything but a fool's paradise, unless it ventures out into the open but biting air of critical reason as natural science does." It followed from this that he had no faith in mysticism or religion. He accepted the pragmatic value of religion for 9,999 out of 10,000, but to the select among his audience he made no secret that he had nothing but contempt for religion as truth. He thought that Western philosophers had not devoted themselves to the pursuit of Truth, that they had not raised this fundamental question and hence they had not come up to the level of philosophic thought in India. But let it be remembered that when he spoke of the superiority of Indian philosophy, he always meant thereby *Advaita*, for he had just a bare patronizing tolerance for all Indian thought other than *Advaita*. There were palpable lacunae in

his thought, and many, including the present writer could not accept his conclusions, but none who came into contact with him failed to breathe a pure metaphysical air or to be impressed by his earnestness and worth as a philosophic thinker of the highest order. Mr. Iyer has died full of years, leaving behind him a son and three daughters and a very wide circle of friends and admirers.

(73-7) It was a favourite saying of my venerable old teacher, the late Subramanya Iyer, that you may measure the spiritual profundity of a people or nation by its appreciation and acceptance of the doctrine of mentalism.

Duplicates 24 (Carbon Copies of Notebook)

(169-3) Whoever like V. S. Iyer denies a patent fact of the experience of all humanity, including himself, and is merely playing with words, is indulging in unscrupulous sophistries for the sake of gaining a hollow intellectual victory.

Vinyl X to XI

Rajasevasakta V. Subramanya Iyer ⇒ see also A. J. Arberry; Hidden Teaching Beyond Yoga; Junaid; Swami Siddeswarananda, Sri Shankara

Cornelius Jansen, properly Corneille Jannssens

Wikipedia: Corneille Janssens (commonly known by the Latinized name Cornelius Jansen or Jansenius (28 October 1585 – 6 May 1638), was Catholic bishop of Ypres (Flanders) and the father of a theological movement known as Jansenism. In 1602 he entered the University of Leuven, then in the throes of an ideological conflict between the Jesuit — or scholastic — party and the followers of Michael Baius, who swore by St. Augustine. Jansen ended by attaching himself strongly to the latter “Augustinian” party, and presently made a momentous friendship with a like-minded fellow-student, Jean du Vergier de Hauranne, afterwards Abbé de Saint-Cyran. In 1616 he returned to Leuven, to take charge of the college of St Pulcheria, a hostel for Dutch students of theology. Pupils found him a somewhat choleric and exacting master and a great recluse from academic society. However, he took an active part in the university’s resistance to the Jesuits, for they had established a theological school of their own in Leuven, which was proving itself a formidable rival to the official university faculty of divinity. In the hope of suppressing their encroachments, Jansen was sent twice to Madrid, in 1624 and 1626; the second time he narrowly escaped the Inquisition. Antipathy to the Jesuits brought Jansen no nearer Protestantism; on the contrary, he yearned to beat them with their own weapons, chiefly by showing them that Roman Catholics could interpret the Bible in just as mystical and pietistic a manner. This became the great object of his lectures, when he was appointed regius professor of scriptural interpretation at Leuven in 1630. Still more was it the object of his Augustinus, a bulky treatise on the theology of St. Augustine, barely finished at the time of his death. Its preparation was his chief occupation since his return to Leuven. He had introduced in this treaty a long development favourable to contrition (IIIrd part, De gratia Christi salvatoris, book V, chap.XXI–XXV). In its appendice,



titled *Erroris Massiliensium, et opinionis quorundam recentiorum parallelon et statera*, he harshly condemned the Jesuits, in particular Luis de Molina, Gabriel Vasquez and Leonardus Lessius. Jansen emphasized a particular reading of Augustine's idea of efficacious grace which stressed that only a certain portion of humanity were predestined to be saved. Jansen insisted that the love of God was fundamental, and that only perfect contrition, and not imperfect contrition (or attrition) could save a person (and that, in turn, only an efficacious grace could tip that person toward God and such a contrition).

(36-4) In India the Buddha spoke of the human body, its associations, activities and attractions with disgust. In Belgium, Jansen took the same attitude. But the Greeks rejected such an extreme view. Instead of shunning the body in their outlook, they gave it an important place in education, art and philosophy.

Duplicates 20

Janaka, Lao-Tzu, & Brother Lawrence

Wikipedia: Janaka (also spelled Janak; Nepali: जनक, Sanskrit: जनक) is the name used to refer to the kings of Videha. The Janaka Dynasty ruled the Videha kingdom from their capital, Mithila, identified with modern Janakpur in Nepal. A certain King Janaka, who probably reigned during the 7th century BCE, is mentioned in the late Vedic literature as a great philosopher-king. A King Janaka is also mentioned in the Ramayana epic. Late Vedic literature such as the Shatapatha Brahmana and the Brihadaranyaka Upanishad mention a certain King Janaka (c. 7th century BCE) as a great philosopher-king of Videha, renowned for his patronage of Vedic culture and philosophy, and whose court was an intellectual center for Brahmin sages such as Yajnavalkya. Under his reign, Videha became a dominant political and cultural center of South Asia.



The most famous among the Janakas was Seeradhvaj, a Vaisya king. In Balakanda of Valmiki's Ramayana, Seeradhvaj Janaka (more popularly known merely as Raja Janak or King Janak) proposed a test of strength in which suitors vying for his daughter's hand in marriage would have to string the great bow of Lord Shiva. Lord Rama passed this test of strength, and Janaka's daughter Sita (also referred to as Janaki) wed Rama and together they resided in Ayodhya. Seeradhvaj Janaka was not only a brave king, but was also as well-versed in the shastras and Vedas as any rishi. He was the beloved pupil of Yajnavalkya, whose exposition of Brahman to the king forms one chapter of the Brihadaranyaka Upanishad. In the Bhagavad Gita, Sri Krishna cites Seeradhvaj Janaka as an illustrious example of the Karma yoga. Seeradhvaj Janaka was also said to be a Rajarshi, having advanced spiritually and reached the state of a rishi, though he was a king administrating the kingdom of Mithila, present day Janakpur in Nepal. He was also instructed by sage Ashtavakra upon the nature of the self or Atman; this exposition forms the content of the famous treatise Ashtavakra Gita.

According to the epics, Ramayana and Mahabharata, the Janakas were a race of kings who ruled Videha Kingdom from their capital Janakpur, which was an ancient state in the foothill of Himalayas before its unification into Nepal by Prithvi Narayan Shah. The father of Sita was named Seeradwaja Janaka. These epics mention many other Janaka kings who were all great scholars and led the life of a sage, though they were kings. They engaged in religious

conversations with many sages. One of the Janaka kings took Sage Vyasa's son Sukha (also called as Sukha Dev, Sukhadev Goswami) under his tutelage directed by Vyasa. Vyasa was born during Mahabharata time to Satyavati, daughter of the fisherman Dusharaj and sage Parashara.

In other languages, Khmer: Janak, Kannada ಜನಕ, Telugu: జనకుడడు, Tamil: ஜனகன், Thai: ชนก (Chanok), Malay: Maharisi Kala. Also known as Raja Janaka (राजा जनक, rājā janaka) The Videha (or Mithila) kingdom was located in South Asia, the east of the Gandaki river, west of the Koshi river, north of the Ganga river and south of the Himalaya. The region is now divided between present day Nepal and the Indian state of Bihar.

(49-10) Lao-Tzu was a librarian by profession, Janaka a king and Brother Lawrence a kitchen menial. Yet all had this same wonderful experience of peaceful communion with Overself, proving that one's antecedents, or work, or position are neither helps nor handicaps.

Duplicates 20

Jataka Tales & Gautama Buddha

Wikipedia: The Jātakas (Sanskrit जातक) (also known in other languages as: Khmer: ជាតក [cietak]; Lao: ຊາດ ກ chadok) refer to a voluminous body of literature native to India concerning the previous births (jāti) of the Buddha. These are the stories that tell about the previous lives of the Buddha, in both human and animal form. The future Buddha may appear in them as a king, an outcast, a god, an elephant—but, in whatever form, he exhibits some virtue that the tale thereby inculcates. In Theravada Buddhism, the Jatakas are a textual division of the Pali Canon, included in the Khuddaka Nikaya of the Sutta Pitaka. The term Jataka may also refer to a traditional commentary on this book. The Jatakas were originally amongst the earliest Buddhist literature, with metrical analysis methods dating their average contents to around the 4th century BCE. Sanskrit (see for example the Jatakamala) and Tibetan Jataka stories tend to maintain the Buddhist morality of their Pali equivalents, but retellings of the stories in Persian and other languages sometimes contain significant amendments to suit their respective cultures. At the Mahathupa in Sri Lanka all 550 Jataka tales were represented inside of the reliquary chamber. Reliquaries often depict the Jataka tales.



(345-3) This ideal of a spiritualized worldly life on the part of an illuminate is held even where it might be thought the last place to be found in—Buddhism. For out of the three Goals it sets before men, the last is that of the Bodhisattva. Linguistically, the term means one who is bent upon wisdom but technically the term means one who is destined to become a Buddha. Practically, it means one who stands on the very threshold, as it were, of Nirvana, but refuses to enter because he wishes to remain behind and relieve suffering humanity. This tremendous self-sacrifice indicates the tremendous spirit of compassion which actuates him. “I cannot have pleasure whilst another grieves and I have power to help,” said Gautama whilst yet a Bodhisattva. He has all the capacities and qualities, all the mental and ethical advancement to render him quite capable of swiftly attaining the Goal but prefers to use them only as far as its threshold and no farther. Hence, we find that Bodhisattvas are historically persons who practise pity, kindness and charity to an incredible extent, but not forgetting to use discrimination at the

same time. He is soft-hearted but not a soft-hearted fool. Thus, he renounces the ego but he does not renounce the world. He may marry, as Gautama when a Bodhisattva sought to marry the princess Pabhavati: (Jataka 531); he may live in luxury, ease and comfort and say as the same Gautama—Bodhisattva said: “Infatuated, bound and deeply stained am I, Brahmin, with pleasures, fearful though they be, but I love life and cannot [them deny.] Good works I undertake continually.” (Jataka 378). With all this, however, he does not drop his wisdom but holds perpetually to the meditation on the world’s transience, suffering and illusion but he does not hold to it to such an extent that he would fully realize Nirvana; here again, he pauses at its threshold. For he refuses to break his ties with common humanity. Thus, he is reborn in the most diverse bodies, environments and ranks and undergoes the most varied vicissitudes, thus giving the benefit of his altruistic presence in the most universal and large-hearted scale. Consequently, if we meet him in the flesh, we meet a citizen of the world, a man utterly free from all racial, colour or class prejudice. He is ready to live in the world therefore, even as a worldly person. He loves knowledge and will not disdain it when it deals with the things of earth alone; nothing that is human is unfit for him to learn. He will foster brains, practicality, self-reliance, strength, resolution, perseverance. He considers his word sacred and unfailingly keeps a promise and throughout the entire course of his worldly life he never cherishes ill-will to anyone, not even to enemies who have insulted, injured, betrayed or burnt him with their hate. For he remembers that he is a Bodhisattva—one who intends loving-kindness to all.

Duplicates 08 (Literary Notebook Carbons)

Sir James Hopwood Jeans

Wikipedia: Sir James Hopwood Jeans (11 September 1877 – 16 September 1946) was an English physicist, astronomer and mathematician. One of Jeans’ major discoveries, named Jeans length, is a critical radius of an interstellar cloud in space. It depends on the temperature, and density of the cloud, and the mass of the particles composing the cloud. A cloud that is smaller than its Jeans length will not have sufficient gravity to overcome the repulsive gas pressure forces and condense to form a star, whereas a cloud that is larger than its Jeans length will collapse. In an interview published in *The Observer* (London), when asked the question “Do you believe that life on this planet is the result of some sort of accident, or do you believe that it is a part of some great scheme?”, he replied: “I incline to the idealistic theory that consciousness is fundamental, and that the material universe is derivative from consciousness, not consciousness from the material universe... In general the universe seems to me to be nearer to a great thought than to a great machine. It may well be, it seems to me, that each individual consciousness ought to be compared to a brain-cell in a universal mind.”



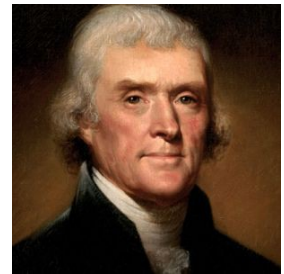
(91-1) The distinction between science and metaphysics is a deep one. Sir James Jeans book “Physics and Philosophy” does not seem to recognise this. Yet this very fact of non-recognition proves our contention that scientists must turn themselves at a certain stage of their enquiry into metaphysicians if they would reap the full harvest of their work. Sir James himself

has done this, albeit reluctantly and protestingly, because he saw no other way open to him.
Vinyl VII to VIII

Sir James Hopwood Jeans ⇨ see Sir Arthur Eddington

Thomas Jefferson

Wikipedia: Thomas Jefferson (April 13 [O.S. April 2] 1743 – July 4, 1826) was an American Founding Father, the principal author of the Declaration of Independence (1776), and the third President of the United States (1801–1809). He was a spokesman for democracy, and embraced the principles of republicanism and the rights of the individual with worldwide influence. At the beginning of the American Revolution, he served in the Continental Congress, representing Virginia, and then served as a wartime Governor of Virginia (1779–1781). In May 1785, he became the United States Minister to France and later the first United States Secretary of State (1790–1793) serving under President George Washington. In opposition to Alexander Hamilton's Federalism, Jefferson and his close friend, James Madison, organized the Democratic-Republican Party, and later resigned from Washington's cabinet. Elected Vice President in 1796 in the administration of John Adams, Jefferson opposed Adams, and with Madison secretly wrote the Kentucky and Virginia Resolutions, which attempted to nullify the Alien and Sedition Acts.



A leader in the Enlightenment, Jefferson was a polymath in the arts, sciences, and politics. Considered an important architect in the classical tradition, he designed his home Monticello and other notable buildings. Jefferson was keenly interested in science, invention, architecture, religion, and philosophy; he was an active member and eventual president of the American Philosophical Society. He was conversant in French, Greek, Italian, Latin, and Spanish, and studied other languages and linguistics, interests which led him to found the University of Virginia after his presidency. Although not a notable orator, Jefferson was a skilled writer and corresponded with many influential people in America and Europe throughout his adult life.

(63-2) Thomas Jefferson's "Letters": I fancy it must be the quantity of animal food eaten. ... which renders their characters insusceptible of civilization. I suspect it is in their kitchens and not in their churches that their reformation must be worked, and that missionaries of that description from hence would avail more than those who should endeavour to tame them by precepts of religion or philosophy.

Duplicates 24 (Carbon Copies of Notebook)

St. Jerome, Lucretius & George Gissing {duplicate}

Wikipedia: Saint Jerome (Latin: Eusebius Sophronius Hieronymus; Greek: Εὐσέβιος Σωφρόνιος Ἱερώνυμος; c. 347 – 30 September 420) was an Illyrian Latin Christian priest, confessor, theologian and historian, who also became a Doctor of the Church. He was the son of Eusebius, of the city of Stridon, on the border of Dalmatia and Pannonia. He is best known for

his translation of most of the Bible into Latin (the translation that became known as the Vulgate), and his commentaries on the Gospels. His list of writings is extensive. Known as the “protégé” of the former Pope Damasus, who died in December of 384, Jerome became well known for outlining the type of lifestyle that was acceptable for Christians living in cosmopolitan centers like Rome. In many cases, he focused his attention to the lives of women and identified how a woman devoted to Jesus Christ should live her life. This concentration stemmed from his close patron relationships with several prominent female ascetics who were members of affluent Roman “senatorial families”. He is recognised as a saint by the Roman Catholic Church, the Eastern Orthodox Churches, the Lutheran Church, and the Church of England (Anglican Communion). Jerome is commemorated on 30 September with a memorial.



(275-2) Sometimes they feel on the verge of suicidal despair. Lucretius’ poems have been food for such people, as well as for those who, like the 19th century English agnostic George Gissing, could find God neither in nature nor in themselves. His belief in, and following of, Epicureanism doubtless supported him for a time but in the end he returned to his melancholy and, if Jerome is to be believed, killed himself.

Middle Ideas 20-28

Jerome K. Jerome; Charles Lamb; Mrs. Siddons, Henry Daniell & Johnston Forbes-Robertson {2nd duplicate}

Wikipedia: Jerome Klapka Jerome (2 May 1859 – 14 June 1927) was an English writer and humourist, best known for the comic travelogue *Three Men in a Boat* (1889). Other works include the essay collections *Idle Thoughts of an Idle Fellow* (1886) and *Second Thoughts of an Idle Fellow*; *Three Men on the Bummel*, a sequel to *Three Men in a Boat*; and several other novels. Jerome was inspired by his older sister Blandina's love for the theatre, and he decided to try his hand at acting in 1877, under the stage name Harold Crichton. He joined a repertory troupe that produced plays on a shoestring budget, often drawing on the actors' own meagre resources – Jerome was penniless at the time – to purchase costumes and props. After three years on the road with no evident success, the 21-year-old Jerome decided that he had enough of stage life and sought other occupations. He tried to become a journalist, writing essays, satires, and short stories, but most of these were rejected. Over the next few years, he was a school teacher, a packer, and a solicitor's clerk. Finally, in 1885, he had some success with *On the Stage — and Off* (1885), a comic memoir of his experiences with the acting troupe, followed by *Idle Thoughts of an Idle Fellow* (1886), a collection of humorous essays which had previously appeared in the newly founded magazine, *Home Chimes*, the same magazine that would later serialise *Three Men in a Boat*.



On 21 June 1888, Jerome married Georgina Elizabeth Henrietta Stanley Marris ("Ettie"), nine days after she divorced her first husband. She had a daughter from her previous, five-year marriage nicknamed Elsie (her actual name was also Georgina). The honeymoon took place on the Thames "in a little boat,"[3] a fact that was to have a significant influence on his next and

most important work, *Three Men in a Boat*. Jerome sat down to write *Three Men in a Boat* as soon as the couple returned from their honeymoon. In the novel, his wife was replaced by his longtime friends George Wingrave (George) and Carl Hentschel (Harris). This allowed him to create comic (and non-sentimental) situations which were nonetheless intertwined with the history of the Thames region. The book, published in 1889, became an instant success and is still in print. Its popularity was such that the number of registered Thames boats went up fifty percent in the year following its publication, and it contributed significantly to the Thames becoming a tourist attraction. In its first twenty years alone, the book sold over a million copies worldwide. It has been adapted to films, TV and radio shows, stage plays, and even a musical. Its writing style influenced many humorists and satirists in England and elsewhere. With the financial security that the sales of the book provided, Jerome was able to dedicate all of his time to writing. He wrote a number of plays, essays, and novels, but was never able to recapture the success of *Three Men in a Boat*. In 1892, he was chosen by Robert Barr to edit *The Idler* (over Rudyard Kipling). The magazine was an illustrated satirical monthly catering to gentlemen (who, following the theme of the publication, appreciated idleness). In 1893, he founded *To-Day*, but had to withdraw from both publications because of financial difficulties and a libel suit.

(157-1) In Jerome K. Jerome's play, "Passing of the Third Floor Back" when the part of "The Stranger" was played in London by Forbes-Robertson, the latter was so overcome by lofty spirituality of the principal role, that he had to cancel a long-standing arrangement with fellow-actors to go out after work in the theatre for a glass of wine to a tavern and thence to a restaurant for dinner. During the run of the play, F-R could not bring himself to do anything so material while his mind was still so exalted with the afterglow of "The Strangers" character. A lady with long experience as an actress, both on the theatrical stage and in radio broadcasting, once told me that she had found the work of acting could become a path to spiritual self-realization. She said that she found it necessary to act so intensely on the stage in order to be thoroughly convincing that she lost herself in the part she played. It was a complete concentration. She became so absorbed in it that she really did identify herself with it, become one with it. In other words, she lost her own personal identity for the time. She projected herself so fully into her characters that there was no room for her own familiar ego. She concluded that acting was a yoga-path because the same capacities for self-absorbed thought if sufficiently directed in spiritual aspiration towards the higher self and not towards some weak human character, could one day turn an actor into an adept. Henry Daniell denied all these assertions and told me his own experience refuted them. A point of view which partially reconciles these two conflicting ones is that his theory is correct for the great mass of actors, whereas the lady's theory is correct only for the geniuses among them. The first are always conscious of being witnesses of their own performances, being too egoistic to do otherwise, but the others are not, being able like all true geniuses, to rise during creative moments above themselves. In confirmation of this point of view is the fact, noted by Charles Lamb and confirmed by the actress herself, that Mrs Siddons, one of Britain's supreme theatrical geniuses, used to shed real tears (not fakes) when she played the part of 'Constance' at Drury Lane. Henry Daniell's belief that the actor always remains apart in his inner consciousness is thus refuted. He may do so but the perfect actor, the genius, does not and cannot. He must live his assumed character perfectly if he is to succeed in completely putting it over to the audience. This lady said further that it is well known in the theatrical world that certain actors become what is, technically called "typed." That is, in their personal character they tend to become more and more like the kind of part they have mostly played during their

career. If a man has been cast at a villain year after year throughout his life, he actually begins to develop villainous traits in his moral character as a result. This, she said, was the effect of his intense concentration whilst upon the stage reacting later on his off-stage mentality. Another extremely interesting thing which, she said, helped to convince her of the truth of mentalism, was that when she had given herself with the utmost intensity to certain situations in which she played on the stage, and played repeatedly over a long period of time, situations somewhat similar would enact themselves in her own personal life later on. The discovery startled her for it revealed the creative power of concentrated thought.

Finally, she told me it was common knowledge in her profession that the most effective way to learn the words for a part was to learn them at night in bed just before sleep. No matter how tired she was at that time the lines would sink into the subconscious with a couple of readings and emerge next morning into the conscious with little effort.

CRITICAL COMMENT ON ABOVE: E.Y. says that it is true that most actors do lose themselves utterly in their roles. Nevertheless, this happens only if they are mediocre artists or unevolved spiritually. The supreme artists, as well as those who are highly developed spiritually, do feel perfectly able to play the observer to their acting part, to stand aside from the role even in the very midst of playing it.

Vinyl X to XI

William Stanley Jevons

Wikipedia: William Stanley Jevons, LL.D., MA, FRS (1 September 1835 – 13 August 1882) was an English economist and logician. Irving Fisher described Jevons' book *A General Mathematical Theory of Political Economy* (1862) as the start of the mathematical method in economics. It made the case that economics as a science concerned with quantities is necessarily mathematical. In so doing, it expounded upon the "final" (marginal) utility theory of value. Jevons' work, along with similar discoveries made by Carl Menger in Vienna (1871) and by Léon Walras in Switzerland (1874), marked the opening of a new period in the history of economic thought. Jevons' contribution to the marginal revolution in economics in the late 19th century established his reputation as a leading political economist and logician of the time. For Jevons, the utility or value to a consumer of an additional unit of a product is inversely related to the number of units of that product he already owns, at least beyond some critical quantity. It was for *The Coal Question* (1865), in which he called attention to the gradual exhaustion of the UK's coal supplies, that he received public recognition, in which he put forth what is now known as Jevon's paradox, i.e. that increases in energy production efficiency leads to more not less consumption. The most important of his works on logic and scientific methods is his *Principles of Science* (1874), as well as *The Theory of Political Economy* (1871) and *The State in Relation to Labour* (1882). Among his inventions was the logic piano, a mechanical computer.



(163-8) It is a good sample of partisan logic, which obeys laws of its own and not those enunciated by Professor Jevons.

Vinyl VII to VIII & (283-8) Duplicates 08 (Literary Notebook Carbons)

The Jivanmukti Viveka, Mahabharata, Pancadasi, the Taitiriya Upanishad, Ashtavakra Samhita, & the Brihadaranyaka Upanishad {duplicate}

The Jivanmukti Viveka: This work consists of five chapters, known as Prakaranas. The first chapter deals with the scriptural authority for the postulation of Jivanmukti or liberation while still living. The chapter opens with a salutation to Sri Vidyatirtha, the author's Guru, who is identified with the Supreme Lord.

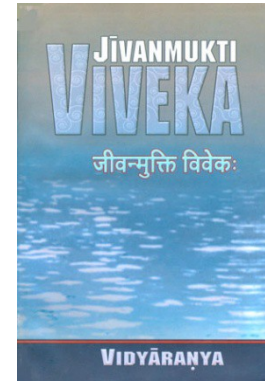
Sannyasa is of two kinds, known as Vividisha Sannyasa and Vidvat Sannyasa, or, renunciation of the seeker and renunciation of the knower. (These terms will become clear as we proceed further). The first is the cause of liberation after death (Videhamukti) and the second of liberation while still living in the body (Jivanmukti). The essential pre-requisite for both these kinds of Sannyasa is detachment.

Detachment is of three kinds-- weak, strong and stronger. The detachment that arises on the occurrence of some calamity such as the death of a dear one, or loss of possessions, is not lasting and is categorized as weak. Such a temporary feeling of detachment is of no use and does not make a person eligible for Sannyasa. The determination not to marry, beget children and live the life of a householder is categorized as 'strong' detachment. There are four varieties of Vividisha Sannyasa. These are-- Kutichaka, Bahoodaka, Hamsa and Paramahamsa. The detachment described as 'strong' makes the person eligible only for the varieties of Sannyasa called Kutichaka and Bahoodaka. Both of them are 'Tridandins' i.e. they carry three long thin sticks knotted together, emblematic of the triple renunciation of everything connected with body, mind and speech. The Kutichaka resides in a secluded hermitage. The Bahoodaka keeps moving from one holy place to another. The choice as to which of these two varieties a person with the kind of detachment described as 'strong' should take depends on whether he is physically fit to move about from place to place or not.

When a person is free from desire not only for the pleasures of this world, but even for those of higher worlds such as heaven, because of the knowledge that they are transient and will result only in repeated births and deaths, he is said to have 'stronger' detachment. This kind of detachment entitles the person to take the Hamsa and Paramahamsa varieties of Sannyasa. A Hamsa Sannaysi goes to Brahmaloaka, realizes the absolute truth there and becomes liberated. This is known as Kramamukti or liberation by stages. The Paramahamsa is the ascetic of the highest order, who has achieved complete control over his senses. He attains liberation even while living in the body. This is called Jivanmukti.

Paramahamsas are of two kinds: the seeker after liberation and the knower of the Self. The seeker is one who has renounced all desires and wants nothing but the realization of the Self. He does not desire any of the three worlds or spheres of enjoyment, namely, the world of men, the world of the manes and the world of the gods. The means to the attainment of these three worlds are, respectively, the begetting of a son, the performance of the prescribed Vedic rituals and meditation (Br.Up.1.5.26). The seeker renounces all these means. He is intent only on attaining the world of the Self, which means liberation. To attain this he has to achieve total control over the mind, body and senses.

<http://realiseatma.blogspot.com/2009/09/jivan-mukti-viveka-by-swami-vidyaranya.html>



(147-1) Ashtavakara Samhita: “The universe is but a state of the mind.”

Panchadasi: “The mind is virtually the external world.”

Mahabharata: “The mind is the essence of all things that are manifest.”

Taittiriya Upanishad: “From mind (manas) indeed are all entities are born.”

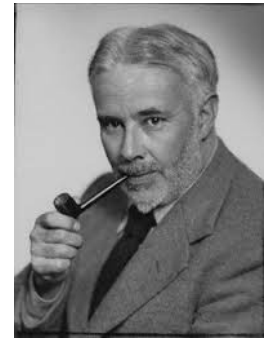
Brihadaranyaka Upanishad: “This great, endless, infinite Reality is but purely mental (Vijnanaghana)”

Jivanmukti Viveka: “The whole world is the result of mere mental construction in me.”

Vinyl X to XI

C. E. M. Joad

Wikipedia: Cyril Edwin Mitchinson Joad (12 August 1891 – 9 April 1953) was an English philosopher and broadcasting personality. He appeared on The Brains Trust, a BBC Radio wartime discussion programme. He managed to popularise philosophy and became a celebrity, before his downfall in a scandal over an unpaid train ticket in 1948. After the separation from his wife, Joad moved to Hampstead in London with a student teacher named Marjorie Thomson. She was to be the first of many mistresses, all of whom were introduced as ‘Mrs Joad’. He described sexual desire as “a buzzing bluebottle that needed to be swatted promptly before it distracted a man of intellect from higher things.” He believed that female minds lacked objectivity, and he had no interest in talking to women who would not go to bed with him. By now Joad was “short and rotund, with bright little eyes, round, rosy cheeks, and a stiff, bristly beard.” He dressed in shabby clothing as a test: if people sneered at this they were too petty to merit acquaintance. Joad was an outspoken controversialist; he declared his main intellectual influences were George Bernard Shaw and H. G. Wells. Joad was strongly critical of contemporary philosophical trends such as Marxism, Behaviorism and Psychoanalysis. Joad was repeatedly referred to as “the Mencken of England”, although as Kunitz and Haycraft pointed out, Joad and Mencken “would be at sword’s point on most issues”. Joad was also interested in the supernatural and partnered Harry Price on a number of ghost-hunting expeditions, also joining the Ghost Club of which Price became the president. He involved himself in psychical research, travelling to the Harz Mountains to help Price to test whether the ‘Blokberg Tryst’ would turn a male goat into a handsome prince at the behest of a maiden pure in heart; it did not. In 1934 he became Chairman of the University of London Council for Psychical Investigation, an unofficial committee formed by Price as a successor body to his National Laboratory of Psychical Research. In 1939 Joad’s publications in psychical research were severely criticised in the Proceedings of the Society for Psychical Research and Price suspended the operations of the Council. Joad opposed the spiritualist hypothesis of mediumship. Joad’s prominence came from The Brains Trust which featured a small group that included Commander A. B. Campbell and Julian Huxley. His developed and matured discussion techniques, his fund of anecdotes and mild humour brought him to the attention of the general public.



(39-5) There is one sentence in Professor Joad's book entitled "God and Evil," where he mentions that after studying and teaching philosophy for thirty years he is unable to make up his mind either way about the truth of mentalism. This if anything should be a caution against its quick rejection, even though it is admittedly not an argument in its favor.

Vinyl X to XI

C.E.M. Joad & Bertrand Russell

(97-4) Our writings are primarily for those who are uninterested in the arid verbal technicalities and remote learned subtleties which abound in the dull texts of professional philosophers. The spinning of such cobwebs profits nobody except academic bookworms. Until recently it was the fashion in academic university circles openly to ignore or covertly to sneer at the work of Russell, Joad and other popularisers' of philosophy. They were regarded as being superficial. Yet they are the very men who have succeeded in winning some respect for the subject, because they have succeeded in freeing it from cloudiness and making it clearly intelligible.

Vinyl VII to VIII

C.E.M. Joad ⇒ see Dr Samuel Johnson & Bishop Berkely

Job & St. John of the Cross

Wikipedia: Job (Hebrew: אִיּוֹב, Modern Iyyov, Tiberian 'Iyyô) is the central character of the Book of Job in the Bible. Job (Arabic: أَيُّوب, Ayyūb) is considered a prophet in the Abrahamic religions: Judaism, Christianity, and Islam. In rabbinical literature, Iyov (אִיּוֹב) is called one of the prophets of the Gentiles. Job is presented as a good and prosperous family man who is beset with horrendous disasters that take away all that he holds dear, including his offspring, his health, and his property. He struggles to understand his situation and begins a search for the answers to his difficulties. God rewards Job's obedience during his travails by restoring his health, doubling his original wealth and giving him seven new sons and three new daughters, which bore his great grandchildren before he died, 140 years later.



(349-7) Both Spanish St. John of the Cross and Hebrew Job of the Bible experienced and wrote of the darkness of the soul that falls on God's good earnest devotee.

Grey Long 03 04

John the Baptist & St. Paul

Wikipedia: יוחנן המטביל (Hebrew: יוחנן המטביל)



Yohanan ha-mmaṭbil, Christian Arabic: يوحنا المعمدان Ywḥnā ʾalmʿmdān, Syriac: ! ! ! ! !
! ! ! ! ! Yohanan Mamdana, Classical Armenian: Յովհաննես Մկրտիչ Yovhannēs Mkrti

, Ancient Greek: Ἰωάννης ὁ βαπτιστής Ioannēs ho baptistēs (Matthew 14:2) or Ἰωάννης ὁ βαπτίζων Ioannēs ho baptizōn (Mark 1:4, Mark 6:14), Greek: Ἰωάννης ὁ Βαπτιστής Ioánnis o Vaptistís or Ἰωάννης ὁ Πρόδρομος Ioánnis o Pródromos (“John the Forerunner,” “John the Precursor”), Latin: Ioannes Baptista) was an itinerant preacher and a major religious figure in Christianity, Islam (known as Yaḥyā ibn Zakarīyā), the Bahá’í Faith, and Mandaicism. John is described as having the unique practice of baptism for the forgiveness of sins. Most scholars agree that John baptized Jesus. Scholars generally believe Jesus was a follower or disciple of John and several New Testament accounts report that some of Jesus’ early followers had previously been followers of John. John the Baptist is also mentioned by the Jewish historian Josephus. Some scholars maintain that John was influenced by the semi-ascetic Essenes, who expected an apocalypse and practiced rituals corresponding strongly with baptism, although no direct evidence substantiates this. According to the New Testament, John anticipated a messianic figure greater than himself, and Jesus was the one whose coming John foretold. Christians commonly refer to John as the precursor or forerunner of Jesus, since John announces Jesus’ coming. John is also identified with the prophet Elijah.

(39-7) The desert has given mankind some of its greatest prophets. Out of its solitude there appeared a wild looking man, dressed in a rough camel’s hair girdle. He came living on locusts and wild honey, but fasting often. He went among the cities of Judea, praying, calling for repentance, denouncing wickedness and proclaiming the Coming. This man was John the Baptist. Immediately after illumination came to him on the road to Damascus, Saul went to the desert. He stayed for three years engaged in self-training and inner development. When he emerged from it he was Paul the Initiate. Islam was born in the desert wastes of Arabia. It was not for nothing that the early Christian mystics of lower Egypt fled from populous cities to the open spaces of the desert. Their instinct was right.

Duplicates 32

John the Baptist ⇒ see St. Matthew

St. John of the Cross

Wikipedia: Saint John of the Cross, O.C.D. (Spanish: San Juan de la Cruz; 1542 – 14 December 1591), was a major figure of the Counter-Reformation, a Spanish mystic, a Roman Catholic saint, a Carmelite friar and a priest who was born at Fontiveros, Old Castile. John of the Cross was a reformer of the Carmelite Order and is considered, along with Saint Teresa of Ávila, as a founder of the Discalced Carmelites. He is also known for his writings. Both his poetry and his studies on the growth of the soul are considered the summit of mystical Spanish literature and one of the peaks of all Spanish literature. He was canonized as a saint in 1726 by Pope Benedict XIII. He is one of the thirty-five Doctors of the Church.



In 1563 he entered the Carmelite Order, adopting the name John of St. Matthias. John

was ordained a priest in 1567, and then indicated his intent to join the strict Carthusian Order, which appealed to him because of its encouragement of solitary and silent contemplation. A journey from Salamanca to Medina del Campo, probably in September 1567, changed this. In Medina he met the charismatic Carmelite nun Teresa of Jesus. She was in Medina to found the second of her convents for women. She immediately talked to him about her reformation projects for the Order: she was seeking to restore the purity of the Carmelite Order by restarting observance of its “Primitive Rule” of 1209, observance of which had been relaxed by Pope Eugene IV in 1432. In October 1568, accompanied by Friar Antonio de Jesús de Heredia, John left Valladolid to found a new monastery for friars, the first for men following Teresa’s principles. They were given the use of a derelict house at Duruelo (midway between Ávila and Salamanca), which had been donated to Teresa. On 28 November 1568, the monastery was established, and on that same day John changed his name to John of the Cross. On the night of 2 December 1577, a group of Carmelites opposed to reform broke into John’s dwelling in Ávila and took him prisoner. He was jailed in the monastery, where he was kept under a brutal regimen that included public lashing before the community at least weekly, and severe isolation in a tiny stifling cell measuring ten feet by six feet, barely large enough for his body. He managed to escape nine months later, on 15 August 1578, through a small window in a room adjoining his cell.

(115-2) The use of imagined forms, scenes and persons is only for beginners in meditation: it is to be left behind when the object has been sufficiently achieved. As St. John of the Cross says, “For though such forms and methods of meditation may be necessary in order to inflame and fill their souls with love through the instrumentality of sense, and though they may serve as remote means of union, through which souls must usually pass to the goal of spiritual repose – still they must so make use of them as to pass beyond them, and not dwell upon them for ever”. Such a use of pictured forms must include the master’s too. St. John of the Cross even includes Christ’s. For many this practice is a step forward but aspirants must not linger all their lifetime on a particular step if they really seek to climb higher.

Grey Long 03 04 & (23-2) Duplicates 24 (Carbon Copies of Notebook)

(133-6) St. John of the Cross, whenever he stayed at the Monastery of Iznatoraf, would climb to a tiny attic room in the belfry and there remain for a long time looking out fixedly through a tiny window at the silent valley. When he was Prior of the Hermitage of El Calvario, in Andalusia, one of the exercises he taught the monks was to sit and contemplate where there was a view of open sky, hills, trees, fields and growing plants and to call on the beauty of these things to praise God. We know from his writings that he made imageless contemplation the last stage in all such exercises.

Grey Long 03 04

(139-4) St. John of the Cross varied his customary sitting posture by lying on the ground under an olive tree in a garden, stretched out in the shape of a cross.

Grey Long 03 04

(323-1) To say, as some mystics do, that no method can be formulated for the progress of man toward spiritual self-realization is to confess their own inadequacy. Did not the foremost of Spanish mystics, St. John of the Cross, write out an almost mathematical chart of this progress?

Grey Long 03 04

(66-1) If the end of the Long Path is spiritual stagnation, this is not to be taken to mean that the Long Path is not worth entering, nor that its efforts are valueless and so much time wasted. That would be an error. This so-called stagnation is really the “dark night of the soul” in Spanish St. John of the Cross’ phrase. It makes the man ready to receive grace.

Duplicates 20

(66-10) He reaches the conclusion that nothing more is to be gained by continuing the Long Path exercises, that further efforts will be useless, without avail. He enters a period of apparent stagnation, the ‘dark night of the soul’ so well described by St. John of the Cross.

Duplicates 20

(79-2) It comes to this, that a man who is brought down by adverse events or by inward failure, who loses confidence in himself and hope for his future, who is stricken down by what John of the Cross called “the dark night of the soul” – such a man is unknowingly at a possible turning-point of his life. Let him surrender this poor crushed ego of his, this broken belief that he can successfully manage his life, and pray to the Overself to take it all over.

Middle Ideas 20-28 & (151-2) Duplicates 1 (1979)

(485-2) Quotation from one of St. John of the Cross’ writings, entitled “Aphorisms.”

“Without labour you shall subject peoples, and things shall be subject to you – if you forget both them and yourself.”

RVLSII

St. John of the Cross & Nagarjuna

(153-4) Is there any difference between what Christian St. John of the Cross called “the Nada (Nothing)” and what Buddhist Nagarjuna called “the Void”?

Middle Ideas 14 19

St. John of the Cross ⇒ see Job

Dr Samuel Johnson

Wikipedia: Samuel Johnson (18 September 1709 [O.S. 7 September] – 13 December 1784), often referred to as Dr Johnson, was an English writer who made lasting contributions to English literature as a poet, essayist, moralist, literary critic, biographer, editor and lexicographer. Johnson was a devout Anglican and committed Tory, and has been described as “arguably the most distinguished man of letters in English history”. He is also the subject of “the most famous single work of biographical art in the whole of literature”: James Boswell’s *Life of Samuel Johnson*. After nine years of work, Johnson’s *A Dictionary of the English Language* was published in 1755. It had a far-reaching effect on Modern English and has been described as “one of the greatest single achievements of scholarship”. This work brought Johnson popularity and

success. Until the completion of the Oxford English Dictionary 150 years later, Johnson's was viewed as the pre-eminent British dictionary. His later works included essays, an influential annotated edition of The Plays of William Shakespeare, and the widely read tale The History of Rasselas, Prince of Abissinia. In 1763, he befriended James Boswell, with whom he later travelled to Scotland; Johnson described their travels in A Journey to the Western Islands of Scotland. Towards the end of his life, he produced the massive and influential Lives of the Most Eminent English Poets, a collection of biographies and evaluations of 17th- and 18th-century poets.



Johnson was a tall and robust man. His odd gestures and tics were disconcerting to some on first meeting him. Boswell's Life, along with other biographies, documented Johnson's behaviour and mannerisms in such detail that they have informed the posthumous diagnosis of Tourette syndrome, a condition not defined or diagnosed in the 18th century. After a series of illnesses, he died on the evening of 13 December 1784, and was buried in Westminster Abbey. In the years following his death, Johnson began to be recognised as having had a lasting effect on literary criticism, and he was claimed by some to be the only truly great critic of English literature. When he was a child in petticoats, and had learnt to read, Mrs. Johnson one morning put the common prayer-book into his hands, pointed to the collect for the day, and said, 'Sam, you must get this by heart.' She went up stairs, leaving him to study it. But by the time she had reached the second floor, she heard him following her. 'What's the matter?' said she. 'I can say it,' he replied; and repeated it distinctly, though he could not have read it more than twice.

(165-5) To such unintelligent objections, we may well answer with old Dr Johnson, "I have found you a reason, sir – I am not bound to find you an understanding!"

Vinyl VII to VIII

(119-2) One may admire Dr Johnson as a maker of dictionaries but one cannot admire him as a would-be metaphysician. For he composed definitions by the use of his head whereas he argued against idealism by the use of his foot.

Vinyl X to XI

(139-1) It is the incapacity of our thinking, the poverty of our perception, the vividness of our sense-experiences and the encrustation of our habitual outlook which creates and maintains the illusion of the world's materiality and prevents us from noting that it is really a presence within consciousness. How can those who test reality like Dr Johnson by using their feet or like any bricklayer by using their hands affirm any other doctrine than that of materialism? Contrarily, how can those who use their God-given intelligence to test reality arrive in the end at any other doctrine than that of mentalism? Those materialists who tell us today that the line of the soul is an unscientific one and that it is a legacy left to us by primitive simpletons, are themselves unscientific and over-simple. For science, which began by repudiating mind and exalting matter, is being forced by facts to end by repudiating matter and exalting mind. This is why philosophy today must sharply emphasize and teach alongside of ancient lore, the profounder mentalist import of vital facts of modern discovery which have not yet received their true meed of recognition from the world.

Vinyl X to XI

Dr Samuel Johnson & Bishop Berkeley

(35-1) Dr Samuel Johnson's erudition was admirably shown in the original dictionary he compiled, as was his talent for expressing common sense in pithy statements. But his metaphysical naiveté was equally shown when he stamped a foot on the ground in refutation of Berkeley's discovery. The foot's touch gave Johnson a physical sensation. He stopped there, not grasping that the sensation had given him an idea-solidity, and that without this idea his foot would not have felt the ground. He took it for granted that his experience testified to material reality. Science knows now that it was testimony to his sensations only, the rest was theory and assumption: Berkeley took it as testimony to Idealism. But that is only a half-way house to adequate explanation, to Mentalism.

Duplicates 16 (Pink Folder 2)

Dr Samuel Johnson, Bishop Berkely, & Dr C.E.M. Joad

(39-1) Intellect, because of insufficient data or emotional distortions, may be misleading. Sense, whether touch or sight, because of physical and mental illusions, may be deceptive. Thus we are forewarned by the practical experiences of life not to reject mentalism hastily merely because it offends intellect or conflicts with sense. It is easy for the impatient to dismiss mentalism with an irritable stamp of the foot, as Dr Samuel Johnson did the kindred teaching of Berkeley, but men who have given more time and thought to this subject, are not so hasty in reaching a conclusion. After thirty years of teaching academic philosophy in London, Dr C.E.M. Joad was forced to confess that the questions involved in mentalism are too difficult to be settled with any degree of certainty.

Vinyl X to XI

Josephus

Wikipedia: Titus Flavius Josephus (37 – c. 100), born Joseph ben Matityahu (Hebrew: יוסף בן מתתיהו, Yosef ben Matityahu), was a first-century Romano-Jewish scholar, historian and hagiographer, who was born in Jerusalem—then part of Roman Judea—to a father of priestly descent and a mother who claimed royal ancestry. He initially fought against the Romans during the First Jewish–Roman War as head of Jewish forces in Galilee, until surrendering in 67 CE to Roman forces led by Vespasian after the six-week siege of Jotapata. Josephus claimed the Jewish Messianic prophecies that initiated the First Roman-Jewish War made reference to Vespasian becoming Emperor of Rome. In response Vespasian decided to keep Josephus as a slave and interpreter. After Vespasian became Emperor in 69 CE, he granted Josephus his freedom, at which time Josephus assumed the emperor's family name of Flavius.

Flavius Josephus fully defected to the Roman side and was granted Roman citizenship. He became an advisor and friend of Vespasian's son Titus, serving as his translator when Titus led the Siege of Jerusalem, which resulted—when the Jewish revolt did not surrender—in the



city's destruction and the looting and destruction of Herod's Temple (Second Temple). Josephus recorded Jewish history, with special emphasis on the first century CE and the First Jewish–Roman War, including the Siege of Masada. His most important works were *The Jewish War* (c. 75) and *Antiquities of the Jews* (c. 94). *The Jewish War* recounts the Jewish revolt against Roman occupation (66–70). *Antiquities of the Jews* recounts the history of the world from a Jewish perspective for an ostensibly Roman audience. These works provide valuable insight into first century Judaism and the background of Early Christianity.

(33-2) “All sorts of opinions may be heard,” wrote Josephus in the first century and so it has been to this day. He continued, “not only casually from any one you meet, but from philosophers.” We see from this how far from its original meaning the name philosopher had retreated since it was invented by Pythagoras.

Duplicates 1 (1979)

Father Joseph of Mount Athos

Orthowiki: Elder Joseph the Hesychast was a monk and elder on Mount Athos. He reposed in 1959, and he has wide acclaim for being the spiritual father or grandfather of Elders Ephrem of Philotheou, Joseph of Vatopedi, Charalampus of Dionysiou and others, who are directly credited for revitalising six of the twenty monasteries on Mount Athos. Francis Kottis was born in the island of Paros to George and Maria on February 12, 1897. At twenty-three he began to read the lives of the Fathers, a spiritual turning point for him. These lives, particularly those of the strict ascetics, and a dream he had, gave him the desire to enter into monasticism. He responded to this desire by fasting and praying in the nearby countryside, which was uninhabited, and then going to Mount Athos. The future Elder yearned to pray unceasingly, but had great troubles - he could not find a spiritual father, and the indifference of many monks towards unceasing prayer. In the midst of this experience, however, he was granted a vision of the uncreated light, and the gift of ceaseless prayer was given to him. During this time, he spent time in remote places to recite the Jesus Prayer. Eventually he met Fr Arsenios, who was to become his co-struggler, and found that they shared a common desire for hesychasm, and decided to find an experienced elder. They found Elder Ephraim the Barrel-Maker, and they arranged their lives to provide the maximum silence for praying the Jesus Prayer. In addition to his work and his prayer rule, Fr Joseph went to a cave at sunset to recite the Jesus Prayer for six hours.



After Elder Ephraim the Barrel-Maker's repose, Frs Joseph and Arsenios spent summers moving from place to place around the peak of Mount Athos, so as to be unknown and to find and learn from spiritual monks. In winter, however, they returned to their hut in the wilderness at St Basil's. They possessed only their tattered monastic garments, and Fr Joseph ate three ounces of rusks (dried bread) a day, sometimes with an amount of boiled wild greens. They spoke little so that they could pray more. Fr Joseph was assailed by the demon of fornication around this time, and he would battle this great temptation for eight years, using as weapons extended vigils and using, instead of a bed, a chair to sleep on. Finally, Frs Joseph and Arsenios discovered an experienced ascetic and spiritual father, Elder Daniel. Time passed, and the fame of Elder Joseph began to spread. After Fr Arsenios ceded the eldership that was his right by length of time in

monasticism, Elder Joseph accepted three brothers to live with them, with others living with them for short periods of time. In 1938, seeking solitude from the increasing number of monks who sought his advice, he went to a cave at Little St Anne's, where the brotherhood grew to seven monks. After approximately 13 years, the large amount of physical labour required to live there became too much, making most of the fathers ill. Elder Joseph moved the community further down the mountain, nearer the sea, to New Skete. Elder Joseph reposed on August 15, 1959.

(103-3) The venerable heavily bearded Father Joseph, of Mount Athos, and a teacher of other monks, claims that the "Prayer of Jesus" becomes with time an unstopping activity, productive of enlightening revelation, and purifying from passions. His own disciples spend several hours every day on the mental repetition of this short prayer.

Duplicates 20

James Joyce & Katherine Mansfield

Wikipedia: James Augustine Aloysius Joyce (2 February 1882 – 13 January 1941) was an Irish novelist and poet. He contributed to the modernist avant-garde, and is regarded as one of the most influential and important authors of the twentieth century. Joyce is best known for *Ulysses* (1922), a landmark work in which the episodes of Homer's *Odyssey* are paralleled in an array of contrasting literary styles, perhaps most prominent among these the stream of consciousness technique he utilized. Other well-known works are the short-story collection *Dubliners* (1914), and the novels *A Portrait of the Artist as a Young Man* (1916) and *Finnegans Wake* (1939). His other writings include three books of poetry, a play, occasional journalism, and his published letters.



Joyce was born in 41 Brighton Square, Rathgar, Dublin—about half a mile from his mother's birthplace in Terenure—into a middle-class family on the way down. A brilliant student, he excelled at the Jesuit schools Clongowes and Belvedere, despite the chaotic family life imposed by his father's alcoholism and unpredictable finances. He went on to attend University College Dublin. In 1904, in his early twenties, Joyce emigrated permanently to continental Europe with his partner (and later wife) Nora Barnacle. They lived in Trieste, Paris, and Zurich. Though most of his adult life was spent abroad, Joyce's fictional universe centres on Dublin, and is populated largely by characters who closely resemble family members, enemies and friends from his time there. *Ulysses* in particular is set with precision in the streets and alleyways of the city. Shortly after the publication of *Ulysses*, he elucidated this preoccupation somewhat, saying, "For myself, I always write about Dublin, because if I can get to the heart of Dublin I can get to the heart of all the cities of the world. In the particular is contained the universal."

(239-1) I do not understand much in modern art, modern poetry and modern literature. When I hear on all sides, from professors in colleges and universities – more particularly, those in American institutions – when I hear them placing James Joyce's work (especially his *Ulysses*) among the creations of genius and fulsomely praising it, I am dumbfounded! I feel like Katherine Mansfield when, after trying to read this book, she wrote, "This is the future, and I'm

glad I've got tuberculosis." As we know, she died from this dreadful disease. I do not take so black a view as hers because I believe the future contains positive as well as this negative material.

RVLSII

Carl Gustav Jung

Wikipedia: Carl Gustav Jung (26 July 1875 – 6 June 1961), often referred to as C. G. Jung, was a Swiss psychiatrist and psychotherapist who founded analytical psychology. Jung proposed and developed the concepts of the collective unconscious, archetypes, and extraversion and introversion. His work has been influential not only in psychiatry but also in philosophy, anthropology, archeology, literature, and religious studies. He was a prolific writer, though many of his works were not published until after his death. Though he was a practising clinician and considered himself to be a scientist, much of his life's work was spent exploring tangential areas such as Eastern and Western philosophy, alchemy, astrology, and sociology, as well as literature and the arts. Jung's interest in philosophy and the occult led many to view him as a mystic, although his ambition was to be seen as a man of science. His influence on popular psychology, the "psychologization of religion", spirituality and the New Age movement has been immense.



(121-5) "All of my work has been directed towards myself," said Jung; "all of the books are but by-products of an intimate process of individuation."
Middle Ideas 14 19 & Duplicates 1 (1979)

Junaid, properly Junayd

Wikipedia: Junayd (Junaid) of Baghdad (Persian: *جنید بغدادی*) was one of the most famous of the early Persian Muslim mystics, or Sufis, of Islam and is a central figure in the golden chain of many Sufi orders. Junayd taught in Baghdad throughout his spiritual lifetime and was an important figure in the development of central Sufi doctrine. Junayd, like Hasan of Basra before him, was widely revered by his students and disciples as well as quoted by other mystics. Because of his importance in Sufi theology, Junayd was often referred to as the "Sultan".



(217-1) The Sufis even use the term unveiling, when referring to ecstatic mystic experiences and discussing them with students sufficiently advanced to profit by this advice. Indeed one of the Sufi masters, in writing about his own experiences, whose name was Junaid and who lived in the 9th and 10th centuries, wrote that his ecstasies vanished altogether as he advanced to a higher stage.

Junaid ⇒ see A. J. Arberry; Hidden Teaching Beyond Yoga; V. Subramanya Iyer, Swami Siddeswarananda, Sri Shankara

Michael Juste

"Michael Juste" was the pseudonym of Michael Houghton, a Hungarian Jew who founded the well-known "Atlantis" book shop in London in the 1920's. The shop still flourishes in Bloomsbury and may be familiar to some of you. Houghton was an odd character who mixed with many well-known and many more completely unknown occultists of the last century. He published several books in his own name as well as the works of other writers, and was the editor of the Occult Observer from 1949-51 – a quarterly journal that contained contributions from many well-known occultists and mystics of the time.



British poet and occultist, associate of Aleister Crowley. Houghton was proprietor of the famous Atlantis Book Shop in London, specializing in occultism, and also edited the journal Occult Observer (1945-50), with contributions from leading occultists of the period. Under the pseudonym Michael Juste, Houghton published several volumes of poetry and a volume he described as an occult biography, *The White Brother* (1927).

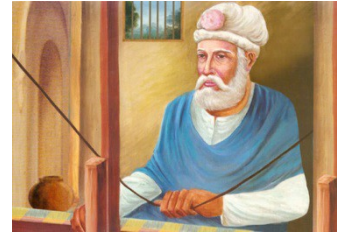
(97-3) When I think back to those days, I remember when Michael Juste shared an apartment with me on Tavistock Square in a massive eighteenth century late Georgian house with lofty ceilings and thick walls, where two or three years later Leonard and Virginia Woolf turned the rooms into a publishing office for "The Hogarth Press" and helped to foster the so-called Bloomsbury Tradition in English literary life, with its high rationality, fastidious stylistic prose and irreverent youthful and unconventional criticism. Juste wrote brief inspired verses, his first publication a yellow covered little booklet, aroused the London Times reviewer to enthusiastic appreciation, and I never understood why he did not continue with poetic creation connected with spiritual sources, for which he had extraordinary genius, but turned his head to other and less creative kinds of work. I lost contact with him when *A Search in Secret India* was published, as he quarrelled with me for leaving out a dozen lines which he believed it was my duty to put in. We never met again after that dispute, and I am sorry for it. He published an occult periodical for a few years and I know that he opened a bookshop near the British Museum.

Duplicates 14 (1966)

Kabir

Wikipedia: Kabīr (also Kabīra) (Hindi: कबीर, Punjabi: ਕਬੀਰ, Urdu: کبیر) (c. 1440 – c.

1518) was a mystic poet and saint of India, whose writings have greatly influenced the Bhakti movement. The name Kabir comes from Arabic al-Kabīr which means “The Great” – the 37th name of God in Islam. Kabir’s legacy is today carried forward by the Kabir panth (“Path of Kabir”), a religious community that recognises him as its founder and is one of the Sant Mat sects. Its members, known as Kabir panthis, are estimated to be around 9.6 million. They are spread over north and central India, as well as dispersed with the Indian diaspora across the world, up from 843,171 in the 1901 census. His writings include Bijak, Sakhi Granth, Kabir Granthawali and Anurag Sagar.



(201-2) “Why need Kabir worry, how will it help? The Lord worries for me and I am fancy-free”, wrote the Indian poet Kabir.

Duplicates 32

(269-4) 15th cent. Kabir, who, as a young disciple sometimes taught his own guru, said, “the saints and prophets are all dead. Only the Everliving God lives forever” which is a hint on what to worship.

Middle Ideas 14 19

(91-5) “O ye aspirant, leave aside wrangling, and take up the quest leading to the true goal, the Supreme Overself, which is unique. Sayeth Kabir, listen O aspirant, push thy enquiry further”....Kabir

Vinyl VII to VIII

Katsu Kaishu

Wikipedia: Count Katsu Kaishū (勝海舟?, March 12, 1823 – January 21, 1899) was a Japanese statesman and naval engineer during the Late Tokugawa shogunate and early Meiji period. Kaishū was a nickname which he took from a piece of calligraphy (Kaishū Shooku 海舟書屋) by Sakuma Shōzan. He went through a series of given names throughout his life; his childhood name was Rintarō (麟太郎?) and his real name was Yoshikuni (義邦?). He was often called Awa (安房?) from his title Awano-kami (安房守?) during the late Tokugawa shogunate and changed his name to Yasuyoshi (安芳?) after the Meiji Restoration.



Katsu Kaishū eventually rose to occupy the position of commissioner (Gunkanbugyō) in the Tokugawa navy. He is particularly known for his role in the surrender of Edo. Katsu was born in Edo (present day Tokyo) to a low-ranking retainer of the Tokugawa Shogun. His father, Katsu Kokichi, the subject of the autobiography, Musui’s Story, was the ill-behaved head of a minor samurai family. As a youth Katsu Kaishu, whose given name was Katsu Rintaro (Kaishu was pseudonym), studied Dutch and European military science, and was eventually appointed translator by the government when European powers attempted to open contact with Japan. Katsu developed the

reputation as an expert in western military technology. Under the advice of Dutch naval officers, Katsu served as head naval cadet at the Nagasaki Naval Academy between 1855 and 1859.

In 1860, Katsu served as captain of the warship Kanrin-maru, (with assistance from US naval officer Lt. John M. Brooke), to escort the first Japanese delegation to San Francisco, California en route to Washington, DC for the formal ratification of the Harris Treaty. The Kanrin Maru, built by the Dutch, was the first Japanese vessel to sail to the Western world. Kaishū remained in San Francisco for nearly two months, observing American society, culture and technology. Following his return to Japan, Katsu held a series of high ranking posts in the Tokugawa navy, arguing before government councils in favor of a unified Japanese naval force led by professionally trained officers in disregard of promotion and assignment due to hereditary status. During his command as director of the Kobe Naval School, the institute would become a major source of activity for progressive thinking and reformists between 1863 and 1864.

In 1866, Katsu was appointed negotiator between the bakufu forces and the anti-shogunal domain of Chōshū, and later served as chief negotiator for the Tokugawa bakufu, ensuring a relatively peaceful and orderly transition of power in the Meiji Restoration. Although sympathetic to the anti-Tokugawa cause, Katsu remained loyal to the Tokugawa bakufu during the Boshin War. After the collapse of the Tokugawa forces in late 1867, Katsu negotiated the surrender of Edo castle to Saigō Takamori on 11 April 1868.

Katsu relocated to Shizuoka after the new Imperial government took control of the shogun's former capital, which was renamed Tokyo ("Eastern Capital"). He returned briefly to government service as Vice Minister of the Imperial Japanese Navy in 1872, followed by first Minister of the Navy from 1873 until 1878. He was the most prominent of the former Tokugawa retainers who found employment within the new Meiji government, and was sangi (参議?) between 1869 and 1885 who did not come from one of the four paramount domains. Although his influence within the navy was minimal, as the Navy was largely dominated by a core of Satsuma officers, Katsu served in a senior advisory capacity on national policy. During the next two decades, Katsu served on the Privy Council and wrote extensively on naval issues before his death in 1899.

(494-2) The Samurai of old Japan embodied a yoga technique in the fencing instruction. The novice had to develop the power of mental concentration, and then use it by picturing himself during meditation wielding the sword to perfection. Thus the body was broken gradually to the will of the mind, and began to respond with rapid lightning strokes and placings of the sword. The famous Katsu, who rose from destitute boy to national leadership of Japan's nineteenth century awakening, went night after night to an abandoned temple, where he mingled regular meditation with fencing practice, in his ambition to become one of Tokyo's master swordsmen.

Vinyl I to III

Kallikrates, Pheidias, Plato, Pythagoras, Socrates, Solon, Herodotus, Hippocrates, {duplicate}

Wikipedia: Callicrates (Greek: Καλλικράτης, Kallikratēs) was an ancient Greek architect active in the middle of the fifth century BC. He and Ictinus were architects of the Parthenon (Plutarch, Pericles, 13). An inscription identifies him as the architect of “the Temple of Nike” in the Sanctuary of Athena Nike on the Acropolis (IG I3 35). The temple in question is either the amphiprostyle Temple of Athena Nike now visible on the site or a small-scale predecessor (naiskos) whose remains were found in the later temple’s foundations. An inscription identifies Callicrates as one of the architects of the Classical circuit wall of the Acropolis (IG I3 45), and Plutarch further states (loc. cit.) that he contracted to build the Middle of three amazing walls linking Athens and Piraeus.



(93-4) I sat in the silent half-deserted Acropolis, looking beyond it in the direction of the blue Aegean waters, and thought of those great minds who once starred the Hellenic heaven. I thought of Pythagoras who travelled to learn, and then settled to teach, the spiritual secrets of Persia, Egypt, India. I thought of Kallikrates, the architect of pillared Parthenon. I thought of Socrates the truth-seeking questioner; of Plato, the sage, who built a Republic based on wisdom in his mind; of Hippocrates, observant, shrewd teacher of physicians; of Pheidias, sculptor of the golden statue of Zeus at Olympia; of Solon, who gave Greece some of its finest law-reforms and economic improvements; of Herodotus, most honest and interesting of historians. I thought of others too, who came later with the coming of Christianity, of mystics, saints and theologians, brilliant in their time.

Duplicates 20

Immanuel Kant

Wikipedia: Immanuel Kant (22 April 1724 – 12 February 1804) was a German philosopher who is widely considered to be a central figure of modern philosophy. He argued that fundamental concepts structure human experience, and that reason is the source of morality. His thought continues to have a major influence in contemporary thought, especially the fields of metaphysics, epistemology, ethics, political philosophy, and aesthetics. Kant’s major work, the Critique of Pure Reason (Kritik der reinen Vernunft, 1781), aimed to explain the relationship between reason and human experience. With this project, he hoped to move beyond what he took to be failures of traditional philosophy and metaphysics. He attempted to put an end to what he considered an era of futile and speculative theories of human experience, while resisting the skepticism of thinkers such as David Hume.



Kant argued that our experiences are structured by necessary features of our minds. In his view, the mind shapes and structures experience so that, on an abstract level, all human experience shares certain essential structural features. Among other things, Kant believed that the

concepts of space and time are integral to all human experience, as are our concepts of cause and effect. One important consequence of this view is that one never has direct experience of things, the so-called noumenal world, and that what we do experience is the phenomenal world as conveyed by our senses. These claims summarize Kant's views upon the subject-object problem. Kant published other important works on ethics, religion, law, aesthetics, astronomy, and history. These included the Critique of Practical Reason (*Kritik der praktischen Vernunft*, 1788), the Metaphysics of Morals (*Die Metaphysik der Sitten*, 1797), which dealt with ethics, and the Critique of Judgment (*Kritik der Urteilskraft*, 1790), which looks at aesthetics and teleology.

Kant aimed to resolve disputes between empirical and rationalist approaches. The former asserted that all knowledge comes through experience; the latter maintained that reason and innate ideas were prior. Kant argued that experience is purely subjective without first being processed by pure reason. He also said that using reason without applying it to experience only leads to theoretical illusions. The free and proper exercise of reason by the individual was a theme both of the Age of Enlightenment, and of Kant's approaches to the various problems of philosophy. His ideas influenced many thinkers in Germany during his lifetime, and he moved philosophy beyond the debate between the rationalists and empiricists. Kant is seen as a major figure in the history and development of philosophy.

(163-12) A shy little man shocked the Western world of metaphysicians with his critical analysis of the very foundations of their knowledge. Such was Immanuel Kant and such was the startling effect of his magnum opus, "Critique of Pure Reason," which appeared in 1781 to amaze the learned. It was the logical, if late, result of the purpose fixed 35 years earlier, when Kant wrote to someone: "I will enter on my course and nothing will prevent me from pursuing it. I have already fixed upon the line which I am resolved to keep." He gave European thinkers a nut over which many have broken their teeth, though none have yet succeeded in breaking the nut. He indicated the limits of the human mind and proved, as conclusively as it can be proved, that human reason was utterly unable to penetrate into the reality of things, which necessarily transcends it.

He courageously accepted the conclusions of his own rigorous reasoning. He admitted that metaphysics as a science transcending all sciences, as an intellectual quest of God, was doomed to failure. The rational could never discover the Suprarational.

Kant, after all, was a rationalist. He worked primarily with purely intellectual concepts not with mystical ones. Consequently he shared the limitations of such a narrow standpoint. He recognized that his ideas pointed beyond themselves, but he did not venture to make the journey himself. Besides, professors have to consider their posts first and truth afterwards and truth often comes off second best. But Kant, being a thoroughly honest man who had already found that the full and free expression of his views brought threats of dismissal from the State authorities, probably refrained from entering religious mysticism and fell into silence about it because the intellectual revolution he advocated was itself a tremendous enough advance. He used logical reasoning to show that what lay beneath all our reasoning was beyond our knowing, that the essence of existence was beyond finite perception, but he did not say that there was no essence. It is there, whether we know it or not.

Duplicates 32

(53-7) It is not easy to read Kant. The tough, stiff and heavy pages of his prose demand close attention. The meaning is often abstract and not immediately clear, especially in

translation.

Duplicates 1 (1979)

(27-2) Although Kant's primary work was to show that we lived in a mental representation of the world, he also thought it likely that the world itself was mental too.

Vinyl X to XI

(47-5) Kant asked the metaphysicians of his time to cease their wrangling regarding the nature of the universe and the principles of Being until they understood better the nature of our knowing process.

Vinyl X to XI

(89-11) Kant as an idealist brought out two sides of idealism: that the world of experience is built-up through certain processes, i.e. it is a construction; and that the synthetic activity of the mind enables it to see the world as a finished thing. He was correct when he declared the known world to be mentally constructed but not when he declared that there was an unknown world of things-in-themselves beyond it – unless we give that name to the karmic forces which became transferred into the known world.

Vinyl X to XI

(151-4) Kant's analysis of cognition was his supreme achievement. He traced back the true sources of our knowledge.

Vinyl X to XI

(439-1) This first activity gives us a thing-in-itself, which Kant thought unreachable.

RVLSII

Immanuel Kant & Georg Hegel

(79-4) Kant's mistake was to imprison human possibility within the intellect, to make the Spirit quite inaccessible. Hegel's error was in the opposite direction. He brought to intellect into a false closeness to the Spirit and wrongly made history the chief preoccupation of the Absolute!

Vinyl VII to VIII

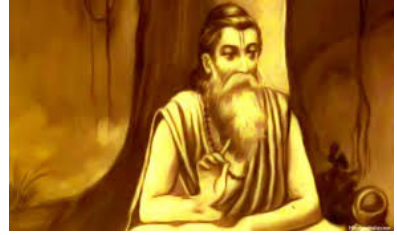
Immanuel Kant ⇒ see Jesus Christ

Immanuel Kant ⇒ see Johann Gottlieb Fichte

Kapila & Fan Zhen

Wikipedia: Kapila (Hindi: कपलि ऋषि) was a Vedic sage credited as one of the founders of the Samkhya school of philosophy. He is prominent in the Bhagavata Purana, which features a theistic version of his Samkhya philosophy. Traditional Hindu sources describe him as a descendant of Manu, a grandson of Brahma. The Bhagavad Gita depicts Kapila as a yogi hermit

with highly developed siddhis, or spiritual powers. Many of the details about sage Kapila's life are described in Book 3 of the Bhagavata Purana. Kapila is considered an incarnation of the supreme-being Vishnu and listed as such in the list of incarnations in Bhagavata Purana. After his father left home, Kapila instructed his mother, Devahuti in the philosophy of yoga and devotional worship of Lord Vishnu, enabling her to achieve liberation (moksha). Kapila's Sankhya is also given by Krishna to Uddhava in Book 11 of the Bhagavata Purana, a passage also known as the "Uddhava Gita". Kapila is described within the Puranas as an incarnation of Vishnu, an avatar come to earth to restore the spiritual balance through his teachings. He is known for teaching a process of liberation known as bhakti yoga. Buddhist sources present Kapila as a well-known philosopher whose students built the city of Kapilavastu. Buddha lived and grew up in Kapilavastu for the first 29 years of his life! Kapila shared many similarities with Buddha, including an emphasis on meditation as a technique for removing suffering, belief that the Vedic gods were subject to limitations and conditions, and dislike for ritual and Brahmanic doctrines. Kapilavastu means the substance of Kapila. Some Buddhist texts claim the Buddha was Kapila in a previous life.



(259-2) There is nothing new in modern materialism. Twenty-five hundred years ago Kapila taught it in India. Fourteen hundred years ago Fan Zhen taught it in China.
Duplicates 08 (Literary Notebook Carbons)

Karakallou Monastery (Archimandrite Paul)

We have no information about this Archimandrite, but Orthodox Wikipedia tells us that: Karakallou monastery is located between Great Lavra and Iviron monastery, at an altitude of 200 m. above sea and in a distance of 3 hours on foot from the capital of Mount Athos, Karyes. Its name may have derived from the Turkish phrases "kara kale", meaning black fortress, or "kara kule", meaning black tower. A tradition says that it originated by the name of the Roman emperor Caracalla. According to another story, the monastery was founded by a noble monk named Nicolaos Karakallos during the period of the Byzantine emperor Romanos IV Diogenes (1068-1071) in the place of a preexisting monastic settlement. The Catholicon was being built from 1547 to 1563 and decorated in 1716; it is dedicated to the Ss. Apostles Peter and Paul on June 29. The monastery has also seven chapels, four cells in Karyes and fourteen ones in the forest north of it.



In the 13th century, Karakallou was completely abandoned, but later it was renovated by the emperors Andronicos II and John V Palaeologi. Later on, it was attacked by pirates and Western Europeans and in the 16th century, it was totally destroyed. It was afterward rebuilt by dint of the support of princes of Moldavia and Wallachia. A lot of icons, holy artifacts, relics and vestments are held by the monastery. Its library contains 279 manuscripts and approximately 2,500 books. Over the entrance to the monastery, stands an awe-inspiring tower that is in a good condition and can be seen from afar, pointing out its fortress character.

(42-8) The Archimandrite Paul, of Monastery of Karakallou, on Mount Athos, thinks that

the present decline into irreligion and materialism has brought the world to an extremity, from which it will have no other reaction than to recoil and go back to spiritual views.

Duplicates 20

Yuvaraja of Kasmanda, Yuaraja of Mysore, PB, Yogi Ramiah, & Capt. Rashid

This is the information we have at this time: Present Head: Raja DINESH PRATAP SINGH, present Raja Saheb of Kasmanda since 1948. Born 1927, former MP, married the daughter of Raja Birendra Bikram Singh of Payagpur, Bahraich District, Oudh, and has issue.

→Rajkumar Divyakar Pratap Singh, born 1950, married Rani Jaya Rajya Lakshmi, daughter of Lt.-Gen. Shri Bharat Shumsher Jung Bahadur Rana of Nepal, and has issue.

→Rajkumari Deepshikha Kumari, born 1975, married 25th November 2009 in Jaipur, Rajkumar Manmath Singh of Patna, Orissa.

→Rajkumari Chandrika Singh, born 1981.

→Rajkumar Dinraj Pratap Singh, born 1952, married 1975, Rani Yadunandini, born 1956, daughter of HH Maharajadhiraj Maharawal Raghunath Singhji of Jaisalmer, and his wife, HH Maharani Mukut Rajya Lakshmi Devi, and has issue.

→Kunwar Dinkrit Pratap Singh, born 1976.

→Kunwar Dinkar Pratap Singh, born 1978, married the daughter of the Thakur Saheb of Junia, and has issue, one son.

→Dinanjai Pratap Singh, born 2008.

→Rajkumari Sukriti Prabha Singh [Rani Sukriti Prabha Singh Deo of Hindol], married Raja Bahadur Shailendra Narayan Singh Deo Mardaraj Jagadev of Hindol in Orissa, and has issue, two sons.

(427-6) Why did the late Yuvaraja of Mysore keep a photograph of P.B. prominently displayed in a central position on his writing table at the Mysore Palace? Why does the Yuvaraja of Kasmanda keep a similar photograph on his own writing table at Lucknow Palace? Why, when most of the yogis of India were at their command, did they take lessons in meditation from P.B. and honour him with their chelaship? Why did Yogi Ramiah, then esteemed one of the leading disciples of Maharshi and later head of his own monastery, declare on January 1, 1936 in the presence of some of his own Telegu disciples, to P.B.: “You have learnt all about yoga. There is nothing more for you to learn about this practice.” Why did Captain Mohamed Rashid, A.D.C. to the late Yuvaraja of Mysore say in 1939 when broadcasting from the Akash Radio Station in India: My learned and distinguished friend and European yogi, Dr Paul Brunton is now in our midst again. He has done more to clarify the subject of yoga than any other westerner.”

RVLSII

Katha Upanishad

Wikipedia: The Katha Upanishad (Devanagari: कठ उपनिषद्) (Kaṭhōpaniṣad, also Kāṭhaka) is one of the mukhya (primary) Upanishads, commented upon by Shankara and

Madhvacharya. Katha Upanishad is associated with the Cāraka-Kāṭha school of the Black Yajurveda, and is grouped with the Sutra period of Vedic Sanskrit. It is a middle Upanishad. It contains passages that suggest contact with Buddhist ideas, so was likely composed after the fifth century BCE. It figures as number 3 in the Muktika canon of 108 Upanishads. It consists of two chapters (adhyāyas), each divided into three sections (vallis) that contain between 15 and 29 verses (ślokas) apiece. The Katha has some passages in common with the Gita. According to modern scholars, it propounds a dualistic philosophy. Katha may be the most widely known amongst all the Upanishads; its early Persian translations first found their way into Europe. Max Müller translated it 1879, Edwin Arnold rendered it in verse, as “The Secret of Death” and Ralph Waldo Emerson gave the central story at the end of his essay, Immortality. Central to the text is the story of Nachiketa, son of sage Vajasravasa, and his encounter with Yama, Hindu God of death.

Story of Nachiketa



There are three points of focus in this Upanishad: first, developing a means of knowing for certain that something of us survives death; second, determining what that ‘something’ is; and third, developing a spiritual practice which is uninterrupted by death. The most important of these three is the middle one: Nachiketa, gaining a boon from Death demands to be told exactly what we are in the postmortem state, and the resultant discussion is profound in its rationality and in its revelation.

(339-3) “O Nachiketās, only by the Divine lovingly possessing thee can this transcendental knowledge be got,” is an ancient Upanishadic statement of this same truth.

Duplicates 08 (Literary Notebook Carbons)

(90-3) “By him is He realised to whom He is full of grace,” says Katha Upanishad.

Duplicates 20

Katha Upanishad ⇒ see Juan Mascaro &c.

John Keats

Wikipedia: John Keats (31 October 1795 – 23 February 1821) was an English Romantic poet. He was one of the main figures of the second generation of Romantic poets along with Lord Byron and Percy Bysshe Shelley despite his work having been in publication for only four years before his death. Although his poems were not generally well received by critics during his life, his reputation grew after his death, so that by the end of the 19th century, he had become one of the most beloved of all English poets. He had a significant influence on a diverse range of poets and writers. Jorge Luis Borges stated that his first encounter with Keats was the most significant literary experience of his life. The poetry of Keats is characterised by sensual imagery most notably in the series of odes. Today his poems and letters are some of the most popular and most analysed in English literature.



(197-4) With the coming of this climax he may experience a profound sense of liberation, which later justifies itself, as the problems which had beset his mind slowly begin to dissolve and vanish under its wise tuition. He may think of Keats' joyful lines. "Then I felt like some watcher of the skies when a new planet swims into his ken."† For there will be present all the magnificent exhilaration, the intellectual intoxication which is born when the mind alights upon new – found truth guidance or inspiration.

Duplicates 32

(11-1) The man who keeps his eyes open will not find any spiritual community, monastery, retreat or ashram that is absolutely good. Romantic Utopianism, whether of the mystic or the Marxist type, belongs to the world of dreams, not realities. "I do not believe in perfectibility" remarked Keats, and because he was thinking of our earthly existence at the time, he was right. The absolutely good community does not exist simply because absolute goodness must be wrought within our own spirit and can be found only there. Both the logic of a true metaphysical world-view and the experience of a widespread search will confirm this.

Duplicates 24 (Carbon Copies of Notebook)

(179-16) The poet Keats knew the richness of this hour, which left "the reader (of poetry) breathless ... in the luxury of twilight."

Grey Long 03 04

†Keats' *On First Looking Into Chapman's Homer*:

Much have I travell'd in the realms of gold,
And many goodly states and kingdoms seen;
Round many western islands have I been
Which bards in fealty to Apollo hold.
Oft of one wide expanse had I been told
That deep-brow'd Homer ruled as his demesne;
Yet never did I breathe its pure serene
Till I heard Chapman speak out loud and bold.
*Then I felt like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez, when with eagle eyes
He star'd at the Pacific--and all his men
Look'd at each other with a wild surmise--
Silent upon a peak in Darien.*

John Keats ⇒ see Lev Nikolayevich Tolstoy

Helen Adams Keller

Wikipedia: Helen Adams Keller (June 27, 1880 – June 1, 1968) was an American author, political activist, and lecturer. She was the first deafblind person to earn a bachelor of arts

degree. The story of how Keller's teacher, Anne Sullivan, broke through the isolation imposed by a near complete lack of language, allowing the girl to blossom as she learned to communicate, has become widely known through the dramatic depictions of the play and film *The Miracle Worker*. Her birthplace in West Tuscumbia, Alabama is now a museum and sponsors an annual "Helen Keller Day". Her birthday on June 27 is commemorated as Helen Keller Day in the U.S. state of Pennsylvania and was authorized at the federal level by presidential proclamation by President Jimmy Carter in 1980, the 100th anniversary of her birth. A prolific author, Keller was well-traveled and outspoken in her convictions. A member of the Socialist Party of America and the Industrial Workers of the World, she campaigned for women's suffrage, labor rights, socialism, and other similar causes. She was inducted into the Alabama Women's Hall of Fame in 1971.



(59-7) Here is one beautiful thought taken from a letter written by Helen Keller: "Our inner selves have come together so closely, you cannot mistake my silence or I yours, and so I will not pretend to apologize for my forced silence."

Vinyl I to III

John F. Kennedy

Wikipedia: John Fitzgerald Kennedy (May 29, 1917 – November 22, 1963), commonly known as Jack Kennedy or by his initials JFK, was an American politician who served as the 35th President of the United States from January 1961 until his assassination in November 1963. Notable events that occurred during his presidency included the Bay of Pigs Invasion, the Cuban Missile Crisis, the Space Race—by initiating Project Apollo (which later culminated in the moon landings), the building of the Berlin Wall, the African-American Civil Rights Movement, and the increased US involvement in the Vietnam War. At age 43, he was the youngest man to have been elected to the office, the second-youngest president (after Theodore Roosevelt), and the first person born in the 20th century to serve as president. To date, Kennedy has been the only Roman Catholic president and the only president to have won a Pulitzer Prize.



(75-5) The late President Kennedy was another man who drew many of his best ideas intuitively from the waking-up period each morning. He was also one of those, like Napoleon and Churchill, who fall asleep immediately the eyes are shut.

Duplicates 14 (1966)

Jesus Christ & John F. Kennedy

(39-7) Ideals must still be given to the world even if they seem quite impractical, and even if the giver is crucified as Jesus was, or shot as Kennedy was. They are needed to offset the egoism and materialism which come so much more easily to most people.

Duplicates 20

Count Arnold Alexander Keyserling

Wikipedia: Count Arnold Alexander Keyserling (February 9, 1922, in Hamburg – September 7, 2005 in Matrei, Tyrol) was a German philosopher and theologian. He is the son of Hermann Graf Keyserling and great-grandson of Otto von Keyserling

Professor Arnold Keyserling was born in 1922, Arnold was exiled from the Baltic Republic of Estonia, He passed away in Austria in 2005. Arnold's father is philosopher and author, Count Hermann Keyserling., and the great grandson of Chancellor Bismark. Arnold is the original “new age thinker” in Europe who first introduced both the Human Potential movement and the Native American shamans to Europe in the 1970's and 1980's. A full Professor of Spiritual Philosophy at the Academy of Art, Vienna, Austria since the 1960s, in the 1980's Arnold also served as President of the European Humanistic Psychology Association.



Keyserling was one of Europe's great late Twentieth Century philosophers, well known throughout Europe and Asia as an extraordinary public speaker and teacher. A student of George Gurdjieff, Ramana Maharishi, and Josef Matthias Hauer, he is also the first to mathematically calculate the exact frequencies of the Chakras and the inventor of a new musical scale tuned to them, now called PrimaSounds. Professor Keyserling spoke many languages and taught in German, English, French and Italian. He lectured in most countries of the world and was well known in Austria and other European countries. Keyserling was raised at his father's institute, the School of Wisdom, where he was exposed to universal ways of thinking from early childhood. Thinkers and writers such as psychologist, Carl Jung; translator of the I Ching and sinologist, Richard Wilhelm; German poet, Hermann Hesse; and Indian Nobel Laureate poet, Rabindranath Tagore met at The School of Wisdom in Darmstadt, Germany in the 1920's and 30's until it was closed by the Nazis, and the Keyserling family became official enemies of the Nazi state. After the war, Russian philosopher George Gurdjieff, and twelve tone musician Joseph Hauer were Arnold Keyserling's primary teachers.

Keyserling has been a Professor of Religious Philosophy at the Academy of Applied Arts in Vienna, Austria for over 30 years. Prior to moving to Vienna, he and his wife, Wilhelmine Keyserling, lived and travelled throughout the world in a quest for knowledge, including India where they lived for five years. He is the author of over 50 books in German on psychology, philosophy, science, religion, poetry and music, a few of which have recently been translated into English as part of the School of Wisdom publication project. Keyserling has also co-authored a book in English with Ralph entitled *Chance and Choice: a compendium of ancient and modern wisdom revealing the meaning and significance of the myth of science*. The full text of this book is available online at its own domain: ChanceandChoice.com. Keyserling's work focused on the systematic ordering of numbers, language, and sensory data - the realms of sound, color, matter, and their connection to man, the microcosm, and macrocosm. This interrelationship is summarized by a geometrical figure called The Wheel, the archetypal image of his comprehensive system of thought. For more information on his philosophy also see: *LAWS OF COHERENCE*. Professor Keyserling developed an organized and systematic planetary philosophy which incorporates all of the world's great traditions, East and West, and teaches students to think for themselves to find personal meaning and fulfilment. His work heralds a new

type of reconnection to the Universe, which includes both science and the ultimate values of all religions, and can bring self determination, freedom, peace and security to all Mankind

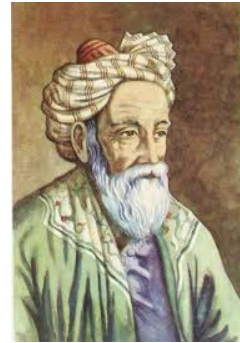
<http://www.schoolofwisdom.com/history/founders/arnold-keyserling/>

(470-8) “It is immaterial whether, for this purpose (meditation), an external object, an idea, a concept or nothingness, is focussed. It is a question of practicing pure quiescence. The mere accumulation of force which absolute stillness brings with it creates an increase in one’s power of concentration. It is unbelievable how important for our inner growth is a few minutes of conscious abstraction every morning.” Count Keyserling

Vinyl I to III

Omar Khayyám

Wikipedia: Omar Khayyám; born Ghiyāth ad-Dīn Abu’l-Fath ‘Umar ibn Ibrāhīm al-Khayyām Nīshāpūrī (Persian: اُمّیّات الدین ابوالفتح; 18 May 1048 – 4 December 1131), was a Persian mathematician, astronomer, philosopher, and poet. He also wrote treatises on mechanics, geography, mineralogy, music, and Islamic theology. He is the author of one of the most important treatises on algebra written before modern times, the *Treatise on Demonstration of Problems of Algebra*, which includes a geometric method for solving cubic equations by intersecting a hyperbola with a circle. He contributed to a calendar reform. His significance as a philosopher and teacher, and his few remaining philosophical works, have not received the same attention as his scientific and poetic writings. Al-Zamakhshari referred to him as “the philosopher of the world”. He taught the philosophy of Avicenna for decades in Nishapur, where Khayyám was born and buried. His mausoleum there remains a masterpiece of Iranian architecture visited by many people every year. The Jalali calendar was introduced by Omar Khayyám alongside other Mathematicians and Astronomers in Nishapur, today it is one of the oldest calendars in the world as well as the most accurate solar calendar in use today. Since the calendar uses astronomical calculation for determining the vernal equinox, it has no intrinsic error, but this makes it an observation based calendar. Omar Khayyám was a notable poet during the reign of the Seljuk ruler Malik-Shah I and his contributions to the developments of mathematics, astronomy and philosophy inspired later generations. Scholars believe he wrote about a thousand four-line verses or rubaiyat. He was introduced to the English-speaking world through the *Rubáiyát of Omar Khayyám*, which are poetic, rather than literal, translations by Edward FitzGerald (1809–1883).



(7-5) This alone could be the kind of experience which led Omar Khayyam to write “The more I drink of Being’s wine, more sane I grow and sober than before.”

Duplicates 08 (Literary Notebook Carbons)

(121-1) No idea is ever really outside another, nor is any idea ever outside the mind, and all ideas, all that which is seen, can only theoretically be separated from the thinking seeing mind. As psychologists we have had in thought to separate seer from seen, so that we might learn at length what the nature of pure mind really is, but as philosophers we must now merge

them together. It is because thinking must always have an object with which to occupy itself that it can never penetrate the Overself, for here there is only the One. We must renounce thoughts and things if we would enter into the Absolute. Because in this ultimate state there is no more awareness of an individual observer and an observed world, the distinction between individual mind and individual body also ceases. Everything, including our separate selfhood, is voided out, as it were. The resultant nothingness however is really the essence of everything. It is not the nothingness of death but of latent life. Human thought can proceed no farther. For when “not-two-ness” is established as the Real, the logical movement from one thought to a second can only prolong the sway of “two-ness” over the mind. In this pure being there can be no “other”, no two, hence it is called non-dual. The integrity of its being cannot really be split. If the Overself is to be actually experienced, then it must be as a realization of the Infinite One. To divide itself into knower and known, is to dwell in duality. The antithesis of known and knower cannot enter into it just as the opposition of reality and illusion is meaningless for it. The oneness of its being is absolute. The return to this awareness, which regards the world only under its monistic aspect, is the realization of truth possessed by a sage. When rational thinking can perceive that it cannot transcend itself, cannot yield more than another thought, it has travelled as far as it can go and performed its proper function. Metaphysical truth is the intellectual appearance of reality the rational knowledge of it, but it is not reality itself, not realization. For knowing needs a second thing to be known, hence metaphysical knowledge, being dual, can never yield realization which is non-dual. Reality must stand grandly alone, without dependence on anything and without relation to anyone; it ever was is and ever will be. It is this inability of human reason to grasp the superrational, the divine ineffable, that Omar Khayyam tried to express in his beautiful quatrains which have been so widely misunderstood by Western readers, If the “Rubaiyat” of Omar is only a drunken refrain from wine-shop, then the New Testament is a mere scribble from an out-of-the-way corner of the Roman Empire. The cup of language is too small to hold the wine of the Absolute. A thought of Mind as the Void is still a ‘something’ no less than a thought of great mountains and therefore prevents us from realizing the Void.

Now when we grasp the basic nature of human thinking, that it is possible only by forming two opposing ideas at the same time as the concept of black is formed by the contrast against white, we can then grasp the fundamental reason why such thinking can never rise to awareness of the Absolute unity. We cannot think of eternity without thinking of time too. For our conception of it either prolongs time until imagination falters and ceases or negates time altogether into timelessness. In neither case do we really comprehend eternity. Why? Because intellect cannot lay hold of what lies beyond itself. We humans know a thing by distinguishing it from other things, by limiting its nature and by relating it to its opposite. But the infinite has nothing else from which it can be distinguished or to which it can be related, whilst it certainly cannot be limited in any way.

Our earlier division into a dualism of observer and observed must now come to an end. But let us not make the error of mistaking it for the final stage. There still lies a path beyond, a path which leads to the ultimate where both observer and the observed become one. The Real can never be stated because it can never be thought.

Therefore it is quite clear that ordinary means of knowledge is unable to grasp it. But such knowledge is not useless. For if religion can give us a symbolic idea and mysticism an intuitive idea of the Infinite, metaphysical knowledge can give us a rational idea of it. And to possess such an idea keeps us at least from falling into errors about the reality behind it. If

metaphysics can never perform the task it sets itself – to know reality – it can perform the task of knowing what is not reality. And such a service is inestimable. The function of reason is ultimately a negative one; it cannot provide a positive apprehension of the Overself but it can provide a clear declaration of what It is not. It can demonstrate that it can possess no shape and can in no way be imagined.

Nevertheless we may have both the assurance and the satisfaction that our thinking is correct but we have neither the assurance nor the satisfaction of consciously embracing that with which this thinking deals. We may have formed a right mental image of God but we are still not in God's sacred presence. We must not mistake the image for the reality which it represents. Whatever discoveries we have hitherto made have been made only within the limited frontiers of reasoned thinking. Exalted and expanded though our outlook may now be, we can still do no more than think the existence of this reality without actually experiencing it. The mere intellectual recognition of this Oneness of Mind is no more sufficient to make it real to us than the mere intellectual recognition of Australia's existence will suffice to make Australia real to us. In the end all our words about the Overself remain but words. For just as no amount of telling a man who has never touched or drunk any liquid what wetness is, will ever make it properly clear to him unless and until he puts his finger in a liquid or drinks some of it, so every verbal explanation really fails to explain the Overself unless and until we know it for ourself within ourself and as ourself.

Vinyl VII to VIII

Omar Khayyam: The Rubaiyat ⇒ see Sheikh Ibrahim ibn Adham

Nikita Sergeyevich Khrushchev

Wikipedia: Nikita Sergeyevich Khrushchev (April 15 [O.S. April 3] 1894 – September 11, 1971) was a Russian politician who led the Soviet Union during part of the Cold War. He served as First Secretary of the Communist Party of the Soviet Union from 1953 to 1964, and as Chairman of the Council of Ministers, or Premier, from 1958 to 1964. Khrushchev was responsible for the de-Stalinization of the Soviet Union, for backing the progress of the early Soviet space program, and for several relatively liberal reforms in areas of domestic policy. Khrushchev's party colleagues removed him from power in 1964, replacing him with Leonid Brezhnev as First Secretary and Alexei Kosygin as Premier. Khrushchev was born in the village of Kalinovka in 1894, close to the present-day border between Russia and Ukraine. He was employed as a metalworker in his youth, and during the Russian Civil War was a political commissar. With the help of Lazar Kaganovich, he worked his way up the Soviet hierarchy. He supported Joseph Stalin's purges, and approved thousands of arrests. In 1939, Stalin sent him to govern Ukraine, and he continued the purges there. During what was known in the Soviet Union as the Great Patriotic War (Eastern Front of World War II), Khrushchev was again a commissar, serving as an intermediary between Stalin and his generals. Khrushchev was present at the bloody defense of Stalingrad, a fact he took great pride in throughout his life. After the war, he returned to Ukraine before being recalled to Moscow as one of Stalin's close advisers. In the power struggle triggered by Stalin's death in 1953, Khrushchev, after several years, emerged victorious. On February 25, 1956, at the 20th Party Congress, he delivered the "Secret Speech",

denouncing Stalin's purges and ushering in a less repressive era in the Soviet Union. His domestic policies, aimed at bettering the lives of ordinary citizens, were often ineffective, especially in agriculture. Hoping eventually to rely on missiles for national defense, Khrushchev ordered major cuts in conventional forces. Despite the cuts, Khrushchev's rule saw the tensest years of the Cold War, culminating in the Cuban Missile Crisis. Some of Khrushchev's policies were seen as erratic, particularly by his emerging rivals within the Party, who quietly rose in strength and deposed him in October 1964. He did not suffer the deadly fate of some previous losers of Soviet power struggles, but he was pensioned off with an apartment in Moscow and a dacha in the countryside. His lengthy memoirs were smuggled to the West and published in part in 1970. Khrushchev died in 1971 of heart disease.



(125-2) Khrushchev story: to please hosts on visit to India he sent a committee to investigate yoga. They reported adversely, saying they found it gloomy and apparently doing nothing. One can only imagine what happened, Russians seeking material development for their country, were offered the practice of inner withdrawal, 'dropping out' and seemed unhelped by all this sitting down and doing nothing.

Middle Ideas 20-28

Nasir Khusrow

Wikipedia: Abu Mo'in Hamid ad-Din Nasir ibn Khusraw al-Qubadiani or Nāsir Khusraw Qubādiyānī [also spelled as Nasir Khusrow and Naser Khosrow] (1004 – 1088 CE) (Persian: ناصر خسرو قبادیانی) was a Persian poet, philosopher, Isma'ili scholar, traveler and one of the greatest writers in Persian literature. He was born in Qabodiyon, a village in middle-age Bactria in eastern Iranian province of Khorasan, now present-day in modern Tajikistan and died in Yamagan, now Afghanistan. He is considered one of the great poets and writers in Persian literature. The Safarnama (The Book of Travels) is his most famous work. He visited dozens of cities in about seven years (1046, March 6 – 1052, October 23) and wrote comprehensively about them, including details about colleges, caravanserais, mosques, scientists, kings, the public, the population, the area of the cities.. The Diwan (Persian: دیوان) Among his other works, most of the lyrical poems in his Diwan were composed in his retirement, and their chief topics are an enthusiastic praise of Ali, his descendants, and al-Mustansir in particular, along with passionate outcries against Khorasan and its rulers, who had driven him from his home. Scattered through all these alternating outbursts of hope and despair, there are lessons of morality, and solemn warnings against the tricks and perfidy of the world, the vanity of all earthly splendour and greatness, the folly and injustice of men, and the hypocrisy, frivolity and viciousness of fashionable society and princely courts in particular.



(87-1) Three quotations from "The Diwan" by Nasir Khusrow:

(11th century Persian poet traveller and mystic)

“Ere me from their earthly casings uncounted spirits have fled,
And I, though long I linger, may be counted already dead.”

“For Satan had caught and constrained me to walk in his captives’ train,
And ‘twas Reason who came and saved me, and gave me freedom again.”

“My soul is higher than Fortune; then why should I Fortune fear?”

Duplicates 08 (Literary Notebook Carbons)

Søren Kierkegaard

Wikipedia: Søren Aabye Kierkegaard (5 May 1813 – 11 November 1855) was a Danish philosopher, theologian, poet, social critic and religious author who is widely considered to be the first existentialist philosopher. He wrote critical texts on organized religion, Christendom, morality, ethics, psychology and the philosophy of religion, displaying a fondness for metaphor, irony and parables. Much of his philosophical work deals with the issues of how one lives as a “single individual”, giving priority to concrete human reality over abstract thinking and highlighting the importance of personal choice and commitment. He was a fierce critic of idealist intellectuals and philosophers of his time, such as Swedenborg, Hegel, Goethe, Fichte, Schelling, Schlegel and Hans Christian Andersen. Kierkegaard’s theological work focuses on Christian ethics, the institution of the Church, the differences between purely objective proofs of Christianity, the infinite qualitative distinction between man and God, and the individual’s subjective relationship to the God-Man Jesus Christ, which came through faith. Much of his work deals with the art of Christian love. He was extremely critical of the practice of Christianity as a state religion, primarily that of the Church of Denmark. His psychological work explored the emotions and feelings of individuals when faced with life choices.



(41-2) We must gladly welcome the recent interest in writings like the Dane Kierkegaard’s for even if they are not wholly emancipated from religious bias, they are excellent transitions from orthodox religion to mystical religion. They prepare the reader who accepts them, to accept mysticism itself as his next forward step.

Duplicates 32

Martin Luther King

Wikipedia: Martin Luther King Jr. (January 15, 1929 – April 4, 1968) was an American Baptist minister, activist, humanitarian, and leader in the African-American Civil Rights Movement. He is best known for his role in the advancement of civil rights using nonviolent civil disobedience based on his Christian beliefs. King became a civil rights activist early in his career. He led the 1955 Montgomery Bus Boycott and helped found the Southern Christian Leadership Conference (SCLC) in 1957, serving as its first president. With the SCLC, King led an unsuccessful 1962 struggle against segregation in Albany, Georgia, (the Albany Movement), and helped organize the 1963 nonviolent protests in Birmingham, Alabama, that attracted national attention following television news coverage of the brutal police response. King also helped to organize the 1963 March on Washington, where he delivered his famous “I Have a Dream” speech. There, he established his reputation as one of the greatest orators in American history. On October 14, 1964, King received the Nobel Peace Prize for combating racial inequality through nonviolence. In 1965, he helped to organize the Selma to Montgomery marches, and the following year he and SCLC took the movement north to Chicago to work on segregated housing. In the final years of his life, King expanded his focus to include poverty and speak against the Vietnam War, alienating many of his liberal allies with a 1967 speech titled “Beyond Vietnam”. In 1968, King was planning a national occupation of Washington, D.C., to be called the Poor People’s Campaign, when he was assassinated on April 4 in Memphis, Tennessee. His death was followed by riots in many U.S. cities. Allegations that James Earl Ray, the man convicted of killing King, had been framed or acted in concert with government agents persisted for decades after the shooting.



(41-1) The present awakening of the coloured races is full of significance. We hear much of the barbaric cruelty and savage violence accompanying it; but not enough of the saintliness which occasionally flashes across the black man’s sky. Martin Luther King, for instance, now as I write a Nobel peace-prizeman, comes closer to the character of Jesus than the vast majority of white men. The spiritual future of this planet may hold surprises and one of the greatest could well be the appearance of the next great prophet in the despised body of a dark-skinned man. No divine law has prescribed seership as a white-fleshed thing only, nor established the bringing of spiritual balm as a white monopoly for all time. This is mere human opinion frozen to the past by its own historic past. But the past becomes musty, faded, and has to give way to the new forces now pressing for entrance.

Duplicates 20

Rudyard Kipling

Wikipedia: Joseph Rudyard Kipling (30 December 1865 – 18 January 1936) was an English short-story writer, poet, and novelist. He wrote tales and poems of British soldiers in India and stories for children. He was born in Bombay, in the Bombay Presidency of British India, and was taken by his family to England when he was five years old. Kipling’s works of

fiction include *The Jungle Book* (1894), *Kim* (1901), and many short stories, including “The Man Who Would Be King” (1888). His poems include “Mandalay” (1890), “Gunga Din” (1890), “The Gods of the Copybook Headings” (1919), “The White Man’s Burden” (1899), and “If—” (1910). He is regarded as a major innovator in the art of the short story; his children’s books are enduring classics of children’s literature; and one critic described his work as exhibiting “a versatile and luminous narrative gift.”



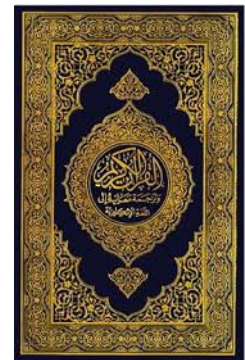
(42-6) All of Rudyard Kipling’s famous poem “IF” is a preachment upon the virtues of balance.

Duplicates 24 (Carbon Copies of Notebook)

Rudyard Kipling ⇒ see also George Bernard Shaw

The Koran

Wikipedia: The Quran (Arabic: القرآن al-qur’ān, IPA: literally meaning “the recitation”; also romanised Qur’an or Koran) is the central religious text of Islam, which Muslims believe to be a revelation from God (Arabic: الله Allah). Its scriptural status among a world-spanning religious community, and its major place within world literature generally, has led to a great deal of secondary literature on the Quran. Quranic chapters are called suras and verses are called ayahs. Muslims believe the Quran was verbally revealed by God to Muhammad through the angel Gabriel (Jibril), gradually over a period of approximately 23 years, beginning on 22 December 609 CE, when Muhammad was 40, and concluding in 632 CE, the year of his death. Muslims regard the Quran as the most important miracle of Muhammad, a proof of his prophethood, and the culmination of a series of divine messages that started with the messages revealed to Adam and ended with Muhammad. They consider the Quran to be the only revealed book that has been protected by God from distortion or corruption.



(396-6) There is a verse of the Koran which says: “Arise in the midst of the night and commune with thy God. Thy ego will be crushed and things will be revealed to thee thou didst not know before and thy path in life will be made smooth.”

Vinyl I to III

Arthur Koestler, D. T. Suzuki & Herman Hesse {duplicate}

Wikipedia: Arthur Koestler, CBE (German; Hungarian: Köszler Artúr; 5 September 1905 – 1 March 1983) was a Hungarian-British author and journalist. Koestler was born in Budapest and, apart from his early school years, was educated in Austria. In 1931 Koestler joined the Communist Party of Germany until, disillusioned by Stalinism, he resigned in 1938. In 1940 he published his novel *Darkness at Noon*, an anti-totalitarian work, which gained him international fame. Over the next 43 years from his residence in Great Britain, Koestler espoused many

political causes and wrote novels, memoirs, biographies, and numerous essays. In 1968, he was awarded the Sonning Prize “for outstanding contribution to European culture” and, in 1972, he was made a Commander of the Order of the British Empire (CBE). In 1976, Koestler was diagnosed with Parkinson’s disease and, in 1979, with terminal leukaemia. In 1983 he and his wife killed themselves at home in London.

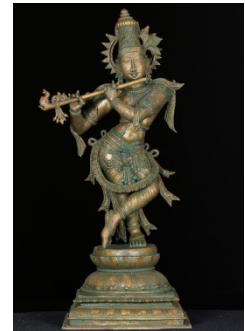


(171-5) Suzuki always kept imperturbable, always calm, whenever and wherever we met or, as Herman Hesse said of him, “He does not allow himself to be touched.” This was when Arthur Koestler’s criticism of him appeared in “The Lotus and the Robot.”

Duplicates 1 (1979)

Sri Krishna, H. P. Blavatsky & Shankaracarya

Wikipedia: Krishna (Sanskrit: कृष्ण, Kṛṣṇa) is a deity, worshipped across many traditions of Hinduism in a variety of different perspectives. While many Vaishnava groups recognize him as an avatar of Lord Vishnu; some traditions within Krishnaism, consider Krishna to be Svayam Bhagavan, or the Supreme Being. Krishna is often described and portrayed as an infant or young boy playing a flute as in the Bhagavata Purana, or as a youthful prince giving direction and guidance as in the Bhagavad Gita. The stories of Krishna appear across a broad spectrum of Hindu philosophical and theological traditions. They portray him in various perspectives: a god-child, a prankster, a model lover, a divine hero, and the Supreme Being. The principal scriptures discussing Krishna’s story are the Mahabharata, the Harivamsa, the Bhagavata Purana, and the Vishnu Purana. He is also known as Govinda and Gopala. Krishna’s disappearance marks the end of Dvapara Yuga and the start of Kali Yuga (present age), which is dated to February 17/18, 3102 BCE. Worship of the deity Krishna, either in the form of deity Krishna or in the form of Vasudeva, Bala Krishna or Gopala can be traced to as early as 4th century BC. Worship of Krishna as Svayam Bhagavan, or the supreme being, known as Krishnaism, arose in the Middle Ages in the context of the Bhakti movement. From the 10th century AD, Krishna became a favourite subject in performing arts and regional traditions of devotion developed for forms of Krishna such as Jagannatha in Odisha, Vithoba in Maharashtra and Shrinathji in Rajasthan. Since the 1960s the worship of Krishna has also spread in the West, largely due to the International Society for Krishna Consciousness.

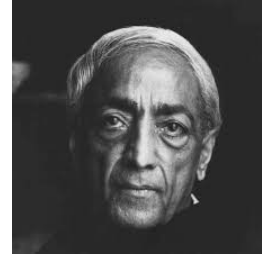


(269-16) It is somewhat amusing to see the pompous style, the inflated self-importance, the windy theorising of these spiritual nonentities when H.P. Blavatsky, Sri Krishna and Shankaracarya wait to be heard on the subject.

Duplicates 08 (Literary Notebook Carbons)

Jiddu Krishnamurti

Wikipedia: Jiddu Krishnamurti (12 May 1895 – 17 February 1986) was an Indian speaker and writer on philosophical and spiritual subjects. In his early life he was groomed to be the new World Teacher but later rejected this mantle and disbanded the organisation behind it. His subject matter included psychological revolution, the nature of mind, meditation, inquiry, human relationships, and bringing about radical change in society. He constantly stressed the need for a revolution in the psyche of every human being and emphasised that such revolution cannot be brought about by any external entity, be it religious, political, or social. Krishnamurti was born in British India and in early adolescence, he had a chance encounter with prominent occultist and theosophist Charles Webster Leadbeater in the grounds of the Theosophical Society headquarters at Adyar in Madras. He was subsequently raised under the tutelage of Annie Besant and Leadbeater, leaders of the Society at the time, who believed him to be a “vehicle” for an expected World Teacher. As a young man, he disavowed this idea and dissolved the Order of the Star in the East, an organisation that had been established to support it. He claimed allegiance to no nationality, caste, religion, or philosophy, and spent the rest of his life travelling the world, speaking to large and small groups and individuals. He wrote many books, among them *The First and Last Freedom*, *The Only Revolution*, and *Krishnamurti’s Notebook*. Many of his talks and discussions have been published. His last public talk was in Madras, India, in January 1986, a month before his death at his home in Ojai, California.



(383-7) The time comes when he gets weary of the Long Path and eagerly follows the advice of Krishnamurti, to dispossess himself of books and teaching, guru and God, creed and group, meditation and prayer.

Grey Long 14 19 & 108-7 Duplicates 24 (Carbon Copies of Notebook)

(104-4) Krishnamurti has rightly criticised the various kinds of spiritual attachment which aspirants tend to form; but in doing so he has leaned over too far in the opposite direction and nurtured in himself and then transmitted to his hearers or readers a detachment which is so rabid that it becomes compulsive. Thus a new and paradoxical kind of attachment is, ironically yet unwittingly, created by them to replace the old ones they have forsaken.

Duplicates 14 (1966)

(273-3) The long meeting I had at Adyar brought out several striking statements from Krishnamurti:

He disowned the Order of the Star because he no longer felt that religious organisations could save humanity

He denied the value of spiritual authorities and declared them to be dogmatically harmful to truth-seekers

He said that blind enslavement was the inevitable result of following gurus or adhering to organised creeds

He further said that without full freedom from the influence of others to search for truth, it could not be found.

Middle Ideas 14 19

(373-1) I admire Krishnamurti for his utter integrity when it is so easy to let himself be

sucked into that bog of teachers who exploit disciples, and disciples who exploit teachers and in his case still easier because of his world wide fame, he resolutely turns his back upon it and goes in the opposite direction.

Grey Long 03 04

(61-4) When I interviewed {Jiddu} Krishnamurti number one[†] forty years ago he told me that he was not only opposed to the methods and purifications and disciplines of yoga, not only to the authoritativeness of religious organizations and the dogmatism of religious creeds, not only to the injustices of capitalistic society, but also to the proliferation of temples, ashrams, gurus and so on. He felt that all this was preventing people from thinking for themselves.

AD BV 2

(91-2) Krishnamurti: “The so-called saints and sannyasins have contributed to dullness of mind.”

Red Vinyl

(101-3) Krishnamurti scornfully calls these experiences “a form of hypnosis...visions, sensations, all that silly business and other forms of entertainment...and immaturity.”

Red Vinyl

(94-11) The disconcerting abruptness of his speech, the provoking iconoclasm of his views, made the Krishnamurti of those days a fierce critic of the Establishment.

Duplicates 20

(69-14) Krishnamurti's ideal is excellent but in the end, and in actuality, as demonstrated by observation in a wide area of space and time, it creates disorder. If he really believes in this ideal, surely, silence is the proper way, and the only way, to express it.

Duplicates 20

(71-1) It is in the region of consciousness below the normal state that the most powerful forces move the human being – and can be applied to move him. Here only can the ‘radical transformation’ which Krishnamurti so often calls for, be made.

Duplicates 20

(72-2) In this strange world with which I have been dealing, Krishnamurti, the South Indian Brahmin who was more at home, and for more years, in Ojai, California than in Madras, India, occupies a unique position which nobody else can duplicate. There is much in the lives and teachings of Indian gurus which repeats the same pattern but K's life and teaching are apart, different and outstanding, yet the colour and mystery with which the gurus are invested by themselves or by disciples, he rejects sternly.

Duplicates 20

(72-4) It was in 1929 that Krishnamurti exploded for the first time in public addresses which reversed his earlier teaching, dissolved the societies of which he was the titular head, renounced theosophy, and asserted that “religious organisations are barriers to understanding of the truth.”

Duplicates 20

† At this time there were two different gurus with the same name, PB called them Krishnamurti number one (the well-known Jiddu) and Krishnamurti number two (the lesser known U.G.) in his notes.

Jiddu Krishnamurti & Lao-Tzu

(39-2) KRISHNAMURTI The criticism of society, its ambitions and ideals, its politics and religion, its education and wars, which was made by Lao-Tzu, was made again in modern times by Krishnamurti.

Duplicates 20

Jiddu Krishnamurti ⇒ see also Âtmananda

Jiddu Krishnamurti ⇒ see also Aldous Huxley

Dr Hans Küng – his book “Infallible”

Wikipedia: Hans Küng (born 19 March 1928) is a Swiss Catholic priest, theologian, and author. Since 1995 he has been President of the Foundation for a Global Ethic (Stiftung Weltethos). He is notable for his rejection of the doctrine of papal infallibility. Although Küng is not officially allowed to teach Catholic theology, his priestly faculties have not been revoked. In 1979, he had to leave the Catholic faculty, but remained at the University of Tübingen as a professor of ecumenical theology, serving as an emeritus professor since 1996. In the late 1960s, he became the first major Roman Catholic theologian since the late 19th century Old Catholic Church schism to publicly reject the doctrine of papal infallibility, in particular in his book *Infallible? An Inquiry* (1971). Consequently, on 18 December 1979, he was stripped of his *missio canonica*, his licence to teach as a Roman Catholic theologian, but carried on teaching as a tenured professor of ecumenical theology at the University of Tübingen until his retirement (Emeritierung) in 1996. To this day he remains a persistent critic of papal infallibility, which he claims is man-made (and thus reversible) rather than instituted by God. He was not excommunicated *ferendae sententiae*. In 1998, he published *Dying with Dignity*, co-written with Walter Jens, in which he affirms acceptance of euthanasia from a Christian viewpoint.



(823-7) When a professor of theology at the Catholic Theological Faculty in Tübingen, Germany calls to his co-religionists: “The time has now come to return to the true apostolic mandate and prophetic tradition of the Church, a repenting and renewed Catholic Church will no longer be an obstacle.” I quote from Dr Hans Küng’s 1971 work “Infallible?”

Grey Long 14 19 page 11

Père Lacordaire

Wikipedia: Jean-Baptiste Henri-Dominique Lacordaire (12 May 1802 – 21 November 1861), often styled Henri-Dominique Lacordaire, was a French ecclesiastic, preacher, journalist and political activist. He re-established the Dominican Order in post-Revolutionary France. Thanks to the support of Monseigneur de Quélen, the Archbishop of Paris, who granted him a scholarship, he began studying at the Seminary of Saint-Sulpice in Issy in 1824 over the objections of his mother and friends. He had long resisted the views of Father Hugues Felicité Robert de Lamennais, “Felix”, one of the leading intellectuals concerned with French Catholic youth, but in May 1830, Lamennais converted him to his liberal version of ultramontanism, that is, the adherence to the absolute universal authority of the papacy in opposition to nationalist and secularist ideas. In 1837, seeing the example of Guéranger’s restoration of the Benedictines, Lacordaire decided to enter the Dominican Order despite the loss of certain personal freedoms that would entail, and to re-establish the Dominicans in France. The democratic aspects of their constitution appealed to him as did the possibility of escaping from the control of the French episcopate.

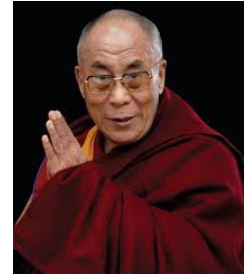


(215-5) Père Lacordaire: “To withdraw into oneself and God is the greatest power which exists ... I perceive with joy the solitude around me; it is my element, my life. A man works from within himself, not from outside.”

Middle Ideas 14 19

Dalai Lama

Wikipedia: The 14th Dalai Lama (religious name: Tenzin Gyatso, shortened from Jetsun Jamphel Ngawang Lobsang Yeshe Tenzin Gyatso, born Lhamo Dondrub, 6 July 1935) is the current Dalai Lama, as well as the longest-lived incumbent. Dalai Lamas are the head monks of the Gelug school, the newest of the schools of Tibetan Buddhism. He won the Nobel Peace Prize in 1989, and is also well known for his lifelong advocacy for Tibetans inside and outside Tibet. The Dalai Lama was born in Taktser, Qinghai (known to Tibetans as Amdo), and was selected as the rebirth of the 13th Dalai Lama two years later, although he was only formally recognized as the 14th Dalai Lama on 17 November 1950, at the age of 15. The Gelug school's government administered an area roughly corresponding to the Tibet Autonomous Region just as the nascent People's Republic of China wished to assert central control over it. There is a dispute over whether the respective governments reached an agreement for a joint Chinese-Tibetan administration. During the 1959 Tibetan uprising, the Dalai Lama fled to India, where he denounced the People's Republic and established the nongovernmental Central Tibetan Administration. He has since traveled the world, advocating for the welfare of Tibetans, teaching Tibetan Buddhism and talking about the importance of compassion as the source of a happy life. Around the world, institutions face pressure from China not to accept him. He has spoken about the environment, economics, women's rights, non-violence, interfaith dialog, physics, astronomy, reproductive health, and sexuality, along with various Mahayana and Vajrayana topics.



(295-1) (1) How, why, and to what extent is ego real? (2) It is absurd to dismiss ego as non-existent when without it no individual experience would be possible, since it includes the physical body. (3) Semantic confusion is here when Advaitic statements dismiss it and deny the world. Quote Dalai Lama: "Who denies his own existence is a fool."

Vinyl VII to VIII

(107-2) Because I still regard it as a tremendous contribution to world thought, I dislike having to write these things about Oriental, especially Indian, culture. Yet the criticism is needed if balance is to be kept.

Now, twenty years have nearly passed and this note reappears in my hand. It must be given more force for the Dalai Lama of Tibet was expressing the same idea to me. His harsh experiences over the years have illuminated its truth.

Middle Ideas 20-28

***Dalai Lama ⇒ see George I. Gurdjieff
Charles Lamb***

Wikipedia: Charles Lamb (10 February 1775 – 27 December 1834) was an English writer and essayist, best known for his *Essays of Elia* and for the children's book *Tales from Shakespeare*, which he produced with his sister, Mary Lamb (1764–1847). He also wrote a number of poems, and was part of a literary circle in England, along with Samuel Taylor Coleridge and William Wordsworth, whom he befriended. He has been referred to by E. V. Lucas, his principal biographer, as “the most lovable figure in English literature.”



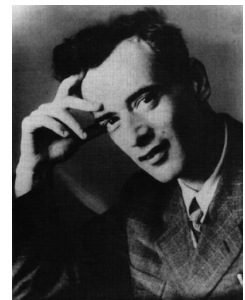
(763-6) To abbreviate Charles Lamb's sentence: “Why keep up a form when the life of it is fled?” Why not go back to its real source?

Grey Long 14 19 & Duplicates 20 (78-6)

Charles Lamb ⇒ see ***Henry Daniell & Johnston Forbes-Robertson, Mrs. Siddons, & Jerome K. Jerome***

Rom Landau

Wikipedia: Romauld (Rom) Landau (1899–1974) was born in Poland, but later became a British citizen whilst serving as a volunteer in the Royal Air Force during the Second World War. He was a sculptor, author, educator, Foreign Service officer, and a specialist on Arab and Islamic culture. His particular area of interest was Morocco. He was also an art critic and book reviewer for several newspapers and periodicals, including *The Spectator*. In his earlier career Landau wrote *God is My Adventure* (1935), a best-selling book in which he recounted his various contacts with leading figures and unusual persons of philosophical, religious, and mystical fame, such as Hermann Graf Keyserling, Jiddu Krishnamurti, Frank Buchman, Rudolf Steiner, G I Gurdjieff, Meher Baba, and others.



(283-3) How often have I heard, in talk or writing, that the philosophic requirements are set too high and are beyond average human compliance. My answer is that time and patience and work keep on pushing back the measure of what is possible to a man, that grace may fitfully bless him if he sustains effort and aspiration or recognizes opportunity and inspiration and that these requirements are not set for immediate attainment but as an ultimate goal to be striven for little by little and to give correct direction to his life. “Hope on and hold on,” I told Rom Landau at an outwardly dark and mentally depressed moment of his life. He did! – and later found himself, his own peace, and became in turn through his lectures and books a help to many fellow Christians.

Grey Long 03 04

Lankavatara Sutra

Wikipedia: The Laṅkāvatāra Sūtra (Sanskrit: लंकावतारसूत्र; traditional Chinese: 楞伽經; pinyin: Léngqié Jīng) is a sutra of Mahāyāna Buddhism. The sūtra recounts a teaching primarily between the Buddha and a bodhisattva named Mahāmāti (“Great Wisdom”). The sūtra is set in Laṅkā, the island fortress capital of Rāvaṇa, the king of rākṣasas. The title of this text roughly translates as, “Scripture of the Descent into Laṅkā.” The Laṅkāvatāra Sūtra figured prominently in the development of Chinese, Tibetan and Japanese Buddhism. It is notably an important sūtra in Chinese Chán and its Japanese version, Zen. The Laṅkāvatāra Sūtra draws upon the concepts and doctrines of Yogācāra and Tathāgatagarbha. The most important doctrine issuing from the Laṅkāvatāra Sūtra is that of the primacy of consciousness (Skt. vijñāna) and the teaching of consciousness as the only reality. In the sūtra, the Buddha asserts that all the objects of the world, and the names and forms of experience, are merely manifestations of the mind: “On the contrary my teaching is based upon the recognition that the objective world, like a vision, is a manifestation of the mind itself; it teaches the cessation of ignorance, desire, deed and causality; it teaches the cessation of suffering that arises from the discrimination of the triple world.” Because the world is seen as being “mind-only” or “consciousness-only”, all phenomena are void, empty of self (atman) and illusory:



(175-11) Buddha says in the Lankavatara Sutra: “Mahamati, it is like the mastery of comedy, dancing, singing, music, lute playing, painting and other arts, which is gained gradually and not simultaneously; in the same way, Mahamati, the purification of the Tathagata of all beings is gradual and not instantaneous.” Years of practice give the sculptor or the painter a dexterity of the hand which is a marvel for witnesses of his work.

Vinyl I to III

(85-2) “With the lamp of Word one must go beyond Word.” – Lankavatara Sutra.
Duplicates 16 (Pink Folder 2)

Lao-Tzu

Laozi (also Lao-Tzu or Lao-Tze) was a philosopher and poet of ancient China. He is best known as the reputed author of the Tao Te Ching and the founder of philosophical Taoism, but he is also revered as a deity in religious Taoism and traditional Chinese religions. Although a legendary figure, he is usually dated to around the 6th century BC and reckoned a contemporary of Confucius, but some historians contend that he actually lived during the Warring States period of the 5th or 4th century BC. A central figure in Chinese culture, Laozi is claimed by both the emperors of the Tang dynasty and modern people of the Li surname as a founder of their lineage. Throughout history, Laozi’s work has been embraced by various anti-authoritarian movements. In traditional accounts, Laozi’s personal name is usually given as Li Er (李耳, Lǐ Ěr) and his courtesy name as Boyang (trad. 伯陽, simp. 伯阳, Bóyáng). A prominent posthumous name was Li Dan (李聃, Lǐ Dān). Laozi itself is an honorific title: 老 (“old, venerable”) and 子 (“master”).

It has been romanized numerous ways, sometimes leading to confusion. The most common present form is Laozi or Lǎozǐ, based on the Hanyu Pinyin system adopted by Mainland China in 1958 and Taiwan in 2009. During the 20th century, Lao-tzu was more common, based on the formerly prevalent Wade–Giles system. In the 19th century, the title was usually romanized as Lao-tse. Other forms include the variants Lao-tze and Lao-tsu and the Latinate Laocius. As a religious figure, he is worshipped under the name “Supreme Old Lord” (太上老君, Tàishàng Lǎojūn) and as one of the “Three Pure Ones”. During the Tang, he was granted the title “Supremely Mysterious and Primordial Emperor” (太上玄元皇帝, Tàishāng Xuānyuán Huángdì).



(527-8) There is no escape from this dilemma. Even Lao-Tzu who wrote “He who knows speaks not. He who speaks knows not”, falsified his own assertion by writing the few thousand words with which he composed the ‘Tao Teh King’. Hence the philosopher is not committed either to silence or to speech. In the Absolute, both are the same. Lao-Tzu’s celebrated phrase would have held more correctness and less exaggeration if it had been slightly modified to read: “He who speaks, may not know. He who knows, may not freely speak.

Grey Long 14 19

(26-6) Those who try to grasp Tao, lose it, declared Lao-Tzu. Why? Because they are using will-power, personal will-power, instead of becoming passive and letting the Tao use them, their minds and bodies, as if they were its instruments. This elimination of the Self-will is what Jesus meant when he counseled his followers to lose their life in order to find life.

Duplicates 24 (Carbon Copies of Notebook)

(120-8) The better translation of Lao-Tzu’s famous phrase “He who knows Tao does not care to speak of it; and he who is ever willing to speak of it does not know it”, should be substituted for the more familiar one, “He who knows the Tao does not speak; he who speaks does not know”. For what did Lao-Tzu himself do but try to speak and describe the Tao? What did Buddha and Jesus and all the host of vocal and literary mystics do when they delivered their gospels?

Duplicates 24 (Carbon Copies of Notebook)

(287-3) “Each (thing) is proceeding back to its origin,” said Lao-Tzu. This is why change is incessant in the universe, why only the Origin is without it, and why Lao-Tzu further explained that “To understand the Changeless is to be enlightened.”

Middle Ideas 07-13 & (97-3) Duplicates 1 (1979)

(249-1) Lao-Tzu said, “Do nothing by self-will but rather conform to heaven’s will, and everything will be done for you.” The whole of the quest may be summed up as an attempt to put these wise words into practice. However the quest is not a thing of a moment or a day, it extends through many years, nay, through a whole lifetime. Therefore merely to learn how to “do nothing” is itself a long task, if it is to be truly done and if we are not to deceive ourselves.

Duplicates 08 (Literary Notebook Carbons)

(249-2) The key to understanding Lao-Tzu's book, "The Simple Way," is to understand that it describes a goal and not a path to a goal. It does not give advice to aspirants as to what they should do, but it describes the actualized condition of an adept. Hence it would be foolish for aspirants to adopt its policy of Wu Wei, meaning inaction, doing nothing, to take one instance, and let everything be done for them – as it would be foolish for a sheep to dress itself up in the skin of a lion and then attempt the exploits of a lion. It would be foolish for a beginner to apply the technique, adopt the way of life, assume the power, and expect the results of an adept. He would begin with self-deception and end with confusion. He would fail because he has not yet himself attained contact with the ruling power.

Duplicates 08 (Literary Notebook Carbons)

(249-3) To take such sentences from Lao-Tzu's book as, "The way undertakes no activities, and yet there is nothing left undone," and to assume, as so many Western commentators assume, that it means complete retirement from the world as a way of life because everything will be done by the Higher Power is to confuse the minds of aspirants. The virtue and power lie not in the retirement but in the linking up with the higher force which flows through the adept, a force which is unable to flow through the beginner. To take another sentence from Lao-Tzu: "The Sage manages his affairs without assertion and spreads his doctrine without words," would again be foolish or dangerous if applied to the beginner. It is natural for the ego to assert itself and it will continue to do so even if he retires from the world. Only when the ego loses the power to rule the affairs of a man does the Overself step in and rule them for him, but this position is not reached merely by saying or wishing that it should be reached. It represents the culmination of a life-long struggle. Then again unless a man has become completely united with the force which lies within the depths of silence, he must necessarily depend upon words to spread a doctrine: only the adept who has united himself with that force, which is immeasurably more powerful than the intellect, can afford to remain silent with the perfect confidence that the doctrine will spread despite it.

Duplicates 08 (Literary Notebook Carbons)

(127-6) This is what Lao-Tzu called "being-by-itself," but others called "Non-being." These are simply two descriptions of the same thing—one positive, the other negative.

Middle Ideas 14 19 & (121-6) Duplicates 1 (1979)

(213-6) Lao-Tzu's classic and only work, "Book of the Way and of its Merit," tries to make its readers see values which only the sage ordinarily sees.

Middle Ideas 14 19

(119-7) Where will you find a book as short as Lao-Tzu's "Tao Te Ching," and yet as wise?

Middle Ideas 20-28

(95-2) Lao-Tzu: The characteristic inner state of his ideal sage is, in his own word, "emptiness."

Duplicates 16 (Pink Folder 2)

(169-4) Some centuries before the first teachings of meditation were brought from India

to China, Lao-Tzu had known practised and bequeathed them to his fellow-countrymen.
Duplicates 16 (Pink Folder 2)

(367-1) A certain statement by Lao-Tzu might have the salutary effect of a cold bath, metaphorically, on certain naïve people who do not know the difference between religio-mysticism and philosophical-mysticism. He said, “If the Tao could be offered to men, there is no one who would not willingly offer it; if it could be handed down to men, who would not wish to transmit it to his children?”

RVLSII

(493-1) What is it that Lao-Tzu says? “The disciplined man masters thoughts by stillness and emotions by calmness.”

RVLSII

(551-3) The term Tao, as used by Lao-Tzu, does not refer to the World-Mind, that which is responsible for the manifested universe, but to the pure, essential being of Mind-in-itself. What I have called the World-Mind, he calls Teh.

RVLSII

Lao-Tzu & Confucius

(171-2) It was fitting that when Confucius met Lao-Tzu he should treat the older man with respect. And this, not because Lao-Tzu was two decades older but also, and more, because he was one to whom “Heaven was made clear.” Therefore the recognition and respect were shown by Confucius.

Duplicates 16 (Pink Folder 2)

Lao-Tzu & Mahatma Gandhi

(111-2) In the world’s history for how brief a time do hates, quarrels and wars cease? Can we blame those who, like Lao-Tzu and Gandhi teach withdrawal from such Karma-making affairs? Who suggest not-meddling in them, standing calmly aside.

Middle Ideas 07-13

Lao-Tzu & Shankaracarya

(379-1) In ancient times it was the people of India who accumulated the most considerable amount of knowledge of inner being and inner life and passed it on to other Asiatic lands, who absorbed it. Even they, today, show sadly attenuated remnants of life and practice related to this knowledge and of consciousness that could be called higher. His Holiness Sri Chandrasekharendra Saraswathi Shankaracarya, of Kamakoti Pitha in South India, has himself lamented in recent years this great and grave change which is taking place in his country.

But I venture to say that these changes have been occurring everywhere, not only in

India, and that they are written in the horoscope of man, so far has he failed in the past to live up to the high code set for his stage of development during each cycle of history. Humanity cannot live in its past glories alone, and the constant turning backward effects in our day a kind of nostalgia. All this is not enough. The modern consciousness, the modern circumstances are not the same as the ancient, and it is essential for man to find out how he can live in and with it and yet hold on to the best of his ancient heritage. This is his task. Even in those ancient Sanskrit texts, and even in Lao-Tzu's writing, even thousands of years ago, the higher minds and the holier persons were lamenting the ebbing of the glories of their past.

RVLSII

Lao-Tzu & Socrates

(155-2) Like Lao-Tzu Socrates held a low view of politics. He did not believe it had any room for complete honesty, justice and truth. It was a clash of egos and a struggle for power. His opinion of the multitude, their ethical standards and quality of correct judgment was equally low. But given enough time he believed it possible to lift them up and persuade them to follow better ways. This was however a matter for working upon a few individuals at a time, not publicly and politically but privately.

Middle Ideas 20-28

Lao-Tzu (Arthur Waley's translation)

(265-1) (Arthur Waley's Translation of Lao-Tzu book, Tao Teh Ching.)

1. The sage relies on actionless activity,
carries on wordless teaching,
but the myriad creatures are worked upon by him; he does not disown them.
He rears them but does not lay claim to them,
controls them {but does not lean upon them, achieves his aims} † but does not call attention to what he does.

2. Heaven and earth (Nature – P.B.) are ruthless.

3. The sage {puts himself in the background; but is always to the fore} † remains outside but is always there.

4. When your work is done, then withdraw; ‡
only by knowing when it is time to stop can danger be avoided.

5. Hold fast to the Unity and never quit it.

6. Return to the root is called Quietness;
Quietness is called submission to Fate; what has submitted to Fate has become part of the always-so.

To know the always-so is to be illumined; not to know it means to go blindly to

disaster.

(Comment by P.B: The ‘always-so’ is also translated elsewhere as the ‘ever-so.’)

By passing on and on through successive stages of his own consciousness back to the initial unity, a man can arrive at the Tao, the Way, which controls the universe. This ecstasy called far-away-wandering is also known as the far-away-passing-on.)

7. There was something formless yet complete that existed before heaven and earth;
its true name we do not know.

(Comment {by PB}: This means we do not know to what class of things it belongs.)

8. The further one travels
the less one knows.

9. Learning consists in adding to one’s stock day-by-day;
[(Comment by PB note: similar to Bible’s “much learning is much sorrow.”)]
the practise of Tao consists in subtracting day-by-day.
but by this very inactivity
everything can be activated.
Those who evolved won the adherence of all who live under heaven,
all did so by not interfering.

10. Shut the doors,
and till the end your strength shall not fail.

11. If the sage, though he controls, does not lead when he has achieved his aim, does not linger, it is because he does not wish to reveal himself as better than others.

(Comment {by PB}: To allow oneself to be regarded so as superior is to lose one’s power.)

RVLSII

† This phrase omitted by PB

‡ This line is some 30 pages after the first line in the original Tao Teh Ching.

Harold J. Laski & Oliver Wendell Holmes, Jr. {duplicate}

Wikipedia: Harold Joseph Laski (30 June 1893 – 24 March 1950) was a British political theorist, economist, author, and lecturer. He was active in politics and served as the chairman of the British Labour Party during 1945–1946, and was a professor at the London School of Economics from 1926 to 1950. He first promoted pluralism, emphasising the importance of local voluntary communities such as labour unions. After 1930 he shifted to a Marxist emphasis on class conflict and the need for a workers’ revolution, which he hinted might be violent. Laski’s position angered Labour leaders who promised a nonviolent democratic transformation. Laski’s position on democracy came under further attack from Winston Churchill in the 1945 general election, and the Labour party had to disavow Laski, its chairman. Laski was Britain’s most influential intellectual spokesman for Socialism in the interwar years. Particularly, his teaching

greatly influenced men such as Jawaharlal Nehru who later become leaders of new nations in Asia and Africa as the British Empire was dissolved. He was perhaps the most influential intellectual in the Labour Party, especially for those on the left who shared his trust and hope in Stalin's Soviet Union. He was distrusted by the Labour politicians who were in charge, such as Prime Minister Clement Attlee, and never was given a major government position or a peerage. With a keen commitment to human liberty and equality for the working classes, he never resolved the tension between his support for liberalism and Socialism. The tension left him increasingly pessimistic about the future of democracy.



(227-11) (Harold J. Laski in a letter to Justice O.W. Holmes) “I like the fellows who tell you where they got their information from. These dammed mystics with a private line to God ought to be compelled to disconnect. I cannot see that they have done anything save prevent necessary change”

Vinyl VII to VIII

Brother Lawrence of the Resurrection

Wikipedia: Brother Lawrence of the Resurrection (c. 1614 – 12 February 1691) served as a lay brother in a Carmelite monastery in Paris. Christians commonly remember him for the intimacy he expressed concerning his relationship to God as recorded in a book compiled after his death, the classic Christian text, *The Practice of the Presence of God*. Nicolas entered the priory in Paris as a lay brother, not having the education necessary to become a cleric, and took the religious name, “Lawrence of the Resurrection”. He spent almost all of the rest of his life within the walls of the priory, working in the kitchen for most of his life and as a repairer of sandals in his later years. Despite his lowly position in life and the priory, his character attracted many to him. He had a reputation for experiencing profound peace and visitors came to seek spiritual guidance from him. The wisdom he passed on to them, in conversations and in letters, would later become the basis for the book, *The Practice of the Presence of God*. Father Joseph de Beaufort, later vicar general to the Archbishop of Paris, compiled this work after Brother Lawrence died. It became popular among Catholics and Protestants alike, with John Wesley and A. W. Tozer recommending it to others.



(83-2) The teaching of ‘the practice of the presence of God’ by Brother Lawrence seems very simple to follow and very easy to do. After all, did he not succeed in it for upwards of forty years? But let us remember that he combined it with merely mechanical kitchen work. It did not and could not distract him from carrying out his tasks. But to combine it with intellectual desk work is quite another matter. Obviously this is far more difficult labour than combining it with simple manual labour.

Duplicates 32 & 57-2 in Grey Long 03 04

(17-5) This is the higher kind of meditation, this inward-turned ever-remembrance of the

Real and surrender of the will to it at all times and places. This is what Brother Lawrence called
“the practice of the presence of God.”

Duplicates 1 (1979)

D. H. Lawrence

Wikipedia: David Herbert Richards Lawrence (11 September 1885 – 2 March 1930) was an English novelist, poet, playwright, essayist, literary critic and painter who published as D. H. Lawrence. His collected works, among other things, represent an extended reflection upon the dehumanising effects of modernity and industrialisation. In them, some of the issues Lawrence explores are emotional health, vitality, spontaneity and instinct. Lawrence's opinions earned him many enemies and he endured official persecution, censorship, and misrepresentation of his creative work throughout the second half of his life, much of which he spent in a voluntary exile which he called his "savage pilgrimage". At the time of his death, his public reputation was that of a pornographer who had wasted his considerable talents. E. M. Forster, in an obituary notice, challenged this widely held view, describing him as, "The greatest imaginative novelist of our generation." Later, the influential Cambridge critic F. R. Leavis championed both his artistic integrity and his moral seriousness, placing much of Lawrence's fiction within the canonical "great tradition" of the English novel.

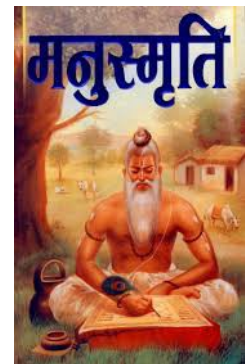


(153-4) The sensual weaknesses to which writers like D.H. Lawrence devoted so much of their literary talent, instead of being regarded as morally undesirable, came to be regarded as praiseworthy virtues! It was forgotten that the prudent man will contain his desires within reasonable limits, if ideals and not caparices are to rule his life. It is true that Lawrence possessed ideals, even mystical ones, but lacked prudence. In short, he was unbalanced.

Duplicates 32

Laws of Manu

Wikipedia: The Manu Smṛti (or "Laws of Manu", Sanskrit Manusmṛti मनुस्मृति; also known as Mānava-Dharmaśāstra मानवधर्मशास्त्र), is the most important and earliest metrical work of the Dharmaśāstra textual tradition of Hinduism. The text presents itself as a discourse given by Manu, the progenitor of mankind to a group of seers, or rishis, who beseech him to tell them the "law of all the social classes" (1.2), after the great floods some 10,000 years ago. Manu became the standard point of reference for all future Dharmaśāstras that followed it. According to Hindu tradition, the Manu smṛti records the words of Brahma. The Sanskrit text was edited in 1913 by P.H. Pandya and in 1920 by J.R. Gharpure. The text was first translated into English (from manuscripts) in 1794 by Sir William Jones.



(73-5) The Sanyassi (from Laws of Manu) "Let him not wish for death, let him not wish for life let him wait for the time, as a servant for his wages. Rejoicing in the Supreme Self, sitting indifferent, refraining from sensual delights, with himself for his only friend, let him wander here on earth, aiming at liberation."

Vinyl I to III

C. W. Leadbeater, Annie Besant, Justin Martyr, Origen, Clement of Alexandria {2nd duplicate}

Wikipedia: Charles Webster Leadbeater (16 February 1854 – 1 March 1934) was an influential member of the Theosophical Society, author on occult subjects and co-initiator with J. I. Wedgwood of the Liberal Catholic Church. Originally a priest of the Church of England, his interest in spiritualism caused him to end his affiliation with Anglicanism in favour of the Theosophical Society, where he became an associate of Annie Besant. He became a high-ranking officer of the society, but resigned in 1906 amid a scandal. Accusations of his detractors were never proven and, with Besant's assistance, he was readmitted a few years later. Leadbeater went on to write over 69 books and pamphlets that examined in detail the hidden side of life as well as maintain regular speaking engagements. His efforts on behalf of the society assured his status as one of its leading members until his death in 1934.



(31-1) Several of the early Church Fathers taught the doctrine of reincarnation. Origen even calls it a “general opinion”, Justin Martyr declares that the soul inhabits a human body more than once, and Clement of Alexandria asserts it was sanctioned by Paul in Romans V: 12, 14 & 19. Despite this the Council of Nicea pronounced it a heresy in 325 A.D., the Council of Chalcedon condemned it in the same century, and finally in the reign of Justinian at the Council of Constantinople in 551-553 A.D., it was again repudiated and its supporters anathematized. There was no room for it along with the rest of Catholic theology and especially with the teachings on redemption and purgatory. There is no room for both the doctrine of reincarnation and the doctrine of everlasting torment in purgatory: one or the other must go. So the first was branded a heresy and its believers excommunicated or persecuted. The second reason for opposing it was that the doctrine of Atonement was brought in little by little until it displaced the doctrine of metempsychosis, as it was intended to do. These two also could not exist side by side, for one contradicted the truth of the other. The third reason was that in the contentions for supremacy among the various Christian sects, those which later arose in Greek and Roman peoples triumphed over those which existed earlier among Oriental ones who believed in reincarnation, as most Orientals do even today.

It must be nearly forty years since I read the books but I believe that those interested in the subject may find further historical details have been collected by Annie Besant in her “Esoteric Christianity” and by C. W. Leadbeater in his “The Christian Creed”.

Grey Long 14 19

Vishnu Bhaskar Lele & Sri Aurobindo

In 1907, Barin introduced Aurobindo to Vishnu Bhaskar Lele, a Maharashtrian yogi. Aurobindo was influenced by the guidance he got from the yogi, who had instructed Aurobindo to depend on an inner guide and any kind of external guru or guidance would not be required.

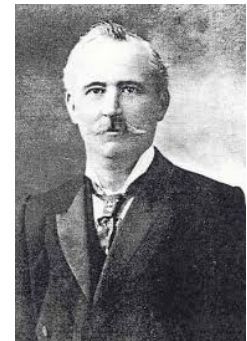


(5-2) It was the year 1908, in Baroda, that the yogi named Vishnu Bhaskar Lele, spent three days with him, an experience from which he entered the stillness in a full way. This was not his beginning with meditation; he already had gone far himself. After that, the only guru he had was the divine within himself; and there was no other.

Duplicates 14 (1966)

Alan Leo

Wikipedia: Alan Leo, born William Frederick Allan, (Westminster, 7 August 1860 – Bude, 30 August 1917), was a prominent British astrologer, author, publisher and theosophist. He is often referred to as “the father of modern astrology”. His work stimulated a revival of astrology in the Western world after its decline at the end of the 17th century. Leo was a devout theosophist and he worked many of its religious concepts such as karma and reincarnation into his astrology. He used the Theosophical Society’s vast international connections to publish, translate and disseminate his work across Europe and America. Leo, who took the name of his sun-sign as a pseudonym, is credited with starting the movement towards a more psychologically-oriented horoscope analysis in astrology, being the first astrologer to argue for a loose interpretation of possible trends of experience rather than the specific prediction of events. His influence has been described as marking a ‘turning point’ in horoscope delineation.



(71-2) In dealing with the adverse statements of fortune-telling Alan Leo who was years ago the greatest of British astrologers pointed out that these predictions were the consequence of what would happen if no precautions were taken against them. This interesting attitude of a modern, a Western and a European astrologer is interesting when compared with the predictions made by an Indian or other Oriental astrologers for their view is far more fatalistic.

AD BV 2

W. Lewis

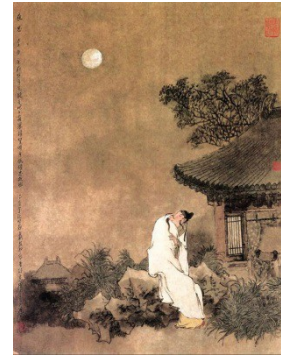
We are not able to accurately identify this individual or the source of the quote at this time.

(73-5) “What reliance can be placed upon any science with an observational basis if our sensations (sight, hearing, touch, etc.) are purely arbitrary? And of what avail the microscope and galvanometer, or any other ‘scope or meter, if our reactions are arbitrary? The only science left (if any) would be the higher mathematics. It seems that science is getting into the same state

as politics.” ...W. Lewis.
Vinyl X to XI

Li Po, properly Li Bai

Wikipedia: Li Bai (701 – 762), also known as Immortal Poet, was a Chinese poet acclaimed from his own day to the present as a genius and romantic figure who took Classical Chinese poetry to the peak. Li Bai is often considered the greatest Chinese poet of all time and his poetry was the epitome of the classic Tang Dynasty poetry. Emperor Wenzong issued an imperial decree, stating Li Bai’s Poetry, Zhang Xu’s Calligraphy and Pei Min’s Swordplay as the “Three Wonders of the Great Tang Empire”. He and his friend Du Fu (712–770) were the two most prominent figures of Chinese poetry in the flourishing Tang Dynasty that is often called the “Golden Age of China”. Around a thousand poems attributed to him are extant, his poems have been selected into four Tang Dynasty poetry anthology, and with thirty-four included in the classic Qing Dynasty anthology Three Hundred Tang Poems, first published in the 18th-century. In the same century, translations of his poems began to appear in Europe. The poems were models for celebrating the pleasures of friendship, the depth of nature, solitude, and the joys of drinking wine. Among the most famous are “Waking from Drunkenness on a Spring Day”, “The Hard Road to Shu”, and “Quiet Night Thought”, which still appear in school texts in China. In the West, translations of Li’s poems continue to be made into many languages. His life has even taken on a legendary aspect, including tales of drunkenness, chivalry, and the well-known fable that Li drowned when he reached from his boat to grasp the moon’s reflection in the river. Much of Li’s life is reflected in his poetry: places which he visited, friends whom he saw off on journeys to distant locations perhaps never to meet again, his own dream-like imaginations embroidered with shamanic overtones, current events of which he had news of, descriptions sliced from nature in a timeless moment of poetry, and so on. However, of particular general importance are the changes in the times through which he lived: his early poetry took place in the context of a “golden age” of internal peace and prosperity in the Chinese empire of the Tang dynasty, under the reign of an emperor who actively promoted and participated in the arts; but, this all changed suddenly and shockingly, as, beginning with the rebellion of general An Lushan, all of northern China was devastated by war and famine, in one of the greatest catastrophic losses of population, in all history. Li’s poetry as well takes on new tones and qualities; and, unlike his younger friend Du Fu, Li was not to live to see the quelling of these disorders. However, much of Li’s poetry has survived, with enduring popularity in China, and with a developing influence in the western world.



Li Bai, Li Po, Li Bo, Ri Haku...all of these name variants, and more, with or without hyphenation, have been historically attested to and used for the same person. A person who generally referred to himself as “白”. Li (李) is the family name, or surname; however, he has been known by various names. His given name is written with a Chinese character (白), which is romanized by variants such as Po, Bo, Bai, Pai. In Hanyu Pinyin, reflecting modern Mandarin Chinese, the main, colloquial equivalent for this character is Bái; however Bó is the correct literary variant, and a common pronunciation for his surname. The “P” in Wade–Giles Po

indicates a lack of aspiration in the consonant, thus closer to /b/ than /p/, which would be written “p”, that is /p/ followed by an apostrophe. The Cantonese version is baak6, with a final /k/. The reconstructed version of how he and others during the Tang dynasty would have pronounced this is Bhæk. His courtesy name (zi) was Taibai (Tai-pai; 太白), literally “Great White,” literally meaning Venus (in the Chinese of the time: later the term “Gold Star” replaced “Great White” as the planetary name). Thus, combining the family name with the courtesy name, his name appears in variants such as Li Taibo, Li Taibai, Li Tai-po, and others.

Before he was twenty years of age, Li had fought and killed several men, apparently for reasons of chivalry, in accordance with the knight-errant tradition (youxia). In 720, he was interviewed by Governor Su Ting, who considered him a genius. Though he expressed the wish to become an official, he never took the civil service examination. The reason why Li never took what would seem to have been the logical step toward his stated desire to serve as a public official is not known; however, it has been a matter of extended speculation. The general conclusion seems to be that it has something to do with a hidden secret involving his family.

(13-3) Li Po, eighth-century Chinese poet: “You ask me why should I stay in this blue mountain. I smile but do not answer. O, my mind is at ease.”

Duplicates 1 (1979)

Hans Liebstoeckl & Rudolf Steiner

Hans Liebstöckl (born Feb 26, 1872; died April 24, 1934), Viennese journalist, writer, and critic. Studied violin at the Vienna conservatory, as well as law and philosophy at the Universities of Prague and Vienna. He wrote for the Neues Wiener Tagblatt, the Illustriertes Wiener Extrablatt, and other papers, particularly as theater critic, becoming the chief editor of the Bühne in 1925, later of the Illustriertes Wiener Extrablatt itself. – columbia.edu



(335-4) This element in mystic experience is equivalent to the Kundalini of yoga-Indian. Thus, a leading exponent of Rudolf Steiner, Hans Liebstoeckl, writes: “Kundalini is Shakti who must be awakened if Yoga is to reach its supernal [goal]. In the lower cycles of the human system abides Kundalini as a latent force to be attained by the management of breathing. In the uppermost sphere, at the pole of cold flame, which shines but does not burn, Kundalini passes from fire to light.”

Vinyl VII to VIII

Lin Yutang

Wikipedia: Lin Yutang (Chinese: 林语堂; pinyin: Lín Yǔtáng; October 10, 1895 – March 26, 1976) was a Chinese writer, translator, linguist and inventor. His informal but polished style in both Chinese and English made him one of the most influential writers of his generation, and his compilations and translations of classic Chinese texts into English were bestsellers in the West.



(69-4) Lin Yutang: “The whole effort of yoga practice may be described as an effort to think less and less until one thinks of nothing at all. (Instead of letting the mind keep wandering from one thought to another related thought, it aims at concentration on one point, concentration (dharana.) In the higher stage it advances to pointless meditation (dhyana) and finally to the trance, (samadhi). This, although similar to sleep and a condition of auto-suggestion, is different from these other states in that the mind retains complete consciousness of itself and remembers vividly everything that happens.”

Grey Long 03 04 & Duplicates 32 (95-4)

Stephen Lister

We have no information about this individual at this time.

(341-1) Stephen Lister: “If anything is pleasant, it follows in the minds of these strange people that it must be abhorrent in the sight of the Lord.”

Vinyl VII to VIII

Liu Ling

Wikipedia: Liu Ling (Chinese: 劉伶), born 221 and died 300 C.E., was a Chinese poet and scholar. Little information survives about his family background, though he is described in historical sources as short and unattractive, with a dissipated appearance. One of the Seven Sages of the Bamboo Grove, Liu Ling was a Taoist who retreated to the countryside in order to pursue a spontaneous and natural existence that would have been impossible under the tight constraints of the Imperial court. Popularly regarded as an eccentric, he was notorious for his love of alcohol. The earliest depictions of him, on tombs in Nanjing, show him drinking wine from a gourd, and his most famous work is a poem titled “In Praise of the Virtue of Wine”. An oft-quoted folk tale about Liu Ling claims that he was followed at all times by a servant bearing a bottle of wine and a shovel, who was equally prepared to offer him wine at a moment’s notice or bury him if he fell over dead. Another cites his practice of commonly walking around his home in the nude, explaining to surprised visitors that he considered the entire universe his home and his rooms his clothing, and then inquiring as to why they had just entered his pants.



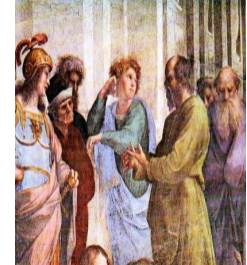
(279-1) Like Liu Ling, 3rd century philosophic Taoist and poet, who “dwelt without having any domicile,” he is detached even in his activities and not detained even in close

friendships.

Middle Ideas 20-28

Timaeus Locrus & Plato

Wikipedia: Timaeus of Locri (Greek: Τίμαιος ὁ Λοκρός; Latin: Timaeus Locrus) was a Greek Pythagorean philosopher living ca. 420–380 BCE. He features in Plato's *Timaeus*, where he is said to come from Locri in Italy, thus of Locrian origin. He also appears as one of the speakers in Plato's *Critias*. He is credited with the lost work *On the Soul of the Universe*, although some historians believe this may be an abridgement of Plato's dialogue of *Timaeus*. Other references to Timaeus of Locri from antiquity are: Cicero, in his *De re publica* (I, X, 16), where he is described as an intimate of Plato; Proclus, in his *Commentary on Plato's Timaeus* (II, 38, I); Simplicius and Diogenes Laërtius, in their descriptions of and commentaries on Aristotle's work. All ancient references to him seem to have derived from Plato. According to M. F. Burnyeat (echoing Francis Cornford) he may well be a fictional character invented for the dialogue bearing his name. *{Timaeus is supposed to be the fellow in purple behind Socrates, who's counting to four on his fingers—because that's the first line of Plato's Timaeus: "one, two, three, where is the fourth?"}*



(295-4) The doctrine of transmigration of souls into animal forms was given out for, and led to the same effects as, the doctrine of after-death punishment in hell. Timaeus Locrus, the teacher of Plato, said as much and observed that “if the mind will not be led by true reasoning, we restrain it by false.” The Buddhist and Christian picture of the souls of murderers being burnt in the fires of the underworld serves the same warning and disciplinary purpose as the Hindu picture of those souls incarnating into the bodies of wild beasts. Transmigration of this kind is not to be taken literally. Brahmin priests who teach it publicly do not, if they are also initiates in philosophy, believe it privately. It is the exception, not the rule, and opposed to the evolutionary course of Nature.

Duplicates 08 (Literary Notebook Carbons)

John Locke, Sri Shankaracarya & PB

Wikipedia: John Locke FRS (29 August 1632 – 28 October 1704), was an English philosopher and physician regarded as one of the most influential of Enlightenment thinkers and known as the “Father of Classical Liberalism”. Considered one of the first of the British empiricists, following the tradition of Sir Francis Bacon, he is equally important to social contract theory. His work greatly affected the development of epistemology and political philosophy. His writings influenced Voltaire and Rousseau, many Scottish Enlightenment thinkers, as well as the American revolutionaries. His contributions to classical republicanism and liberal theory are reflected in the United States Declaration of Independence. Locke's theory of mind is often cited as the origin of modern conceptions of identity and the self, figuring prominently in the work of later philosophers such as Hume, Rousseau, and Kant. Locke was the first to define the self through a continuity of consciousness. He postulated that, at birth, the

mind was a blank slate or tabula rasa. Contrary to Cartesian philosophy based on pre-existing concepts, he maintained that we are born without innate ideas, and that knowledge is instead determined only by experience derived from sense perception.

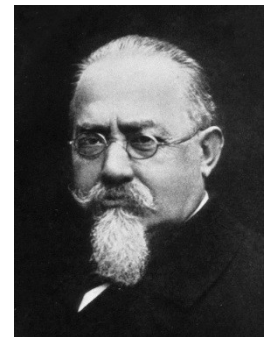


(237-6) John Locke's well-known "An Essay Concerning the Human Understanding," mentions his discovery that "It came into my thoughts that we took a wrong course, and that, before we set ourselves upon inquiries of that nature, it was necessary to examine our own abilities, and see what objects our understandings were, or were not, fitted to deal with." Applied to the search for spiritual truth, the same point of this need to develop suitable qualifications, to make oneself first fit for truth, was well emphasised by Shankaracarya as a preliminary part of his teaching on Vedanta. It has also been described, in a modern context, by P.B. in his "The Hidden Teaching Beyond Yoga."

Grey Long 03 04

Professor Cesare Lombroso, Dr Pedro Niel etc.

Wikipedia: Cesare Lombroso (born Ezechia Marco Lombroso; 6 November 1835 – 19 October 1909), was an Italian criminologist, physician, and founder of the Italian School of Positivist Criminology. Lombroso rejected the established classical school, which held that crime was a characteristic trait of human nature. Instead, using concepts drawn from physiognomy, early eugenics, psychiatry and Social Darwinism, Lombroso's theory of anthropological criminology essentially stated that criminality was inherited, and that someone "born criminal" could be identified by physical (congenital) defects, which confirmed a criminal as savage or atavistic.



Later in his life Lombroso began investigating mediumship. Although originally skeptical, he later became a believer in spiritualism. As an atheist Lombroso discusses his views on the paranormal and spiritualism in his book *After Death – What?* (1909) which he believed the existence of spirits and claimed the medium Eusapia Palladino was genuine. In the *British Medical Journal* on November 9, 1895 an article was published titled *Exit Eusapia!*. The article questioned the scientific legitimacy of the Society for Psychical Research for investigating Palladino a medium who had a reputation of being a fraud and imposture and was surprised that Lombroso had been deceived by Palladino. The anthropologist Edward Clodd wrote "[Lombroso] swallowed the lot at a gulp, from table raps to materialisation of the departed, spirit photographs and spirit voices; every story, old or new, alike from savage and civilised sources, confirming his will to believe." Lombroso's daughter Gina Ferrero wrote that during the later years of his life Lombroso suffered from arteriosclerosis and his mental and physical health was wrecked. The skeptic Joseph McCabe wrote that because of this it was not surprising that Palladino managed to fool Lombroso into believing spiritualism by her tricks.

(147-2) The mind's capacity to perform the function of seeing, hitherto universally regarded as being the body's alone, will now have to be conceded. In pre-war days I published

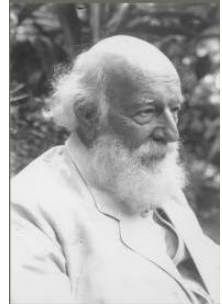
an article collecting some instances of such extra-sensory perception, among them the case of a Spanish boy discovered by Dr Pedro Niel. The boy could read the letters of a closed alphabet book. He could detect the presence of a missing button, no matter where it had been hidden. Once a button was purposely hidden in a tobacco box placed inside his father's vest pocket and he quickly detected it. On being questioned, the boy stated that he could actually see the button lying inside the box. Dr Niel tested the boy several times and concluded that he really did possess a kind of X-ray sight which penetrates metal, cloth and paper barriers. Monsieur Ouvrien of Lille, too, could see through closed eyes. This claim was tested by Dr Louis Farigoule, a French scientist, before a large crowd. Ouvrien's eyes were tightly bandaged with a black cloth which completely excluded all light. Nevertheless, he succeeded in picking out a doll hidden in a drawer of a table which stood in the dark-room of a laboratory. After that test he took his seat in a motor-car and drove it through heavy Paris traffic, dodging the other cars and even stopping whenever traffic signals required him to do so! Two Continental doctors, Preyer and Berger, who made a special study of sleep-walking, found that persons in a state of somnambulism could frequently see quite well with their eyelids shut. The late Professor Cesare Lombroso, Italy's famous neuropathologist, described the case of a fourteen-year-old patient who became blind. As a compensation Nature provided her with the power of vision in her nose! The professor told how he put a letter to the tip of her nasal organ and she read it out to him word by word, although he had blindfolded her eyes as an additional safeguard.

Vinyl X to XI

Max Freedom Long

Wikipedia: Max Freedom Long (October 26, 1890 - September 23, 1971) was an American novelist and New Age author. In 1917, a year after graduating from Los Angeles State Normal School with an Associate of Arts (two year) degree in General Education, Long moved to the island of Hawaii to teach in elementary schools. When he arrived, he claimed that some Native Hawaiians were practicing what he called magic. Long wrote that at first he was skeptical of this magic, but later became convinced that it worked. He devoted the rest of his life to creating theories about how the Native Hawaiians did what he claimed they did, and teaching those theories through the sale of books and newsletters. Long decided to call his compilation of teachings Huna, because one meaning of the word is "hidden secret." He wrote that he derived it from the word kahuna, who were priests and master craftsmen who ranked near the top of the social scale. Long published a series of books on Huna starting in 1936, and founded an organization called the Huna Fellowship in 1945. There are no accepted Hawaiian sources - Malo, Kamakau, 'I'i, Kepelino - that refer to the word Huna as a tradition of esoteric learning. Max Freedom Long wrote that he obtained many of his case studies and his ideas about what to look for in kahuna magic from the Director of the Bishop Museum in Honolulu, William Brigham. There is no credible evidence that the two men met. Even if they did, Brigham was not an expert on kahunas and did not document in his own writings any of the incidents Long ascribed to him, including walking on hot lava. In his letters and manuscripts, Brigham stated that Hawaiians were "an inferior race," and implied they were lazy. He referred to Queen Lili'uokalani as a "she devil,"

“squaw,” and “nigger.” Native Hawaiian scholar Charles Kenn, a Living Treasure of Hawai‘i recognized in the Hawaiian community as a kahuna and expert in Hawaiian history and traditions, was friendly with Max Freedom Long but said, “While this Huna study is an interesting study, ... it is not, and never was Hawaiian.” Professor Lisa Kahaleole Hall writes that Huna “bears absolutely no resemblance to any Hawaiian worldview or spiritual practice” and calls it part of the “New Age spiritual industry.”



(13-3) Max Freedom Long’s book is not reliable. He took what is known of kahuna culture and twisted it into the shape of pre-existing occult ideas, and added much which is not in the original.

Middle Ideas 20-28

Lu Chiu-yuan

Wikipedia: Lu Jiuyuan (Chinese: 陸九淵; pinyin: Lù Jiǔyuán; 1139–1192), or Lu Xiangshan (陸象山; Lù Xiàngshān), was a Chinese scholar and philosopher who founded the school of the universal mind, the second most influential Neo-Confucian school. He was a contemporary and the main rival of Zhu Xi. In China, Japan, and Western countries, he is known by his honorific name rather than his private name. The philosophy of Lu Jiuyuan attracted not many followers in China following Lu’s death in 1193. Lu’s philosophy was almost completely forgotten until a later thinker named Wang Yangming republished and wrote his commentaries on Lu’s works during Ming dynasty. Wang Yangming played a significant role in developing Lu’s philosophy and the school of the universal mind rivaling Zhuxi’s school of the principle. The school of the universal mind is also called the Lu-Wang school after the names of two major thinkers, Lu Jiuyuan and Wang Yangming. The influence of this school in China following Wang’s death was however curtailed by the strong centralized bureaucratic state system which controlled the education of all the government officials through the state sponsored examination which was heavily influenced by the curriculum designed by Zhu Xi. The influence of Lu-Wang school in Japan was however much greater owing to the comparatively more decentralized government system following the Sengoku (Warring states) period. The Oyomei (Japanese for Wang Yangming) school in Japan inspired and made great influences on subsequent Japanese thinkers and activists such as Nakae Tōju and Ōshio Heihachirō. Lu’s interpretation of Confucianism remained influential in China into the twentieth century. In the early twentieth century Lu’s philosophy was re-popularized by Liang Shuming in his book *The Civilization and Philosophy of the East and the West* (1921). The Nationalist warlord Yan Xishan attempted to revive Confucianism in Shanxi largely on the model of the Lu-Wang school.

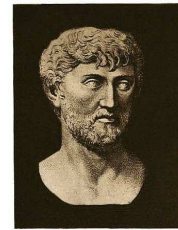


(423-8) He must not let himself be intimidated by the Quest’s difficulties. He may heed

the counsel of Lu Chiu-yuan to “burn the thorns in your path and wash away the mire”.
Grey Long 03 04

Lucretius (Titus Lucretius Carus), George Gissing, and St. Jerome {2nd duplicate}

Wikipedia: Titus Lucretius Carus (c. 99 BC – c. 55 BC) was a Roman poet and philosopher. His only known work is the epic philosophical poem *De rerum natura* about the tenets and philosophy of Epicureanism, and which is usually translated into English as *On the Nature of Things*. Very little is known about Lucretius’s life; the only certain fact is that he was either a friend or client of Gaius Memmius, to whom the poem was addressed and dedicated. The *De rerum natura* was a considerable influence on the Augustan poets, particularly Virgil (in his *Aeneid* and *Georgics*, and to a lesser extent on the *Satires* and *Eclogues*) and Horace. The work virtually disappeared during the Middle Ages but was rediscovered in 1417 in a monastery in Germany by Poggio Bracciolini, and it played an important role both in the development of atomism (Lucretius was an important influence on Pierre Gassendi) and the efforts of various figures of the Enlightenment era to construct a new Christian humanism. The book *The Swerve: How the World Became Modern* (2011) by Stephen Greenblatt is a narrative of the discovery of the old Lucretius manuscript by Poggio.



There is insufficient basis for a confident assertion of the date of Lucretius’s birth or death in other sources. Another yet briefer note is found in the *Chronicon* of Donatus’s pupil, Jerome. Writing four centuries after Lucretius’s death, he enters under the 171st Olympiad the following line: “Titus Lucretius the poet is born. Later he was driven mad by a love potion, and when, during the intervals of his insanity, he had written a number of books, which were later emended by Cicero, he killed himself by his own hand in the 44th year of his life.” The claim that he was driven mad by a love potion, although defended by such scholars as Reale and Catan, often is dismissed as the result of historical confusion, or anti-Epicurean slander. Jerome’s image of Lucretius as a lovesick, mad poet continued to have significant influence on modern scholarship until quite recently, although it now is accepted that such a report is inaccurate. Similarly, the statement that Cicero emended (Latin: *emendavit*) the work prior to publication is doubtful. The exact date of his birth varies by manuscript; in most it is recorded under 94 BC, but in others under 93 or 96. Lucretius (a materialist writer) and Jerome (a Christian priest) wrote for opposing purposes, and whether or not Jerome attempted to disparage Lucretius’s work as the work of a madman is an open question.

(275-2) Sometimes they feel on the verge of suicidal despair. Lucretius’ poems have been food for such people, as well as for those who, like the 19th century English agnostic George Gissing, could find God neither in nature nor in themselves. His belief in, and following of, Epicureanism doubtless supported him for a time but in the end he returned to his melancholy and, if Jerome is to be believed, killed himself.

Middle Ideas 20-28

Lucretius ⇒ see Queen Christina of Sweden

Raymond Lully & Arnold de Villa Nova

Wikipedia: Ramon Llull (Catalan: c. 1232 – c. 1315), T.O.S.F. (Anglicised Raymond Lully, Raymond Lull; in Latin Raimundus or Raymundus Lullus or Lullius) was a Majorcan writer and philosopher, logician and a Franciscan tertiary. He is credited with writing the first major work of Catalan literature. Recently surfaced manuscripts show him to have anticipated by several centuries prominent work on elections theory. He is also considered a pioneer of computation theory, especially given his influence on Gottfried Leibniz. Within the Franciscan Order he is honored as a martyr. He was beatified in 1857 by Pope Pius IX and his feast day was assigned to 30 June and is celebrated by the Third Order of St. Francis.



(367-5) From Raymond Lully, Spanish medieval alchemist and mystic: –The Illuminati assure us in their goodness of the Great Work...but through ignorance here upon, many have been deceived regarding the mastery. In their excess of confidence, they assumed themselves to be proficient in the form and mode, and it is not our intent to conceal that we ourselves were of those who were stricken in this respect. With such presumption and temerity we took our understanding of this science for granted, yet we grasped it in no wise, till we came to be taught of the spirit by the mediation of Master Arnold de Villa Nova, who effectually imparted it into us out of his great bounty.”

Duplicates 08 (Literary Notebook Carbons)

Martin Luther & Gautama Buddha

Wikipedia: Martin Luther (10 November 1483 – 18 February 1546) was a German professor of theology, composer, priest, former monk and a seminal figure in the Protestant Reformation. Luther came to reject several teachings and practices of the Late Medieval Catholic Church. He strongly disputed the claim that freedom from God's punishment for sin could be purchased with money. He proposed an academic discussion of the power and usefulness of indulgences in his Ninety-Five Theses of 1517. His refusal to retract all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the Emperor. Luther taught that salvation and subsequently eternal life is not earned by good deeds but is received only as a free gift of God's grace through faith in Jesus Christ as redeemer from sin. His theology challenged the authority and office of the Pope by teaching that the Bible is the only source of divinely revealed knowledge from God and opposed sacerdotalism by considering all baptized Christians to be a holy priesthood. Those who identify with these, and all of Luther's wider teachings, are called Lutherans even though Luther insisted on Christian or Evangelical as the only acceptable names for individuals who professed Christ. His translation of the Bible into

the vernacular (instead of Latin) made it more accessible, which had a tremendous impact on the church and German culture. It fostered the development of a standard version of the German language, added several principles to the art of translation, and influenced the writing of an English translation, the Tyndale Bible. His hymns influenced the development of singing in churches. His marriage to Katharina von Bora set a model for the practice of clerical marriage, allowing Protestant clergy to marry.



On 31 October 1517, Luther wrote to his bishop, Albert of Mainz, protesting the sale of indulgences. He enclosed in his letter a copy of his "Disputation of Martin Luther on the Power and Efficacy of Indulgences", which came to be known as The Ninety-Five Theses. Hans Hillerbrand writes that Luther had no intention of confronting the church, but saw his disputation as a scholarly objection to church practices, and the tone of the writing is accordingly "searching, rather than doctrinaire." Hillerbrand writes that there is nevertheless an undercurrent of challenge in several of the theses, particularly in Thesis 86, which asks: "Why does the pope, whose wealth today is greater than the wealth of the richest Crassus, build the basilica of St. Peter with the money of poor believers rather than with his own money?"

It was not until January 1518 that friends of Luther translated the 95 Theses from Latin into German and printed and widely copied them, making the controversy one of the first in history to be aided by the printing press. Within two weeks, copies of the theses had spread throughout Germany; within two months, they had spread throughout Europe.

On 15 June 1520, the Pope warned Luther with the papal bull (edict) *Exsurge Domine* that he risked excommunication unless he recanted 41 sentences drawn from his writings, including the 95 Theses, within 60 days. That autumn, Johann Eck proclaimed the bull in Meissen and other towns. Karl von Miltitz, a papal nuncio, attempted to broker a solution, but Luther, who had sent the Pope a copy of *On the Freedom of a Christian* in October, publicly set fire to the bull and decretals at Wittenberg on 10 December 1520, an act he defended in *Why the Pope and his Recent Book are Burned and Assertions Concerning All Articles*. As a consequence, Luther was excommunicated by Pope Leo X on 3 January 1521, in the bull *Decet Romanum Pontificem*.

By 1526, Luther found himself increasingly occupied in organising a new church. His Biblical ideal of congregations' choosing their own ministers had proved unworkable. According to Bainton: "Luther's dilemma was that he wanted both a confessional church based on personal faith and experience and a territorial church including all in a given locality. If he were forced to choose, he would take his stand with the masses, and this was the direction in which he moved." From 1525 to 1529, he established a supervisory church body, laid down a new form of worship service, and wrote a clear summary of the new faith in the form of two catechisms. Luther's thought is revolutionary to the extent that it is a theology of the cross, the negation of every affirmation: as long as the cross is at the center, the system building tendency of reason is held in check, and system building does not degenerate into System. To avoid confusing or upsetting the people, Luther avoided extreme change. He also did not wish to replace one controlling system with another. He concentrated on the church in the Electorate of Saxony, acting only as an adviser to churches in new territories, many of which followed his Saxon model. He worked closely with the new elector, John the Steadfast, to whom he turned for secular leadership and funds on behalf of a church largely shorn of its assets and income after the break with Rome. For

Luther's biographer Martin Brecht, this partnership "was the beginning of a questionable and originally unintended development towards a church government under the temporal sovereign". The elector authorised a visitation of the church, a power formerly exercised by bishops. At times, Luther's practical reforms fell short of his earlier radical pronouncements. For example, the Instructions for the Visitors of Parish Pastors in Electoral Saxony (1528), drafted by Melancthon with Luther's approval, stressed the role of repentance in the forgiveness of sins, despite Luther's position that faith alone ensures justification. The Eisleben reformer Johannes Agricola challenged this compromise, and Luther condemned him for teaching that faith is separate from works. The Instruction is a problematic document for those seeking a consistent evolution in Luther's thought and practice.

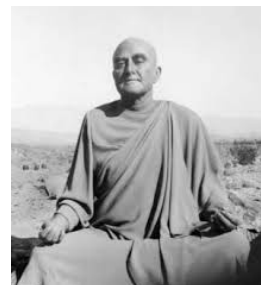
Luther had published his German translation of the New Testament in 1522, and he and his collaborators completed the translation of the Old Testament in 1534, when the whole Bible was published. He continued to work on refining the translation until the end of his life. Others had translated the Bible into German, but Luther tailored his translation to his own doctrine. When he was criticised for inserting the word "alone" after "faith" in Romans 3:28, he replied in part: "[T]he text itself and the meaning of St. Paul urgently require and demand it. For in that very passage he is dealing with the main point of Christian doctrine, namely, that we are justified by faith in Christ without any works of the Law. ... But when works are so completely cut away – and that must mean that faith alone justifies – whoever would speak plainly and clearly about this cutting away of works will have to say, 'Faith alone justifies us, and not works'." Luther's translation used the variant of German spoken at the Saxon chancellery, intelligible to both northern and southern Germans. He intended his vigorous, direct language to make the Bible accessible to everyday Germans, "for we are removing impediments and difficulties so that other people may read it without hindrance."

(519-1) Those who would regard the Buddha as merely an ethical teacher and religious reformer, or as a sort of Hindu Martin Luther, have not seen deeply enough into his person and his teaching. The level of both puts him among those who come among us invested with special authority and special power. Such men are called Avatars.

RVLSII

Swami Lynn

Wikipedia: Rajarsi Janakananda, born James Jesse Lynn (May 5, 1892 – February 20, 1955) was the leading disciple of the yogi Paramahansa Yogananda and a prominent businessman in the Kansas City, Missouri area. A self-made millionaire when he met Yogananda in 1932, he later left a total endowment of approximately six million dollars to Yogananda's organization, Self-Realization Fellowship (SRF)/Yogoda Satsanga Society of India(YSS), helping ensure its long-term success. Yogananda also chose Janakananda to succeed him as president of SRF/YSS. Janakananda was president of SRF/YSS and from 1952 until 1955.



James Jesse Lynn was born into relative poverty to Jesse William Lynn, an itinerant farmer, and Salethia Archibald Lynn near Archibald, Louisiana, in the southern part of the United

States. His early childhood was spent helping the family pick cotton, milk cows, churn butter, and doing other family chores. His simple education began in a small log schoolhouse. By the age of 30, Lynn had taken out a significant and risky loan to buy the U.S. Epperson Underwriting Company. That step launched a successful business career that included insurance underwriting, oil well and orchard ownership, and large investments in the railroad business. He would become a prominent businessman in the Kansas City area as head of vast oil interests and as president of the world's largest reciprocal fire-insurance exchange.

Lynn, "a self-made business magnate, was suffering from nervousness and dissatisfaction when he met Paramahansa Yogananda in Kansas City in 1932. Lynn later said of that meeting: 'I became aware that (for the first time in years) I was sitting very still...I had found entrance into a spiritual realm previously unknown to me.'" In spite of his material success Lynn was unhappy, and acknowledged that he had a short temper and nervous problems. In January, 1932, his life changed when he attended a series of classes given by Paramahansa Yogananda. In Kansas City in 1932, following one of his lectures, Yogananda met Lynn privately. In January 1932 Yogananda initiated Lynn into Kriya Yoga and he became a disciple. Because of bad publicity in the Kansas City area from his friendship with a previous Hindu teacher, Lynn and Yogananda agreed to avoid publicity regarding their association.

Mr. Lynn said of his relationship with Yogananda: "One of the blessings I have received in my friendship with Paramahansa Yogananda has been permanent relief from a state of nervousness, a state of strain, an inward state of uncertainty. I have gained calmness, peace, joy, and a sense of security that cannot come to anyone until he has found the true security of the soul." and "How heavenly is the company of a saint! Of all the things that have come to me in life, I treasure most the blessings that Paramahansaji has bestowed on me." Yogananda lovingly referred to Lynn as "Saint Lynn" because of his great devotion to God. Yogananda said, "Some people say, 'The Western man cannot meditate.' That is not true. Since Lynn first received Kriya Yoga, I have never seen him when he was not inwardly communing with God." On August 25, 1951 Yogananda "bestowed on St. Lynn the monastic title of Rajarsi Janakananda (after the spiritually illustrious King Janaka of ancient India) and turned over to him the responsibility of guiding the SRF-YSS work." "Rajarsi is a spiritual title meaning royal rishi; Janakananda means the bliss of Janaka. Janaka was a great king as well as a fully Self-realized master of ancient India." The name Rajarsi combines the Sanskrit words raja, which means king, and rsi/rishi, which means saint; thus the title Saint King. Yogananda said: "For you, St. Lynn, I interpret this title as 'king of the saints.'" In the book *Rajarsi Janakananda, A Great Western Yogi* there is further explanation and an illustration of Yogananda's handwritten note of the word Rajarshi (Raja-rishi).

Janakananda died on February 20, 1955 in Borrego Springs, California.

(119-2) "After I had been with the guru (at first meeting) a little while, I became aware that I was sitting very still. I was motionless. I did not seem to be breathing. A white light appeared, seeming to fill the entire room. I became a part of that wondrous light" – by the late Swami Lynn.

Duplicates 24 (Carbon Copies of Notebook)

Bulwer Lytton

Wikipedia: Edward George Earle Lytton Bulwer-Lytton, 1st Baron Lytton PC (25 May 1803 – 18 January 1873), was an English novelist, poet, playwright, and politician. He was immensely popular with the reading public and wrote a stream of bestselling novels which earned him a considerable fortune. He coined the phrases “the great unwashed”, “pursuit of the almighty dollar”, “the pen is mightier than the sword”, “dweller on the threshold”, as well as the infamous opening line “It was a dark and stormy night”. Bulwer-Lytton began his career as a follower of Jeremy Bentham. In 1831 he was elected member for St Ives in Cornwall, after which he was returned for Lincoln in 1832, and sat in Parliament for that city for nine years. He spoke in favour of the Reform Bill, and took the leading part in securing the reduction, after vainly essaying the repeal, of the newspaper stamp duties. His influence was perhaps most keenly felt when, on the Whigs’ dismissal from office in 1834, he issued a pamphlet entitled *A Letter to a Late Cabinet Minister on the Crisis*. Lord Melbourne, then Prime Minister, offered him a lordship of the admiralty, which he declined as likely to interfere with his activity as an author. In 1841, he left Parliament and didn’t return to politics until 1852; this time, having differed from the policy of Lord John Russell over the Corn Laws, he stood for Hertfordshire as a Conservative. Lord Lytton held that seat until 1866, when he was raised to the peerage as Baron Lytton of Knebworth in the County of Hertford. In 1858 he entered Lord Derby’s government as Secretary of State for the Colonies, thus serving alongside his old friend Disraeli. In the House of Lords he was comparatively inactive. He took a proprietary interest in the development of the Crown Colony of British Columbia and wrote with great passion to the Royal Engineers upon assigning them their duties there. The former HBC Fort Dallas at Camchin, the confluence of the Thompson and Fraser Rivers, was renamed in his honour by Governor Sir James Douglas in 1858 as Lytton, British Columbia.



(235-2) Emotionally speaking, the path is a crucifixion of the personal ego. The aspirant’s heart must be searched and searched until it is free from all reservations and utterly surrendered to the higher self. It is impossible to pass through such a process without undergoing the terrible ordeal of crushing some feelings and surrendering others. The adept is indeed the man who has triumphed over his emotions, but it would be an indefensible and inexcusable error to think he lives in a complete emotional vacuum, that he is a man without feeling or sensibilities of any kind. Bulwer Lytton has pictured for us in his brilliant novel “Zanoni” a character of this type, the Rosicrucian adept Mejnour. This picture is close to reality in certain respects but it is far from reality in other respects. Let us not make the mistake of believing that the adept does not know the meaning of the words affection, sympathy, compassion, joy, enthusiasm, and even ecstasy. He does, but he knows them all within the higher self, which rules them. The only emotions he does not know are those lower ones, such as anger, resentment, hatred, prejudice, bitterness, lust, pride, and intolerance. Yes! – the philosophical life does not lack emotional content but it is not the kind of narrow, selfish, vacillating emotion so many human beings are accustomed to.

Duplicates 08 (Literary Notebook Carbons)

Bishop McConnell

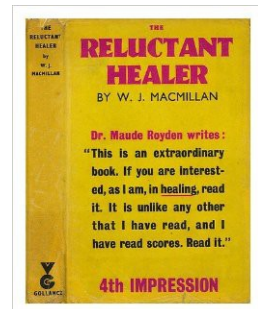
We have no information about this particular Bishop (there are many Bishops with this last name!)

(29-8) Bishop McConnell, Roman Catholic bishop of Virginia, told my friend not only that reincarnation was true, when asked if it were, but that everywhere in Nature it was to be seen at work. He instanced the transformation of the worm, which dies and reappears immediately as a butterfly.

Grey Long 14 19

William J Macmillan

William J Macmillan “the reluctant healer” was a personal friend of PB himself. His book is described in the Kirkus Review as: “A candid, curious personal history introduces a man with a special gift as a healer, and follows him through this always suspect calling toward which he felt obligated—rather than dedicated. For his first experiences when he applied his powers to a bunion and a burn (and alleviated them both) also taught him that the phenomenon is a pariah, and it was not long before he realized that—without exploitation of his healing gift—he would not make an easy living. Studying for the ministry, first in America, then in England, he did not become ordained but instead was licensed as a psychotherapist and began practice in the vestry of a Guildhouse. In the secret hope that he might be relieved of his powers, he was psychoanalyzed, but this only helped him to recognize the demands of a powerful unconscious aspect of his personality. Trips to the continent and back; practice in the Harley Street area and then in a clinic he established at Shattering Hall; his mother’s adjustment to the life she later shared with him there—and his own spiritual search—this leads up to the war and forms an unassuming autobiographical record. Spiritualism and psychic phenomena have an especial attraction for a definite audience.



(58-2) Wm. J. Macmillan. (I) Evil exists by necessity in the duality of life – love and hate, ego and non-ego.

Duplicates 14 (1966)

(99-3) Macmillan touched the area or organ about which the patient complained and stroked it lightly. Soon there was a rise of temperature in that particular part of the body.

Duplicates 20

General Douglas MacArthur & Napoleon Bonaparte {duplicate}

Wikipedia: Douglas MacArthur (26 January 1880 – 5 April 1964) was an American five-star general and Field Marshal of the Philippine Army. He was Chief of Staff of the United States Army during the 1930s and played a prominent role in the Pacific theater during World War II. He received the Medal of Honor for his service in the Philippines Campaign, which made him

and his father Arthur MacArthur, Jr., the first father and son to be awarded the medal. He was one of only five men ever to rise to the rank of General of the Army in the US Army, and the only man ever to become a field marshal in the Philippine Army. Raised in a military family in the American Old West, MacArthur was valedictorian at the West Texas Military Academy, and First Captain at the United States Military Academy at West Point, where he graduated top of the class of 1903. During the 1914 United States occupation of Veracruz, he conducted a reconnaissance mission, for which he was nominated for the Medal of Honor. In 1917, he was promoted from major to colonel and became chief of staff of the 42nd (Rainbow) Division. In the fighting on the Western Front during World War I, he rose to the rank of brigadier general, was again nominated for a Medal of Honor, and was awarded the Distinguished Service Cross twice and the Silver Star seven times.



From 1919 to 1922, MacArthur served as Superintendent of the U.S. Military Academy at West Point, where he attempted a series of reforms. His next assignment was in the Philippines, where in 1924 he was instrumental in quelling the Philippine Scout Mutiny. In 1925, he became the Army's youngest major general. He served on the court martial of Brigadier General Billy Mitchell and was president of the American Olympic Committee during the 1928 Summer Olympics in Amsterdam. In 1930, he became Chief of Staff of the United States Army. As such, he was involved in the expulsion of the Bonus Army protesters from Washington, D.C. in 1932, and the establishment and organization of the Civilian Conservation Corps. He retired from the US Army in 1937 to become Military Advisor to the Commonwealth Government of the Philippines. MacArthur was recalled to active duty in 1941 as commander of United States Army Forces in the Far East. A series of disasters followed, starting with the destruction of his air forces on 8 December 1941, and the invasion of the Philippines by the Japanese. MacArthur's forces were soon compelled to withdraw to Bataan, where they held out until May 1942. In March 1942, MacArthur, his family and his staff left nearby Corregidor Island in PT boats and escaped to Australia, where MacArthur became Supreme Commander, Southwest Pacific Area. For his defense of the Philippines, MacArthur was awarded the Medal of Honor. After more than two years of fighting in the Pacific, he fulfilled a promise to return to the Philippines. He officially accepted Japan's surrender on 2 September 1945, aboard the USS Missouri anchored in Tokyo Bay, and oversaw the occupation of Japan from 1945 to 1951. As the effective ruler of Japan, he oversaw sweeping economic, political and social changes. He led the United Nations Command in the Korean War until he was removed from command by President Harry S. Truman on 11 April 1951. He later became Chairman of the Board of Remington Rand.

MacArthur has quite a controversial legacy. In the Philippines in 1942, he suffered a defeat that Gavin Long described as "the greatest in the history of American foreign wars." His broad concept of the role of the soldier as encompassing civil affairs, quelling riots and low-level conflict, was passed over by the majority of officers who had fought in Europe during World War II, and afterwards saw the Army's role as fighting the Soviet Union. Unlike them, in his victories in New Guinea in 1944, the Philippines in 1945 and Korea in 1950, he fought outnumbered, and relied on maneuver and firepower for success. It was his relief that had the greatest impact, as it cast a long shadow over American civil-military relations for decades. When Lyndon Johnson met with General William Westmoreland in Honolulu in 1966, he told him: "General, I have a lot riding on you. I hope you don't pull a MacArthur on me." MacArthur's relief "left a lasting current of popular sentiment that in matters of war and peace, the military really knows best," a

philosophy which became known as “MacArthurism.”

MacArthur remains a controversial and enigmatic figure. He has been portrayed as a reactionary, although he was in many respects ahead of his time. He championed a progressive approach to the reconstruction of Japanese society, arguing that all occupations ultimately ended badly for the occupier and the occupied. He was often out of step with his contemporaries, such as in 1941 when he contended that Nazi Germany could not defeat the Soviet Union, when he argued that North Korea and China were no mere Soviet puppets, and throughout his career in his insistence that the future lay in the Far East. This implicitly rejected White American contemporary notions of their own racial superiority. He always treated Filipino and Japanese leaders with respect as equals. At the same time, his Victorian sensibilities recoiled at leveling Manila with aerial bombing, an attitude the hardened World War II generation regarded as old fashioned. When asked about MacArthur, Blamey once said that “The best and the worst things you hear about him are both true.”

(245-3) The Life-Force displays one remarkable effect during sleep: It not only recuperates the body but – as in the cases of Napoleon and General Douglas MacArthur – keeps the body strong and tough even though never exercised. For these two men possessed the uncommon power of being able to fall asleep within a minute or two at will.

Middle Ideas 20-28

Thomas Babington Macaulay

Wikipedia: Thomas Babington Macaulay, 1st Baron Macaulay, PC (25 October 1800 – 28 December 1859) was a British historian and Whig politician. He wrote extensively as an essayist and reviewer; his books on British history have been hailed as literary masterpieces. Macaulay held political office as the Secretary at War between 1839 and 1841, and the Paymaster-General between 1846 and 1848. He played a major role in introducing English and western concepts to education in India. He supported the replacement of Persian by English as the official language, the use of English as the medium of instruction in all schools, and the training of English-speaking Indians as teachers. In his view, Macaulay divided the world into civilised nations and barbarism, with Britain representing the high point of civilisation. In his Minute on Indian Education of February 1835, he asserted, “It is, I believe, no exaggeration to say that all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the most paltry abridgement used at preparatory schools in England”. He was wedded to the Idea of Progress, especially in terms of the liberal freedoms. He opposed radicalism while idealising historic British culture and traditions.



(155-1) The flimsy materials out of which this philosophy has been constructed, are fit only for the attention of the fabulist, certainly not for the serious scientist. The entire structure rests on a base of fiction unmingled with the concrete of a single fact. One may well exclaim with Macaulay, “When the consequences of a doctrine are so startling, we may well require that its foundations shall be very solid.”

Vinyl VII to VIII

The Mahabharata, Pancadasi, Ashtavakra Samhita, the Brihadaranyaka Upanishad, the Jivanmukti Viveka, & the Taitiriya Upanishad {2nd Duplicate}

Wikipedia: The Mahabharata or Mahābhārata (Sanskrit: महाभारतम्, Mahābhāratam) is one of the two major Sanskrit epics of ancient India, the other being the Ramayana. The Mahabharata is an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes. It also contains philosophical and devotional material, such as a discussion of the four “goals of life” or purusharthas (12.161). Among the principal works and stories in the Mahabharata are the Bhagavad Gita, the story of Damayanti, an abbreviated version of the Ramayana, and the Rishyasringa, often considered as works in their own right.



Traditionally, the authorship of the Mahabharata is attributed to Vyasa. There have been many attempts to unravel its historical growth and compositional layers. The oldest preserved parts of the text are thought to be not much older than around 400 BCE, though the origins of the epic probably fall between the 8th and 9th centuries BCE. The text probably reached its final form by the early Gupta period (c. 4th century CE). The title may be translated as “the great tale of the Bhārata dynasty”. According to the Mahabharata itself, the tale is extended from a shorter version of 24,000 verses called simply Bhārata. The Mahabharata is the longest known epic poem and has been described as “the longest poem ever written”. Its longest version consists of over 100,000 shloka or over 200,000 individual verse lines (each shloka is a couplet), and long prose passages. About 1.8 million words in total, the Mahabharata is roughly ten times the length of the Iliad and the Odyssey combined, or about four times the length of the Ramayana. W. J. Johnson has compared the importance of the Mahabharata to world civilization to that of the Bible, the works of Shakespeare, the works of Homer, Greek drama, or the Qur’an.

(147-1) Ashtavakara Samhita: “The universe is but a state of the mind.”

Panchadasi: “The mind is virtually the external world.”

Mahabharata: “The mind is the essence of all things that are manifest.”

Taitiriya Upanishad: “From mind (manas) indeed are all entities are born.”

Brihadaranyaka Upanishad: “This great, endless, infinite Reality is but purely mental (Vijnanaghana)”

Jivanmukti Viveka: “The whole world is the result of mere mental construction in me.”

Vinyl X to XI

T.M.P. Mahadevan

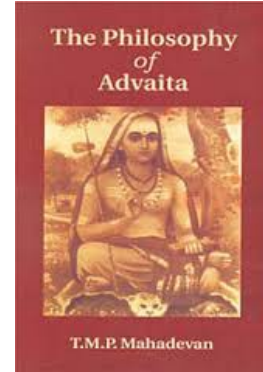
Wikipedia: T.M.P. Mahadevan (1911 - 5th Nov, 1983) was an Indian writer and philosopher. He was an Advaita scholar. He worked as a Professor of philosophy in University of Madras and was awarded a doctorate degree for his thesis on “The Philosophy of Advaita”.

He translated the book Vicharsangraham(self-enquiry) from Tamil to English in 1965. A three-day seminar on “The Philosophy of Prof T M P Mahadevan” was organized by the Department of Philosophy, University of Madras in 2013.

(141-8) Prof. T.M.P. Mahadevan said: “The truest Renunciation is to renounce belief in the world’s reality.”

P.B.’s comment on above: This is the interpretation of Shankara given most commonly. Perhaps by altering the word ‘reality’ to ‘materiality’ we may help the Western mind.

Grey Long 14 19



Professor T.M.P. Mahadevan, Sri Atmananda, Sri Ramana Maharshi, Maharshi Mahesh Yogi, Shankara, Sri Shankaracarya

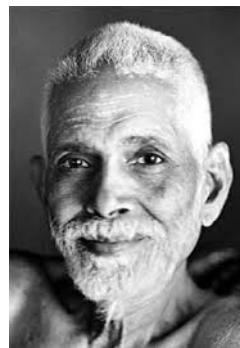
(43-1) I was astonished when Professor Mahadevan, head of the department of philosophy of Madras University, India, told me that he had once met Sri Atmananda and that the latter, when challenged about the difference between his teaching and Shankara’s of which Mahadevan is a keen follower, Atmananda admitted that this was a difference which he only held secretly for himself, because most people were unwilling to embrace a monastic order and Shankara’s teaching led to such a goal. So Atmananda taught them that it was not necessary to renounce the world and become monks, that they could live as householders and still attain enlightenment, which the Professor rejected. A somewhat similar statement was made to me by Maharishi Mahesh Yogi ex-guru of the Beatles when I challenged him that the method he taught was nothing more than mantram yoga and could not lead to self-enlightenment as he publicly claimed. Mahesh Yogi admitted this, but said that he gave the teaching in its mantric form as a bait like holding a carrot before a donkey to get the students started into meditation and that later on the results of the meditation will lure them to go on to the higher yogas.

That reminds me that Mahadevan told me that Atmananda in explaining his position had also used this very word “bait” as what was held before his disciples. In the case of Mahesh Yogi I can well believe that this was so, but in the case of Sri Atmananda I find it incredible as I was not a disciple of his and he knew I was following a very independent line of research, so that he could speak to me more freely. I therefore conclude that Mahadevan who is to all intents and purposes a monk and always has been even though for family reasons he never embraced a monastic order, makes the usual interpretation of Advaita customary among such orders in India, which is that only monks can achieve final enlightenment because only they have renounced everything. As against that I quote two authorities whom Mahadevan himself accepts on all other points. The first is Ramana Maharshi who definitely stated that anyone, householder or monk, could attain enlightenment because it did not entirely depend on outward things, but on one’s inner state and the present Shankaracharya of Kamakoti, who made a similar statement and whom Mahadevan also regards as one of his teachers. It is therefore a matter of one’s personal bias entering into an interpretation of one’s own masters’ teaching, so I believe this is what has happened in this case.

AD BV 2

Sri Ramana Maharshi

Wikipedia: Ramana Maharshi (30 December 1879 – 14 April 1950) is widely acknowledged as one of the outstanding Hindu gurus of modern times. He was born Venkataraman Iyer, in Tiruchuli, Tamil Nadu, South India, and given the name Bhagavan Sri Ramana Maharshi in 1907, by one of his first devotees, Ganapati Muni. This would be the name by which he became known to the world. His first years were spent in solitude, but his stillness and his appearance as a sannyasin soon attracted devotees. In later years, he responded to questions, but always insisted that silence was the purest teaching. His verbal teachings flowed “from his direct knowledge that consciousness was the only existing reality.” In later years, a community grew up around him, where he was available twenty-four hours a day to visitors.[9] Though worshipped by thousands, he never allowed anyone to treat him as special, or receive private gifts. He treated all with equal respect. Since the 1930s his teachings have also been popularised in the west. In response to questions on self-liberation and the classic texts on Yoga and Vedanta, Ramana recommended self-enquiry as the principal way to awaken to the “I-I”, realise the Self and attain liberation. He also recommended Bhakti, and gave his approval to a variety of paths and practices.



(569-4) Those men who have known this inner life, that other Self, and have the talent to communicate in speech, writing or action, have a duty laid on them to tell others of it. But if they lack this talent they do no wrong to remain in silence about it. For, as the Maharshi once said to me, “Silence also is a form of speech.”

Grey Long 14 19

(185-3) Ramana Maharshi’s frequent reference to the “I—I” simply means the Unchanging Self (as contrasted with the ever-changing ego).

Middle Ideas 07-13

(393-9) If a man is determined to succeed in this enterprise and optimistically believes that he will succeed, his efforts will increase and be strengthened, chances will be taken from which he would otherwise shrink, and even if he falls short of his hopes the going is likely to be farther. What the Maharshi said to me at our first meeting is apposite: “That is the surest way to handicap oneself,” he exclaimed, “this burdening of one’s mind with the fear of failure and the thought of one’s failings. The greatest error of a man is to think that he is weak by nature.... One can and must conquer.”

Grey Long 03 04

(147-1) Sri Ramana Maharshi is certainly more than a mystic and well worthy of being honoured as a sage. He knows the Real.

Middle Ideas 14 19

(69-12) Although outwardly I ceased to be a literary and articulate link with the Maharshi, inwardly I myself never ceased to be linked with him.

Duplicates 20

(91-12) My personal memories of the Maharshi are numerous and varied, it would be a pity to let them vanish wholly. So I try here to rescue a few.

Duplicates 20

(92-5) When a non-Hindu – i.e. a Christian or Mohammedan – fell into a huddle on the tiled floor before him, touching it with his forehead, the Maharshi was obviously embarrassed. But only out of his kindly considerateness for the other man. For he knew that prostration before another man was alien to the custom and attitude of the Christian or Mohammedan.

Duplicates 20

(92-7) Restricted as he voluntarily was to the couch, the Maharshi varied his position on it at different times of the day. Sometimes his was a recumbent figure, sometimes a seated one. He sat, reclined, squatted, leant forwards or backwards. Sometimes he assumed the pose of chin cupped in his hands which always reminded me faintly of Rodin's sculpture "The Thinker."

Duplicates 20

(92-12) The Maharshi demonstrated the truth of Lao-tse's counsel concerning the advantages of lying low if one rests one's life on the Overself. Never once did he push his own name and fame, but his worth came to world recognition. Never once did he ask for a roof over his head but others provided it for him.

Duplicates 20

(94-6) (Maharshi) Sometimes one felt in the presence of a visitor from another planet, at other times with a being of another species.

Duplicates 20

(109-1) Too many naively expect him to be what he cannot be, too many look for a materialization highly imaginary fairy-tale figure of their own creation, too many wrongfully demand a miracle-working, supernaturally saint-like and sentimentally loving creature from another world. They unreasonably and unrealistically want him to look like a spectacular angel and behave like a god untroubled by human needs. Is it a surprise that they are disappointed when they find him to be just a human being, a real person, someone who, as the Maharshi once said to us when this very point was being discussed, "does not wear two horns on his head!"

Duplicates 16 (Pink Folder 2)

(139-1) He could keep on collecting inner, mystical or psychical experiences for years for undoubtedly they are fascinating. But to whom? To the ego: But that is not the point of this quest. Ramana Maharshi told me that he's had thousands of such experiences. The essential point is to treat them as incidental and rise into Overself awareness and stay there.

Duplicates 16 (Pink Folder 2)

(147-4) It was partly out of deference to his noble character, his exalted mind, and partly because of my unbroken if unknown link with Ramana Maharshi that I kept such a silence for such a long time. Except for a very few friends, it will not be understood.

Duplicates 1 (1979)

(147-1) My published words showed this veneration I always felt, and feel, for the Maharshi. If later the technical difference between mystic and philosopher was completely withdrawn from print where the reference was to the Maharshi – thus finally getting done what had been sought for so many years against real frustrating difficulties in other quarters – I am happy it was done during my lifetime. But final humbling and full amendment will come later still at the hour dictated by fate.

Duplicates 1 (1979)

(407-4) It did not occur to an unimaginative mind that I could always conquer a competence with my pen, whether I wrote highly-paid publicity material for large commercial companies or lowly-paid instructional and inspirational material for struggling spiritual seekers. A narrow mentality could not arrive at the understanding that my fortune lay within my head and underneath my pen-nib, not within the ashram of any individual yogi nor underneath the Indian sky. How could anyone with whom my personal intercourse was necessarily shrunken by my nomadic life to the fewest possible words adjudge either my character or my motives? And what reply but contemptuous silence could I make when such an one started a chorus of calumny about my having sat at the feet of the Maharshi meanly and merely to earn a livelihood? For how could an ignorant man know at the time that I carried a standing invitation to become the editor of a journal in the West at a remuneration many times more than my modest earnings from books?

The truth is that I am not and never have been a journalist; I am not and never have been a professional author. Most of my time and much of my energy are pledged, as sacredly and as sincerely as any human being has ever pledged them, to the quest of the Overself and to the communication of the results of this quest for the helping of other seekers. I always felt that the term of life was too short merely to be devoted to earning a livelihood or collecting luxuries: No!—I wrote about these higher things because something higher than my petty self bade me to do so and when it tells me to desist, I shall certainly do so and never write about them again. Meanwhile I regard my work to be no less holy than that of a priest's. Journalists and authors usually think—and quite rightly—of the fees they receive or the royalties they earn as being so much payment for so many copies sold. I however am constitutionally incapable of thinking like them and therefore I know well that I am neither a journalist nor an author. For I am never really alone when writing but every now and then there rises before my mind's eye the vision of some man or woman whose whole life may take a new and nobler course because of a few paragraphs which flow lightly from this old pen of mine, or of some broken creature whose self-destroying hand may be stayed forever from a suicidal act because of a fresh understanding got from sentences which trip out of my typewriter. There can be no reasonable recompense for such services. There can be no reasonable recompense for such services. They cannot be properly priced in any of this planet's currencies, so it would be better not to price them at all. Certainly it seems to me that I have nothing to sell and that so long as I listen for and obey the Voice deep within the heart, so long will the world's rewards or the world's sneers be of secondary importance. And so long as my critics think that I have come into embodiment for the same petty little purposes as theirs, so long will they utterly fail to understand me. The abyss between us is too wide and too deep for that. It is indeed the abyss between two short words; the impassable chasm between get and give.

Sri Ramana Maharshi, Sri Atmananda, & Sri Aurobindo

(57-1) Enlightenment may come suddenly to a man but then it is usually a temporary glimpse. Only rarely does it stay and never leave him. The normal way is a gradual one. The experience of Ramana Maharshi, Âtmananda and Aurobindo illustrates this rare fated exception, and can only be looked for at the risk of frustration.

Duplicates 16 (Pink Folder 2) & Grey Long 20-28 (289-1)

Sri Ramana Maharshi & PB

(57-4) It was partly out of deference to his noble character, his exalted mind, and partly because of my unbroken if unknown link with Ramana Maharshi that I kept such a silence for such a long time. Except for a very few friends, it will not be understood.

Middle Ideas 20-28

Sri Ramana Maharshi & Swami Ramdas

(255-11) In their endeavour to dis-identify themselves publically from the personal ego, some like Ramana Maharshi, refuse to sign their name, others like Swami Ramdas always refer to themselves in the third person.

Vinyl X to XI

Sri Ramana Maharshi, Âdi Shankara & Shankaracarya of Kanchi

(47-1) The concept of non-duality given by the Advaitins seems impossible to grasp and to accept to the normal Western mind and quite rightly so.

This impasse must exist unless and until the situation is clarified and the only way to do so lies through mentalism. The human mind normally functions in a dualistic manner that is it identifies itself as a subject with an object of its consciousness outside. This dualism penetrates the practises followed on the Quest and the knowledge gained as a consequence of them. It cannot be got rid of until both subject and object are thrown into and unified by the pure consciousness Mind in which from which and by which all happens. In this connection a further point must be established. I have written admiringly of two great souls Sri Ramana Maharshi and the Shankaracarya of Kanchi, the spiritual head of South India. Now both these are strict followers of the original, the first Shankaracarya {i.e. Adi Shankara}, who lived more than a thousand years ago and they quote from his writings very frequently.

(continued from the previous page) Whoever studies those writings will discover that Adi Shankara, meaning the first Shankara, in his arguments against the Buddhists especially those of the idealistic Yogacara and Vijnana schools seems to reject idealism which is an incomplete form of mentalism. But let us not forget that Shankara was engaged in a campaign to reduce the

power of Buddhism and increase the power of Hinduism. Let us not forget too that Buddha himself was not bound by any such bias, he was a free thinker and he did not hesitate to question the authority of the Vedas which Shankara followed and accepted. The Buddha rejected animal sacrifices and futile religious rituals, for instance. It is Shankara's credit that he gave out the Advaitic teaching of non-duality which is impossible for a Western mind in all its rationality to accept unless it falls into mysticism and yoga. Both the living Shankara and Ramana Maharshi were upholders of Hinduism. As I have said the doctrine of non-duality is quite acceptable when presented with a mentalistic explanation or through a mystical experience but not otherwise.

AD BV 2

Sri Ramana Maharshi ⇒ see Sri Shankaracarya of Sringeri and Sri Shankaracarya of Kamakoti

Sri Ramana Maharshi ⇒ see Sri Âtmananda

Sri Ramana Maharshi ⇒ see William Blake

Sri Ramana Maharshi ⇒ see St. Cyril of Jerusalem

Sri Ramana Maharshi ⇒ see Swami Dandapani

Sri Ramana Maharshi ⇒ see Dhammapada

Sri Ramana Maharshi ⇒ see Sir Arthur Eddington

Sri Ramana Maharshi ⇒ see T.M.P. Mahadevan

Sri Ramana Maharshi ⇒ see Richard Rolle

Sri Ramana Maharshi ⇒ see St. Catherine of Siena

Sri Ramana Maharshi ⇒ see Bhagat Singh Thind

Sri Ramana Maharshi ⇒ see The Yoga Vasistha

Maharshi Mahesh Yogi

Wikipedia: Maharishi Mahesh Yogi (12 January 1918[1] – 5 February 2008) was born Mahesh Prasad Varma and obtained the honorific Maharishi (meaning "Great Seer") and Yogi as an adult. He developed the Transcendental Meditation technique and was the leader and guru of a worldwide organization that has been characterized in multiple ways including as a new religious movement and as non-religious. Maharishi Mahesh Yogi became a disciple and assistant of Swami Brahmananda Saraswati, the Shankaracharya (spiritual leader) of Jyotirmath in the Indian Himalayas. The Maharishi

credits Brahmananda Saraswati with inspiring his teachings. In 1955, the Maharishi began to introduce his Transcendental Deep Meditation (later renamed Transcendental Meditation) to India and the world. His first global tour began in 1958. His devotees referred to him as His Holiness, and because he often laughed in TV interviews he was sometimes referred to as the “giggling guru”.



(73-7) There was an ominous sign of some kind of mild mental unbalance when, in the middle of quite serious conversation the so-called Maharishi {Mahesh Yogi} suddenly broke out into foolish needless disconcerting laughter. This repeated itself after intervals at the most unexpected times, so it was obviously a tendency. There is however a practice used in some Tibetan Lamaist sects of breaking out into laughing fits but this is of a different origin. It is philosophic, a vocal act of judgment in weighing the world’s reality against appearances.

Middle Ideas 14 19

Maharshi Mahesh Yogi ⇒ see T.M.P. Mahadevan

Maimonides, properly Mosheh ben Maimon

Wikipedia: Mosheh ben Maimon (Hebrew: מֹשֶׁה בֶּן-מִימּוֹן), or Mūsā ibn Maymūn (Arabic: موسى بن ميمون), acronymed RaMBaM (Hebrew: רַמְבַּ"ם — for “Rabbeinu Mosheh Ben Maimon”, “Our Rabbi/Teacher Moses Son of Maimon”), and Latinized Moses Maimonides, was a preeminent medieval Spanish, Sephardic Jewish philosopher, astronomer and one of the most prolific and influential Torah scholars and physicians of the Middle Ages. He was born in Córdoba (present-day Spain), Almoravid Empire on Passover Eve, 1135 or 1138, and died in Egypt on December 12, 1204, whence his body was taken to the lower Galilee and buried in Tiberias. He was a rabbi, physician, and philosopher in Morocco and Egypt. Although his writings on Jewish law and ethics were met with acclaim and gratitude from most Jews, even as far off as Iraq and Yemen, and he rose to be the revered head of the Jewish community in Egypt, there were also vociferous critics of some of his writings, particularly in Spain. But, he was posthumously acknowledged to be one of the foremost rabbinical arbiters and philosophers in Jewish history, and his copious work comprises a cornerstone of Jewish scholarship. His fourteen-volume Mishneh Torah still carries significant canonical authority as a codification of Talmudic law. In the Yeshiva world, he is called sometimes “haNesher haGadol” (the great eagle) in recognition of his outstanding status as a bona fide exponent of the Oral Torah. Aside from being revered by Jewish historians, he is also very prominent in the history of Islamic and Arab sciences and is mentioned extensively in the studies. He was influenced by and influenced other prominent Arab and Muslim philosophers and scientists, such as Avicenna, Averroes and Al-Farabi. He lived to become a prominent philosopher and polymath in both the Jewish and Islamic worlds.



(93-10) “There would be no utility in any particular commandment if the individual were

not free to obey or disobey.” – Maimonides.
Grey Long 14 19

(95-10) “We ought to exert our efforts in all (things) as though they were absolutely free, and God will do as he sees fit” – Maimonides.
Grey Long 14 19

Nicolas Malebranche & Plato

Wikipedia: Nicolas Malebranche, Cong. Orat. (6 August 1638 – 13 October 1715), was a French Oratorian priest and rationalist philosopher. In his works, he sought to synthesize the thought of St. Augustine and Descartes, in order to demonstrate the active role of God in every aspect of the world. Malebranche is best known for his doctrines of Vision in God and Occasionalism.



In 1674–75, Malebranche published the two volumes of his first and most extensive philosophical work. Entitled *Concerning the Search after Truth*. In which is treated the nature of the human mind and the use that must be made of it to avoid error in the sciences (French: *De la recherche de la vérité. Où l'on traite de la Nature de l'Esprit de l'homme, et de l'usage qu'il en doit faire pour éviter l'erreur dans les Sciences*), the book laid the foundation for Malebranche's philosophical reputation and ideas. It dealt with the causes of human error and on how to avoid such mistakes. Most importantly, in the third book, which discussed pure understanding, he defended a claim that the ideas through which we perceive objects exist in God.

Malebranche's first critic was the Abbé Simon Foucher, who attacked the *Search* even before its second volume had been published. Malebranche replied in a short preface added to that second volume, and then, in the 1678 third edition, he added 50% to the already considerable size of the book with a sequence of (eventually) seventeen *Elucidations*. These responded to further criticisms, but they also expanded on the original arguments, and developed them in new ways. In the Tenth *Elucidation*, for instance, Malebranche introduced his theory of "intelligible extension", a single, archetypal idea of extension into which the ideas of all particular kinds of bodies could be jointly resolved. In others, Malebranche placed a greater emphasis than he had previously done on his occasionalist account of causation, and particularly on his contention that God acted for the most part through "general volitions" and only rarely, as in the case of miracles, through "particular volitions".

CRITICAL SUMMARY Malebranche was strongly influenced by Descartes but did not accept his philosophy uncritically. He is noted particularly for his view that we see all things in God and for his adoption of psycho-physical parallelism and 'occasionalism' to deal with the problem of interaction between mind and body. However, his attribution of epistemological and explanatory primacy to God leads to difficulties.

(1) If we see all things in God in the sense that He puts the ideas into our minds we can have no direct knowledge of the external world. We can appeal to clear and distinct ideas as a criterion for the veridicality of judgements about physical things, but it is God who is ultimately responsible for our ideas.

(2) If all things are under the direct control of God — subject to His will, what of human

freedom? Malebranche's view that we have freedom to choose but only in relation to finite goods is not convincing, denying as it does the possibility of resistance of movement towards God as the universal good.

(3) In so far as God is not to be identified with the archetypal eternal truths in his mind Malebranche is not a pantheist. But, as in mediaeval philosophy, this gives rise to the problem of reconciling God's freedom with His supposed immutability.

(4) God is central to Malebranche's philosophy. However, his 'vision' of all things in God needs to be supported by rational proof. Unfortunately he offers only the Cartesian version of the ontological argument; and this is open to the standard objection that an entity's actuality cannot be derived from a mere abstract concept.

(97-10) What we call here the World-Mind's master image is not quite different from, although not quite the same as what Plato called the eternal idea and what Malebranche called the archetype of the universe.

Vinyl X to XI

Stephane Mallarme & Evard Munch

Wikipedia: Stéphane Mallarmé (18 March 1842 – 9 September 1898), whose real name was Étienne Mallarmé, was a French poet and critic. He was a major French symbolist poet, and his work anticipated and inspired several revolutionary artistic schools of the early 20th century, such as Cubism, Futurism, Dadaism, and Surrealism. Stéphane Mallarmé was born in Paris. He worked as an English teacher and spent much of his life in relative poverty but was famed for his salons, occasional gatherings of intellectuals at his house on the rue de Rome for discussions of poetry, art and philosophy. The group became known as les *Mardistes*, because they met on Tuesdays (in French, *mardi*), and through it Mallarmé exerted considerable influence on the work of a generation of writers. For many years, those sessions, where Mallarmé held court as judge, jester, and king, were considered the heart of Paris intellectual life. Regular visitors included W.B. Yeats, Rainer Maria Rilke, Paul Valéry, Stefan George, Paul Verlaine, and many others. Mallarmé's earlier work owes a great deal to the style of Charles Baudelaire who was recognised as the forerunner of literary Symbolism. Mallarmé's later *fin de siècle* style, on the other hand, anticipates many of the fusions between poetry and the other arts that were to blossom in the next century. Most of this later work explored the relationship between content and form, between the text and the arrangement of words and spaces on the page. This is particularly evident in his last major poem, *Un coup de dés jamais n'abolira le hasard* ('A roll of the dice will never abolish chance') of 1897.



(159-11) The capacity to sit absolutely still for prolonged periods—so common in the Orient, so uncommon in the Occident—can be got by persistently cultivating it. How difficult the unpractised find it was illustrated by Stéphane Mallarmé's case. This distinguished French writer, critic, poet, considered a master by many who became famous later, sat for his portrait to Edvard Munch. Within twenty minutes he told the astounded painter that to keep still any longer had become unbearable to him, that he could endure it no longer, and that he could go on with

the project no further. So it is with most here: there is no rest within their being hence their bodies are restless too.

Grey Long 03 04

Brother Mandus

<http://brothermandus.wwwhubs.com/>: Brother Mandus (1907 - 1988) Founder of the World Healing Crusade A contemporary expression of New Thought in England is the dynamic World Healing Crusade, founded by Brother Mandus in 1953, with headquarters in Blackpool, England. Brother Mandus was uninterested in the formation of a specific group which might carry on in the fashion of New Thought centers, but rather, he says “the whole of our enterprise is dedicated to helping other churches, whether New Thought or orthodox, to lift their vision and express their love and faith, and to inspire people to come with these spiritual qualities into the church of their choice.” Thus, although “completely at one with the general New Thought vision and concept,” he regarded his crusade as wholly interdenominational, but “based entirely on the full expression of positive Christianity.” He thought of the World Healing Crusade as providing something like a bridgehead between New Thought and the orthodox churches. He felt personally that the “real possibility for New Thought lies in introducing the principles in a form which can be adopted and accepted by the whole spiritual community.”



At nineteen years of age he went to South America, where he spent seven years. Returning to England at twenty-six, he visited a friend who had undergone a remarkable change since they had last met, and they talked of things spiritual until the small hours of the night, when, he says, he was filled with a Power from beyond himself and knew he had to respond to it. He had not up to that time even owned a Bible. He got one next morning and opened it first to John 15, “I am the true vine.” As he read, he says, “these words burned in my mind like fire . . . it was as though the Voice of Christ was speaking to me.” He knew then “that the words were truth and that here was a way of life with infinite possibilities.”

World War II came and went. Meanwhile he had been introduced by a friend to the most important practice he had ever known, how to meditate in the Silence. And in this practice he spent many hours. People came to share their troubles with him and he was able to help them. He decided to close his present business, which had suffered severe financial reversals, and begin a full-time healing ministry. He writes, “I was a man on a mission and the happiest man in the world.” Within a few weeks he had set up a Sanctuary, two modest rooms, one for an altar and one for an office in which to carry on his work. His first patient was a woman of some sixty years of age, suffering with arthritis in the legs and badly crippled. She was completely healed, he reports, apparently instantly, after prayer - a wondrous sign to him. He knew, he says, that “this Love-Power of Christ is the same today as it ever was” and “in this one act of answered prayer was potentially the complete solution to every problem on earth, from personal disease and disaster right through to warfare.”

The principles and ideas that Brother Mandus taught and practiced were much influenced by the English New Thought leader, Henry Thomas Hamblin, of whom he writes in the Crusader (May, 1960) “He has been a beloved spiritual father to me. Our fellowship in spirit and his

constant example of the Christ way of life forever inspired me to go steadfastly on the course into which the Lord was directing me.” Also he speaks appreciatively of various contemporary New Thought leaders for whom he has great respect and for whom he had frequently lectured.

(163-1) Letter:(from Brother Mandus):

“I felt such an outpouring of God’s compassion towards your child and I am sure something wonderful is being set into motion. I do understand the nature of this searing problem. The only real answer, in the end, is total dedication to the Father and an opening of God’s healing love to bless the wounds of soul and body. I just know deep inside that it is a yearning for a total clearance and it is this inward readiness that we must speak to. We call for the Living Christ in him; we reach into the depths of his soul and behold it awakening in the immaculate spirit of God; we enfold him in the love for which his soul yearns until he truly awakens to the highest and noblest and best! This letter comes forth on the wings of love and prayer to help him...I was a real disciple of Dr Paul Brunton when I was a young man and devoured all his wonderful books.”

RVLSII

Katherine Mansfield & James Joyce

Katherine Mansfield Beauchamp Murry (14 October 1888 – 9 January 1923) was a prominent modernist writer of short fiction who was born and brought up in colonial New Zealand and wrote under the pen name of Katherine Mansfield. When she was 19, Mansfield left New Zealand and settled in the United Kingdom, where she became a friend of modernist writers such as D.H. Lawrence and Virginia Woolf. In 1917 she was diagnosed with extrapulmonary tuberculosis, which led to her death at the age of 34.



(239-1) I do not understand much in modern art, modern poetry and modern literature. When I hear on all sides, from professors in colleges and universities – more particularly, those in American institutions – when I hear them placing James Joyce’s work (especially his Ulysses) among the creations of genius and fulsomely praising it, I am dumbfounded! I feel like {Katherine} Mansfield when, after trying to read this book, she wrote, “This is the future, and I’m glad I’ve got tuberculosis.” As we know, she died from this dreadful disease. I do not take so black a view as hers because I believe the future contains positive as well as this negative material.

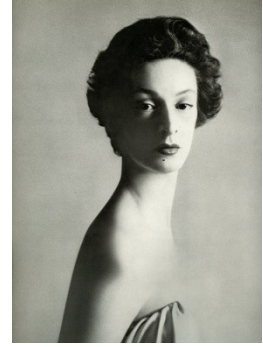
RVLSII

Countess De Marella & Mabel Collins

Wikipedia: Marella Agnelli Born Princess Marella Caracciolo di Castagneto May 4, 1927 (age 87) Florence, Italy Occupation art collector, Socialite, style icon, writer, landscape designer, garden designer and photographer. Spouse(s) Gianni Agnelli. Children: Edoardo Agnelli and Countess Margherita Agnelli de Pahlen. Parents: Prince Don Filippo Caracciolo di Castagneto and Princess Margaret Clarke (after marriage Caracciolo di Castagneto) Marella

Agnelli is an Italian art collector, socialite, style icon and widow of former Fiat chairman Gianni Agnelli. Agnelli has often appeared in Vogue. She was named to the International Best Dressed List Hall of Fame in 1963.

Donna Marella Caracciolo di Castagneto was born in Florence. Her father was Filippo Caracciolo, 8th Principe di Castagneto, 3rd duca di Melito, and a hereditary Patrician of Naples (1903-1965), from an old noble Neapolitan family. Her mother was the former Margaret Clarke (1898-1955) of Peoria, Illinois. She had two brothers, Carlo Caracciolo (1925-2008), who inherited their father's titles in 1965 and founded the newspaper La Repubblica and Nicola Caracciolo (1931-date), the current - since 2008 - holder of the titles, as 10th Principe di Castagneto, 5th duca di Melito.



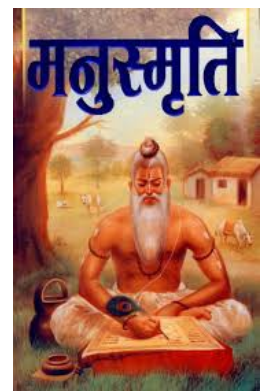
The Swans: The reserved, patrician tastemaker and socialite is also known for her inclusion in Truman Capote's famous circle of "swans"—wealthy, stylish, and well-married women friends whose company he adored because they "had created themselves, as he had done," and "had stories to tell" (Gerald Clarke, Capote, pp. 274–75). According to Capote, Agnelli was "the European swan numero uno," the youngest in a group that included Babe Paley, Gloria Guinness, C. Z. Guest, Slim Keith, and Pamela Harriman, among others. In her autobiography, Washington Post publisher and Capote friend Katharine Graham recounts that the author once told her that if Paley and Agnelli were "both in Tiffany's window, Marella would be more expensive" (Personal History, p. 393).

(357-1) The late Spanish Countess De Marella told me that Mabel Collins whom she personally knew said that the Highest Masters are not in Tibet but in North China, Mongolia, where there are from 5 to 7 Masters work for the welfare of mankind. This group look out on the human race and decide what to do and send out forces. They work on men in the mass but single out individuals whom they can use as instruments, judging them by the light of their aura. This group is century-old, almost ageless.

Duplicates 08 (Literary Notebook Carbons)

Manu

Wikipedia: In Hindu tradition, Manu is the name of accorded to a progenitor of humanity being the first human to appear in the world in an epoch after universal destruction. According to the Puranas, 14 Manus appear in each kalpa (aeon). The period of each Manu is called Manvantara. The current world is that of Vaivasvata, the seventh Manu of the aeon of the white boar (sveta varaha kalpa). Vaivasvata, also known as Sradhdhadeva or Satyavrata, was the king of Dravida before the great flood. He was warned of the flood by the Matsya avatar of Vishnu, and built a boat that carried his family and the seven sages to safety, helped by Matsya. The earliest extant text that mentions this story is the Satapatha Brahmana (dated variously from 700 BCE to 300 BCE). The myth is repeated with variations in other texts, including the Mahabharata and the various Puranas. It is similar to other flood myths such as that of Gilgamesh and Noah.

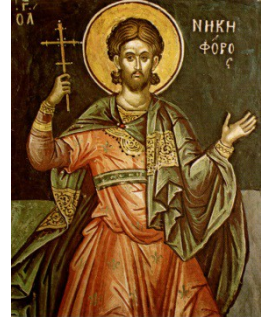


(63-6) Manu, India's Moses, told his followers that the body was "infested with decay, harrowed by pain, wracked with passion and altogether perishable."

Duplicates 1 (1979)

Justin Martyr, Clement of Alexandria, Annie Besant, C. W. Leadbeater, & Origen {3rd duplicate}

Wikipedia: Justin Martyr, also known as Saint Justin (c. 100 – 165 AD), was an early Christian apologist, and is regarded as the foremost interpreter of the theory of the Logos in the 2nd century. He was martyred, alongside some of his students, and is considered a saint by the Roman Catholic Church, the Anglican Church, and the Eastern Orthodox Church. Most of his works are lost, but two apologies and a dialogue did survive. The First Apology, his most well known text, passionately defends the morality of the Christian life, and provides various ethical and philosophical arguments to convince the Roman emperor, Antoninus, to abandon the persecution of the fledgling sect. Further, he also makes the theologically-innovative suggestion that the "seeds of Christianity" (manifestations of the Logos acting in history) actually predated Christ's incarnation. This notion allows him to claim many historical Greek philosophers (including Socrates and Plato), in whose works he was well studied, as unknowing Christians.



(31-1) Several of the early Church Fathers taught the doctrine of reincarnation. Origen even calls it a "general opinion", Justin Martyr declares that the soul inhabits a human body more than once, and Clement of Alexandria asserts it was sanctioned by Paul in Romans V: 12, 14 & 19. Despite this the Council of Nicea pronounced it a heresy in 325 A.D., the Council of Chalcedon condemned it in the same century, and finally in the reign of Justinian at the Council of Constantinople in 551-553 A.D., it was again repudiated and its supporters anathematized. There was no room for it along with the rest of Catholic theology and especially with the teachings on redemption and purgatory. There is no room for both the doctrine of reincarnation and the doctrine of everlasting torment in purgatory: one or the other must go. So the first was branded a heresy and its believers excommunicated or persecuted. The second reason for opposing it was that the doctrine of Atonement was brought in little by little until it displaced the doctrine of metempsychosis, as it was intended to do. These two also could not exist side by side, for one contradicted the truth of the other. The third reason was that in the contentions for supremacy among the various Christian sects, those which later arose in Greek and Roman peoples triumphed over those which existed earlier among Oriental ones who believed in reincarnation, as most Orientals do even today.

It must be nearly forty years since I read the books but I believe that those interested in the subject may find further historical details have been collected by Annie Besant in her "Esoteric Christianity" and by C. W. Leadbeater in his "The Christian Creed".

Grey Long 14 19

Ibn Masarra (aka Abu ‘Abd Allah Muhammad), Roger Bacon, Cordoba School, St. Francis of Assisi Solomon ibn Gabirol, {5th copy}

Wikipedia: Abu ‘Abd Allah Muhammad b. ‘Abd Allah b. Masarra b. Najih al-Jabali (Arabic: أبو عبد الله محمد بن عبد الله بن مسرة بن نجيح الجبلي) (883–931), was an Andalusī Muslim ascetic and scholar. He is considered one of the first Sufis as well as one of the first philosophers of Al-Andalus.

Muhammad ibn ‘Abd Allah ibn Masarra was born in Cordoba, Spain, in ah 269/ad 883 and died in ah 319/ad 931. In a hermitage he had founded for his friends and disciples in the Sierra of Cordoba, Ibn Masarra undertook to instruct them in his doctrines, to initiate them into the use of esoteric knowledge and to practice zuhd (asceticism) through acts of penance and devotion. His success came from a Socratic style of pedagogy as well as a charismatic personality and skill in communication. After his death the jurists carried out a veritable persecution of his disciples; who had formed themselves into an ascetic order, the Masarriya, in Cordoba and later in Almeria.

Two of Ibn Masarra’s four works, *Kitab al-i’tibar* (On Reflection) and *Kitab khawass al-huruf* (Characteristics of Letters), were published in 1982. Both are short tracts which have provided a better understanding of his thought, but because of their conciseness they raise new questions. It is still not possible to reconstruct his philosophical system until the remaining works are found, especially his *Tawhid al-muqinin* (The Certain Profession of the Oneness of God), where he discussed God’s attributes.

(259-3) “The illuminates of the Cordoba school (in Spain) founded by Ibn Masarra (833-93) influenced Roger Bacon. This school was developed by Jewish Sufi sage Solomon ibn Gabirol (1021–1058) known to the Saracens as Suleiman Ibn Yahya Ibn Jabriul and to Christians as Avicbron (= Ibn Gabirol) who was the vital influence behind St Francis of Assisi’s founding of the Franciscan Order, which Bacon joined in 1247”

Robert Graves

Middle Ideas 14 19

Juan Mascaro, Sarvepalli Radhakrishnan, Katha Upanishad, The Hidden Teaching Beyond Yoga

Wikipedia: Juan Mascaró (December 8, 1897 – March 19, 1987) was a Spanish translator born in Majorca to a farming family. He is responsible for one of the most popular English translations of the Hindu text *Bhagavad Gita*, and of some of the major Upanishads. He also translated a key Buddhist text, *Dhammapada*, into English from Pāli, which was published in 1973. His first work, *Lamps of Fire*, was a collection of religious and spiritual wisdom from across the world; a selection from the book inspired the Beatles song *The Inner Light*. Though his native tongue was Catalan, he translated into English.

His interest in religion started from the age of 13 when he studied a book on occultism. After finding this spiritually misleading, he discovered an older English



translation of the Bhagavad Gita. This inspired him to study Sanskrit in order to gain a better understanding of the text, as the available translation was quite poor. He studied modern and oriental languages at Cambridge University and spent some time lecturing on the Spanish Mystics. He then went to Ceylon where he was Vice-Principal of Parameshwara College at Jaffna. Later, he became Professor of English at the Autonomous University of Barcelona. He settled in England after the Spanish Civil War and there made his translations of the Bhagavad Gita and Upanishads, as well as returning to Cambridge University, where he was a supervisor of English and lectured on “Literary and Spiritual Values in the Authorized Version of the Bible”.

He married Kathleen Ellis in 1951 and had a twin son and daughter. He died in 1987 in Comberton, Cambridge. He used a Spanish name (Juan) because the spelling of his Catalan name (Joan) is the same as that of the female English name Joan.

(109-2) My use of the term “reason,” although with a capital “R” in The Hidden Teaching Beyond Yoga, seems to have been misunderstood by several persons. This forced me to add an appendix to the chapters in order to clear the matter in their mind. Reasoning, in its highest sense, transcends mere logic and welcomes the alliance of meditation; Out of their union comes wisdom, peace, balance, and so, blessing. There is a translation from the Sanskrit of the Katha Upanishad made by Professor Mascaro of the University of Barcelona, published with a preface by Sarvepalli Radhakrishnan, President to India, who was then lecturing at Oxford University. In this translation there are two verses which use the term. Here is the first:

“The man whose chariot is driven by reason holding well the reins of his mind, reaches the end of his journey, the Supreme Pervading Spirit.”

And the other verse is:

“Beyond the senses is the mind, and beyond mind is reason. Beyond reason is the great Self.”†

RVLSII

†The original reads: *“He who has the understanding for the driver of The chariot and controls the rein of his mind, he reaches the end of the journey, that supreme abode of the all-pervading.”*

Beyond The Senses are the object (of the senses) and beyond The object is the mind; beyond the mind is the understanding and beyond the understanding is the great self.”

Thomas L. Masson

Wikipedia: Thomas Lansing Masson (1866–1934) was an American anthropologist, editor and author. He was born at Essex, Connecticut, and educated in the public schools of New Haven. He became literary editor of *Life* in 1893 and a regular contributor of humorous articles to various magazines. As an editor, he was responsible for *Humorous Masterpieces of American Literature* (1904); *The Humor of Love in Verse and Prose* (1906); *The Best Stories in the World* (1914).



(343-1) Tom L. Masson said that whenever he was faced by a personal problem, he

always found it was easier to solve it by fasting one to three days.
Vinyl VII to VIII

St. Matthew & John the Baptist

Wikipedia: Matthew the Apostle (Hebrew: מַתִּיתָהוּ Mattityahu or מתי Mattay, “Gift of YHVH”; Greek: Ματθαῖος Matthaïos; also known as Saint Matthew and as Levi) was, according to the Bible, one of the twelve apostles of Jesus and, according to Christian tradition, one of the four Evangelists. Among the early followers and apostles of Jesus, Matthew is mentioned in Matthew 9:9 and Matthew 10:3 as a publican who, while sitting at the “receipt of custom” in Capernaum, was called to follow Jesus. Matthew may have collected taxes from the Hebrew people for Herod Antipas. Matthew is also listed among the twelve, but without identification of his background, in Mark 3:18, Luke 6:15 and Acts 1:13. In passages parallel to Matthew 9:9, both Mark 2:14 and Luke 5:27 describe Jesus’ calling of the tax collector Levi, the son of Alphaeus, but Mark and Luke never explicitly equate this Levi with the Matthew named as one of the twelve.



(263-1) “I indeed baptize you with unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.” – St. Matthew, Ch. 3; Verse 11.

Water has been universally used in sacred literature as a symbol of the emotional nature of man. The fluidic character of both is the reason for the use of this symbol. What John called, “Baptism by water”, means therefore such a cleansing of the dominance of his animal passions, desires and appetites. Consider further that it is the tendency of water always to flow downwards in obedience to the law of gravity, and then note the striking contrast of the tendency of fire whose sparks always soar upwards. “Baptism by fire,” therefore refers to a process on an entirely higher level, not to a merely negative purification but to a positive illumination. Light is one of the effects of fire. The work of John the Baptist was concerned with clearing the way for Jesus, the light-bringer, a preparation that was not only outward and annunciatory, but also inward and purificatory. John collected “followers” for Jesus; they were the masses who sought physical help and emotional comfort in their troubles and sicknesses. But Jesus, when he came in person, not only gathered all these followers but also collected “disciples”; they were those who had no necessity to seek such help and comfort, but were attracted by the Spirit itself as it shone through Jesus. They were the few who received the baptism of fire and by the Holy Ghost. Many people became followers but few became disciples.

There is further, a difference between the baptism by the Holy Ghost and the baptism by fire. The baptism by the Holy Ghost arouses and awakens the potentialities of the dynamic Life-force, raising its voltage far above the ordinary. This process is usually accompanied by thrills, ecstasies or mystical raptures. It represents the first awakening on the spiritual level as it filters through the partially cleansed emotional nature. Baptism by fire represents the next and highest stage after this event, when the thrill of the new birth has subsided and when in a calmer and steadier condition, the intelligence itself becomes illumined in addition to the feelings, thus balancing them.

Somerset Maugham and Aldous Huxley

Wikipedia: William Somerset Maugham (25 January 1874 – 16 December 1965) was a British playwright, novelist and short story writer. He was among the most popular writers of his era and reputedly the highest paid author during the 1930s. After losing both his parents by the age of 10, Maugham was raised by a paternal uncle who was emotionally cold. Not wanting to become a lawyer like other men in his family, Maugham eventually trained and qualified as a medical doctor (physician). The first run of his first novel, *Liza of Lambeth* (1897), sold out so rapidly that Maugham gave up medicine to write full-time. During the First World War, he served with the Red Cross and in the ambulance corps, before being recruited in 1916 into the British Secret Intelligence Service, for which he worked in Switzerland and Russia before the October Revolution of 1917. During and after the war, he travelled in India and Southeast Asia; all of these experiences were reflected in later short stories and novels.



(7-1) When we find that leaders in English literature like Somerset Maugham and Aldous Huxley, who received supreme homage from the most cultivated and sophisticated audience outside France, bravely turned from scepticism to mysticism despite the howling of disappointed followers, we find a phenomenon worth looking into.

Duplicates 32

Abu'l Mawahib ⇒ see Al-Hallaj

Father Maximos of Koutloumousio Monastery

From the internet—a diary entry by Mr. Cutsinger: I had just lain down for a short nap when one of the monks, Father Maximos, knocked on our door, and I am now writing these words having just arrived back from a delightful hour or so exploring the monastery with him in the lead. His name was mentioned to me before we came to the Mountain, and I had been hoping to have a chance to meet him. A former professor at Harvard, he has been here at Simonopetra for two years and was tonsured a monk just two months ago. He is now the librarian and took us on a tour of the forty-some-thousand-volume, multileveled facility—complete with computerized catalogue and moveable shelving in the stacks to save on space—all deftly wrapped around the mountain in the lowest reaches of the monastery’s foundation. Much of the monastery was destroyed by a terrible fire in 1891, including the library, but a few volumes were rescued and others have since been acquired from other monasteries, including a 1782 edition of the Philokalia, which he allowed us to hold. As we descended several flights of stairs, Father Maximos explained that the monastery is smaller than it appears in photographs (there are only about half the monks of Vatopedi) since the core is actually the mountain itself, and we could see this clearly as we looked into several side rooms, in each of which the inner wall was indeed solid rock.



<http://www.cutsinger.net/blog/?s=Maximos>

(85-7) Father Maximos, the librarian of the Monastery of Koutloumousiou on Mount Athos, refuses to correspond because he does not want to be reminded of the world. “I never reply when they write me” he declared.

Duplicates 20

Emperor Magnus Maximus and Emperor Theodosius; Bishop of Avila {duplicate}

Wikipedia: Magnus Maximus (Latin: Flavius Clemens Magnus Maximus Augustus, Welsh: Maccsen Wledig) (ca. 335 – August 28, 388), also known as Maximianus (not to be confused with the emperor Maximian), was Western Roman Emperor from 383 to 388. In 383 as commander of Britain, he usurped the throne against emperor Gratian; and through negotiation with emperor Theodosius I the following year he was made emperor in Britannia and Gaul – while Gratian’s brother Valentinian II retained Italy, Pannonia, Hispania, and Africa. In 387 Maximus’ ambitions led him to invade Italy, resulting in his defeat by Theodosius I at the Battle of the Save in 388. In the view of some historians his death marked the end of direct imperial presence in Northern Gaul and Britain.



(33-1) The official alliance of a single Christian group with the Roman Empire in the reign of Constantine was fatal first to the so-called Pagans and later to nearly all the other groups of Christendom. The latter were persecuted, imprisoned or killed and their writings burnt. The Emperor Magnus Maximus even put the Bishop of Avila to death for his beliefs. The Emperor Theodosius made death the prescribed penalty for all believers in Manichean Christianity, which

taught reincarnation. The vigour with which the Emperor Justinian proscribed and destroyed heretical books and documents left little record for later generations to know what other Christians had taught and believed on this tenet of rebirth. Justinian slew more than a million heretics in the Near East alone. Several canons in the service of Orleans Cathedral in France were, some centuries later, burnt alive for embracing these doctrines. The diffusion of this single idea in the Western lands is likely to start questioning and inquiry into its background, history and doctrinal ramifications. This may lead in turn to startling discoveries about what really happened not only to this tenet but to others of Oriental derivation which were stamped out ruthlessly.

Grey Long 14 19

Herman Melville, Nathaniel Hawthorne & the Bible

Wikipedia: Herman Melville (August 1, 1819 – September 28, 1891) was an American novelist, writer of short stories, and poet from the American Renaissance period. The bulk of his writings was published between 1846 and 1857. Best known for his sea adventure *Typee* (1846) and his whaling novel *Moby-Dick* (1851), he was almost forgotten during the last thirty years of his life. Melville's writing draws on his experience at sea as a common sailor, exploration of literature and philosophy, and engagement in the contradictions of American society in a period of rapid change. The main characteristic of his style is probably its heavy allusiveness, a reflection of his use of written sources. Melville's way of adapting what he read for his own new purposes, scholar Stanley T. Williams wrote, "was a transforming power comparable to Shakespeare's".

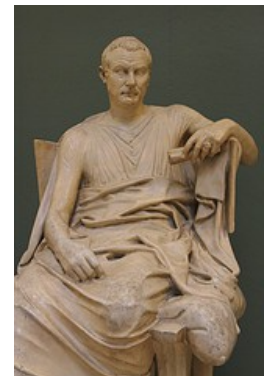


(63-3) We may say of the true philosophers what one American author said of another American author. Herman Melville wrote in a letter to Nathaniel Hawthorne: "Knowing you persuades me more than the Bible of our immortality."

Red Vinyl

Menander

Wikipedia: Menander (Μένανδρος, Menandros; c. 341/42 – c. 290 BC) was a Greek dramatist and the best-known representative of Athenian New Comedy. He was the author of more than a hundred comedies, and took the prize at the Lenaia festival eight times. His record at the City Dionysia is unknown but may well have been similarly spectacular. One of the most popular writers of antiquity, his work was lost in the Middle Ages and is known in modernity in highly fragmentary form, much of which was discovered in the 20th century. Only one play, *Dyskolos*, has survived almost entirely.



(139-3) Menander. "Earth's noblest sights, the sunset and the dawn."

Grey Long 03 04

Mencius

Wikipedia: Mencius (Chinese: 孟子; pinyin: Mèng Zǐ; Wade-Giles: Meng4 Tzu3; Zhuyin Fuhao: ㄇㄥˋ ㄗㄩˇ; most accepted dates: 372 – 289 BC; other possible dates: 385 – 303/302 BC) was a Chinese philosopher who is the most famous Confucian after Confucius himself. He was an itinerant Chinese philosopher and sage, and one of the principal interpreters of Confucianism. Supposedly, he was a pupil of Confucius' grandson, Zisi. Like Confucius, according to legend, he travelled throughout China for forty years to offer advice to rulers for reform. During the Warring States period (403–221 BC), Mencius served as an official and scholar at the Jixia Academy in the State of Qi (1046 BC to 221 BC) from 319 to 312 BC. He expressed his filial devotion when he took three years leave of absence from his official duties for Qi to mourn his mother's death. Disappointed at his failure to effect changes in his contemporary world, he retired from public life. While Confucius himself did not explicitly focus on the subject of human nature, Mencius asserted the innate goodness of the individual, believing that it was society's influence – its lack of a positive cultivating influence – that caused bad moral character. “He who exerts his mind to the utmost knows his nature” and “the way of learning is none other than finding the lost mind.”



(31-4) Mencius makes even the movements of the body one of the features which exhibit outwardly the Superior Man's virtue.

Duplicates 20

(44-3) Mencius thought that the poor could not be gentlemen, in the full sense, because their condition prevented them from carrying out all the duties of such a standard. Mencius admitted that poverty had something to teach us and could assist the formation of character up to a point, but he believed the middle state between being poor and being wealthy was the best.

Duplicates 14 (1966)

(126-6) MENCIUS: “He who has wandered to the gate of the sage finds it difficult to think anything about the words of others”.

Duplicates 24 (Carbon Copies of Notebook)

Felix Mendelssohn

Wikipedia: Jakob Ludwig Felix Mendelssohn Bartholdy (3 February 1809 – 4 November 1847), born and widely known as Felix Mendelssohn, was a German composer, pianist, organist and conductor of the early Romantic period. Mendelssohn wrote symphonies, concerti, oratorios, piano music and chamber music. His best-known works include his Overture and incidental music for A Midsummer Night's Dream, the Italian Symphony, the Scottish Symphony, the overture The Hebrides, his mature Violin Concerto, and his String Octet. His Songs Without Words are his most famous solo piano compositions. After a long period of relative denigration

due to changing musical tastes and anti-Semitism in the late 19th and early 20th centuries, his creative originality has now been recognised and re-evaluated. He is now among the most popular composers of the Romantic era.

(5-7) A phonograph record like Mendelssohn's "Concerto for Violin" not only offers beautiful sounds to the ear but also celestial peace to the heart.

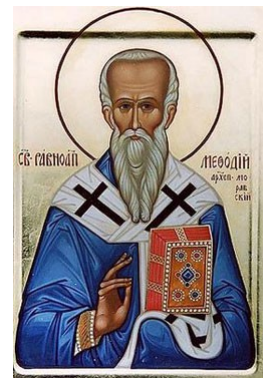
Duplicates 24 (Carbon Copies of Notebook)



St. Methodius, Origen, Synesius, and Pamphilius

{*Note: Wikipedia disagrees with PB—see last paragraph*}

Wikipedia: The Church Father and Saint Methodius of Olympus (died c. 311) was a Christian bishop, ecclesiastical author, and martyr. Few reports have survived on the life of this first systematic opponent of Origen; even these short accounts present many difficulties. Eusebius does not mention him in his Church History, probably because he opposed various theories of Origen. We are indebted to Saint Jerome for the earliest accounts of him. According to him, Methodius was Bishop of Olympos in Lycia and afterwards Bishop of Tyre. The latter statement is not reliable; no later Greek author knows anything of his being Bishop of Tyre; and according to Eusebius, Tyrannio was Bishop of Tyre during the persecutions of Diocletian and died a martyr; after the persecution Paulinus was elected bishop of the city. Jerome further states that Methodius suffered martyrdom at the end of the last persecution, i.e., under Maximinus Daia (311). Although he then adds, "that some assert", that this may have happened under Decius and Valerian at Chalcis, this statement (ut alii affirmant), adduced even by him as uncertain, is unlikely. Various attempts have been made to clear up the error concerning the mention of Tyre as a subsequent bishopric of Methodius; it is possible that he was transported to Tyre during the persecution and died there.



Works

Methodius had a comprehensive philosophical education, and was an important theologian as well as a prolific and polished author. Chronologically, his works can only be assigned in a general way to the end of the third and the beginning of the 4th century. He became of special importance in the history of theological literature, in that he combated various views of the great Alexandrian, Origen. He particularly attacked his doctrine that man's body at the resurrection is not the same body as he had in life, as well as his idea of the world's eternity. Nevertheless he recognized the great services of Origen in ecclesiastical theology.

Like Origen, he is strongly influenced by Plato's philosophy, and uses to a great extent the allegorical explanation of Scripture. Of his numerous works only one has come down to us complete in a Greek text: the dialogue on virginity, under the title Symposium, or on Virginity (Symposion e peri hagneias). In the dialogue, composed with reference to Plato's Symposium, he depicts a festive meal of ten virgins in the garden of Arete, at which each of the participators extols Christian virginity and its sublime excellence. It concludes with a hymn on Jesus as the Bridegroom of the Church. Larger fragments are preserved of several other writings in Greek; we

know of other works from old versions in Slavonic, though some are abbreviated.

On Free Will (peri tou autexousiou), an important treatise attacking the Gnostic view of the origin of evil and in proof of the freedom of the human will

On the Resurrection (Aglaophon e peri tes anastaseos), in which the doctrine that the same body that man has in life will be awakened to incorruptibility at the resurrection is specially put forward in opposition to Origen.

(209-3) In the lengthy writings of the fathers of the early Christian Church, we can find approval of belief in the doctrine of reincarnation expressed by St. Methodius, Origen, Synesius and Pamphilus.

Vinyl X to XI

Ananda Metteya

Wikipedia: (Charles Henry) Allan Bennett (8 December 1872 – 9 March 1923) was a member of the Hermetic Order of the Golden Dawn. He was an close associate of author and occultist Aleister Crowley Bennett received the name Bhikkhu Ananda Metteyya at his ordination as a Buddhist monk and spent years studying and practicing Buddhism in the East. He was the second Englishman to be ordained as a Buddhist monk (Bhikkhu) of the Theravada tradition and was instrumental in introducing Buddhism in England. He established the first Buddhist Mission in the United Kingdom. Allan Bennett was born in London on 8 December 1872.



His father, a civil engineer, died when he was still a boy. He was raised as a strict Roman Catholic by his mother; a faith which he had rejected whilst in his teens. There is reference to him having at least one sister. He was educated at Hollesley College and later at Bath, England. Upon leaving school, he trained as an analytical chemist and achieved some success in that field for he was invited to participate in an expedition to Africa by Dr. Bernard Dyer, chemist to the Corn Trade; however, he did not go in the end. His electrical knowledge was profound while still in his early twenties; this and his talent for experimental science, mathematics and physics would stay with him throughout his life. Bennett was, along with George Cecil Jones, Crowley's primary teacher during his days in the Hermetic Order of the Golden Dawn. Bennett was educated at Hollesly College, and scraped by as an analytical chemist. Bennett was initiated into the G.D. in 1894, taking the motto "Iehi Aour" ("let there be light"). He was always very poor and tormented by illness, but still made a strong impression on other occultists of the time. Bennett was one of the more brilliant minds in the order, and favored mysticism and white magic; he was almost wholly concerned with enlightenment rather than siddhis (magical powers). Bennett had high regard for Golden Dawn leader S. L. Mathers, and with him began working on a book of Hermetic Qabalah correspondences that Crowley would later expand upon as Liber 777. At some time between 1889 and 1900, in his late twenties, Bennett traveled to Asia to relieve his asthma, and to dedicate himself to Buddhism. First he traveled to Ceylon where he studied Hatha Yoga under the yogi Shri Parananda. He joined the Sangha and took the name Swami Maitrananda. Later, in Burma, Bennett took the vows of a Buddhist monk, and assumed the name Ananda Metteyya, "Bliss of loving kindness." In 1903 he founded the Buddhasasana Samagama or the International Buddhist Society in London, UK (not to be confused with the International Buddhist Society in British Columbia, Canada).

(75-2) Some images are stamped on the mind for years, even for a lifetime. The grave but compassionate face and dignified figure of my first Buddhist guru, Ananda Metteya, is one of those that haunt me still.

Red Vinyl

(105-1) It is my well-considered belief that Ananda Metteya was a Bodhisattva, come from a higher plane to penetrate those Western minds which could appreciate, and benefit by, Buddhism as meeting their intellectual and spiritual needs. He gave the hidden impetus but others came later to do the outer work.

Middle Ideas 20-28

Ananda Metteya ⇒ see St Cyril of Jerusalem

Mevlevi Dervishes & Pashupata Yogis

Wikipedia: The Mawlaw'īyya / Mevlevi Order, or the Mevlevilik / Mevleviye is a Sufi order founded in Konya (then capital of the Anatolian Seljuk Sultanate) by the followers of Jalal ad-Din Muhammad Balkhi-Rumi, a 13th-century Persian poet, Islamic jurist, and theologian. They are also known as the Whirling Dervishes due to their famous practice of whirling as a form of dhikr (remembrance of God). Dervish is a common term for an initiate of the Sufi path; the whirling is part of the formal Sama ceremony and the participants are properly known as semazen-s. The Mawlawi order was founded in 1273 by Rumi's followers after his death, particularly by his successor Hüsametdin Çelebi who decided to build a mausoleum for Mawlâna, and then Mawlâna's son, Baha al-Din Muhammad-i Walad (or Çelebi, Chelebi, meaning "fully initiated"). He was an accomplished Sufi mystic with great organizing talents. His personal efforts were continued by his successor Ulu Arif Çelebi. The Mawlawi believe in performing their dhikr in the form of a "dance" and musical ceremony known as the Sama, which involves the whirling, from which the order acquired its nickname. The Sema represents a mystical journey of man's spiritual ascent through mind and love to the "Perfect". Turning towards the truth, the follower grows through love, deserts his ego, finds the truth, and arrives at the "Perfect". He then returns from this spiritual journey as a man who has reached maturity and a greater perfection, able to love and to be of service to the whole of creation

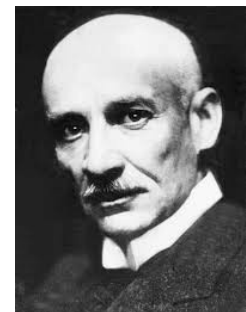


(185-7) The methods used to induce this absorbed trance-like state have been as many as they are varied, from the loud bull-like roars of the Pashupata yogis to the aesthetic whirlings of the Mevlevi Dervishes.

Grey Long 03 04

Gustave Meyrink & Herman Hesse {duplicate}

Wikipedia: Gustav Meyrink (January 19, 1868 – December 4, 1932) was the pseudonym of Gustav Meyer, an Austrian author, novelist, dramatist, translator, and banker, most famous for his novel *The Golem*. He has been described as the "most respected German language writer in the field of supernatural fiction". In Prague an event occurred which played a providential role in Meyrink's life. Meyrink described it in the autobiographical short story "The Pilot". That day, August 14, 1892, on Assumption Eve, Meyrink, twenty-four years old, was allegedly standing at his table with a gun at his head, determined to shoot himself. At that moment he heard a strange scratching sound and someone's hand put a tiny booklet under his door. The booklet was called *Afterlife*. Meyrink was surprised by this dramatic coincidence and started to study the literature of the occult. He studied theosophy, Kabbala, Christian Sophiology and Eastern mysticism. Until his death Meyrink practiced yoga and other occult exercises. Results of these studies and practices are found in



Meyrink's works, which almost always deal with various occult traditions. In 1889, together with the nephew of poet Christian Morgenstern, Meyrink established his own banking company, named "Meier & Morgenstern". At that time Meyrink also was a member of the Hermetic Order of the Golden Dawn in London. This is evidenced by the letter from William Wynn Westcott (1893), which has remained in Meyrink's private archives. He was also member of the Theosophical Society, but only temporarily.

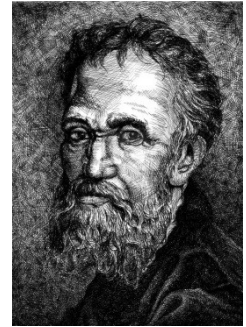
Being in need of money, Meyrink started working as a translator and he became a prolific one; during five years he managed to translate into German fifteen volumes of Charles Dickens, as well as work by Rudyard Kipling and Lafcadio Hearn. He continued translating until his death, including various occult works and even the Egyptian Book of the Dead. Meyrink also edited a series of books on the occult. In 1915 the first and most famous of Meyrink's novels, *The Golem*, was published, though its drafts may be traced back to 1908. The novel is based on the Jewish legend about a Rabbi who made a living being known as a golem (גולם) out of clay and animated it with a Kabbalistic spell, although these legends have little to do with the story's plotline. The main character is Athanasius Pernath, a contemporary lapidary from Prague. It is left to the reader to decide whether Pernath is simply writing down his hallucinations or gradually becoming a real golem. Frenschkowski describes the Golem as both "a deep-footed initiatory tale and an urban fantasy". The novel was a great commercial success and many copies were published. In 1916 one more compilation of short stories, *Bats*, and soon a second novel, *The Green Face*, was published. The next year his third novel, *Walpurgis Night*, was written. The success of these works caused Meyrink to be ranked as one of the three main German-language supernatural fiction authors (along with Hanns Heinz Ewers and Karl Hans Strobl).

(195-3) "When Gustave Meyrink was in great danger he would concentrate on his heart and maintain an unalterable calm," said Herman Hesse.

Middle Ideas 20-28

Michelangelo, Pheidias & Percy Bysshe Shelley

Wikipedia: Michelangelo di Lodovico Buonarroti Simoni (6 March 1475 – 18 February 1564), commonly known as Michelangelo, was an Italian sculptor, painter, architect, poet, and engineer of the High Renaissance who exerted an unparalleled influence on the development of Western art. Considered the greatest living artist in his lifetime, he has since been held as one of the greatest artists of all time. Despite making few forays beyond the arts, his versatility in the disciplines he took up was of such a high order that he is often considered a contender for the title of the archetypal Renaissance man, along with his fellow Italian Leonardo da Vinci. A number of his works in painting, sculpture, and architecture rank among the most famous in existence. His output in every field during his long life was prodigious; when the sheer volume of correspondence, sketches, and reminiscences that survive is also taken into account, he is the best-documented artist of the 16th century. Two of his best-known works, the Pietà and David, were sculpted before he turned thirty. Despite his low opinion of painting, Michelangelo also created two of the most influential works in fresco in the history of Western art: the scenes from Genesis on the ceiling and The Last Judgment on the altar wall of the Sistine Chapel in Rome. As an architect, Michelangelo pioneered the Mannerist style at the Laurentian Library. At the age of 74 he succeeded Antonio da Sangallo the Younger as the architect of St. Peter's Basilica. Michelangelo transformed the plan, the western end being finished to Michelangelo's design, the dome being completed after his death with some modification.



(19-3) To expect a Spiritual Master to repeat himself in the institution, organisation or order which gathers around him, is to expect what history tells us never happens. Shelley, Michelangelo and Pheidias did not found organisations to produce further Shelleys, Michelangelos and Pheidiases. New persons must arise to express their own inspirations. Why then found strangling institutions at all, why gather followers together into exclusive sects, why create still more monasteries and lamaseries, why make leader-worship a substitute for Spirit-and-truth worship?

Duplicates 20

André Migot

Wikipedia: André Migot (1892–1967) was a French doctor, traveller and writer. He served as an army medical officer in World War I, winning the Croix de Guerre. After the war he engaged in research in marine biology, and then practised as a doctor in France, in his spare time climbing in the Alps and Pyrenees. In 1938 he set off to India by bicycle to pursue his interest in Oriental religions. During World War II he worked as a doctor in occupied Paris. After the war he went to Indochina, whence in 1947 he made a journey alone through Eastern Tibet and China in order to research aspects of Tibetan Buddhism. During this journey he tried but failed to reach Lhasa disguised as a mendicant lama. As he could speak and write Tibetan, he was able to converse with the lamas, and was initiated into the rituals



of one of the Buddhist sects. This journey is described in his best-known book *Caravane vers Bouddha*, translated into English by Peter Fleming as *Tibetan Marches*. From Beijing, where that book ends in 1948, he made an equally adventurous journey back through Tibet to Indochina. Later he spent two years in the Kerguelen Islands as doctor to a French expedition. He wrote many other books on his travels, and on Oriental religion and philosophy. |

(150-4) André Migot in “Tibetan Marches” “The Buddha-to-be, the Indian Maitreya, alone of all the Buddhist theocracy, is represented not squatting but sitting upright in the way that Europeans do, for legend insists that Buddha’s next reincarnation will come from the West, and not from Asia.” (He refers to Tibetan temples – P.B.)

Duplicates 24 (Carbon Copies of Notebook)

The Milinda Panha aka The Questions of King Milinda

Wikipedia: The *Milinda Panha* (Pali trans. “Questions of Milinda”) is a Buddhist text which dates from approximately 100 BCE. It is included in the Burmese edition of the Pāli Canon of Theravada Buddhism as a book of the Khuddaka Nikaya; however, it does not appear in the Thai or Sri Lankan versions. A shorter version of it, however, is featured in Chinese Mahayana translations. It purports to record a dialogue in which the Indo-Greek king Menander I (Pali Milinda) of Bactria, who reigned in the 2nd century BCE, poses questions on Buddhism to the sage Nāgasena.

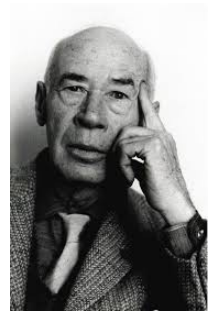


(13-5) Milinda Panha (a Pali-language text on the questions put by King Menander to the Buddhist sage Nagasena): “Now even as laymen living at home and in the enjoyment of the pleasures of the senses, do they realize in themselves the condition of peace, the supreme good, nirvana.”

Duplicates 20

Henry Miller

Wikipedia: Henry Valentine Miller (December 26, 1891 – June 7, 1980) was an American writer. He was known for breaking with existing literary forms, developing a new sort of semi-autobiographical novel that blended character study, social criticism, philosophical reflection, explicit language, sex, surrealist free association and mysticism. His most characteristic works of this kind are *Tropic of Cancer* (1934), *Black Spring* (1936), *Tropic of Capricorn* (1939) and *The Rosy Crucifixion* trilogy (1949–59), all of which are based on his experiences in New York and Paris, and all of which were banned in the United States until 1961. He also wrote travel memoirs and literary criticism, and painted watercolors.



(104-5) Henry Miller in “The Colossus of Maroussi.” Greece is of the utmost importance to every man who is seeking to find himself.” “Spiritually Greece is the fountain-head of wisdom and inspiration.”

Duplicates 14 (1966)

Mo Tzu

Wikipedia: Mozi (Chinese: 墨子; pinyin: Mòzǐ; Wade-Giles: Mo Tzu, Lat. as Micius, ca. 470 BC – ca. 391 BC), original name Mo Di (墨翟), was a Chinese philosopher during the Hundred Schools of Thought period (early Warring States period). Born in Tengzhou, Shandong Province, China, he founded the school of Mohism and argued strongly against Confucianism and Daoism. His philosophy emphasized self-restraint, self-reflection and authenticity rather than obedience to ritual. During the Warring States period, Mohism was actively developed and practiced in many states but fell out of favour when the legalist Qin Dynasty came to power. During that period, many Mohist classics were ruined when emperor Qin Shi Huang carried out the burning of books and burying of scholars. The importance of Mohism further declined when Confucianism became the dominant school of thought during the Han Dynasty, until mostly disappearing by the middle of the Western Han Dynasty. Mozi is known by children throughout Chinese culture by way of the *Thousand Character Classic*, which records that he was saddened when he saw dyeing of pure white silk, which embodied his conception of austerity (simplicity, chastity). For the modern juvenile audience of Chinese speakers the image of his school and its founder was popularized by the TV series *Qin’s Moon*.



(46-12) More than four hundred years before Jesus’ time Mo Tzu was teaching Chinese that “If everyone in the world would practise universal love, then the whole world would enjoy peace and order”. But he also took care to teach them to rise above the emotions, and to

understand by this kind of love a state of mind, not a state of emotion.
Duplicates 24 (Carbon Copies of Notebook)

Mohammad Missree probably Mohammad al-Misri

We are not sure who this is at this time.

(325-6) “The dying man sees himself in his true character” – Mohammad Missree† (19th century Turkish Sufi)
Duplicates 08 (Literary Notebook Carbons)

†It is possible that this individual’s last (or middle) name is al-Misri

Michael de Molinos

Wikipedia: Miguel de Molinos (30 June 1628 – 29 December 1696) was a Spanish mystic, the chief representative of the religious revival known as Quietism. He was born in 1628 near Muniesa (Teruel), in Aragon, a village around 60 miles south of Zaragoza. His birthdate is unknown, but church records indicate he was baptised on 29 June 1628. Molinos He moved to Valencia in his youth and undertook religious education with the Jesuits there at the College of St Paul. He was ordained in 1652, and seemingly took his doctorate shortly thereafter, though it is unclear when or where (both the University of Valencia and the College of St Paul granted doctorates). On 4 June 1662, Molinos was admitted to the local chapter of the School of Christ, a religious brotherhood that would play an important role in his later life in Rome. He seems in these early years in Valencia to have held a number of secondary roles in the chapter’s leadership, at least one of which earned him a place on the chapter’s governing body.



In 1675, Molinos published his most famous work, the *Spiritual Guide*. The initial Spanish edition was quickly followed by an Italian translation entitled *Guida spirituale, che disinvolve l’anima e la conduce per l’interior camino all’ acquisto della perfetta contemplazione e del ricco tesoro della pace interiore*. The work was published with the usual approval from the ecclesiastical authorities – the book received the imprimatur from the Dominican Raymond Cappizucchi, the pope’s own theologian, and the book opened with approbations by clergy of the Trinitarian, Franciscan, Carmelite, Capuchin and Jesuit orders. This was followed soon after in 1675 by a brief *Trattato della cotidiana comunione* (Brief Treatise on Daily Communion, in which Molinos argued that those who wished to receive the Eucharist daily should not be denied by their confessor, so long as they were in a state of grace). Again, this work was approved by the censors of several orders.

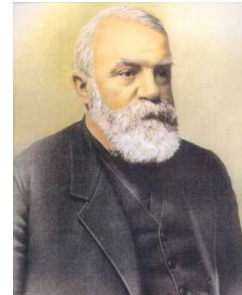
(97-1) If meditation may have unfortunate results when its concentrative power is applied negatively or selfishly, contemplation – its higher phase – may have similar results when its passive condition is entered without previous purification or preparation. Michael de Molinos knew this well and therefore put a warning in the preface of his book “The Spiritual Guide”

which treats with the authority of an expert the subject of contemplation. “The doctrine of this book,” he announced, “instructs not all sorts of persons, but those only who keep the senses and passions well mortified, who have already advanced and made progress in Prayer.”

Grey Long 03 04

Dwight L. Moody

Wikipedia: Dwight Lyman Moody (February 5, 1837 – December 22, 1899), also known as D.L. Moody, was an American evangelist and publisher, who founded the Moody Church, Northfield School and Mount Hermon School in Massachusetts (now Northfield Mount Hermon School), the Moody Bible Institute, and Moody Publishers. In June 1871 at an International Sunday School Convention in Indianapolis, Moody met Ira D. Sankey, the gospel singer, with whom he soon began to cooperate and collaborate. In October 1871 the Great Chicago Fire destroyed his church, his home, and the dwellings of most of his members. His family had to flee for their lives, and, as Mr. Moody said, he saved nothing but his reputation and his Bible. His church was rebuilt within three months at a nearby location as the Chicago Avenue Church. His lay follower William Eugene Blackstone was a prominent American Zionist. During a trip to England in the spring of 1872, he became well known as an evangelist. Literary works published by the Moody Bible Institute have claimed that he was the greatest evangelist of the 19th century. He preached almost a hundred times and came into communion with the Plymouth Brethren. On several occasions he filled stadia of a capacity of 2,000 to 4,000. In the Botanic Gardens Palace a meeting had an audience between 15,000 and 30,000.



(43-12) Dwight L. Moody complained that he had had more trouble with himself than with any other man he had ever met.

Duplicates 24 (Carbon Copies of Notebook)

Radhakumud Mookerji & Paramahansa Yogananda

Wikipedia: Radha Kumud Mukherjee, also spelled Radhakumud Mookerji (1884-1964), was an Indian historian. he was a noted Indian nationalist during the period of British colonial rule. He published *Indian Shipping: A History of Seaborne Trade and Maritime Activity of the Indians from the Earliest Times* in 1912. He was an advocate of the notion of Greater India in which Indian merchants and adventurers with huge fleets brought Indians to Southeast Asia and became the foundation of kingdoms in that region. Such theories have been largely discredited by modern scholarship in the Southeast Asia region.



(137-9) Once a professor at leading Indian universities, and then on attainment of independence a Minister in the Indian Government, the late Radhakumud Mookerji was a co-disciple of the same guru who sent Yogananda, founder of S.R.F to America! Once when we

meditated together Mookerji swayed as he sat, moving head and shoulders from left to right in a circular fashion. At first this rotation was quite slow, but it picked up little speed as it went on.

Grey Long 03 04

(59-4) Professor Radhakamud Mookerji initiated me into a useful procedure which he had learnt from his teacher, who had also been the teacher of the celebrated Swami Yogananda. This was at the beginning of meditation practice to move the body a little from one side to the other until it gets into an easy comfortable posture.

RVLSII

Field-Marshal Montgomery

Wikipedia: Field Marshal Bernard Law Montgomery, 1st Viscount Montgomery of Alamein, KG, GCB, DSO, PC (17 November 1887 – 24 March 1976), nicknamed “Monty” and the “Spartan General”, was a British Army officer. He saw action in the First World War as a junior officer in The Royal Warwickshire Regiment. At Méteren, near the Belgian border at Bailleul, he was shot through the right lung by a sniper. He returned to the Western Front as a general staff officer and took part in the Battle of Arras in April/May 1917. He also took part in the Battle of Passchendaele in Autumn 1917 before finishing the war as chief of staff of the 47th (2nd London) Division. During the Second World War he commanded the Eighth Army from August 1942 in the Western Desert until the final Allied victory in Tunisia. This command included the Battle of El Alamein, a turning point in the Western Desert Campaign. He subsequently commanded the Eighth Army during the Allied invasion of Sicily and then during the Allied invasion of Italy. He was in command of all Allied ground forces during Operation Overlord from the initial landings until after the Battle of Normandy. He then continued in command of the 21st Army Group for the rest of the campaign in North West Europe. As such he was the principal field commander for the failed airborne attempt to bridge the Rhine at Arnhem and the Allied Rhine crossing. On 4 May 1945 he took the German surrender at Lüneburg Heath in northern Germany. After the war he became Commander-in-Chief of the British Army of the Rhine (BAOR) in Germany and then Chief of the Imperial General Staff.



(53-6) Field-Marshal Montgomery a Meditator! By Alexander Clifford, the war correspondent, who travelled from El Alamein to Germany with Field-Marshal Montgomery. “Montgomery’s military thinking was as logical and unorthodox as everything else. Once again his simplicity was at the root of it. He believed deeply in long periods of pure thought – of working each problem out from scratch. Way back in the desert he started a routine which he never abandoned. It was built round the same three caravans and the same staff, and probably the essential items in the day’s program were the periods devoted to uninterrupted meditation. He could not do without it. Once the King came to visit him at Eindhoven in the autumn of 1944 and, owing to bad weather, was forced to stay longer than he had intended. Monty’s program was dislocated as a result, and his staff detected signs of serious psychological frustration because his meditation periods were being curtailed.”

Duplicates 32

Charles Morgan

Wikipedia: Charles Langbridge Morgan (22 January 1894 – 6 February 1958) was an English-born playwright and novelist of English and Welsh parentage. The main themes of his work were, as he himself put it, “Art, Love, and Death”, and the relation between them. Themes of individual novels range from the paradoxes of freedom (*The Voyage*, *The River Line*), through passionate love seen from within (*Portrait in a Mirror*) and without (*A Breeze of Morning*), to the conflict of good and evil (*The Judge’s Story*) and the enchanted boundary of death (*Sparkenbroke*)

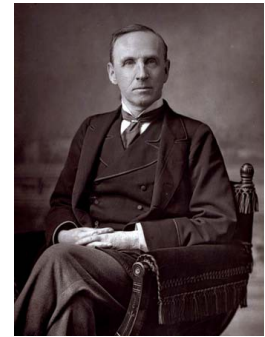


(131-7) Charles Morgan in his novel “Sparkenbroke”: “Sit for a long time still: still for so long and in such a way that your imagination annihilates yourself. You cease to exist. Then, slowly, let consciousness return; hearing, feeling, sight slowly returning; and you who were dead are alive again...”

Grey Long 03 04 & (16-7) Duplicates 20

John Morley

Wikipedia: John Morley, 1st Viscount Morley of Blackburn OM, PC (24 December 1838 – 23 September 1923) was a British Liberal statesman, writer and newspaper editor. Initially a journalist, he was elected a Member of Parliament in 1883. He was Chief Secretary for Ireland in 1886 and between 1892 and 1895, Secretary of State for India between 1905 and 1910 and again in 1911 and Lord President of the Council between 1910 and 1914. Morley was a distinguished political commentator, and biographer of his hero, William Gladstone. Morley is best known for his writings and for his “reputation as the last of the great nineteenth-century Liberals”. He opposed imperialism and the Boer War. His opposition to British entry into the First World War as an ally of Russia led him to leave government in August 1914.



(287-6) John Morley, British Government Member, noted essayist, was an atheist; he insisted on spelling “God” with a small initial letter. This was considered as quite a daring departure in those late Victorian days but now is imitated by quite a few.

Middle Ideas 14 19

Wolfgang Amadeus Mozart

Wikipedia: Wolfgang Amadeus Mozart (27 January 1756 – 5 December 1791), baptised

as Johannes Chrysostomus Wolfgangus Theophilus Mozart, was a prolific and influential composer of the Classical era. Mozart showed prodigious ability from his earliest childhood. Already competent on keyboard and violin, he composed from the age of five and performed before European royalty. At 17, he was engaged as a court musician in Salzburg, but grew restless and travelled in search of a better position, always composing abundantly. While visiting Vienna in 1781, he was dismissed from his Salzburg position. He chose to stay in the capital, where he achieved fame but little financial security. During his final years in Vienna, he composed many of his best-known symphonies, concertos, and operas, and portions of the Requiem, which was largely unfinished at the time of his death. The circumstances of his early death have been much mythologized. He was survived by his wife Constanze and two sons. He composed over 600 works, many acknowledged as pinnacles of symphonic, concertante, chamber, operatic, and choral music. He is among the most enduringly popular of classical composers, and his influence on subsequent Western art music is profound; Ludwig van Beethoven composed his own early works in the shadow of Mozart, and Joseph Haydn wrote that “posterity will not see such a talent again in 100 years.”

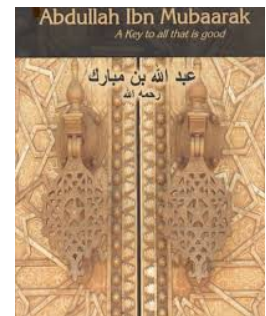


(5-8) Mozart was able to compose and complete a whole symphony in his mind before he put it down on paper.

Duplicates 24 (Carbon Copies of Notebook)

Abdulla ibn Mubarak

Wikipedia: ‘Abdullah ibn Mubarak (118/726-797 AH/CE; Arabic: عبد الله بن مبارك) was born during the reign of Hisham ibn Abd al-Malik. ‘Abdullah ibn Mubarak was an early, pious Muslim known for his memory and zeal for knowledge, collected hadīth (muhaddith), and was remembered for his asceticism. He earned the title Amir al-Mu’minin fī al-Hadīth. His father, named Mubarak, was Turkish from Khurasan and became a client (mawālī) of an Arab trader from the tribe of Banī Hanzala in the city of Hamadhān, and his mother was said to have been from Khwārizm. Mubarak later married Hind, the trader’s daughter. It is said that ‘Abdullah ibn Mubarak left his hometown of Merv, and while living in Hamadhān, went on to visit and speak often in Baghdād. Imam Ahmad said about Abdullah ibn Mubarak that there was no one more eager to travel for seeking knowledge than him. His teachers included Sufyān al-Thawrī and Abū Hanīfa. He wrote Kitāb al-Jihād, a collection of hadīth and sayings of the early Muslims on war, and Kitāb al-Zuhd wa al-Rāqa’iq, a book on asceticism. He was also known for defending Islamic borders (see Ribat) on the frontiers of Tarsus and al-Massisah, and later died at Hīt, near the Euphrates, in the year 797 CE.



(75-3) If fate is absolute, then is prayer useless? Ought men, like the medieval Sufi, Abdullah ibn Mubarak, never ask God for anything?

Duplicates 16 (Pink Folder 2)

Mukti Upanishad

Wikipedia: Mukṭikopanisha

of Śukla-Yajurve

a: Verse I Addressing with devotion and obedience Śrī-Rāma—the Lord Hari, at the end of His Samā

hi, who being Himself changeless is the witness of the thousands of changes of Buḍḍhi, and who ever rests in Swarapa-Ḍhyāna (the meditation on Reality) while seated under the bejewelled dome of the palace in the lovely city of Ayo

hyā, in the midst of Sītā, Bharāṭa and Soumiṭri (Lakshmaṇa) Śaṭrughna and others, eulogised day and night by Sanaka and other hosts of Munis, as well as by Vasishtha, Śuka, and other devotees of Vishṇu—Hanūmān, after praising them, asked: “O Rāma, Thou art Paramāṭmā of the nature of Sachchi

ānan

a. O foremost of the family of Raghu, I make prostrations to Thee again and again. O Rāma, I wish to know for the sake of emancipation, Thy nature as it really is. O Rāma, be Thou gracious enough to tell me that by which I shall be easily released from the bondage of mundane existence and by which I shall attain salvation.”

(428-5) Says the Mukti Upanishad: “There is only one means to control one’s mind, that is to destroy thoughts as soon as they arise. That is the great dawn.”

Vinyl I to III



Edvard Munch & Stephane Mallarme {duplicate}

Wikipedia: Edvard Munch (12 December 1863 – 23 January 1944) was a Norwegian painter and printmaker whose intensely evocative treatment of psychological themes built upon some of the main tenets of late 19th-century Symbolism and greatly influenced German Expressionism in the early 20th century. One of his most well-known works is *The Scream* of 1893.

In the autumn of 1908, Munch’s anxiety, compounded by excessive drinking and brawling, had become acute. Subject to hallucinations and feelings of persecution, he entered the clinic of Dr. Daniel Jacobson. Munch’s stay in hospital stabilized his personality, and after returning to Norway in 1909, his work became more colorful and less pessimistic. Munch spent most of his last two decades in solitude at his nearly self-sufficient estate in Ekely, at Skøyen, Oslo. Many of his late paintings celebrate farm life, including many where he used his work horse “Rousseau” as a model. Without any effort, Munch had a steady stream of female models, some of whom he may have had sexual relations with, and who were the subjects of numerous nude paintings. Munch occasionally left his home to paint murals on commission, including those done for the Freia chocolate factory.

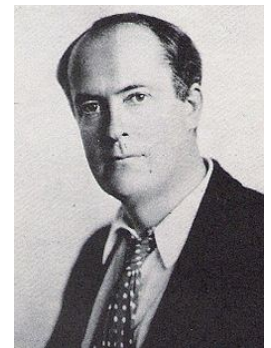


(159-11) The capacity to sit absolutely still for prolonged periods—so common in the Orient, so uncommon in the Occident—can be got by persistently cultivating it. How difficult the unpractised find it was illustrated by Stephane Mallarmé's case. This distinguished French writer, critic, poet, considered a master by many who became famous later, sat for his portrait to Edvard Munch. Within twenty minutes he told the astounded painter that to keep still any longer had become unbearable to him, that he could endure it no longer, and that he could go on with the project no further. So it is with most here: there is no rest within their being hence their bodies are restless too.

Grey Long 03 04

Talbot Mundy

Wikipedia: Talbot Mundy (born William Lancaster Gribbon, 23 April 1879 – 5 August 1940) was an English-born American writer best known for his adventure fiction. Based for most of his life in the United States, he typically published in pulp magazines, also writing under the pseudonym of Walter Galt. The creator of the Jimgrim series of adventure stories, his best known work is *King of the Khyber Rifles*. Becoming a U.S. citizen, in 1918 he joined the Christian Science new religious movement, and with them moved to Jerusalem to establish the city's first English-language newspaper. Returning to the U.S. in 1920 he began writing the Jimgrim series and saw the first film adaptations of his stories. During his career, Mundy's work was often compared with that of his contemporaries, H. Rider Haggard and Rudyard Kipling, although was deemed less famous than either. His work has been cited as an influence on a variety of later science-fiction and fantasy writers, and he has been the subject of two biographies.



(41-5) “What is freedom,” asks Olympus, the wise physician in Talbot Mundy's novel “Queen Cleopatra” “Is it not the right to hammer our own character upon the anvil of events?”

Grey Long 14 19

Sarvajñātma Muni

Wikipedia: Sarvajñātma Muni was a disciple of Sureshvarâcârya, the direct disciple of Shankara, to whom at the beginning of his work, *Sam'ks:epa-shârîraka*, he offers salutation by the name Deveshvara, the word being a synonym of the word sura in Sureshvara. The identification of Deveshvara with Suresvara is made by Râma Tîrtha, the commentator on the *Sam'ks:epa-shârîraka*, and this identification does not come into conflict with anything else that is known about Sarvajñātma Muni either from the text of his work or from other references to him in general. It is sad that his other name was Nityabodhâcârya. The exact date of neither Sureshvara nor Sarvajñātma can be definitely determined.



Mr Pandit in his introduction to the Gaud:avaho expresses the view that, since Bhavabhûti was a pupil of Kumârila, Kumârila must have lived in the middle of the seventh century, and since Shankara was a contemporary of Kumârila (on the testimony of the Shankara-dig-vijaya), he must have lived either in the seventh century or in the first half of the eighth century. In the first volume of the present work Shankara was placed between AD 780-820. The arguments of Mr Pandit do not raise any new point for consideration. His theory that Bhavabhûti was a pupil of Kumârila is based on the evidence of two manuscripts, where at the end of an act of the Mâlatî-Mâdhava, it is said that the work was written by a pupil of Kurmârila. This evidence, as I have noticed elsewhere, is very slender. The tradition that Shankara was a contemporary of Kumârila, based as it is only on the testimony of the Shankara-dig-vijaya, cannot be seriously believed. All that can be said is that Kumârila probably lived not long before Shankara, if one can infer this from the fact that Shankara does not make any reference to Kumârila. Hence there seems to be no reason why the traditionally accepted view that Shankara was born in Sam'vat 844 or AD 788, or Kali age 3889, should be given up. Taking the approximate date of Shankara's death to be about AD 820 and taking into consideration that Sureshvara, the teacher of Sarvajñâtma, occupied his high pontifical position for a long time, the supposition that Savajñatma lived in AD 900 may not be very far wrong. Moreover, this does not come into conflict with the fact that Vâcaspati, who probably wrote his earlier work the Nyâya-sûci-nibandha in AD 842, also wrote his commentary on Man:d:ana's Brahma-siddhi when Suresvhara was occupying the pontifical position. Sarvajñâtma Muni was thus probably a younger contemporary of Vâcaspati Mishra. In his Sam'ks:epa-shârîraka he tries to describe the fundamental problems of the Vedânta philosophy, as explained by Shankara. This work, which is probably the only work of his that is known to us, is divided into four chapters, written in verse of different metres.

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(39-4) "The mind, generated by thy ignorance, imagines the entire universe," says an old Sanskrit text – "Sankshepasarirakam" by Sarvajnatma Muni.

Vinyl X to XI

His Holiness the Yuvaraja of Mysore

Wikipedia: Yuvaraja Sri Sri Kanteerava Narasimharaja Wadiyar, GCIE (June 5, 1888 - March 11, 1940), was the heir apparent of the princely state of Mysore from 1895 until his death in 1940. Narasimharaja Wodeyar was born at the Mysore Palace, the second son of Chamaraja Wadiyar IX, 23rd Maharaja of Mysore, by his wife Maharani Kempa Nanjammani Vani Vilasa Sannidhana. In 1894, when he was six years of age, his father died. His mother, Maharani Kempunanjammani Vani Vilasa Sannidhana, served as Queen Regent of Mysore between 1894 and 1902 during the minority of his elder brother, Nalvadi Krishnaraja Wadiyar. Narasimharaja Wodeyar's only son, Jayachamaraja Wadiyar, was to be the 25th and the last Maharaja of Mysore (1940–1950). An intelligent student, Narasimharaja Wodeyar had his early education at the private royal school of Mysore (functioning from Lokaranjan Mahal, a.k.a. "summer palace" in Mysore). His education and training was entrusted to Sir Stuart Fraser, Mr. P. Raghavendra Rao and others. He was later sent to Mayo College, Ajmer. After becoming very sick during his stay at Mayo College, he returned to Mysore and pursued his studies and training under Captain Heale. He was granted the personal style of His Highness by the viceroy of India on 1 January 1918. Narasimharaja Wodeyar was a well travelled man and a very accomplished public speaker. He was an excellent horseman and played polo alongside his brother to bring laurels to the Mysore team. He was a great lover of books and a passionate patron of music, of which he was no mean exponent



Kanteerava Narasimharaja Wodeyar

(23-5) Extract from the Editor's (N. Rama Rao†) brief biographical introduction to the collected Speeches of H.H. the late Yuvaraja of Mysore: "Persons conversant with the evolution of his mind noted that he started with a materialist theory of the universe, but as his studies advanced and his thought matured, he came to hold a purely mentalistic conception that the universe is mind-stuff".

Vinyl X to XI

† Oddly enough, this person is probably **M. Shama** Rao, who did in fact edit a book about the Maharaja..

His Holiness the Yuvaraja of Mysore ⇒ see Yuvaraja of Kasmanda

(153-4) Is there any difference between what Christian St. John of the Cross called “the Nada (Nothing)” and what Buddhist Nagarjuna called “the Void”?
Middle Ideas 14 19

General Douglas MacArthur & Napoleon {duplicate}

Wikipedia: Douglas MacArthur (26 January 1880 – 5 April 1964) was an American five-star general and Field Marshal of the Philippine Army. He was Chief of Staff of the United States Army during the 1930s and played a prominent role in the Pacific theater during World War II. He received the Medal of Honor for his service in the Philippines Campaign, which made him and his father Arthur MacArthur, Jr., the first father and son to be awarded the medal. He was one of only five men ever to rise to the rank of General of the Army in the US Army, and the only man ever to become a field marshal in the Philippine Army. Raised in a military family in the American Old West, MacArthur was valedictorian at the West Texas Military Academy, and First Captain at the United States Military Academy at West Point, where he graduated top of the class of 1903. During the 1914 United States occupation of Veracruz, he conducted a reconnaissance mission, for which he was nominated for the Medal of Honor. In 1917, he was promoted from major to colonel and became chief of staff of the 42nd (Rainbow) Division. In the fighting on the Western Front during World War I, he rose to the rank of brigadier general, was again nominated for a Medal of Honor, and was awarded the Distinguished Service Cross twice and the Silver Star seven times.



From 1919 to 1922, MacArthur served as Superintendent of the U.S. Military Academy at West Point, where he attempted a series of reforms. His next assignment was in the Philippines, where in 1924 he was instrumental in quelling the Philippine Scout Mutiny. In 1925, he became the Army's youngest major general. He served on the court martial of Brigadier General Billy Mitchell and was president of the American Olympic Committee during the 1928 Summer Olympics in Amsterdam. In 1930, he became Chief of Staff of the United States Army. As such, he was involved in the expulsion of the Bonus Army protesters from Washington, D.C. in 1932, and the establishment and organization of the Civilian Conservation Corps. He retired from the US Army in 1937 to become Military Advisor to the Commonwealth Government of the Philippines. MacArthur was recalled to active duty in 1941 as commander of United States Army Forces in the Far East. A series of disasters followed, starting with the destruction of his air forces on 8 December 1941, and the invasion of the Philippines by the Japanese. MacArthur's forces were soon compelled to withdraw to Bataan, where they held out until May 1942. In March 1942, MacArthur, his family and his staff left nearby Corregidor Island in PT boats and escaped to Australia, where MacArthur became Supreme Commander, Southwest Pacific Area. For his defense of the Philippines, MacArthur was awarded the Medal of Honor. After more than two years of fighting in the Pacific, he fulfilled a promise to return to the Philippines. He officially accepted Japan's surrender on 2 September 1945, aboard the USS Missouri anchored in Tokyo Bay, and oversaw the occupation of Japan from 1945 to 1951. As the effective ruler of Japan, he oversaw sweeping economic, political and social changes. He led the United Nations Command in the Korean War until he was removed from command by President Harry S. Truman on 11 April 1951. He later became Chairman of the Board of Remington Rand.

MacArthur has quite a controversial legacy. In the Philippines in 1942, he suffered a defeat that Gavin Long described as "the greatest in the history of American foreign wars." His broad concept of the role of the soldier as encompassing civil affairs, quelling riots and low-level conflict, was passed over by the majority of officers who had fought in Europe during World War II, and afterwards saw the Army's role as fighting the Soviet Union. Unlike them, in his victories in New Guinea in 1944, the Philippines in 1945 and Korea in 1950, he fought outnumbered, and relied on maneuver and firepower for success. It was his relief that had the greatest impact, as it cast a long shadow over American civil-military relations for decades. When Lyndon Johnson met with General William Westmoreland in Honolulu in 1966, he told him: "General, I have a lot riding on you. I hope you don't pull a MacArthur on me." MacArthur's relief "left a lasting current of popular sentiment that in matters of war and peace, the military really knows best," a philosophy which became known as "MacArthurism."

MacArthur remains a controversial and enigmatic figure. He has been portrayed as a reactionary, although he was in many respects ahead of his time. He championed a progressive approach to the reconstruction of Japanese society, arguing that all occupations ultimately ended badly for the occupier and the occupied. He was often out of step with his contemporaries, such as in 1941 when he contended that Nazi Germany could not defeat the Soviet Union, when he argued that North Korea and China were no mere Soviet puppets, and throughout his career in his insistence that the future lay in the Far East. This implicitly rejected White American contemporary notions of their own racial superiority. He always treated Filipino and Japanese leaders with respect as equals. At the same time, his Victorian sensibilities recoiled at leveling Manila with aerial bombing, an attitude the hardened World War II generation regarded as old fashioned. When asked about MacArthur, Blamey once said that "The best and the worst things you hear about him are both true."

(245-3) The Life-Force displays one remarkable effect during sleep: It not only recuperates the body but – as in the cases of Napoleon and General Douglas MacArthur – keeps the body strong and tough even though never exercised. For these two men possessed the uncommon power of being able to fall asleep within a minute or two at will.

Middle Ideas 20-28

Hazrat Muhammad Bahauddin Shah Naqshband

Wikipedia: Hazrat Muhammad Bahauddin Shah Naqshband is a 14th century Central Asian Sufi saint after whom the Naqshbandi order takes its name. The name Naqshband is sometimes understood in connection with the craft of embroidering, and Hazrat Bahauddin is said to have in fact assisted his father in weaving cloaks (kimkha) in Bukhara. More commonly, however, it is taken to refer to the fixing of the divine name of God to the heart by means of dhikr. To the people of Bukhara, whose patron saint he became, he was known posthumously as khwadja-yi bala-gardan (“the averter of disaster”), referring to protective powers bestowed on him during his training period. Elsewhere, especially in Turkey, he is popularly called Shahi Naqshband. In his youth he experienced visionary revelations and before the age of 20 was recognized as a brilliant Islamic scholar. He is said to have received training through the spirit (ruhaniyat) of earlier masters of the lineage including Hazrat Abdul Khaliq al-Ghujdawani, the well known khalifa of Hazrat Yusuf al-Hamadani and by Hazrat Khidr (alaihis salam).



(1-4) Bahauddin (14th century), a Dervish Sufi master, called such “psychic experience” an illusion of spirituality.

Middle Ideas 20-28

Dr A Narasimha

No information is available for this individual at this time.

(143-2) It was from the lips of my highly esteemed friend, Dr A. Narasimha – at the time Principal of the Sanskrit College at Mysore, India – that I heard a sentence the truth of which became embedded in my mind with each unpleasant personal attack. “Your enemy is one of your best teachers; learn from him.”

Duplicates 24 (Carbon Copies of Notebook)

Nasreddin

Wikipedia: Nasreddin Persian: خواجه نصرالدین - ملا نصر الدین was an Iranian Azerbaijani satirical Sufi, believed to have lived and died during the 13th century. He is considered a populist philosopher and wise man, remembered for his funny stories and anecdotes. He appears in thousands of stories, sometimes witty, sometimes wise, but often, too, a fool or the butt of a joke. A Nasreddin story usually has a subtle humour and a pedagogic nature. The International Nasreddin Hodja fest is celebrated between 5 and 10 July in his hometown every year.



(109-1) “What you call Fate is really assumption,” said Sufi Nasreddin. But we should remember that he was a Medieval Middle-East Muhammedan mystic talking to people blindly and unquestioningly fatalistic.

Grey Long 14 19

Theresa Neumann

Wikipedia: Therese Neumann (8 or 9 April 1898 – 18 September 1962) was a German Catholic mystic and stigmatic. She was born in the village of Konnersreuth in Bavaria, Germany, where she lived all her life. She was born into a large family with little income. She was a member of the Third Order of St. Francis. Therese would later apparently develop the stigmata. She said that on 5 March 1926, the first Friday of Lent, a wound had appeared slightly above her heart, but that she had kept this secret. However, she did report a vision of Jesus at Mount Olivet with three Apostles. By 5 November 1926, she displayed nine wounds on her head as well as wounds on her back and shoulders. According to several sources these wounds never healed or became infected and were found on her body at death. From the years of 1923 until her death in 1962, Therese Neumann apparently consumed no food other than The Holy Eucharist, and claimed to have drunk no water from 1926 until her death.



(123-1) The concentration on that “Other” is to be so complete that he can echo the words of Theresa Neumann: “I am so completely alone with the dear saviour that I could not possibly have any time to think about myself”.

Grey Long 03 04 & (27-1) Duplicates 24 (Carbon Copies of Notebook)

(57-2) It is interesting to note that the Bavarian mystic Theresa Neumann told investigators that she lived not only on the Eucharist wafer, which she took once a day but mainly on light. It is interesting because light is the original substance of matter.

AD BV 2

Therese Neumann & Padre Pio

(699-4) Therese Neumann told a friend of mine who visited her that there is no truth in the Indian teaching. Padre Pio told the same friend that the Indians have not got the truth. A Catholic dignitary wrote “We alone have the truth”. But the Hindu swamis make an equal claim to have truth although, in their wide tolerance, they do not claim it as an exclusive possession. Yet both Neumann and Pio became as rapt in the deepest prayer as the swamis in their meditation. Why does God give a different and, in some items, contradictory teaching to them? Or does one or do even both never make contact with God? Such questions must come into the thinker’s mind. Philosophy’s answer is clear: Catholic and Hindu alike may each have the contact and enter the divine presence but the understanding and interpretation of what is received is made by the human mind, with all its human bias, predilection and pre-supposition. The instruction it has received and the superstition it has inherited add their part too.

Grey Long 14 19

Cardinal John Henry Newman

Wikipedia: Blessed John Henry Newman CO (21 February 1801 – 11 August 1890), also referred to as Cardinal Newman, was an important figure in the religious history of England in the 19th century. He was known nationally by the mid-1830s. Originally an evangelical Oxford academic and priest in the Church of England, Newman was a leader in the Oxford Movement. This influential grouping of Anglicans wished to return the Church of England to many Catholic beliefs and forms of worship traditional in the medieval times to restore ritual expression. In 1845 Newman left the Church of England and was received into the Catholic Church. In 1879, he was created cardinal by Pope Leo XIII in recognition of his services to the cause of religion in England. Hitherto, in modern times, no simple priest, without duties in the Roman Curia, had been raised to the Sacred College. Newman’s elevation was hailed by the English nation and by Catholics everywhere with unexampled enthusiasm. It broke down the wall of partition between the See of Rome and England. He was instrumental in the founding of the Catholic University of Ireland, which evolved into University College, Dublin, today the largest university in Ireland. Newman was also a literary figure of note: his major writings including his autobiography *Apologia Pro Vita Sua* (1865–66), the *Grammar of Assent* (1870), and the poem *The Dream of Gerontius* (1865), which was set to music in 1900 by Edward Elgar. He wrote the popular hymns “Lead, Kindly Light” and “Praise to the Holiest in the Height” (taken from *Gerontius*).



(3-3) What I appreciate about Cardinal Newman’s personality and writing is exactly what repels others. I appreciate his aristocratic attitude, his refined speech, his dignity and quality.

AD BV 2

(239-3) He must have a passion for clarity. “Reflect” writes Cardinal Newman, “how many disputes you must have listened to, which were interminable because neither party understood either his opponent or himself.”

Vinyl VII to VIII

Cardinal John Henry Newman ⇒ see **Viscount Falkland & John Hampden**,

Sir Isaac Newton & Galileo Galilei

Wikipedia: Sir Isaac Newton PRS MP (25 December 1642 – 20 March 1726/7) was an English physicist and mathematician (described in his own day as a “natural philosopher”) who is widely recognised as one of the most influential scientists of all time and as a key figure in the scientific revolution. His book *Philosophiæ Naturalis Principia Mathematica* (“Mathematical Principles of Natural Philosophy”), first published in 1687, laid the foundations for classical mechanics. Newton made seminal contributions to optics, and he shares credit with Gottfried Leibniz for the development of calculus. Newton’s *Principia* formulated the laws of motion and universal gravitation, which dominated scientists’ view of the physical universe for the next three centuries. By deriving Kepler’s laws of planetary motion from his mathematical description of gravity, and then using the same principles to account for the trajectories of comets, the tides, the precession of the equinoxes, and other phenomena, Newton removed the last doubts about the validity of the heliocentric model of the Solar System. This work also demonstrated that the motion of objects on Earth and of celestial bodies could be described by the same principles. His prediction that Earth should be shaped as an oblate spheroid was later vindicated by the measurements of Maupertuis, La Condamine, and others, which helped convince most Continental European scientists of the superiority of Newtonian mechanics over the earlier system of Descartes. Newton built the first practical reflecting telescope and developed a theory of colour based on the observation that a prism decomposes white light into the many colours of the visible spectrum. He formulated an empirical law of cooling, studied the speed of sound, and introduced the notion of a Newtonian fluid. In addition to his work on calculus, as a mathematician Newton contributed to the study of power series, generalised the binomial theorem to non-integer exponents, developed a method for approximating the roots of a function, and classified most of the cubic plane curves. Newton was a fellow of Trinity College and the second Lucasian Professor of Mathematics at the University of Cambridge. He was a devout but unorthodox Christian and, unusually for a member of the Cambridge faculty of the day, he refused to take holy orders in the Church of England, perhaps because he privately rejected the doctrine of the Trinity. Beyond his work on the mathematical sciences, Newton dedicated much of his time to the study of biblical chronology and alchemy, but most of his work in those areas remained unpublished until long after his death. In his later life, Newton became president of the Royal Society. Newton served the British government as Warden and Master of the



Although born into an Anglican family, by his thirties Newton held a Christian faith that, had it been made public, would not have been considered orthodox by mainstream Christianity; in recent times he has been described as a heretic. By 1672 he had started to record his theological researches in notebooks which he showed to no one and which have only recently been examined. They demonstrate an extensive knowledge of early church writings and show

that in the conflict between Athanasius and Arius which defined the Creed, he took the side of Arius, the loser, who rejected the conventional view of the Trinity. Newton “recognized Christ as a divine mediator between God and man, who was subordinate to the Father who created him.” He was especially interested in prophecy, but for him, “the great apostasy was trinitarianism.” Newton tried unsuccessfully to obtain one of the two fellowships that exempted the holder from the ordination requirement. At the last moment in 1675 he received a dispensation from the government that excused him and all future holders of the Lucasian chair. In Newton’s eyes, worshipping Christ as God was idolatry, to him the fundamental sin. Historian Stephen D. Snobelen says of Newton, “Isaac Newton was a heretic. But ... he never made a public declaration of his private faith—which the orthodox would have deemed extremely radical. He hid his faith so well that scholars are still unravelling his personal beliefs.” Snobelen concludes that Newton was at least a Socinian sympathiser (he owned and had thoroughly read at least eight Socinian books), possibly an Arian and almost certainly an anti-trinitarian.

Although the laws of motion and universal gravitation became Newton’s best-known discoveries, he warned against using them to view the Universe as a mere machine, as if akin to a great clock. He said, “Gravity explains the motions of the planets, but it cannot explain who set the planets in motion. God governs all things and knows all that is or can be done.” Along with his scientific fame, Newton’s studies of the Bible and of the early Church Fathers were also noteworthy. Newton wrote works on textual criticism, most notably *An Historical Account of Two Notable Corruptions of Scripture*. He placed the crucifixion of Jesus Christ at 3 April, AD 33, which agrees with one traditionally accepted date. He believed in a rationally immanent world, but he rejected the hylozoism implicit in Leibniz and Baruch Spinoza. The ordered and dynamically informed Universe could be understood, and must be understood, by an active reason. In his correspondence, Newton claimed that in writing the *Principia* “I had an eye upon such Principles as might work with considering men for the belief of a Deity”. He saw evidence of design in the system of the world: “Such a wonderful uniformity in the planetary system must be allowed the effect of choice”. But Newton insisted that divine intervention would eventually be required to reform the system, due to the slow growth of instabilities. For this, Leibniz lampooned him: “God Almighty wants to wind up his watch from time to time: otherwise it would cease to move. He had not, it seems, sufficient foresight to make it a perpetual motion.” Newton’s position was vigorously defended by his follower Samuel Clarke in a famous correspondence. A century later, Pierre-Simon Laplace’s work “*Celestial Mechanics*” had a natural explanation for why the planet orbits don’t require periodic divine intervention.

Newton and Robert Boyle’s approach to the mechanical philosophy was promoted by rationalist pamphleteers as a viable alternative to the pantheists and enthusiasts, and was accepted hesitantly by orthodox preachers as well as dissident preachers like the latitudinarians. The clarity and simplicity of science was seen as a way to combat the emotional and metaphysical superlatives of both superstitious enthusiasm and the threat of atheism, and at the same time, the second wave of English deists used Newton’s discoveries to demonstrate the possibility of a “Natural Religion”. Newton, by William Blake; here, Newton is depicted critically as a “divine geometer”. This copy of the work is currently held by the Tate Collection. The attacks made against pre-Enlightenment “magical thinking”, and the mystical elements of Christianity, were given their foundation with Boyle’s mechanical conception of the Universe. Newton gave Boyle’s ideas their completion through mathematical proofs and, perhaps more importantly, was very successful in popularising them. Newton saw God as the master creator whose existence could not be denied in the face of the grandeur of all creation.

Newton wrote about alchemy. All of Newton's known writings on alchemy are currently being put online in a project undertaken by Indiana University: "The Chymistry of Isaac Newton". Here is a quote from the project web site. Newton's fundamental contributions to science include the quantification of gravitational attraction, the discovery that white light is actually a mixture of immutable spectral colors, and the formulation of the calculus. Yet there is another, more mysterious side to Newton that is imperfectly known, a realm of activity that spanned some thirty years of his life, although he kept it largely hidden from his contemporaries and colleagues. We refer to Newton's involvement in the discipline of alchemy, or as it was often called in seventeenth-century England, "chymistry." Newton wrote and transcribed about a million words on the subject of alchemy. The project is headed by William R. Newman. Newman presented a lecture entitled "Why did Isaac Newton Believe in Alchemy?" at the Perimeter Institute, in 2010.

Enlightenment philosophers chose a short history of scientific predecessors – Galileo, Boyle, and Newton principally – as the guides and guarantors of their applications of the singular concept of Nature and Natural Law to every physical and social field of the day. In this respect, the lessons of history and the social structures built upon it could be discarded. It was Newton's conception of the Universe based upon Natural and rationally understandable laws that became one of the seeds for Enlightenment ideology. Locke and Voltaire applied concepts of Natural Law to political systems advocating intrinsic rights; the physiocrats and Adam Smith applied Natural conceptions of psychology and self-interest to economic systems; and sociologists criticised the current social order for trying to fit history into Natural models of progress. Monboddo and Samuel Clarke resisted elements of Newton's work, but eventually rationalised it to conform with their strong religious views of nature.

(51-4) Only a little over three hundred years ago, however, did scientists begin to understand the language of the story. Since that time, the age of Galileo and Newton, reading has proceeded rapidly. Techniques of investigation, systematic methods of finding and following clues, have been developed. The discovery and use of scientific reasoning by Galileo was one of the most important achievements in the history of human thought, and marks the real beginning of physics. This discovery taught us that intuitive conclusions based on immediate observation are not always to be trusted, for they sometimes lead to the wrong clues.

Vinyl VII to VIII

Nicephorus the Solitary

Saint Nicephorus was the teacher of St Gregory Palamas. He grew up as a Roman Catholic, but he journeyed to the Byzantine Empire and became Orthodox. St Nicephorus lived as an ascetic on Mount Athos, and died before the year 1300. His treatise "On Watchfulness and the Guarding of the Heart" is found in the fourth volume of the English PHILOKALIA.

<http://oca.org/saints/lives/2015/05/04/101296-venerable-nicephorus-of-mt-athos-albania>



(103-2) Nicephorus the Solitary wrote "We know from experience

that if you keep on praying in this manner, that if you practice the 'Prayer of Jesus' with attention, the whole host of virtues will come to you: love, joy and peace."

Duplicates 20

Friedrich Nietzsche

Wikipedia: Friedrich Wilhelm Nietzsche (15 October 1844 – 25 August 1900) was a German philologist, philosopher, cultural critic, poet and composer. He wrote several critical texts on religion, morality, contemporary culture, philosophy and science, displaying a fondness for metaphor, irony and aphorism. Nietzsche's key ideas include perspectivism, the Will to Power, the "death of God", the Übermensch and eternal recurrence. One of the key tenets of his philosophy is the concept of "life-affirmation," which embraces the realities of the world in which we live over the idea of a world beyond. It further champions the creative powers of the individual to strive beyond social, cultural, and moral contexts. Nietzsche's attitude towards religion and morality was marked with atheism, psychologism and historicism; he considered them to be human creations loaded with the error of confusing cause and effect. His radical questioning of the value and objectivity of truth has been the focus of extensive commentary, and his influence remains substantial, particularly in the continental philosophical schools of existentialism, postmodernism, and post-structuralism. His ideas of individual overcoming and transcendence beyond structure and context have had a profound impact on late-twentieth and early-twenty-first century thinkers, who have used these concepts as points of departure in the development of their philosophies. Most recently, Nietzsche's reflections have been received in various philosophical approaches that move beyond humanism, e.g., transhumanism.



(91-4) "There are only appearances or degrees of appearance." – Nietzsche
Middle Ideas 14 19

(153-3) Nietzsche was a lunatic who rejected Jesus but accepted Socrates, an ascetic who denounced hedonism and a firebrand admired by the Nazis.

Middle Ideas 20-28

Vaslav Nijinsky

Wikipedia: Vaslav Nijinsky (also Vatslav; Russian: **Вацлав Фомич Нихинский**; Polish: **Wacław Niżyński**; 12 March 1889/1890 – 8 April 1950) was a Russian ballet dancer and choreographer of Polish descent, cited as the greatest male dancer of the early 20th century. He was celebrated for his virtuosity and for the depth and intensity of his characterizations. He could dance en pointe, a rare skill among male dancers at the time and was admired for his seemingly gravity-defying leaps. In 1909 he joined the Ballets Russes, a new ballet company started by Sergei Diaghilev. The impresario took Russian ballets in Paris, where high-quality productions such as those of the Imperial Ballet were not known. Nijinsky became the company's star male dancer, causing an enormous stir amongst audiences whenever he performed. In



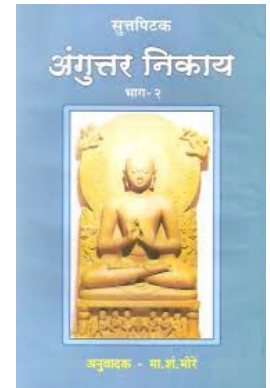
ordinary life he appeared unremarkable and was withdrawn in conversation. Diaghilev and Nijinsky became lovers; the Ballet Russes gave Nijinsky the chance to expand his art and experiment with dance and choreography; he created new directions for male dancers while becoming internationally famous. In 1913 Nijinsky married Hungarian Romola de Pulszky while on tour with the company in South America. She had 'stalked' the company and Nijinsky since 1912. The marriage caused a break with Diaghilev, who soon dismissed Nijinsky from the company. With no alternative employer available, Nijinsky tried to form his own company, but this was not a success. He was interned in Budapest, Hungary during World War I, under house arrest until 1916. Nijinsky became increasingly mentally unstable with the stresses of having to manage tours himself and deprived of opportunities to dance, which had always been his total obsession. After a tour of South America in 1917, and due to travel difficulties imposed by the war, the family settled in St. Moritz, Switzerland. His mental condition deteriorated; he was diagnosed with schizophrenia in 1919 and committed to an asylum for the first time. For the next 30 years, he was in and out of institutions, never dancing again in public.

(173-2) The futility and unwisdom of utter reliance upon feelings, unchecked by reason, was tragically evidenced by the sad case of Nijinsky the famous Russian dancer, who after delighting audiences in the world's chief capitals became insane and for more than twenty years had to withdraw from his artistic career and pass most of his days in a sanatorium. Nijinsky kept a diary in the early days of his illness, in which we find sentences like the following: "I am God. I am God. I am God." Throughout those pages Nijinsky insists on feeling rather than thinking as a source of wisdom, and feeling he defines as "intuitions, proceeding from the unconscious." The man who claimed to be God was, however, unable to fulfil himself as a human being. Why? Because he was really unbalanced for he rejected utterly the claims of Reason, and he denounced 'mental' people as being "dead."

Vinyl VII to VIII

Anguttara Nikaya

Wikipedia: The Anguttara Nikaya (aṅguttaranikāya; literally "Increased by One Collection," also translated "Gradual Collection" or "Numerical Discourses") is a Buddhist scripture, the fourth of the five nikayas, or collections, in the Sutta Pitaka, which is one of the "three baskets" that comprise the Pali Tipitaka of Theravada Buddhism. This nikaya consists of several thousand discourses ascribed to the Buddha and his chief disciples arranged in eleven nipatas, or books, according to the number of dhamma items referenced in them. The Anguttara Nikaya corresponds to the Ekottara Āgama ("Increased by One Discourses") found in the Sutra Pitikas of various Sanskritic early Buddhists schools, fragments of which survive in Sanskrit. A complete version survives in Chinese translation by the name Zēngyī Ahánjīng (增一阿含經); it is thought to be from either the Mahāsāṃghika or Sarvāstivādin recensions. According to Keown, "there is considerable disparity between the Pāli and the Sarvāstivādin versions, with more than two-thirds of the sūtras found in one but not the



other compilation, which suggests that much of this portion of the Sūtra Piṭaka was not formed until a fairly late date.”

(355-7) The Birth of Buddhas (From Anguttara Nikaya) “A unique Being, O disciples, arises in this world for the benefit of the many, for the happiness of the many, out of compassion for the world, for the good, benefit and happiness of gods and men. The arising of a unique Being, O disciples, is rare in this world.

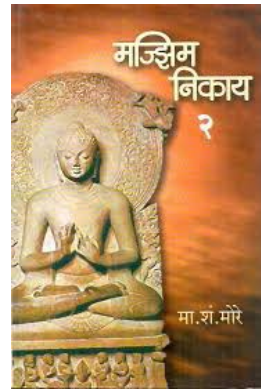
With the arising of this unique Being, O disciples, there come into existence a great eye, a great light, a great radiance, six supreme blessings; there come the intuition of the four kinds of analytical knowledge, the realisation of various elements, the comprehension of elements in various ways, the acquisition of Wisdom, Deliverance, Fruits and the realisation of Fruits, of a Stream-Winner, Once-Returner, Never-Returner and a Perfect saint.

Who is this unique Being? It is the Tathagata, the Exalted, Fully Enlightened One.”

Duplicates 08 (Literary Notebook Carbons)

Majjhima Nikaya

Wikipedia: The Majjhima Nikaya (“Collection of Middle-length Discourses”) is a Buddhist scripture, the second of the five nikayas, or collections, in the Sutta Pitaka, which is one of the “three baskets” that compose the Pali Tipitaka of Theravada Buddhism. This nikaya consists of 152 discourses attributed to the Buddha and his chief disciples. The Majjhima Nikaya corresponds to the Madhyama Āgama found in the Sutra Pitakas of various Sanskritic early Buddhist schools, fragments of which survive in Sanskrit and in Tibetan translation. A complete Chinese translation from the Sarvāstivādin recension appears in the Chinese Buddhist canon, where it is known as the Zhōng Ahánjīng (中阿含經). The Madhyama Āgama of the Sarvāstivāda school contains 222 sūtras, in contrast to the 152 suttas in the Pāli Majjhima Nikāya.



(13-5) “If this doctrine should be attainable only for Lord Gotama and the monks and nuns, but not for his male and female adherents, living the household life, then this holy life would be incomplete, just because of this. But because this doctrine may be attained by the Lord Gotama and the monks and nuns, as well as by the male and female adherents, living the household life, therefore this holy life is perfect, just because of this.”—Buddha, in “Majjhima Nikaya“

Duplicates 24 (Carbon Copies of Notebook)

(247-1) In the 20th Sutta of “Majjhima Nikaya“ Gotama recommends students who are haunted by a bad idea of undesirable character to try five methods for expelling it: (1) attend to opposing good idea; (2) face the danger of the consequences of letting the bad idea emerge in action; (3) become inattentive to the bad idea; (4) analyze its antecedents and so paralyze the sequent impulse; (5) coerce the mind with the aid of bodily tension.

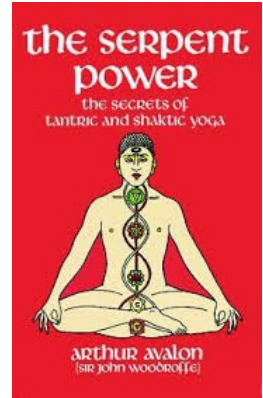
Duplicates 08 (Literary Notebook Carbons)

Satcakra Nirupana

Wikipedia: Woodroffe's *The Serpent Power – The Secrets of Tantric and Shaktic Yoga*, is a source for many modern Western adaptations of Kundalini yoga practice. It is a philosophically sophisticated commentary on, and translation of, the *Satcakra-nirupana* (“Description of and Investigation into the Six Bodily Centres”) of Purnananda (dated c.AD 1550) and the *Paduka-Pancaka* (“Five-fold Footstool of the Guru”). The term “Serpent Power” refers to the kundalini, an energy said to be released within an individual by meditation techniques.

(412-2) “Well hidden and reached solely by arduous endeavour, is that subtle Void which is the principal root of Freedom... Here is the Supreme Reality.” says the *Sat Chakra Nirupana*, a Sanskrit medieval text.

Vinyl I to III



Nuri the Dervish

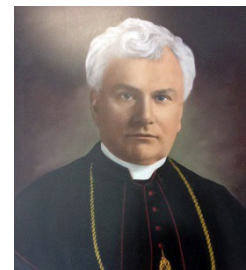
Wikipedia: Ahmed Ibn Abu al-Hassan al-Nuri (Persian: **ابو الحسن بن النوری**) (died 907 AD), known also as Nuri, was a famous early Sufi saint. He was born in Bagdad (in 840) where spent most of his life. He is the author of Maqamat al-qulub (Stations of the Hearts). He is famous for saying, "I love God and God loves me." He is one of the earliest Sufis who was clearly mystical as illustrated by his saying "Joining with the Truth is parting from everything else, as parting with everything else is joining with it." Nuri and several of his friends were accused of heresy and charged in 878 C.E. Nuri offered to be tried before his companions. The regent at the time was impressed by such magnanimity and investigated the case and found these Sufis to be good Muslims. Thus he set the accused free. Nuri, however, was exiled to Ar-Raqqah in Syria, whence he returned some years later, much deteriorated physically. Poetry and statements from Nuri are narrated in popular Sufism. According to popular accounts, he gained the title "Nuri" because he "radiated light when talking". He was acquainted with Junayd Baghdadi.

(394-1) Nuri the Dervish was an adept in meditation. When asked from which master he had learnt such skill, he said that a cat watching a mouse had been his guru.

Vinyl I to III

Bishop Denis O'Connell

Wikipedia: Denis Joseph O'Connell (January 28, 1849 – January 1, 1927) was an Irish-born Catholic bishop for the Diocese of Richmond, Virginia, in the United States. O'Connell was born in Donoughmore, County Cork, then part of the United Kingdom of Great Britain and Ireland, the son of Michael O'Connell and his wife Bridget, née O'Connell. His family soon emigrated to the United States and settled in South Carolina, where his father's two brothers, Jeremiah and Joseph, were serving as missionary priests. In December 1907, O'Connell was named as an auxiliary bishop for the Archdiocese of San Francisco, for which office he was consecrated as the Titular Bishop of Sebaste in Cilicia in May 1908 by Gibbons, by then a cardinal



(96-8) Bishop O'Connell, Roman Catholic bishop of Virginia, told my friend not only that reincarnation was true, when asked if it were, but that everywhere in Nature it was to be seen at work. He instanced the transformation of the worm, which dies and reappears immediately as a butterfly.

Duplicates 24 (Carbon Copies of Notebook)

Origen

Wikipedia: Origen (Greek: **Ὠρῖγενῆς**, **Ōrigénēs**), or Origen Adamantius (**Ὠρῖγενῆς Ἀδὰμ Ἀντιόχειος**, **Ōrigénēs Adamántios**; 184/185 – 253/254), was a

scholar and early Christian theologian who was born and spent the first half of his career in Alexandria. He was a prolific writer in multiple branches of theology, including textual criticism, biblical exegesis and hermeneutics, philosophical theology, preaching, and spirituality. Some of his reputed teachings, such as the pre-existence of souls, the final reconciliation of all creatures, including perhaps even the devil (the apokatastasis), and the subordination of the Son of God to God the Father, later became controversial among Christian theologians.



(77-11) The Holy Ghost was called by Origen “the active force of God.”
Duplicates 14 (1966)

Origen ⇒ see also **Annie Besant, C. W. Leadbeater**

Origen ⇒ see **St. Methodius**

Ouida

Wikipedia: Ouida (1 January 1839 – 25 January 1908) was the pseudonym of the English novelist Maria Louise Ramé (although she preferred to be known as Marie Louise de la Ramée). Maria Louise Ramé was born at Bury St. Edmunds, England. Her mother was English and her father was from France; his first language was French. She derived her pen name from her own childish pronunciation of her given name “Louise”. She moved into the Langham Hotel, London in 1867. There, according to the hotel promotional materials, she wrote in bed, by candlelight, with the curtains drawn and surrounded by purple flowers. She ran up huge hotel and florists bills, and commanded soirees that included soldiers, politicians, literary lights (including Oscar Wilde, Algernon Swinburne, Robert Browning and Wilkie Collins), and artists (including John Millais). Many of her stories and characters were based upon people she invited to her salons at The Langham. Ouida was described by William Allingham in his diary of 1872 as of short stature, with a “sinister, clever face” and with a “voice like a carving knife.” During her career, Ouida wrote more than 40 novels, children’s books and collections of short stories and essays. She was an animal lover and rescuer, and at times owned as many as thirty dogs. Ouida’s work had several phases.



For many years Ouida lived in London, but about 1871 she moved to Italy. In 1874, she settled permanently with her mother in Florence, and there long pursued her work as a novelist. At first she rented an 'apartment' at the Palazzo Vagnonville. Later she removed to the Villa Farinola at Scandicci, south of Bellosguardo, three miles from Florence, where she lived in great style, entertained largely, collected objets d'art, dressed expensively but not tastefully, drove good horses, and kept many dogs, to which she was deeply attached. She lived in Bagni di Lucca for a period, where there is a commemorative plaque on the outside wall. She declared that she never received from her publishers more than £1600. for any one novel, but that she found America 'a mine of wealth.' In 'The Massarenes' (1897) she gave a lurid picture of the parvenu

millionaire in smart London society. This book was greatly prized by Ouida, and was very successful in terms of sales. Thenceforth she chiefly wrote for the leading magazines essays on social questions or literary criticisms, which were not remunerative. As before, she used her locations as inspiration for the setting and characters in her novels. The British and American colony in Florence was satirised in her novel, *Friendship* (1878). Ouida considered herself a serious artist. She was inspired by Byron in particular, and was interested in other artists of all kinds. Sympathetic descriptions of tragic painters and singers occurred in her later novels. Her work often combines romanticism with social criticism. In her novel, *Puck*, a talking dog narrates his views on society. *Views and Opinions* includes essays in her own voice on a variety of social topics. She was an animal lover and rescuer, and at times owned as many as thirty dogs.

Although successful, she did not manage her money well. A civil list pension of £150 a year was offered to her by the prime minister, Sir Henry Campbell-Bannerman, on the application of Alfred Austin, George Wyndham, and Walburga, Lady Paget, which she reluctantly accepted after request by her friend, Lady Howard of Glossop, on 16 July 1906. She continued to live in Italy until her death on 25 January 1908, at 70 Via Zanardelli, Viareggio, of pneumonia. She is buried in the English Cemetery in Bagni di Lucca, Italy.

During her career, Ouida wrote more than 40 novels, children's books and collections of short stories and essays. Her work had several phases. In 1863, when she was 24, she published her first novel, *Held in Bondage*. (She later claimed to have written her well-received novel *Idalia* (1867) at the age of 16. It featured a rebellious ingenue heroine who was sympathetic to Italian independence.) In her early period, her novels were considered "racy" and "swashbuckling", a contrast to "the moralistic prose of early Victorian literature" (Tom Steele), and a hybrid of the sensationalism of the 1860s and the proto-adventure novels being published as part of the romanticisation of imperial expansion. Later her work was more typical of historical romance, though she never stopped comment on contemporary society. She also wrote several stories for children. Under *Two Flags*, one of her most well-known novels, described the British in Algeria. It expressed sympathy for the French colonists (called *pieds noirs*)—with whom Ouida deeply identified—and, to some extent, the Arabs. This book was adapted as dramatic plays, and was adapted six times as a film. The American author Jack London cited her novel *Signa*, which he read at age eight, as one of the eight reasons for his literary success.

(13-4) An autobiography can be and most often is what the English Victorian novelist Ouida, now so forgotten, called a degrading form of vanity, which she refused to write one at the request of publishers. But it can also be a work of utility to those who read it, even of wise helpful instruction to the younger people who have to find their way through the difficulties of early life and the deceptions of later life.

AD BV 2

Peter D. Ouspensky and George Ivanovich Gurdjieff

Wikipedia: Peter D. Ouspensky (Pyotr Demianovich Ouspenskii, also Uspenskii or Uspensky, Пётр Демьянович Успенский; 5 March 1878 – 2 October 1947) was a Russian mathematician and esotericist known for his expositions of the early work of the Greek-Armenian teacher of esoteric doctrine George Gurdjieff, whom he met in Moscow in 1915. He was associated with the ideas and practices originating with Gurdjieff from then on. In 1924, he

separated from Gurdjieff personally, for reasons he explains in the last chapter of his book *In Search of the Miraculous*. Some, including his close pupil Rodney Collin, say that he finally gave up the (Gurdjieff) “system” that he had shared with people for 25 years in England and the United States, but his own recorded words on the subject (“A Record of Meetings,” published posthumously) do not clearly endorse this judgement, nor does Ouspensky’s emphasis on “you must make a new beginning” after confessing “I’ve left the system”. All this happened in Lyne Place, Surrey, England in 1947, just before his demise. While lecturing in London in 1924, he announced that he would continue independently the way he had begun in 1921. All in all, Ouspensky studied the Gurdjieff System directly under Gurdjieff’s own supervision for a period of ten years, from 1915 to 1924. His book *In Search of the Miraculous* is a recounting of what he learned from Gurdjieff during those years.



(67-8) The view held by Ouspensky and Gurdjieff, and by certain Buddhist sects from whom the latter derived it, that Eternal Recurrence is the eternal law, that perpetual repetitive movement is the universal condition, is questionable at the very least, unjustifiable at the very most. If the human race, for example, were doomed to repeat all its mistakes and misdeeds again and again, its life would be senseless. Such an outlook is not far from the merely materialistic one.

Duplicates 14 (1966)

Peter D. Ouspensky ⇒ see also George Ivanovich Gurdjieff

PB ON PB

For a brief biography of Paul Brunton (PB), please see <http://paulbrunton.org/bio-illustrated.php>

(23-1) When I was quite young I became enthralled by poetry to the extent that I studied the laws of composing it and once succeeded in writing nearly eighty poems in a single month. At the same time in order to make those verses as beautiful as possible I composed lists of beautiful words and put them in a small red notebook so that I could constantly read and reread them and linger over their beauty and eventually bring them into my compositions. There were such words as azalea, azure, nectarine, eventide, chimes, etc. But alas with the passing of youth the fascination of poetry faded away and the fascination of the scientific attitude took its place. There was nothing wrong in this, except that I failed to keep the two by maintaining a balance between them, instead I foolishly adopted a one or the other attitude. To the scientist the Himalaya mountains cover an enormous graveyard filled with fossilised animals, but to the poet how grand and how unearthly a sight is the dawn sun rising over the Himalayan peaks.



AD BV 2

(145-1) From the hill on whose side I dwell, at the very edge of Montreux, my window looks across sloping vineyards. It has a long view. This means much when one has to live closed in a small apartment every day, every year, with fifty families in the same building. I like the freedom of solitude, the view through unobstructed space: To let the green scenery take my thoughts away into a pleasant harmony with Nature for a few minutes at least, is a daily need, not a luxury. To sit even longer and go far away in consciousness until an unworldly quiescence is reached, is my evening bread.

Duplicates 16 (Pink Folder 2)

PB CRITICS

(311-1) So powerful an urge as sex assumes, in the eyes and minds of young men, so dominant a place that it is often futile to advise all of them to renounce it entirely in favour of lifelong chastity. Most of them will be both unwilling and unable to follow such lofty counsel. They have little power to control what is happening to them here, for a universal force is behind it. Is it not more prudent to suggest a graduated discipline to them? Most people can move only from one level of thought and character to a higher one by slow degrees; very few by sudden jumps which miss those degrees. The case of a non-sectarian American monastery founded by a well-known religio-mystical writer and lecturer only a few years ago proves this point.

He gathered more than a score of young men and put them under his direct personal supervision in this monastery. All practised meditation and asceticism strenuously. Within a comparatively short time some of them took to homosexuality, others went mad, still others had a nervous breakdown and a couple gave up mysticism altogether. The founder had to close down the monastery and himself became a physically sick person. I do not assert it was only his harsh unbending attitude toward sex which was responsible for all this. I say that it certainly was a powerful contributing cause, along with other causes, especially his antiphilosophical stand. "I will let no student of Brunton's teachings come here," he informed one candidate for monastic virtue. He also naively believed and told the world in his books that humanity could be saved by organising similar groups. This is in direct disregard of Emerson's warning that "souls are not saved in bundles." Only an inspired master has ever saved anyone else in past history. The mere pooling of ignorance or multiplication of helplessness cannot save anyone.

Vinyl VII to VIII

PB and James Jeans

(49-1) When a mystic like Brunton writes strongly in advocacy of a revolutionary doctrine like mentalism, it is only a negligible few who are likely to be convinced that it is a true doctrine. But when a first-class scientist like Sir James Jeans writes even mildly in advocacy of it, in his authoritative books, many will begin to sit up and take notice. For the name of Brunton means little today whereas the name of Jeans must be regarded with respect.

Vinyl X to XI

PB & Sri Ramana Maharshi

(407-4) It did not occur to an unimaginative mind that I could always conquer a competence with my pen, whether I wrote highly-paid publicity material for large commercial companies or lowly-paid instructional and inspirational material for struggling spiritual seekers. A narrow mentality could not arrive at the understanding that my fortune lay within my head and underneath my pen-nib, not within the ashram of any individual yogi nor underneath the Indian sky. How could anyone with whom my personal intercourse was necessarily shrunk by my nomadic life to the fewest possible words adjudge either my character or my motives? And what reply but contemptuous silence could I make when such an one started a chorus of calumny about my having sat at the feet of the Maharshi meanly and merely to earn a livelihood? For how could an ignorant man know at the time that I carried a standing invitation to become the editor of a journal in the West at a remuneration many times more than my modest earnings from books?

The truth is that I am not and never have been a journalist; I am not and never have been a professional author. Most of my time and much of my energy are pledged, as sacredly and as sincerely as any human being has ever pledged them, to the quest of the Overself and to the communication of the results of this quest for the helping of other seekers. I always felt that the term of life was too short merely to be devoted to earning a livelihood or collecting luxuries: No!—I wrote about these higher things because something higher than my petty self bade me to do so and when it tells me to desist, I shall certainly do so and never write about them again. Meanwhile I regard my work to be no less holy than that of a priest's. Journalists and authors usually think—and quite rightly—of the fees they receive or the royalties they earn as being so much payment for so many copies sold. I however am constitutionally incapable of thinking like them and therefore I know well that I am neither a journalist nor an author. For I am never really alone when writing but every now and then there rises before my mind's eye the vision of some man or woman whose whole life may take a new and nobler course because of a few paragraphs which flow lightly from this old pen of mine, or of some broken creature whose self-destroying hand may be stayed forever from a suicidal act because of a fresh understanding got from sentences which trip out of my typewriter. There can be no reasonable recompense for such services. There can be no reasonable recompense for such services. They cannot be properly priced in any of this planet's currencies, so it would be better not to price them at all. Certainly it seems to me that I have nothing to sell and that so long as I listen for and obey the Voice deep within the heart, so long will the world's rewards or the world's sneers be of secondary importance. And so long as my critics think that I have come into embodiment for the same petty little purposes as theirs, so long will they utterly fail to understand me. The abyss between us is too wide and too deep for that. It is indeed the abyss between two short words; the impassable chasm between get and give.

RVLSII

PB, Virgil, and William Shakespeare

(405-3) Let me confess frankly that my books contain a number of errors, some unbalanced emphasis and premature therefore inaccurate conclusions. For they were written at a time when I was very much on the move, both mentally and bodily. Virgil was so ashamed of its

imperfections that he hoped his “Aeneid“ would be burned. I too have suffered and continue to suffer still the same excruciating remorse as he. To the certain horror of my publishers (who own the copyrights) but to the certain satisfaction of my conscience let me say that I would like them all suddenly to, in Shakespeare’s phrase, “dissolve and leave not a wrack behind.” I can find neither the time nor energy nor interest to go over the same ground again and rewrite the past as it should have been written. The task of translating the subtlest truths and most metaphysical tenets accessible to mankind into understandable contemporary language is such a tremendous one that only a sage could have carried it out and without error. Consequently we warned readers in the prefatory chapter of the second volume to expect mistakes when we warned them that we were only ‘a blundering student.’ The best that can be done is to resolve on the one hand that all future productions of my pen shall be as faultless in matter, as free from these particular defects, as they can be made, and on the other to publish a little journal where in readers of those older books can have their misconceptions continually pointed out and corrected.

RVLSII

PB ⇒ see Ernest Wood

PB ⇒ see John Locke

PB ⇒ see Yuvaraja of Kasmānda

Padmasambhava

Wikipedia: Padmasambhava (lit. “Lotus-Born”), also known as Guru Rinpoche, is a literary character of terma, an emanation of Amitabha that is said to appear to tertons in visionary encounters and a focus of Tibetan Buddhist practice. In the eleventh and twelfth centuries there were several competing terma traditions surrounding, for example, Vimalamitra, Songtsen Gampo, Vairotsana and Padmasambhava. At the end of the 12th century, there was the “victory of the Padmasambhava cult.” Nyangrel Nyima Özer (1136-1204) was the principal architect of the Padmasambhava mythos. Although there was also a historical Padmasambhava, nothing is known of the “obscure Indian sorcerer” apart from him helping the construction of a temple at Samye at the behest of Trisong Detsen and shortly being chased out of Tibet.



(263-2) Padmasambhava (Tibetan Master): “If the seeker, when sought, cannot be found, thereupon is attained the goal of the seeking, the end of the quest itself. Then there is no need to search for anything and there is nothing to be practised.”

Grey Long 14 19 & (66-2) Duplicates 20

Pamphilius, Synesius, St. Methodius, & Origen {duplicate}

Wikipedia: Saint Pamphilus (Greek: Πάμφιλος) (latter half of the 3rd century – February

16, 309), was a presbyter of Caesarea and chief among Catholic biblical scholars of his generation. He was the friend and teacher of Eusebius of Caesarea, who recorded details of his career in a three-book *Vita* that has been lost. Eusebius' *Martyrs of Palestine* attests that Pamphilus was of a rich and honorable family of Beirut. This work also asserts that he gave all his property to the poor and attached himself to the "perfect men". Photius, quotes Pamphilus's *Apology for Origen* to the effect that Pamphilus went to Alexandria, where his teacher was Pierius, the head of the famous catechetical school there, before settling in Caesarea Maritima, where he was ordained a priest. In Alexandria, Egypt, Pamphilus became devoted to the works of Origen of Alexandria. Photius says that Pamphilus was a Phoenician born at Berytus, and a scholar of Pierius, who collected sacred literature. According to Eusebius, he suffered martyrdom in the third year of the Diocletian persecution, after spending two years in prison. While he was in prison, Pamphilus and Eusebius worked together on five books in defense of Origen.



The Diocletianic persecution began in earnest in the year 303. In 306 a young man named Apphianus—a disciple of Pamphilus "while no one was aware; he even concealed it from us who were even in the same house"—interrupted the governor in the act of offering sacrifice, and paid for his boldness with martyrdom. His brother Aedesius, also a disciple of Pamphilus, suffered martyrdom about the same time at Alexandria under similar circumstances. St Pamphilus's turn came in November, 307. He was brought before Urbanus, the governor of Palestine, and upon refusing to offer sacrifice, was cruelly tortured, and then relegated to prison. In prison he continued copying and correcting manuscripts. He also composed, in collaboration with Eusebius, also imprisoned, an *Apology for Origen* in five books, which Eusebius edited and to which he added a sixth book. St Pamphilus and other members of his household, along with Valens, deacon of the Church of Jerusalem and Paul of Jamnia, men "in the full vigour of mind and body", were without further torture sentenced to be beheaded in February, 309. While sentence was being given a youth named Porphyrius - "the slave of Pamphilus", "the beloved disciple of Pamphilus", who "had been instructed in literature and writing" – demanded the bodies of the confessors for burial. He was cruelly tortured and put to death, the news of his martyrdom being brought to Pamphilus before his own execution.

(209-3) In the lengthy writings of the fathers of the early Christian Church, we can find approval of belief in the doctrine of reincarnation expressed by St. Methodius, Origen, Synesius and Pamphilus.

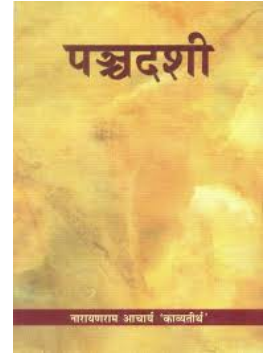
Vinyl X to XI

Pancadasī, Ashtavakra Samhita, the Brihadaranyaka Upanishad, the Jivanmukti Viveka, Mahabharata, & the Taitiriya Upanishad {3rd duplicate}

Wikipedia: Pañcadaśī, written in the Sanskrit Sloka-format, is a book of instruction for the followers of Vedanta who want to have a clear presentation of the truths of Advaita. It is an advanced introductory text intended either to unfold the entire subject of Vedanta necessary for attaining enlightenment or to serve as a foundation for further study of Vedanta. It is a standard text on the philosophy of the Vedanta. The author of this text, Vidyaranya, also known as

Bharatitiratha, is one of the most popular post-Shankara Advaitic thinker associated with the "Vivarana school", he presents very precise definitions of most important terms of Advaita.

This text, “consisting of 15 Chapters grouped into three quintads: - a) viveka-panchaka (dealing with the discrimination of the real from the non-real), b) dipa-panchaka (expounding the nature of the Self as pure consciousness), and c) ananda-panchaka (dwelling on the bliss-nature of Brahman), very much like the three aspects of Brahman – sat (existence), cit (consciousness) and ananda (bliss), respectively. Vidyaranya has succeeded in an eminent way in setting forth the essentials of Advaita which holds that the direct means to release is the path of knowledge (jnana), and as moksa is the very nature of the Self, it is not an experience which is to be brought about through works (karma).”



Vidyaranya, who was the spiritual head of Sringeri Math in 1377 A.D to 1386 A.D., and also wrote Drk-Drsva-Viveka, Sarvadarsana Samgraha, Sri Sankara Digvijaya, Jivanmukti Viveka, Anubhuti Prakasa, Vivaranaprimeyasamgraha and Upanishad Dipika has been identified with Sayanacharya, the commentator on the Vedas, whose brother he most likely was. Vidyaranya in his Panchadasi has been most eloquent in stressing that Brahman it is the one Self-luminous effulgence which does not rise or set along the interminable course of time.

(147-1) Ashtavakara Samhita: “The universe is but a state of the mind.”

Panchadasi: “The mind is virtually the external world.”

Mahabharata: “The mind is the essence of all things that are manifest.”

Taittiriya Upanishad: “From mind (manas) indeed are all entities are born.”

Brihadaranyaka Upanishad: “This great, endless, infinite Reality is but purely mental (Vijnanaghana)”

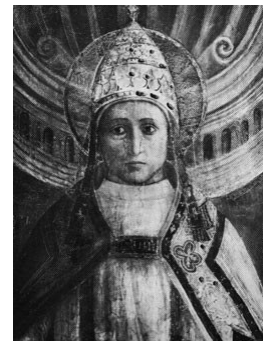
Jivanmukti Viveka: “The whole world is the result of mere mental construction in me.”

Vinyl X to XI

St. Pantaenus

Wikipedia: Saint Pantaenus the Philosopher (Greek: Πανταίνος; died c. 200) was a Greek theologian and a significant figure in the Catechetical School of Alexandria from around AD 180. This school was the earliest catechetical school, and became influential in the development of Christian theology.

Pantaenus was a Stoic philosopher teaching in Alexandria. He converted to the Christian faith, and sought to reconcile his new faith with Greek philosophy. His most famous student, Clement, who was his successor as head of the Catechetical School, described Pantaenus as “the Sicilian bee”. Although no writings by Pantaenus are extant, his legacy is known by the influence of the Catechetical School on the development of Christian theology, in particular in the early debates on the interpretation of the Bible, the Trinity, and Christology. He was the main supporter of Serapion of Antioch for acting against the influence of Gnosticism.



In addition to his work as a teacher, Eusebius of Caesarea reports that Pantaenus was for a time a missionary, traveling as far as India where, according to Eusebius, he found Christian communities using the Gospel of Matthew written in "Hebrew letters", supposedly left them by the apostle Bartholemew (and which might have been the Gospel of the Hebrews). This may indicate that Syrian Christians, using a Syriac version of the New Testament, had already evangelized parts of India by late 2nd century.

(106-11) Pantaenus was sent as a preacher of the Gospel to India so early as the first century.

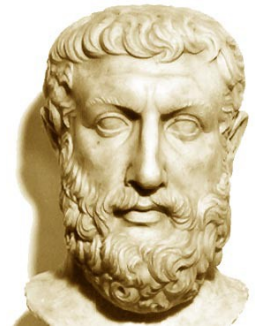
Duplicates 14 (1966)

(265-4) Pantaenus, who went as a missionary to India in the very early Christian times, was not an ordinary missionary: he was a Gnostic, a Christian mystic.

Middle Ideas 14 19

Parmenides

Wikipedia: Parmenides of Elea (Greek: Παρμενίδης ὁ Ἐλεάτης; fl. late sixth or early fifth century BCE) was a pre-Socratic Greek philosopher from Elea in Magna Graecia (Greater Greece, included Southern Italy). He was the founder of the Eleatic school of philosophy. The single known work of Parmenides is a poem, *On Nature*, which has survived only in fragmentary form. In this poem, Parmenides describes two views of reality. In "the way of truth" (a part of the poem), he explains how reality (coined as "what-is") is one, change is impossible, and existence is timeless, uniform, necessary, and unchanging. In "the way of opinion," he explains the world of appearances, in which one's sensory faculties lead to conceptions which are false and deceitful. These ideas had a strong effect on Plato, and in turn, influenced the whole of Western philosophy. His dates are uncertain; according to Diogenes Laërtius, he flourished just before 500 BCE, which would put his year of birth near 540 BCE, but Plato has him visiting Athens at the age of 65, when Socrates was a young man, c. 450 BCE, which, if true, suggests a year of birth of c. 515 BCE. He was said to have been a pupil of Xenophanes, and regardless of whether they actually knew each other, Xenophanes' philosophy is the most obvious influence on Parmenides. Diogenes Laërtius also describes Parmenides as a disciple of "Ameinias, son of Diochaites, the Pythagorean"; but there are no obvious Pythagorean elements in his thought.



Parmenides is one of the most significant of the pre-Socratic philosophers. His only known work, conventionally titled *On Nature*, is a poem which has only survived in fragmentary form. Approximately 160 verses of the poem remain today from a probable eight hundred verses. The work was originally divided into three parts:

- A proem (Greek: προοίμιον), which introduced the entire work,
- A section known as "The Way of Truth" (aletheia, ἀλήθεια), and
- A section known as "The Way of Appearance/Opinion" (doxa, δόξα).

The proem is a narrative sequence in which the narrator travels "beyond the beaten paths of mortal men" to receive a revelation from an unnamed goddess (generally thought to be Persephone or Dikē) on the nature of reality. Aletheia, an estimated 90% of which has survived, and doxa, most of which no longer exists, are then presented as the spoken revelation of the goddess without any accompanying narrative.

Parmenides attempted to distinguish between the unity of nature and its variety, insisting in the Way of Truth upon the reality of its unity, which is therefore the object of knowledge, and upon the unreality of its variety, which is therefore the object, not of knowledge, but of opinion. In the Way of Opinion he propounded a theory of the world of seeming and its development, pointing out, however, that, in accordance with the principles already laid down, these cosmological speculations do not pretend to anything more than mere appearance.

(125-1) "Thought and the object of thought are one and the same." – Parmenides, the earliest Greek mentalist.

Vinyl X to XI

Blaise Pascal

Wikipedia: Blaise Pascal (19 June 1623 – 19 August 1662) was a French mathematician, physicist, inventor, writer and Christian philosopher. He was a child prodigy who was educated by his father, a tax collector in Rouen. Pascal's earliest work was in the natural and applied sciences where he made important contributions to the study of fluids, and clarified the concepts of pressure and vacuum by generalizing the work of Evangelista Torricelli. Pascal also wrote in defense of the scientific method. In 1642, while still a teenager, he started some pioneering work on calculating machines. After three years of effort and fifty prototypes, he built 20 finished machines (called Pascal's calculators and later Pascalines) over the following ten years, establishing him as one of the first two inventors of the mechanical calculator. Pascal was an important mathematician, helping create two major new areas of research: he wrote a significant treatise on the subject of projective geometry at the age of 16, and later corresponded with Pierre de Fermat on probability theory, strongly influencing the development of modern economics and social science. Following Galileo and Torricelli, in 1646, he refuted Aristotle's followers who insisted that nature abhors a vacuum. Pascal's results caused many disputes before being accepted. In 1646, he and his sister Jacqueline identified with the religious movement within Catholicism known by its detractors as Jansenism. His father died in 1651. Following a religious experience in late 1654, he began writing influential works on philosophy and theology. His two most famous works date from this period: the *Lettres provinciales* and the *Pensées*, the former set in the conflict between Jansenists and Jesuits.



(453-5) Pascal: “He (Montaigne) inspires a nonchalance about salvation.”
Grey Long 14 19

(17-2) Pascal thought that if men knew how to stay quiet in a room they would be free of most of their misery.
Duplicates 32

Pashupata yogis & the Mevlevi Dervishes {duplicate}

Wikipedia: Pashupata Shaivism (Sanskrit: Pāśupatas) is the oldest of the major Shaivite Hindu schools. The philosophy of Pashupata sect was systematized by Lakulish (also called Nakulīśa) in the 2nd century A.D. The main texts of the school are *Gaṇakārikā*, *Pañchārtha bhāshyadīpikā* and *Rāśikara-bhāshya*. Pashupata Shaivism was a devotional (bhakti) and ascetic movement. Pashu in Pashupati refers to the effect (or created world), the word designates that which is dependent on something ulterior. Whereas, Pati means the cause (or principium), the word designates the Lord, who is the cause of the universe, the pati, or the ruler. To free themselves from worldly fetters Pashupatas are instructed to do a pashupata vrata. Atharvasiras Upanishad describes the pashupata vrata as that which consists of besmearing one's own body with ashes and at the same time muttering mantra — “Agni is ashes, Vayu is ashes, Sky is ashes, all this is ashes, the mind,



these eyes are ashes.” Union in the Pashupata system is a conjunction of the soul with God through the intellect. It is achieved in two ways, action and cessation of action. Union through action consists of pious muttering, meditation etc. and union through cessation of action occurs through consciousness.

(185-7) The methods used to induce this absorbed trance-like state have been as many as they are varied, from the loud bull-like roars of the Pashupata yogis to the aesthetic whirlings of the Mevlevi Dervishes.

Grey Long 03 04

Patañjali

Wikipedia: Patañjali (Sanskrit: पतञ्जलि) is a Sanskrit proper name. Several important Sanskrit works are ascribed to one or more authors of this name, and a great deal of scholarship has been devoted over the last century or so to the issue of disambiguation. Amongst the more important authors called Patañjali are: The author of the Mahābhāṣya, an advanced treatise on Sanskrit grammar and linguistics framed as a commentary on Kātyāyana’s vārttikas (short comments) on Pāṇini’s Aṣṭādhyāyī. This Patañjali’s life is the only one which can be securely dated (as one of the grammatical examples he uses makes reference to the siege of the town of Sāketā by the Greeks, an event known from other sources to have taken place around 120 BC). The compiler of the Yoga Sūtras, an important collection of aphorisms on Yoga practice, who according to some historians was a notable person of Samkhya, contemporaneous with Ishvarakrishna’s Samkhya-karika around 400 CE.



(375-3) Patanjali – the most ancient and still the most authoritative teacher of the art – has stated a definition of Yoga which may be freely rendered as: the complete stoppage of the ego’s intellectual and emotional activities. When this is achieved, he adds, the consciousness hitherto unmeshed in them, shows its true state – which is purely spiritual.

Vinyl I to III

(161-10) The need of semantic discipline was recognized thousands of years ago by Patañjali, the Yoga authority whose approach to the subject was so thoroughly scientific. He wrote: “There is confusion of word, object and mental image because one is superimposed on the other.”

Duplicates 32

(267-6) Among the moral self-restraints which an aspirant is required to practise is that of truthfulness. It is the second of Patanjali’s five ethical injunctions for the would-be yogi. There are several reasons for this prescription. But the one which affects his quest directly is the effect of untruthfulness upon his inner being. It not only spoils his character and destiny but also deforms his mind. In the liar’s mouth the very function of language becomes a perverted one. He renders defective the very instrument with which he is seeking to make his way to the Overself, becomes spoiled. If he meets with any mystical experience, it will become mixed with

falsity or hallucination. If he finds spiritual truth, it will not be the pure or whole truth but the distortion of it. Where situations are likely to arise which make truth-telling highly undesirable, the earnest aspirant should try to avoid them as much as possible by forethought. The pattern of indifference to truth-speaking must be broken up. The pattern of scrupulous respect for truth must be built up. The discipline of his ego must include the discipline of its speech. His words must be brought into correspondence with his ideals. Every word written or uttered must be steel-die true. If the truth is awkward or dangerous to say, then it may be advisable to keep silent. May he tell a small white lie to liberate himself from an awkward situation? The answer is still the same: "Thou shalt not bear false witness." Not only will he refrain from telling a conscious lie of any kind but he will not, through bragging vanity, exaggerate the truth into a half-lie. Any tendency in these directions will be crushed as soon as he becomes aware of it. He will take the trouble to express himself accurately, even to the point of making a fad of the careful choice of his words. Let him not maim his heart nor deform his mind by formulating thoughts which are false. If philosophy be the quest of ultimate truth, then it is certain that such a quest cannot be carried to a successful conclusion if this rule be broken. He who seeks truth must speak it.

Vinyl VII to VIII

(335-5) Patanjali says: "This light shines from within only when all the impurities of the heart have been removed by practice of Yoga."

Vinyl VII to VIII

Patanjali ⇒ see Sir Arthur Eddington

Jean Paul, properly Johann Paul Friedrich Richter

Wikipedia: Jean Paul (21 March 1763 – 14 November 1825), born Johann Paul Friedrich Richter, was a German Romantic writer, best known for his humorous novels and stories. Jean Paul began his career as a man of letters with *Grönländische Prozesse* ("Greenland Lawsuits", published anonymously in Berlin) and *Auswahl aus des Teufels Papieren* ("Selections from the Devil's Papers", signed J. P. F. Hasus), the former of which was issued in 1783–84, the latter in 1789. These works were not received with much favour, and in later life even Richter had little sympathy for their satirical tone. A spiritual crisis he suffered on 15 November 1790, in which he had a vision of his own death, altered his outlook profoundly. His next book, *Die unsichtbare Loge* ("The Invisible Lodge"), a romance published in 1793 under the pen-name Jean Paul (in honour of Jean-Jacques Rousseau), had all the qualities that were soon to make him famous, and its power was immediately recognized by some of the best critics of the day.

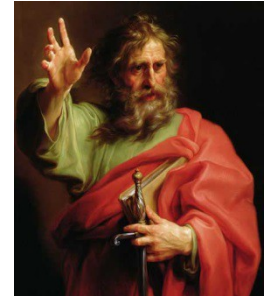


(307-11) Jean Paul: "Disguise your message in the presence of fools."

Middle Ideas 14 19

St. Paul the Apostle

Wikipedia: Paul the Apostle (Greek: Παῦλος Paulos; c. 5 – c. 67), originally known as Saul of Tarsus (Hebrew: שאול תרסי, Greek: Σαῦλος Ταρσεύς Saulos Tarseus), was an apostle (though not one of the Twelve Apostles) who taught the gospel of Christ to the first-century world. He is generally considered one of the most important figures of the Apostolic Age. In the mid-30s to the mid-50s, he founded several churches in Asia Minor and Europe. Paul used his status as both a Jew and a Roman citizen to advantage in his ministry to both Jewish and Roman audiences.



Fourteen of the twenty-seven books in the New Testament have traditionally been attributed to Paul. Seven of the epistles are undisputed by scholars as being authentic, with varying degrees of argument about the remainder. The authorship of the Epistle to the Hebrews, already doubted as Pauline in the 2nd and 3rd centuries but almost unquestioningly accepted from the 5th to the 16th centuries, is now almost universally rejected by scholars. The other six are believed by some scholars to have come from followers writing in his name, using material from Paul's surviving letters and letters written by him that no longer survive. Other scholars argue that the idea of a pseudonymous author for the disputed epistles raises many problems.

Today, Paul's epistles continue to be vital roots of the theology, worship, and pastoral life in the Roman and Protestant traditions of the West, as well as the Orthodox traditions of the East. Among that of many other apostles and missionaries involved in the spread of the Christian faith, Paul's influence on Christian thought and practice has been characterized as being as "profound as it is pervasive". Augustine of Hippo developed Paul's idea that salvation is based on faith and not "works of the law". Martin Luther's interpretation of Paul's writings influenced Luther's doctrine of sola fide.

(55-6) St. Paul on vegetarianism: "I will eat no flesh for evermore, that I make not my brother to stumble". (I Cor. 8:13)

Duplicates 24 (Carbon Copies of Notebook)

(29-3) St. Paul had passed through the initiatory revelation given by the Greek Mystery schools and the results show in his writings

Duplicates 08 (Literary Notebook Carbons)

(359-2) Is it not paradoxical that Paul, who never beheld Jesus in the flesh, became his greatest propagandist? Yet Paul was too much imbued with the theosophy of the orphic brotherhoods, the aspirations of the Hebrew prophets and the philosophy of the Greek Gnostics to make the mistake in which later Christianity got itself mired. For nowhere in Paul's Epistles can you find anything glorifying the man Jesus or indeed any account of his personality and career.

Duplicates 08 (Literary Notebook Carbons)

(129-1) It must be said, and said quite plainly, that the western and near eastern worlds would have had a better history, and Christianity would have had a stronger foundation because truer, if St. Paul had never been converted but had remained a Jew. For the vision on the road to Damascus, although a genuine one, was totally misinterpreted: It was a command (to stop persecuting Christians) of a solely personal nature but he went much farther and not only began

the construction of a new world religion but shifted its emphasis from where Jesus had put it – the kingdom of heaven within men – to Jesus himself, from faith in the Christ consciousness to faith in a crucified corpse.

Duplicates 16 (Pink Folder 2)

St. Paul ⇒ see also John the Baptist

Louis Pauwels & G. I. Gurdjieff

Wikipedia: Louis Pauwels (2 August 1920 – 28 January 1997) was a French journalist and writer, born in Ghent, Belgium. Louis Pauwels wrote in many monthly literary French magazines as early as 1946 (including *Esprit* and *Variété*) until the 1950s. He participated in the foundation of *Travail et Culture* (Work and Culture) in 1946 (intended to spread culture to the masses, and of which he was the secretary). In 1948, he joined the work groups of G. I. Gurdjieff for fifteen months, until he became editor in chief of *Combat* in 1949 and editor of the newspaper *Paris-Presse*. He directed (among others) the *Bibliothèque Mondiale* (Worldwide Library) (the precursor of “*Livre de Poche*” [“Pocket Books”]), *Carrefour* (Intersection), the monthly women’s *Marie Claire*, and the magazine *Arts et Culture* in 1952.



(343-10) Pauwels says that Gurdjieff’s system helps to break every habit of body and mind

Vinyl VII to VIII

Dr Cassius A. Pereira

Internet: Following this great thirst for a better understanding of the Buddha word, about forty years later, after the English bard had published his masterpieces, and when over one hundred and sixty editions of *The Light Of Asia* were sold all over Europe and in the USA; an Englishman named Allen Bennet (who incidentally is believed to be the second Britisher to be ordained a Bhikkhu in Ceylon, taking the name Bhikku Ananda Metteyya, conceived of an idea to form a Society in Colombo, with a view to inculcate in English the Buddha Dharma, to those who studied in Anglicized schools. Buddhism was then not taught as a subject in schools. About that time. Dr. Cassius A. Pereira, LMS (Cey), LRCP (Lond.) who had listened to the Venerable Ananda Metteyya Thera speak on the “Three Noble Truths”, decided at the age of sixty five years, to embrace Buddhism. He took the Sangha name Bhikku Kassapa of the Vajiraramaya Temple, and became a “champion” of the Theravada School of Buddhism. He was energetic, to propagate the Buddha Dharma, and wielded his pen diligently and masterfully. Along with a few others, on 16th April 1921 he founded *The Servants of the Buddha Society*, and became her first President. During the formative years, several notable persons were associated with the society, and a few of the names recalled are the Venerable Naradha Maha Thera. Hema Basnayake QC (later a Chief Justice) and Victor Pulle, who had been baptised a Roman Catholic and was

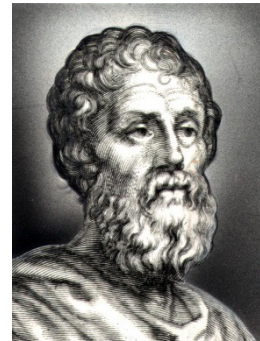
educated at St. Benedict's College, Kotahena - he was later ordained, taking robes as Venerable Soma Thera of the Vajiraramaya. Also H.A. de Abrew and W.J. Soysa of Bambalapitiya were among the others. <http://www.sundaytimes.lk/970629/plus5.html>

(359-4) Dr Cassius A. Pereira in *The Buddhist* "It is also expressly stated in Buddhist Books that one who has gained the Final Certainty that "anything whatsoever that has been born or come into being has within itself inherent the inevitability of dissolution" has "neither the wish to die immediately nor the wish to prolong life beyond the natural span." When the masters of the Dhamma, like the great Theras Sariputta and Maha Kassapa or a heart of life like the Arahant Ananda, saw no necessity to continue living on earth beyond their normal term of life, "for the welfare of gods and men", it is difficult to accept [that] the lesser Arahants would attempt to do so, when the Teacher himself said—"The Truths and the Discipline for the Order that I have declared and established for you all, let these be your Teacher after I am gone."

Duplicates 08 (Literary Notebook Carbons)

Pheidias, Solon, Herodotus Pythagoras, Kallikrates, Socrates, Plato, Hippocrates, {3rd copy}

Wikipedia: Phidias or Pheidias (Φειδίας, Pheidias; c. 480 – 430 BC) was a Greek sculptor, painter and architect, who lived in the 5th century BC, and is commonly regarded as one of the greatest of all sculptors of Classical Greece: Phidias' Statue of Zeus at Olympia was one of the Seven Wonders of the Ancient World. Phidias designed the statues of the goddess Athena on the Athenian Acropolis, namely the Athena Parthenos inside the Parthenon and the Athena Promachos, a colossal bronze statue of Athena which stood between it and the Propylaea, a monumental gateway that served as the entrance to the Acropolis in Athens. Phidias was the son of Charmides of Athens. The ancients believed that his masters were Hegias and Hageladas. Plutarch records that enemies of Pericles, who was a close friend of Phidias, tried to attack Pericles through Phidias who was accused of stealing gold intended for the statue of Athena in the Parthenon and of impiously portraying himself and Pericles on the shield of Athena's statue. The first charge was disproved but Phidias was sent to prison for the second, where he died. Pericles' companion, Aspasia, also accused of impiety and for keeping a disorderly house, was acquitted of the charges against her.



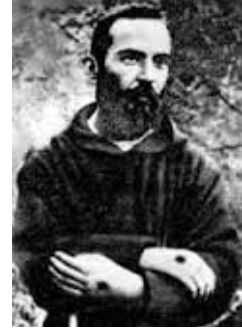
(93-4) I sat in the silent half-deserted Acropolis, looking beyond it in the direction of the blue Aegean waters, and thought of those great minds who once starred the Hellenic heaven. I thought of Pythagoras who travelled to learn, and then settled to teach, the spiritual secrets of Persia, Egypt, India. I thought of Kallikrates, the architect of pillared Parthenon. I thought of Socrates the truth-seeking questioner; of Plato, the sage, who built a Republic based on wisdom in his mind; of Hippocrates, observant, shrewd teacher of physicians; of Pheidias, sculptor of the golden statue of Zeus at Olympia; of Solon, who gave Greece some of its finest law-reforms and economic improvements; of Herodotus, most honest and interesting of historians. I thought of others too, who came later with the coming of Christianity, of mystics, saints and theologians, brilliant in their time.

Duplicates 20

Pheidias ⇒ see Shelly

Padre Pio & St. Francis of Assisi

Wikipedia: Pio of Pietrelcina (Italian: Pio da Pietrelcina), O.F.M. Cap. commonly known as Padre Pio, (May 25, 1887 – September 23, 1968) was a friar, priest, stigmatist and mystic of the Roman Catholic Order of Friars Minor Capuchin. Padre Pio became famous for bearing the stigmata for most of his life. This condition generated much interest and controversy around him. He is now venerated as a saint in the Catholic Church. Pio was born Francesco Forgione, and given the name of Pius (Italian: Pio) when he joined the Capuchins. After his beatification in 1999, he was canonized by Pope Saint John Paul II on June 16, 2002.



(59-4) It is a noteworthy historical fact that out of the list of known stigmatists, only two were those of men – Francis of Assisi and Padre Pio. All the others were women. It is equally noteworthy that this strange phenomenon has never appeared among the mystics and monks of the Eastern Greek Orthodox Church – and they have been many.

Vinyl X to XI

Padre Pio ⇒ see Therese Neumann

Max Planck, Gaudapada & Werner Karl Heisenberg {duplicate}

Wikipedia: Max Karl Ernst Ludwig Planck, FRS (April 23, 1858 – October 4, 1947) was a German theoretical physicist who originated quantum theory, which won him the Nobel Prize in Physics in 1918. Planck made many contributions to theoretical physics, but his fame as a physicist rests primarily on his role as an originator of the quantum theory. However, his name is also known on a broader academic basis, through the renaming in 1948 of the German scientific institution, the Kaiser Wilhelm Society (of which he was twice president), as the Max Planck Society (MPS). The MPS now includes 83 institutions representing a wide range of scientific directions. Max Planck's quantum theory revolutionized human understanding of atomic and subatomic processes, just as Albert Einstein's theory of relativity revolutionized the understanding of space and time.

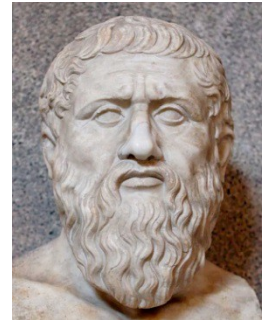


(15-10) It was the keen thought of Gaudapada, with no equipment which enabled him to set down the truth of non-causality which Planck and Heisenberg have reached in our own day through the use of the last word in laboratories.

Vinyl X to XI

Plato

Wikipedia: Plato (Greek: Πλάτων, Plátōn, “broad”; 428/427 or 424/423 – 348/347 BCE) was a philosopher, as well as mathematician, in Classical Greece. He is considered an essential figure in the development of philosophy, especially the Western tradition, and he founded the Academy in Athens, the first institution of higher learning in the Western world. Along with Socrates and his most famous student, Aristotle, Plato laid the foundations of Western philosophy and science. Alfred North Whitehead once noted: “the safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato.”



(371-9) “He is unfortunate who does not meditate on the consequence of his own fault.”
(Plato’s precepts to Aristotle)
Vinyl I to III

(31-1) Plato suggests the age of fifty to be a suitable turning point for a man to pass over from mere experience of life to constant meditation upon the higher purpose of life. Cephalus, the patriarch in Plato’s Republic was glad to be free from the lusts of youth, which he denounced as tyrannical, and to be in the state of relative peace which, he asserted, comes with old age.

Youth cries out for romance and love. The silencing of that cry naturally and properly belongs to age. Yet it seems a pity that this early enthusiasm and tumultuous energy which could in most cases partially, in some cases even wholly, be devoted to the quest, should not be so used.

Youth is progressive, age is conservative. Both tendencies are needed, but they are not needed in equal proportions. Sometimes the one should be emphasised more weightily, sometimes the other.

Those who have reached the middle years are likely to know more about life than those who have not. They are certainly more capable of sustaining attention and concentration than callow youths. Hence they are better able to receive the truth and to accept the value of philosophy than the young. Old age ought to become the tranquil period which ruminates over the folly and wisdom of its memories, it is to reflect upon, and study well, the lessons garnered from experience.

Why is it that elderly persons tend to become more religious as well as more sickly than younger ones? All the usual answers may be quite correct on their own levels but there is one on another and deeper level which is the ultimate answer. The life-energy of the Overself flowing into and pervading the physical body begins, in middle age, a reaction toward its source. The individual’s resistance to the attack of disease is consequently less than it was before. His interest in, and attraction to the objects of physical desires begin to grow less too, while the force that went into them now begins to go toward the Overself. When this reversal expresses itself in its simplest form, the individual becomes religious. When the energy ceases to pervade the body, death follows.

Duplicates 24 (Carbon Copies of Notebook)

(285-5) Plato taught that earthly things were broken imperfect arcs hinting at the perfect circles in the invisible plane above. The more developed persons were larger segments of this

arc.

Middle Ideas 07-13 & (95-5) Duplicates 1 (1979)

(93-8) Plato, “the wisest of the Greeks”, regarded the intuition of the poet and artist as being inferior to the insight of the metaphysician, because it could give no reflective explanation of itself.

Vinyl VII to VIII

(273-2) It may be asked why Plato banned the poets from his ideal Republic. Is it not, perhaps, because poetry seeks to move the feelings of its hearers or readers and that feeling induced from outside, as poetry does, can be carried to an extreme point and sweep a man off his feet, as the saying is, so that he acts on impulse or [from] ungoverned emotion and passion?

RVLSII

Plato & Sir Isaac Newton

(229-5) These sceptics sought to enquire why it is that thinkers and metaphysicians of powerful intellect, like Plato and Newton should have accepted the existence of, and been influenced by, such an undemonstrable thing as the mystical experience.

Vinyl VII to VIII

Plato ⇒ see Gautama Buddha

Plato ⇒ see Herodotus et al

Plato ⇒ see Timaeus Locrus

Plato ⇒ see Nicolas Malebranche

Plato ⇒ see Pythagoras

Pliny, properly Gaius Plinius Secundus & Bhagavad Gita

Wikipedia: Gaius Plinius Secundus (AD 23 – August 25, AD 79), better known as Pliny the Elder, was a Roman author, naturalist, and natural philosopher, as well as naval and army commander of the early Roman Empire, and personal friend of the emperor Vespasian. Spending most of his spare time studying, writing or investigating natural and geographic phenomena in the field, he wrote an encyclopedic work, *Naturalis Historia*, which became a model for all other encyclopedias. Pliny’s dates are pinned to the Eruption of Mount Vesuvius in 79 and a statement of his nephew that he died in his 56th year, which would put his birth in AD 23 or 24. Besides pleading law cases, Pliny wrote, researched and studied. His second published work was a biography of his old commander, Pomponius Secundus, in two books. After several years in prison under Tiberius, AD 31-37 (which he used to write tragedies), Pomponius was rehabilitated by Caligula (who later married his half-sister, Caesonia) in 38, made consul in 41 and sent by

Claudius as legatus to Germany, where he won a victory against the Chatti in 50 and was allowed a triumph. After this peak he disappears from history, never to be mentioned again, except by the Plinies, and is not among either the friends or the enemies of Nero. Pliny's last work, according to his nephew, was the *Naturalis Historia*, an encyclopedia into which he collected much of the knowledge of his time. *Naturalis Historia* comprised 37 books, which included a volume which detailed the correct way in which to launch a spear off the back of a horse. Pliny's encyclopaedia was actually called 'Naturalis Historiae' which uses the Genitive Form (the suffix -ae means of). Therefore, this translates into English as literally as 'The History of Natural.'



The encyclopedia uses some material from his memories of earlier times and from his prior works, such as the book on Germany. There is no evidence that he had planned to use this material in an encyclopedia later in his career. Most of the references in the encyclopedia must have come from his extracts, which he kept on an ongoing basis, using a slave as reader and a separate slave for a secretary to document them. Pliny even furnished that secretary with gloves and long sleeves in winter so that his writing hand would not stiffen with cold, and he subsequently would be unable to take notes (as is detailed by Pliny the Younger in 'avunculus meus'). The extracts collected for this purpose filled rather less than 160 volumes, which Larcus Licinius, the Praetorian legate of Hispania Tarraconensis, vainly offered to purchase for 400,000 sesterces. That would have been in 73/74 (see above). At his death Pliny left the 160 volumes to his nephew. When composition began is unknown. Since he was preoccupied with his other works under Nero and then had to finish the history of his times, it is unlikely he began before 70. The procuratorships offered the ideal opportunity for an encyclopedic frame of mind. The date of an overall composition cannot be assigned to any one year. The dates of different parts must be determined, if they can, by philological analysis (the "post-mortem" of the scholars).

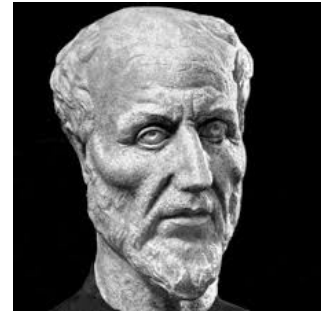
The *Naturalis Historia* is one of the largest single works to have survived from the Roman Empire to the modern day and purports to cover the entire field of ancient knowledge, based on the best authorities available to Pliny. He claims to be the only Roman ever to have undertaken such a work. It encompasses the fields of botany, zoology, astronomy, geology and mineralogy as well as the exploitation of those resources. It remains a standard work for the Roman period and the advances in technology and understanding of natural phenomena at the time. His discussions of some technical advances are the only sources for those inventions, such as hushing in mining technology or the use of water mills for crushing or grinding corn. Much of what he wrote about has been confirmed by archaeology. It is virtually the only work which describes the work of artists of the time, and is a reference work for the history of art. The work became a model for all later encyclopedias in terms of the breadth of subject matter examined, the need to reference original authors, and a comprehensive index list of the contents. It is the only work by Pliny to have survived, and the last that he published, lacking a final revision at his sudden and unexpected death in the AD 79 eruption of Vesuvius.

(78-7) If the Gita's statement means anything at all, it means that we ought to be tolerant to other people's worship, to the form in which they symbolise God. Pliny understood this very well when he wrote: "You are going to Athens. Respect their gods."

Duplicates 20

Plotinus

Wikipedia: Plotinus (Greek: Πλωτῖνος; c. 204/5 – 270) was a major philosopher of the ancient world. In his philosophy there are three principles: the One, the Intellect, and the Soul. His teacher was Ammonius Saccas and he is of the Platonic tradition. Historians of the 19th century invented the term Neoplatonism and applied it to him and his philosophy which was influential in Late Antiquity. Much of the biographical information about Plotinus comes from Porphyry's preface to his edition of Plotinus' *Enneads*. His metaphysical writings have inspired centuries of Pagan, Christian, Jewish, Islamic and Gnostic metaphysicians and mystics.



Porphyry reported that Plotinus was 66 years old when he died in 270, the second year of the reign of the emperor Claudius II, thus giving us the year of his teacher's birth as around 205. Eunapius reported that Plotinus was born in the Deltaic Lycopolis in Egypt, which has led to speculations that he may have been a native Egyptian of Roman, Greek, or Hellenized Egyptian descent. Plotinus took up the study of philosophy at the age of twenty-seven, around the year 232, and travelled to Alexandria to study. There he was dissatisfied with every teacher he encountered until an acquaintance suggested he listen to the ideas of Ammonius Saccas. Upon hearing Ammonius lecture, he declared to his friend, "this was the man I was looking for," and began to study intently under his new instructor. Besides Ammonius, Plotinus was also influenced by the works of Alexander of Aphrodisias, Numenius, and various Stoics. After spending the next eleven years in Alexandria, he then decided, at the age of around 38, to investigate the philosophical teachings of the Persian philosophers and the Indian philosophers. In the pursuit of this endeavor he left Alexandria and joined the army of Gordian III as it marched on Persia. However, the campaign was a failure, and on Gordian's eventual death Plotinus found himself abandoned in a hostile land, and only with difficulty found his way back to safety in Antioch. At the age of forty, during the reign of Philip the Arab, he came to Rome, where he stayed for most of the remainder of his life. There he attracted a number of students. His innermost circle included Porphyry, Amelius Gentilianus of Tuscany, the Senator Castricius Firmus, and Eustochius of Alexandria, a doctor who devoted himself to learning from Plotinus and attending to him until his death. Other students included: Zethos, an Arab by ancestry who died before Plotinus, leaving him a legacy and some land; Zoticus, a critic and poet; Paulinus, a doctor of Scythopolis; and Serapion from Alexandria. He had students amongst the Roman Senate beside Castricius, such as Marcellus Orontius, Sabinillus, and Rogantianus. Women were also numbered amongst his students, including Gemina, in whose house he lived during his residence in Rome, and her daughter, also Gemina; and Amphiclea, the wife of Ariston the son of Iamblichus. Finally, Plotinus was a correspondent of the philosopher Cassius Longinus.

While in Rome Plotinus also gained the respect of the Emperor Gallienus and his wife Salonina. At one point Plotinus attempted to interest Gallienus in rebuilding an abandoned settlement in Campania, known as the 'City of Philosophers', where the inhabitants would live under the constitution set out in Plato's *Laws*. An Imperial subsidy was never granted, for reasons unknown to Porphyry, who reports the incident. The philosopher spent his final days in seclusion on an estate in Campania which his friend Zethos had bequeathed him. According to the account of Eustochius, who attended him at the end, Plotinus' final words were: "Strive to give back the Divine in yourselves to the Divine in the All." Eustochius records that a snake

crept under the bed where Plotinus lay, and slipped away through a hole in the wall; at the same moment the philosopher died.

The emperor Julian the Apostate was deeply influenced by Neoplatonism, as was Hypatia of Alexandria, as well as many Christians, most notably Pseudo-Dionysius the Areopagite. St. Augustine, though often referred to as a "Platonist," acquired his Platonist philosophy through the mediation of the Neoplatonist teachings of Plotinus. Plotinus' philosophy had a great influence on the development of Christian theology. In *A History of Western Philosophy*, philosopher Bertrand Russell wrote that: "To the Christian, the Other World was the Kingdom of Heaven, to be enjoyed after death; to the Platonist, it was the eternal world of ideas, the real world as opposed to that of illusory appearance. Christian theologians combined these points of view, and embodied much of the philosophy of Plotinus. [...] Plotinus, accordingly, is historically important as an influence in moulding the Christianity of the Middle Ages and of theology." The Eastern Orthodox position on energy, for example, is often contrasted with the position of the Roman Catholic Church, and in part this is attributed to varying interpretations of Aristotle and Plotinus, either through Thomas Aquinas for the Roman Catholics or Gregory of Nyssa for the Orthodox Christians.

Neoplatonism and the ideas of Plotinus influenced medieval Islam as well, since the Sunni Abbasids fused Greek concepts into sponsored state texts, and found great influence amongst the Ismaili Shia. Persian philosophers as well, such as Muhammad al-Nasafi and Abu Yaqub Sijistani. By the 11th century, Neoplatonism was adopted by the Fatimid state of Egypt, and taught by their da'i. Neoplatonism was brought to the Fatimid court by Hamid al-Din al-Kirmani, although his teachings differed from Nasafi and Sijistani, who were more aligned with original teachings of Plotinus. The teachings of Kirmani in turn influenced philosophers such as Nasir Khusraw of Persia.

In the Renaissance the philosopher Marsilio Ficino set up an Academy under the patronage of Cosimo de Medici in Florence, mirroring that of Plato. His work was of great importance in reconciling the philosophy of Plato directly with Christianity. One of his most distinguished pupils was Pico della Mirandola, author of *An Oration On the Dignity of Man*. Our term 'Neo Platonist' has its origins in the Renaissance. In England, Plotinus was the cardinal influence on the 17th-century school of the Cambridge Platonists, and on numerous writers from Samuel Taylor Coleridge to W. B. Yeats and Kathleen Raine.

Sarvepalli Radhakrishnan and Ananda Coomaraswamy used the writing of Plotinus in their own texts as a superlative elaboration upon Indian monism, specifically Upanishadic and Advaita Vedantic thought. Coomaraswamy has compared Plotinus' teachings to the Hindu school of Advaita Vedanta (advaita meaning "not two" or "non-dual"). Advaita Vedanta and Neoplatonism have been compared by J. F. Staal, Frederick Copleston, Aldo Magris and Mario Piantelli, Radhakrishnan, Gwen Griffith-Dickson, and John Y. Fenton.

PB himself studied Plotinus carefully in the last two years of his life.

(229-2) Plotinus even made the point that it is better for a man not to be aware that he is acting virtuously, courageously, wisely, or practicing contemplation beautifully, free from interfering mental images or thoughts. For then, if he does not know that he – the person – is doing so, no egoism will taint his consciousness. It will be pure being. He will do whatever has to be done by him as a human creature – whether it be a physical act or a mental one, he will respond to all situations that call for a human response, but neither the act nor the response will be accompanied by the personal ego. This does not mean that his worldly life will suffer, or he

himself loss of identity; only that he will be isolated from the worldly self-centred thought, desire and motive which prompts the existence of the mass of people.

Grey Long 14 19

(593-3) Plotinus warned his disciples against trying to argue doctrines or discuss tenets or explain philosophy to “Those people with whom we can make no way,” as he called them. The books containing his own teaching were not circulated publicly but secretly and only he who was deemed fit to study them could lay hands on a copy.

Grey Long 14 19

(309-1) “Not only one kind of being is inclined toward this Quest,” said Plotinus

Grey Long 03 04

(23-3) Plotinus’ belief that in all his lesser loves, man is seeking the divine, that it is the object he really permanently wants much more than these temporary ones, is the truth to which he must come one day. And he will come by a double movement: the first, away from them by successive disenchantments, the second by progressive glimpses of the divine beauty.

Middle Ideas 14 19 & (109-3) Duplicates 1 (1979)

(287-3) Plotinus, describing the trance of ecstatic union with divinity, wrote: “While he was thus transported into the celestial region, there was within him no activity, nor reason, nor even thought.”

Book Notes 4

Plotinus ⇒ see A. E.

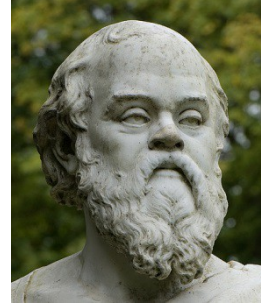
Plotinus ⇒ see Apollonius of Tyana, Jesus Christ, & Ammonius Saccas

Plutarch

Wikipedia: Plutarch (Greek: Πλούταρχος, Ploutarkhos, later named, upon becoming a Roman citizen, Lucius Mestrius Plutarchus (Λούκιος Μέστριος Πλούταρχος); c. AD 46 – AD 120) was a Greek historian, biographer and essayist, known primarily for his Parallel Lives and Moralia. He is considered today to be a Middle Platonist. Plutarch’s surviving works seem to have all been originally written in Koine Greek. He lived most of his life at Chaeronea, and was initiated into the mysteries of the Greek god Apollo. However, his duties as the senior of the two priests of Apollo at the Oracle of Delphi (where he was responsible for interpreting the auguries of the Pythia) apparently occupied little of his time. He led an active social and civic life while producing an extensive body of writing, much of which is still extant. For many years Plutarch served as one of the two priests at the temple of Apollo at Delphi, the site of the famous Delphic Oracle, twenty miles from his home. By his writings and lectures Plutarch became a celebrity in the Roman empire, yet he continued to reside where he was born, and actively participated in local affairs, even serving as mayor. At his country estate, guests from all over the empire congregated for serious conversation, presided over by Plutarch in his marble chair. Many of

these dialogues were recorded and published, and the 78 essays and other works which have survived are now known collectively as the *Moralia*.

Plutarch's best-known work is the *Parallel Lives*, a series of biographies of famous Greeks and Romans, arranged in pairs to illuminate their common moral virtues and vices. The surviving *Lives* contain 23 pairs, each with one Greek Life and one Roman Life, as well as four unpaired single Lives. As is explained in the opening paragraph of his *Life of Alexander*, Plutarch was not concerned with history so much as the influence of character, good or bad, on the lives and destinies of men. Whereas sometimes he barely touched on epoch-making events, he devoted much space to charming anecdote and incidental triviality, reasoning that this often said far more for his subjects than even their most famous accomplishments. He sought to provide rounded portraits, likening his craft to that of a painter; indeed, he went to tremendous lengths (often leading to tenuous comparisons) to draw parallels between physical appearance and moral character. In many ways, he must be counted amongst the earliest moral philosophers. Some of the *Lives*, such as those of Heracles, Philip II of Macedon and Scipio Africanus, no longer exist; many of the remaining *Lives* are truncated, contain obvious lacunae or have been tampered with by later writers. Extant *Lives* include those on Solon, Themistocles, Aristides, Agesilaus II, Pericles, Alcibiades, Nicias, Demosthenes, Pelopidas, Philopoemen, Timoleon, Dion of Syracuse, Eumenes, Alexander the Great, Pyrrhus of Epirus, Romulus, Numa Pompilius, Coriolanus, Theseus, Aemilius Paullus, Tiberius Gracchus, Gaius Gracchus, Gaius Marius, Sulla, Sertorius, Lucullus, Pompey, Julius Caesar, Cicero, Cato the Younger, Mark Antony, and Marcus Junius Brutus.



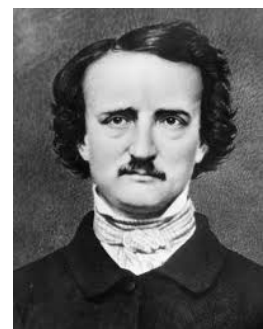
The remainder of Plutarch's surviving work is collected under the title of the *Moralia* (loosely translated as *Customs and Mores*). It is an eclectic collection of seventy-eight essays and transcribed speeches, which includes *On Fraternal Affection*—a discourse on honour and affection of siblings toward each other, *On the Fortune or the Virtue of Alexander the Great*—an important adjunct to his *Life of the great king*, *On the Worship of Isis and Osiris* (a crucial source of information on Egyptian religious rites), along with more philosophical treatises, such as *On the Decline of the Oracles*, *On the Delays of the Divine Vengeance*, *On Peace of Mind and lighter fare*, such as *Odysseus and Gryllus*, a humorous dialogue between Homer's Odysseus and one of Circe's enchanted pigs. The *Moralia* was composed first, while writing the *Lives* occupied much of the last two decades of Plutarch's own life.

(36-5) He alone is entitled to ask for help or mercy – which is a form of help – who himself shows pity, spares life, eschews cruelty and grants mercy to the helpless and oppressed; who does not, in Plutarch's phrase, “allow his lips to touch the flesh of a murdered being.”

Duplicates 20

Edgar Allan Poe

Wikipedia: Edgar Allan Poe (January 19, 1809 – October 7, 1849) was an American author, poet, editor, and literary critic, considered part of the American Romantic Movement. Best known for his tales of mystery and the macabre, Poe was one of the earliest American practitioners of the short story, and is generally considered the inventor of the detective fiction



genre. He is further credited with contributing to the emerging genre of science fiction. He was the first well-known American writer to try to earn a living through writing alone, resulting in a financially difficult life and career.

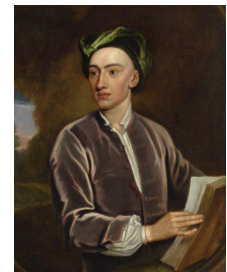
In Baltimore in 1835, he married Virginia Clemm, his 13-year-old cousin. In January 1845 Poe published his poem, “The Raven”, to instant success. His wife died of tuberculosis two years after its publication. For years, he had been planning to produce his own journal, *The Penn* (later renamed *The Stylus*), though he died before it could be produced. On October 7, 1849, at age 40, Poe died in Baltimore; the cause of his death is unknown and has been variously attributed to alcohol, brain congestion, cholera, drugs, heart disease, rabies, suicide, tuberculosis, and other agents. Poe and his works influenced literature in the United States and around the world, as well as in specialized fields, such as cosmology and cryptography. Poe and his work appear throughout popular culture in literature, music, films, and television. A number of his homes are dedicated museums today. The Mystery Writers of America present an annual award known as the Edgar Award for distinguished work in the mystery genre.

(149-2) Even as a teenager the American poet Edgar Allan Poe felt something of the Truth and wrote in one of his verses: “Is all that we see or seem but a dream within a dream?”

AD BV 2

Alexander Pope

Wikipedia: Alexander Pope (21 May 1688 – 30 May 1744) was an 18th-century English poet. He is best known for his satirical verse, as well as for his translation of Homer. Famous for his use of the heroic couplet, he is the third-most frequently quoted writer in *The Oxford Dictionary of Quotations*, after Shakespeare and Tennyson. By the mid-18th century new fashions in poetry emerged. A decade after Pope’s death, Joseph Warton claimed that Pope’s style of poetry was not the most excellent form of the art. The Romantic movement that rose to prominence in early 19th-century England was more ambivalent towards his work. Though Lord Byron identified Pope as one of his chief influences (believing his scathing satire of contemporary English literature *English Bards and Scotch Reviewers* to be a continuance of Pope’s tradition), William Wordsworth found Pope’s style fundamentally too decadent a representation of the human condition. George Gilfillan in his study of 1856 described Pope’s talent as ‘a rose peering into the summer air, fine, rather than powerful. In the 20th century Pope’s reputation was revived. Pope’s work was found to be full of references to the people and places of his time, and these aided people’s understanding of the past. The postwar period stressed the power of Pope’s poetry, recognising that Pope’s immersion in Christian and Biblical culture lent depth to his poetry. Maynard Mack thought highly of Pope’s poetry, arguing that Pope’s moral vision demanded as much respect as his technical excellence. In the years 1953–1967 the production of the definitive Twickenham edition of Pope’s poems was published in ten volumes.

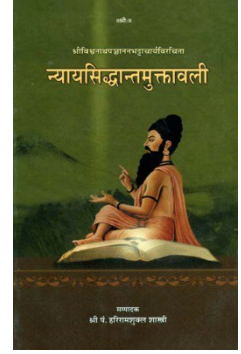


(145-14) They prefer to follow Pope’s idiotic advice: “Be not the first by whom the new is tried. Nor yet the last to lay the old aside.”

Prakashananda

Kamakoti.org: Prakashananda is supposed to have lived some time towards the latter half of the sixteenth century. He must have been an elder contemporary of Appayya Dikshita, who lived in the sixteenth and seventeenth centuries and in whom we find the earliest mention of Prakashananda's name.

Prakashananda's chief work is the Vedanta-Siddhanta-Muktavali or Siddhanta-Muktavali, in which he propounds the doctrine of drishti-srishti. There is a commentary on this work by Nana Dikshita, called Siddhanta-Pradipika, written at a time when the different parts of India had been pervaded by at least the third generation of the followers of Prakashananda. In addition to the Siddhanta-Muktavali, Prakashananda wrote many other works, such as Tara-Bhakti-Tarangini, Manorama, Tantra-raj-Tika, Maha-Lakshmi-Paddhati, which show his attachment to the tantra forms of worship.



Prakashananda's distinction lies in propounding the doctrines known as drishti-srishti-vada in Advaita. As Brahman is unchangeable, the multifarious phenomena of the world-appearance have to be explained in terms of the changeable but indeterminable principle called maya. In the hands of the later followers of Sankara this principle gradually thickened into a positive stuff through the evolution or transformation of which all phenomena were to be explained. Critics of Advaita naturally began to charge Advaita with an apparent dualism: of the unchangeable Brahman and a changeable stuff called maya. And Advaita writers tried to explain that no dualism was involved in providing for the concept of maya; but they did this in such a way that the positive character of maya was never denied. Prakashananda for the first time tried an extreme solution to the problem posed by the critics. He denied the objective character of maya and explained the world-appearance from a purely sensationalistic point of view. The existence of objects is nothing more than their perception (drishti). There are no objects corresponding to our perceptions and existing independently of our minds. All phenomena are subjective or imagined; so that the jug that I see had no existence before I perceived it and it will also cease to be as soon as I cease to have the perception of it. It is the mind that creates its own objects.

(137-8) "I behold the world as if a picture," exclaims Sri Shankaracarya[†] in the "Siddhanta Muktaavali.

Vinyl X to XI

[†]Note: From Shankaracarya's own tradition—this is the work of Prakashananda, not Shankara.

Rama Prasad

Wikipedia (Italian): Rama Prasad was a pandit Indian, Yogi, a scholar of Sanskrit and

theosophist at the Theosophical Society of Meerut, India.

Rama Prasad became internationally known in the English-speaking public at the beginning of 1900s, following the release of a series of articles in the international theosophical journal *The Theosophist*, dedicated to the commentary and explanation of the doctrine of the Indian scientific and philosophical Tattva. Initially there were nine articles, and were published in as many issues of the magazine between 1887 and 1889. Following the success with the British public, Prasad was asked to make a book, and he says in the preface, he had on that occasion revised the entire work, changing the chapter divisions and adding new ones. The book was published with the title *Nature's Finer Forces: the Science of Breath and the Philosophy of the Tattvas* (More Subtle Forces of Nature: The Science of Breath and the Philosophy of Tattva) and went out in the first edition in 1890. They followed other editions and reprints (1894, 1907, etc.), initially only in English, and then in other languages.



(339-3) Rama Prasad: “Pranayam is the practice of drawing deep breaths, keeping the indrawn air inside as long as possible, and then breathing the lungs as empty as possible.”

Vinyl VII to VIII

King Prasenajit

Wikipedia: Pasenadi (Sanskrit: Prasenajit) (c. 6th century BCE) was a Aikṣvāka dynasty (a dynasty founded by King Ikṣvāku) ruler of Kosala. He succeeded his father Sanjaya Mahākosala. He was a prominent Upāsaka (lay follower) of Gautama Buddha, who built many Buddhist monasteries. Pasenadi studied in Taxila in his early life. His first queen was a Magadhan princess. His second queen was Vāsavakhattiyā, daughter of Mahānāma, a Śākya by a slave girl Nāgamundā. Though she was a slave girl not the original daughter of Mahanama. From this marriage, he had a son, Vi



ū

abha and a daughter Princess Vajira, whom he married to Ajatashatru. His third and chief queen was Mallika, daughter of the chief of garland-makers. Once, while he was away from his capital Shravasti, his minister Dīgha Chārāyana placed his son Vi

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abha [Vīru Dhaka] on the throne. He went to Magadha to seek help from Ajatashatru in order to regain his throne. But before being able to meet him, Pasenadi died of exposure outside the gates of Rajagriha. The Puranas instead of Vi

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abha mention the name of Kṣudraka as his successor.

(251-2) Buddhist legend asserts that the first figure of the Buddha was a carved sandalwood statue ordered to be made during his own lifetime by King Prasenajit. Archaeologists can find nothing earlier than the Gandhara figures made by Greek sculptors in Central Asia, in what is now Afghanistan, 250 years after Buddha passed away. It may be that

after this first Prasenajit figure was made, Buddha forbade any more to be made. But, certainly, he would not have liked to be personally worshipped. He was very active in denouncing the superstitions which prevailed in the national religion of India.

RVLSII

† Wikipedia: *"Gandhara are anthropomorphic representations of the Buddha started to emerge from the 1st century AD in Northern India. The two main centers of creation have been identified as Gandhara in today's North West Frontier Province, in Pakistan, and the region of Mathura, in central northern India.*

The art of Gandhara benefited from centuries of interaction with Greek culture since the conquests of Alexander the Great in 332 BC and the subsequent establishment of the Greco-Bactrian and Indo-Greek Kingdoms, leading to the development of Greco-Buddhist art. Gandharan Buddhist sculpture displays Greek artistic influence, and it has been suggested that the concept of the "man-god" was essentially inspired by Greek mythological culture. Artistically, the Gandharan school of sculpture is said to have contributed wavy hair, drapery covering both shoulders, shoes and sandals, acanthus leaf decorations, etc."

Swami Pranavananda, properly Swami Pranabananda

Srimad Swami Pranabananda Giri Maharaj, a direct disciple of Yogiraj Sri Sri Shyamacharan Lahiri Mahashay, was a Yogi of the highest order. In fact Paramansa Yogananda has rightly referred to him as an ancient rishi. During his life Swami Pranabananda displayed qualities of great spiritual ability, determination and sensitivity for the welfare of his disciples. After initiation into Kriya Yoga, his guru Yogiraj Sri Sri Shyamacharan Lahiri Mahashay sent him to the Malava Mountains for sadhana. There he made rapid progress and soon developed into a self-realized being. Subsequently after a period of married life and serving his father, Swamiji took sannyas from Swami Atmananda Giri of Kailash Math. During this period he was fortunate enough to have been blessed by the great Mahamuni Babaji Maharaj. The story of him being a 'saint with two bodies' is well documented in Paramhansa Yogananda's book "Autobiography of a Yogi".



Swamiji was deeply concerned with the development of his disciples. Not only in Kriya, he took care to see that his disciples completed their karmic duties as well. One such event concerning his illustrious disciple, Sannyasini Mata, indicates not only his ability to see through the sands of time but also his concern for all aspects of his disciple's life. He asked Sannyasini Mata to come to Benaras (Varanasi) where he lived. There he asked her to serve an old person from Assam by cooking for him. Initially Sannyasini Mata resisted this suggestion on the plea that others will speak ill if she stayed alone at the house of another, albeit old man, Swamiji explained the reason for his directive. He said that this old man was Sannyasini Mata's son of her previous life. She had neglected him at that time and therefore should now serve him to complete her duty. Sannyasini Mata served the old man for five years treating him like her child. When he died, Swamiji again called Sannyasini Mata and asked her to take up sannyas, thus cutting her remnant chords of maya. In this way, the great saint took care of his disciples helping them

develop into great spiritual personalities.

Swamiji did not make any of his own disciples his successor. Through his inner realizations, he had located that a great saint, Bhagwan Kishori Mohan Bandopadhyay, was residing incognito in Benaras. Even after his passing away, he resurrected himself before Shri Kishori Mohan and requested him to take over his seat, which the latter did with some initial reluctance. Thus the illustrious lineage passed on.

<http://www.akhandamahapeeth.org/web/displayhtml.php?fname=biography/english/pranabananda.html>

(245-2) I remembered the words and marked the truth of a conversation I had once with Yogi Pranabananda, himself an advanced ascetic, amid the solitudes of the Himalaya mountains on the Indo-Tibetan border. He said: “My master does not favour ashrams. He has not established one and does not want to do so. We disciples visit him at intervals according to our degree of development and to our needs, and follow the path in which he has instructed us. He even regards ashrams as likely to be deleterious both to his own work and to our self-reliant progress.”

Vinyl I to III

Swami Premananda

Wikipedia: Baburam Maharaj (Swami Premananda) (Bengali: বাবুরাম মহারাজ) (10 December 1861 – 30 July 1918) was a direct disciple of Ramakrishna, the 19th-century saint and mystic from Bengal, India. He was born in Antpur in the Hoogly district of Bengal in the year 1861. Baburam, as he was called in his pre monastic days, was also related to Balaram Bose, a leading householder disciple of Ramakrishna. He was given the name of Premananda or “joy of divine love” by his brother disciple Vivekananda. He had a notable contribution during the initial days of Ramakrishna Mission as he managed the whole affairs of Belur Math from 1902 to 1916. He also mentored young spiritual aspirants.



Note: This is NOT Prem Kumar - the convicted Guru.

(47-9) Swami Premananda: “Don’t run around in the circle. Move toward the Centre. You are thinking of your own ego-self. Move out of it.”

Duplicates 20

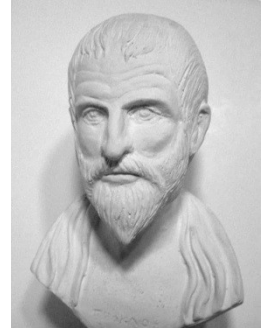
(68-6) Swami Premananda: “I say to people ‘Don’t give up anything: they will give you up. Do you have to give up darkness? No, you have only to bring in the light. So long as you are trying to resist something, you are having it constantly with you.’”

Duplicates 20

Proclus, Chuang-Tzu & Yoga Vasistha

Wikipedia: Proclus Lycaeus (8 February 412 – 17 April 485 AD), called the Successor

(Greek Πρόκλος ὁ Διάδοχος, Próklos ho Diádokhos), was a Greek Neoplatonist philosopher, one of the last major Classical philosophers (see Damascius). He set forth one of the most elaborate and fully developed systems of Neoplatonism. He stands near the end of the classical development of philosophy, and was very influential on Western medieval philosophy (Greek and Latin).



Proclus was born February 8, 412 AD (his birth date is deduced from a horoscope cast by a disciple, Marinus) in Constantinople to a family of high social status in Lycia (his father Patricius was a high legal official, very important in the Byzantine Empire's court system) and raised in Xanthus. He studied rhetoric, philosophy and mathematics in Alexandria, with the intent of pursuing a judicial position like his father. Before completing his studies, he returned to Constantinople when his rector, his principal instructor (one Leonas), had business there. Proclus became a successful practicing lawyer. However, the experience of the practice of law made Proclus realize that he truly preferred philosophy. He returned to Alexandria, and began determinedly studying the works of Aristotle under Olympiodorus the Elder (he also began studying mathematics during this period as well with a teacher named Heron (no relation to Hero of Alexandria who was also known as Heron)). Eventually, this gifted student became dissatisfied with the level of philosophical instruction available in Alexandria, and went to Athens, the preeminent philosophical center of the day, in 431 to study at the Neoplatonic successor of the famous Academy founded 800 years (in 387 BC) before by Plato; there he was taught by Plutarch of Athens (not to be confused with Plutarch of Chaeronea), Syrianus, and Asclepigenia; he succeeded Syrianus as head of the Academy, and would in turn be succeeded on his death by Marinus of Neapolis.

He lived in Athens as a vegetarian bachelor, prosperous and generous to his friends, until the end of his life, except for a voluntary one-year exile, which was designed to lessen the pressure put on him by his political-philosophical activity, little appreciated by the Christian rulers; he spent the exile traveling and being initiated into various mystery cults. He was also instructed in the "theurgic" Neoplatonism, as derived from the Orphic and Chaldean Oracles. His house has been discovered recently in Athens, under the pavement of Dionysiou Areopagitou Street, south of Acropolis, opposite the theater of Dionysus. He had a great devotion to the Goddess Athena, who he believed guided him at key moments in his life. Marinus reports that when Christians removed the statue of the Goddess from the Parthenon, a beautiful woman appeared to Proclus in a dream and announced that the "Athenian Lady" wished to stay at his home. Proclus died aged ~73, and was buried near Mount Lycabettus in a tomb. It is reported that he was writing 700 lines each day.

The majority of Proclus's works are commentaries on dialogues of Plato (Alcibiades, Cratylus, Parmenides, Republic, Timaeus). In these commentaries he presents his own philosophical system as a faithful interpretation of Plato, and in this he did not differ from other Neoplatonists, as he considered the Platonic texts to be divinely inspired (ὁ θεῖος Πλάτων ἡο theios Platon—the divine Plato, inspired by the Gods) and therefore that they spoke often of things under a veil, hiding the truth from the philosophically uninitiate. Proclus was however a close reader of Plato, and quite often makes very astute points about his Platonic sources. A number of his Platonic commentaries are lost.

Proclus, the scholiast to Euclid, knew Eudemus of Rhodes' History of Geometry well, and gave a short sketch of the early history of geometry, which appeared to be founded on the

older, lost book of Eudemus. The passage has been referred to as "the Eudemian summary," and determines some approximate dates, which otherwise might have remained unknown. The influential commentary on the first book of Euclid's Elements of Geometry is one of the most valuable sources we have for the history of ancient mathematics, and its Platonic account of the status of mathematical objects was influential. In this work, Proclus also listed the first mathematicians associated with Plato: a mature set of mathematicians (Leodamas of Thasos, Archytas of Taras, and Theaetetus), a second set of younger mathematicians (Neoclides, Eudoxus of Cnidus), and a third yet younger set (Amyntas, Menaechmus and his brother Dinostratus, Theudius of Magnesia, Hermodotus of Colophon and Philip of Opus). Some of these mathematicians were influential in arranging the Elements that Euclid later published. In addition to his commentaries, Proclus wrote two major systematic works. The Elements of Theology (Στοιχείωσις θεολογική), which consists of 211 propositions, each followed by a proof, beginning from the existence of the One (divine Unity) and ending with the descent of individual souls into the material world. The Platonic Theology (Περὶ τῆς κατὰ Πλάτωνα θεολογίας) is a systematisation of material from Platonic dialogues, showing from them the characteristics of the divine orders, the part of the universe which is closest to the One.

Proclus can be considered as the spokesman of mature Neoplatonism. His works had a great influence on the history of western philosophy. The extent of this influence, however, is obscured by the channels through which it was exercised. An important source of Procline ideas was through the Pseudo-Dionysius. This late-5th- or early-6th-century Christian Greek author wrote under the pseudonym Dionysius the Areopagite, the figure converted by St. Paul in Athens. Because of this fiction, his writings were taken to have almost apostolic authority. He is an original Christian writer, and in his works can be found a great number of Proclus's metaphysical principles.

(179-3) Yet this thought, this idea, is as topical and living today as it was in the time of the Greek Proclus the Chinese Chuang-Tzu and the Hindu Vasistha.

Middle Ideas 07-13

Book of Proverbs

Wikipedia: The Book of Proverbs (Hebrew: מִשְׁלֵי, Mishlê (Shlomoh), "Proverbs (of Solomon)"), is the second book of the third section (called Writings) of the Hebrew Bible. When translated into Greek and Latin, the title took on different forms: in the Greek Septuagint (LXX) it became Παροιμίαι Paroimiai ("Proverbs"); in the Latin Vulgate the title was Proverbia, from which the English name is derived. Proverbs is not merely an anthology but a "collection of collections" relating to a pattern of life which lasted for more than a millennium. It is an example of the Biblical wisdom tradition, and raises questions of values, moral behaviour, the meaning of human life, and right conduct. The repeated theme is that "the fear of God (meaning submission to the will of God) is the beginning of wisdom". Wisdom is praised for her role in creation; God acquired her before all else, and through her he gave order to chaos; and since humans have life and prosperity by conforming to the order of creation, seeking wisdom is the essence and goal of the religious life.



(763-4) The Biblical sages have told to all human races, not only to the Hebrew race, truths which, being eternal, are as needed in the twentieth century A.D. as they were in the twentieth century B.C. There is no statement in the Book of Proverbs for instance, which requires revising and bringing up to date, or which can be dismissed as discarded religious superstition.

Grey Long 14 19 & (78-4) Duplicates 20

Psalm 46

Wikipedia: The Book of Psalms, Tehillim in Hebrew (תְּהִלִּים or תְּהִלִּים meaning "Praises"), commonly referred to simply as Psalms or "the Psalms", is the first book of the Ketuvim ("Writings"), the third section of the Hebrew Bible, and a book of the Christian Old Testament. The title is derived from the Greek translation, ψαλμοί psalmoi, meaning "instrumental music" and, by extension, "the words accompanying the music." The book is an anthology of individual psalms, with 150 in the Jewish and Western Christian tradition and more in the Eastern Christian churches. Many of the psalms are linked to the name of King David, although his authorship is not accepted by modern Bible scholars.



The Book of Psalms is divided into five sections, each closing with a doxology (i.e., a benediction) – these divisions were probably introduced by the final editors to imitate the five-fold division of the Torah:

Book 1 (Psalms 1–41)

Book 2 (Psalms 42–72)

Book 3 (Psalms 73–89)

Book 4 (Psalms 90–106)

Book 5 (Psalms 107–150)

Many psalms (116 of the 150) have individual superscriptions (titles), ranging from lengthy comments to a single word. Over a third appear to be musical directions, addressed to the "leader" or "choirmaster," including such statements as "with stringed instruments" and "according to lilies." Others appear to be references to types of musical composition, such as "A psalm" and "Song," or directions regarding the occasion for using the psalm ("On the dedication of the temple," "For the memorial offering," etc.). Many superscriptions carry the names of individuals, the most common (73 psalms) being of David, and thirteen of these relate explicitly to incidents in the king's life. Others named include Moses (1), Asaph (12), the Sons of Korah (11) and Solomon (2). A natural way of understanding these attributions is as a claim to authorship, but it could also mean "to David" or "for David".

(255-2) The wisdom of the forty-sixth Psalm – “Be still and know that I am God” – may be tested by experiment. For in the ego’s silence there will be whispered the revelation we await.

Vinyl X to XI

Here is the entire Psalm (King James):

1 God is our refuge and strength, a very present help in trouble.

- 2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;
- 3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.
- 4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.
- 5 God is in the midst of her; she shall not be moved: God shall help her, and that right early.
- 6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.
- 7 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.
- 8 Come, behold the works of the Lord, what desolations he hath made in the earth.
- 9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
- 10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.
- 11 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

Alexander Pushkin, Nikolai Rimsky-Korsokov

Wikipedia: Alexander Sergeyevich Pushkin (Russian: Алекса́ндр Серге́евич Пу́шкин; 6 June [O.S. 26 May] 1799 – 10 February [O.S. 29 January] 1837) was a Russian author of the Romantic era who is considered by many to be the greatest Russian poet and the founder of modern Russian literature. Pushkin was born into Russian nobility in Moscow. His matrilineal great grandfather was Abram Gannibal, who was brought over as a slave from what is now Cameroon. Pushkin published his first poem at the age of fifteen, and was widely recognized by the literary establishment by the time of his graduation from the Tsarskoye Selo Lyceum. While under the strict surveillance of the Tsar's political police and unable to publish, Pushkin wrote his most famous play, the drama *Boris Godunov*. His novel in verse, *Eugene Onegin*, was serialized between 1825 and 1832. Notoriously touchy about his honour, Pushkin fought as many as twenty-nine duels, and was fatally wounded in such an encounter with Georges-Charles de Heeckeren d'Anthès. Pushkin had accused D'Anthès, a French officer serving with the Chevalier Guard Regiment of attempting to seduce the poet's wife, Natalya Pushkina.



Critics consider many of his works masterpieces, such as the poem *The Bronze Horseman* and the drama *The Stone Guest*, a tale of the fall of Don Juan. His poetic short drama "Mozart and Salieri" (from the same work as "The Stone Guest", "Little Tragedies") was the inspiration for Peter Shaffer's *Amadeus* as well as providing the libretto (almost verbatim) to Rimsky-Korsakov's opera *Mozart and Salieri*. Pushkin himself preferred his verse novel *Eugene Onegin*, which he wrote over the course of his life and which, starting a tradition of great Russian novels, follows a few central characters but varies widely in tone and focus. "Onegin" is a work of such complexity that, while only about a hundred pages long, translator Vladimir Nabokov needed two full volumes of material to fully render its meaning in English. Because of

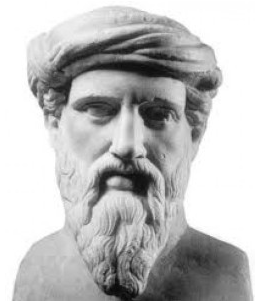
this difficulty in translation, Pushkin's verse remains largely unknown to English readers. Even so, Pushkin has profoundly influenced western writers like Henry James.

(163-12) Pushkin: (Russian story writer in "The Golden Cockerel"): "And life is perhaps only a dream."

Vinyl X to XI

Pythagoras

Wikipedia: Pythagoras of Samos (Greek: Πυθαγόρας ὁ Σάμιος Pythagóras ho Sámios "Pythagoras the Samian", or simply Πυθαγόρας; Πυθαγόρης in Ionian Greek; c. 570 – c. 495 BC) was an Ionian Greek philosopher, mathematician, and founder of the religious movement called Pythagoreanism. Most of the information about Pythagoras was written down centuries after he lived, so very little reliable information is known about him. He was born on the island of Samos, and might have travelled widely in his youth, visiting Egypt and other places seeking knowledge. Around 530 BC, he moved to Croton, in Magna Graecia, and there set up a religious sect. His followers pursued the religious rites and practices developed by Pythagoras and studied his philosophical theories. The society took an active role in the politics of Croton but this eventually led to their downfall. Pythagorean meeting-places were burned and Pythagoras was forced to flee the city. He is said to have died in Metapontum. Pythagoras made influential contributions to philosophy and religion in the late 6th century BC. He is often revered as a great mathematician, mystic, and scientist and is best known for the Pythagorean theorem which bears his name. However, because legend and obfuscation cloud his work even more than that of the other pre-Socratic philosophers, one can give only a tentative account of his teachings, and some have questioned whether he contributed much to mathematics or natural philosophy. Many of the accomplishments credited to Pythagoras may actually have been accomplishments of his colleagues and successors. Whether or not his disciples believed that everything was related to mathematics and that numbers were the ultimate reality is unknown. It was said that he was the first man to call himself a philosopher, or lover of wisdom, and Pythagorean ideas exercised a marked influence on Plato, and through him, all of Western philosophy.



(277-8) Pythagoras taught that everything in the universe has its place and that this place is numbered in the scheme of things.

Middle Ideas 07-13

(479-1) Mindfulness is a Buddhist exercise, but practising the Witness attitude is a Hindu one. Pythagoras too gave an exercise which is in some ways similar.

RVLSII

Pythagoras, Socrates, and Epicurus

(225-1) Just as Pythagoras and Socrates were maligned and even put to death by those who either misunderstood or misrepresented their teachings, so Epicurus another Greek has been maligned ever since his own time, although he fortunately died a natural death. Incidentally he died of the stone. Could it be that there was an excess of calcium in his body and that it had got concentrated in the wrong place producing the stone in the bladder or the kidney for he tried to live a simple life and ate only barley, bread and cheese and drank only water. There was probably an excess of cheese in his body producing the excess of calcium. However the point I wish to make is that he is supposed to have preached heathenism, the pursuit of pleasure and enjoyment as being the highest good, but the truth is, as demonstrated by his simple life, that he was an ascetic. He did not believe in cluttering himself up with a lot of possessions and he sought the freedom from anxiety which this gave him. The freedom from those desires for luxuries and comforts which fill most people left him with a serene mind. This serenity was enjoyable and pleasant, so what he meant by pleasure was a pleasure of living the good life, not the pleasure of living the animal life, but if he is to be judged by his diet, his philosophy was incomplete and imbalanced.

AD BV 2

Pythagoras, Socrates, Jesus, Plato

(153-2) Pythagoras, gentle compassionate apostle of the bloodless diet, killed by the Crotona mob, had to die for venturing to show a higher ideal. Just as Socrates died for shaming his jurors with their inferior ethical standard. Above all it was Jesus, put to death for endeavouring to show men a kingdom not of this world, the kingdom of heaven. Plato driven into exile for more than twenty years because he dared to teach truth. Thus the role of light-bringers could be extended; those deprived of life and those persecuted but left to live, and those who escaped despite opposition. How low the level from which the half-animal men have yet to rise!

Middle Ideas 20-28

Pythagoras ⇒ see Apollonius of Tyana

Pythagoras ⇒ see Herodotus, Hippocrates, Kallikrates, Pheidias, Pythagoras, Plato, Socrates, Solon

François Rabelais & Oscar Wilde

Wikipedia: François Rabelais (c. 1483 – 9 April 1553) was a major French Renaissance writer, doctor, Renaissance humanist, monk and Greek scholar. He has historically been regarded as a writer of fantasy, satire, the grotesque, bawdy jokes and songs. His best known work is Gargantua and Pantagruel. Because of his literary power and historical importance, Western literary critics considered him one of the great writers of world literature and among the creators of modern European writing. Most scholars today agree that the French author wrote from a

perspective of Christian humanism. This has not always been the case. Abel Lefranc, in his 1922 introduction to *Pantagruel*, depicted Rabelais as a militant anti-Christian atheist. M.A. Screech opposed this view and interpreted Rabelais as an Erasmian Christian humanist, the view that commands majority support today. François Rabelais himself was Roman Catholic. Timothy Hampton writes that “to a degree unequalled by the case of any other writer from the European Renaissance, the reception of Rabelais’s work has involved dispute, critical disagreement, and ... scholarly wrangling ...” But at present, “whatever controversy still surrounds Rabelais studies can be found above all in the application of feminist theories to Rabelais criticism”.



(289-2) We in the West have brought punctuality to perfection and developed business into a religion. We customarily-and from our standpoint rightly-despise the East for its light-hearted attitude towards these matters. We arrive at our business engagements with clock-like precision and involuntarily carry the same spirit into our social appointments too. We work hard and well, and to relax when the mood prompts us is to yield to one of the seven deadly sins. Perhaps the only shining exceptions are to be found in bohemian and artistic circles, whose attitude was aptly and humorously put by Oscar Wilde into the mouth of one of his characters: “He was always late on principle, his principle being that punctuality is the thief of time.” During my wandering in the East I have not failed to note the difference of outlook, the easy-going attitude towards work and time, and though this at first excited my irritation, it now receives, within due limits, my approbation. For I too have felt the pleasure of taking life easily, the delight of ceasing to be pursued by old Kronos, the comfort of no longer reacting to a clockwork and mechanical discipline. In Egypt I found this spirit at its apogee, and now it suits me well. Yet I hope I shall never succumb as far as that rotund Hindu Indian moneylender of Lahore, who boasted to me that when he had an appointment for ten o’clock in the morning he invariably turned up at two in the afternoon. I looked at him, shocked, and then reproached him for such inconsiderate conduct. “Oh, don’t worry,” he replied, “for even if I did turn up at ten my client would invariably turn up at two!” However I mastered one lesson through my sojourn under the pleasant Egyptian sky, a lesson which has been well put by Rabelais, who said that the hours were made for man, and not man for the hours. It is not that I want to enter into a defence of unpunctuality – far from it – but that I want to enter into a defence of that inner personal freedom which can live in the Eternal Now, which can carry on its work and duties without being enslaved by them.

Duplicates 08 (Literary Notebook Carbons)

Sarvepalli Radhakrishnan

Wikipedia: Sarvepalli Radhakrishnan (5 September 1888 – 17 April 1975) was an Indian philosopher and statesman who was the first Vice President of India (1952–1962) and the second President of India from 1962 to 1967. One of India’s most distinguished twentieth-century scholars of comparative religion and philosophy, his academic appointments included the King George V Chair of Mental and Moral Science at the University of Calcutta (1921–1932) and Spalding Professor of Eastern Religion and Ethics at University of Oxford (1936–1952). His philosophy was grounded in Advaita Vedanta, reinterpreting this tradition for a contemporary understanding. He defended Hinduism against “uninformed Western criticism”, contributing to

the formation of contemporary Hindu identity. He has been influential in shaping the understanding of Hinduism, in both India and the west, and earned a reputation as a bridge-builder between India and the West. Radhakrishnan was awarded several high awards during his life, including the Bharat Ratna, the highest civilian award in India, in 1954, and honorary membership of the British Royal Order of Merit in 1963. Radhakrishnan believed that “teachers should be the best minds in the country”. Since 1962, his birthday is celebrated in India as Teachers’ Day on 5 September.



(71-7) Radhakrishnan believes that backsliding in rebirth is not possible. The scriptural statements about human souls being reborn in animal forms, he observes, should be understood figuratively not literally. They mean that such souls are reborn to an irrational existence comparable to animal life, not that they are attached to animal bodies.

Grey Long 14 19

Sarvepalli Radhakrishnan ⇒ see Joseph Stalin

Sarvepalli Radhakrishnan ⇒ see Juan Mascaro &c.

Bhagwan Shree Rajneesh

Wikipedia: Chandra Mohan Jain (11 December 1931 – 19 January 1990), also known as Acharya Rajneesh from the 1960s onwards, as Bhagwan Shree Rajneesh during the 1970s and 1980s, and as Osho from 1989, was a controversial Indian mystic, guru and spiritual teacher.



OSHO was a mystic born in India, guru and spiritual teacher. His international following has continued after his death. A professor of philosophy, he travelled throughout India in the 1960s as a public speaker. He was a critic of socialism, Mahatma Gandhi and institutionalised religions. He advocated a more open attitude towards sexuality, earning him the sobriquet "sex guru" in the Indian and later international press, although this attitude became more acceptable with time. In 1970, Osho settled for a time in Bombay, initiating disciples, known as neo-sannyasins, and expanded his spiritual teaching and work. In his discourses, he gave his original understanding and views on the writings of many religious traditions, mystics, and philosophers from around the world. His intelligent discourse and charisma attracted a growing number of Westerners. He moved to Pune in 1974, where his disciples established a foundation and an ashram for his presence and work, where a variety of transformational tools could be offered to the visitors. Among those transformational tools, the ashram offered various original meditations that Osho developed for the modern man, many with an original musical score specifically designed to accompany each meditation. In addition, therapies derived from ancient and modern Western traditions including the Human Potential Movement

were offered in the ashram to function as a cleansing tool before the subject began meditation.

By the late 1970s, tensions mounted between the Indian government and the Ashram, which prevented the Ashram from obtaining a larger property away from big cities. The search then shifted to the United States. In mid-1981, ranch property was found and purchased in Oregon in the United States by a US Foundation devoted to Osho's work. The ranch comprised 64,000 acres in the semi-desert, 16 miles from the nearest town, Antelope, Oregon, which had fewer than fifty residents. The Foundation established an intentional community, later known as Rajneeshpuram, in the state of Oregon. Osho came to the Ranch at the end of August 1981. Almost immediately, the development met with intense local, state and federal hostility and opposition from the government, press and citizenry. Citizen groups were formed to stop the development. An Oregon court determined, based on polling evidence, that the group could not receive a fair trial. Multiple litigations sought to slow or stop the development. In 1985 Osho revealed that the personal secretary and a small number of her close supporters had committed a number of serious crimes against their own community of local residents and public officials, including a bioterror attack (food contamination) on the citizens of The Dalles, conspiracy to murder the US Attorney, attempted murder of Osho's physician and the local District Attorney, and a massive wiretap at Rajneeshpuram, including in Osho's bedroom. Osho was deported from the United States in accordance with a plea bargain. After Osho left the U.S. twenty-one countries denied him entry, causing Osho to travel the world before returning to Poona, where he died in 1990. His ashram is today known as the Osho International Meditation Resort. His syncretic teachings emphasise the importance of meditation, awareness, love, celebration, courage, creativity and humour—qualities that he viewed as being suppressed by adherence to static belief systems, religious tradition and socialisation. Osho's teachings have had a notable impact on Western New Age thought, and their popularity has increased markedly since his death.

(365-1) Bhagwan Shree Rajneesh: “Looking at the statue of a Buddha, something in you starts falling in tune. Sitting silently with a Buddha statue, yo

Sri Rama

Wikipedia: Rama, the prince and king of Ayodhya, from the Treta Yuga. He is a commonly worshiped as the 7th avatar of Vishnu in Hinduism, and is thought of as the ideal heroic man. His story is recounted in one of the most widely read scriptures of Hinduism, the Ramayana. While in exile from his own kingdom with his brother Lakshman and the monkey God Hanuman, his wife Sita was abducted by the demon king of Lanka, Ravana. He travelled to Ashoka Vatika in Lanka, killed the demon king and saved Sita.

(12-7) Prince Rama wanted to withdraw from his position, title,



duties and family in pursuit of God. But the wise Vashistha, the great teacher of Mentalism, asked him: “Is He apart from the world that you wish to renounce it?”

Duplicates 20

Ramakrishna

Wikipedia: Ramakrishna (18 February 1836 – 16 August 1886), born Gadadhar Chatterji or Gadadhar Chattopadhyay (Gôdadhor Chôṭṭopaddhae), was an Indian mystic during the 19th-century. His religious school of thought led to the formation of the Ramakrishna Mission by his chief disciple Swami Vivekananda. He is also referred to as “Paramahansa” by his devotees, as such he is popularly known as Ramakrishna Paramahansa. Ramakrishna was born in a poor Brahmin, Vaishnava family in rural Bengal. He became a priest of the Dakshineswar Kali Temple, dedicated to the goddess Kali, which had the influence of the main strands of Bengali bhakti tradition. The most widely known amongst his first spiritual teachers was an ascetic woman, called Bhairavi Brahmani, who was skilled in Tantra and Vaishnava bhakti. Later an Advaita Vedantin ascetic taught him non-dual meditation, and he experienced nirvikalpa samadhi under his guidance.



(363-10) If “dead” Illuminati can help the world as readily as those who are among us in the flesh, I would like to ask those who believe this why Ramakrishna uttered the following pathetic plaint as he lay dying in Cossipore: “Had this body been allowed to last a little longer, many more people would have become spiritually awakened.” No, it is more rational to believe that a living illuminate is needed, that one who has flung off the physical body has no further concerns with the physical world and that he whose consciousness is in the Real, uses the world (in the form of a body) to save those whose consciousness is in the world.

Duplicates 08 (Literary Notebook Carbons)

Ramakrishna and Ramana Maharshi

(321-7) It is said that Ramakrishna died because he took on the karma of others. This is also offered by some disciples as an explanation of why the Maharishi, like Ramakrishna, died of cancer. But the truth about this matter is not known, only opinions and theories about it prevail.

Vinyl VII to VIII

u start becoming silent, the very posture, the very shape, the face, the closed eyes, the silence that surrounds a marble statue, will help you to get connected with your own inner sources of silence.”

Vinyl I to III

Prince Rama & Vashista

Swami Ramdas

Wikipedia: Swami Ramdas (1884–1963) was an Indian saint, philosopher, philanthropist, and pilgrim. Giving up worldly possessions at a young age, he became a wandering monk. His story and his teachings been presented in several different books and he has developed a spiritual following. Vittal Rao was born in Kanhangad, in northern Kerala, India on April 10, 1884. His parents were Sri Balakrishna Rao and Smt. Lalita Bai. He worked as a spinning master in a cotton mill and in 1908 he married. He experienced difficulties, both in his financial pursuits and domestic life, and seeking relief from his circumstances, he began to chant “Ram” – a name of God. Soon after, his father gave to him a holy mantra to repeat, the Ram Mantra: “Sri Ram jai Ram jai jai Ram”. Through inner guidance he started adding the “Om” to each repetition: “Om Sri Ram Jai Ram Jai Jai Ram” and he found the benefit at least threefold. He quickly became detached from materialistic pleasures and left on a pilgrimage, taking on the name Ramdas, and living on charity (though he never accepted money). His practice was to view the world as forms of Ram – and thus to see everything that might befall him as the will of Ram. His mantra practice also gradually became a round-the-clock practice. In 1922 he encountered the sage, Ramana Maharshi, and received his grace. As a result of this, he went into his first retreat, living for 21 days in solitude in a cave in Arunachala. Upon leaving this cave he was filled with the realization that, “All was Rama, nothing but Rama” Some time later an absorption experience near Mangalore fully erased his personal identity, so that only Oneness prevailed. After continuing to live on the roads for many years, his devotees established Anandashram for him in Kanhangad, Kerala in 1931. The ashram worked to improve the living conditions of the local people, and continues to this day to share Swami Ramdas’ vision of Universal Love and Service. A list of Ramdas’ well known disciples includes Mataji Krishnabai, Swami Satchidananda, Swami Mudrananda and Yogi Ramsuratkumar.



(263-8) Swami Ramdas, like Bismarck, read detective stories in his after-lunch rest period. Did he find it a necessity, and not merely a relaxation, thus to get away from all the tense talk of spiritual egocentrism that went on all day around him, and with him?

Grey Long 14 19

(137-3) The mistake of men like Swami Ramdas is to prescribe for all seekers the particular way which suits only some seekers. The Swami successfully used mantram yoga and offers it to all alike. The grand Quest of man has been reduced to a simple kindergarten affair, a mere babbling of God’s name with no attempt to understand God’s purposes and workings. It makes the Overself too cheap and the nature of it too childish.

Duplicates 24 (Carbon Copies of Notebook)

Yogi Ramiah, Yuvaraja of Kasmanda, Yuaraja of Mysore, PB, & Capt. Rashid {duplicate}

Yogi Ramiah was one of the foremost disciples of Sri Ramana. He also was a spiritual teacher with an own circle of disciples. He used to be at Ramanashram for months, sitting mostly

silently near the feet of Sri Ramana, absorbed in him. There are a lot of group photos with Sri Ramana and Yogi Ramiah always to the right of Bhagavans feet.

There are only some occasional remarks in some books, some talks and something in Brunton's "Search in Secret India". If anyone knows where I possibly could find more about Yogi Ramiah I would be happy to know, because he was one of the most sincere and advanced, perhaps self-realized devotees - one of the rare gems.

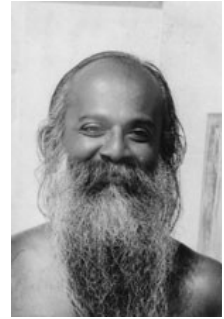
Yogi Ramiah: "Sitting in Maharshi's presence brings peace of mind. I used to sit in samadhi for three or four hours together. Then I felt my mind took a form and came out from within. By constant practice and meditation it entered the Heart and was merged into it. I conclude that the Heart is the resting place of mind. The result is peace. When the mind is absorbed in the Heart, the Self is realised. This could be felt even at the stage of concentration (Dharana)." (Talks, from Talk 34)

<http://www.indiadinivine.org/content/topic/1005837-yogi-ramiahs-experience/>

(427-6) Why did the late Yuvaraja of Mysore keep a photograph of P.B. prominently displayed in a central position on his writing table at the Mysore Palace? Why does the Yuvaraja of Kasmanda keep a similar photograph on his own writing table at Lucknow Palace? Why, when most of the yogis of India were at their command, did they take lessons in meditation from P.B. and honour him with their chelaship? Why did Yogi Ramiah, then esteemed one of the leading disciples of Maharshi and later head of his own monastery, declare on January 1, 1936 in the presence of some of his own Telegu disciples, to P.B.: "You have learnt all about yoga. There is nothing more for you to learn about this practice." Why did Captain Mohamed Rashid, A.D.C. to the late Yuvaraja of Mysore say in 1939 when broadcasting from the Akash Radio Station in India: My learned and distinguished friend and European yogi, Dr Paul Brunton is now in our midst again. He has done more to clarify the subject of yoga than any other westerner."

RVLSII

Sri Samarth Ramdas



Wikipedia: Samarth Ramdas (Marathi:समर्थ रामदास स्वामी) was a noted 17th century saint and spiritual poet of Maharashtra. He is most remembered for his Advaita Vedanta (Non-dualism) text Dasbodh. Samarth Ramdas was a devotee of Lord Hanuman and Lord Rama. The birth name of Samartha Ramdas Swami was Narayan Suryaji Thosar. He was born on Ramnavmi (in the month of 'chaitra') in the year – 1530 (Shalivahana era), 1608 CE, in Deshastha Rugvedi Brahman family of Jamadagni goatra in the Jamb village, Ambad Taluka of Jalna District, on the banks of the river Godavari. He established temples of Hanuman in towns and villages and preached to the youth the message of exercising regularly for strength. Out of hundreds of these Hanuman temples 11 Maruti temples are specially mentioned by him called as 11 Maruti. His books like 'Dasbodh', 'Manache Shlok', 'Atmaram', 'Manapanchak', 'Anandavanbhuvan', 'Shivakalyanaraja' and many more are very relevant even today. His followers consider them their guiding lights in today's troubled times.



(91-6) “The Bliss-Attainment of a yogi is Maya,” wrote Sri Samarth Ramdas, in his Sanskrit text “Atmaram.”

Middle Ideas 14 19

Capt. Rashid, Yuvaraja of Kasmanda, Yuvaraja of Mysore, PB, & Yogi Ramiah {triplicate}

We have no information about this individual at present.

(427-6) Why did the late Yuvaraja of Mysore keep a photograph of P.B. prominently displayed in a central position on his writing table at the Mysore Palace? Why does the Yuvaraja of Kasmanda keep a similar photograph on his own writing table at Lucknow Palace? Why, when most of the yogis of India were at their command, did they take lessons in meditation from P.B. and honour him with their chelaship? Why did Yogi Ramiah, then esteemed one of the leading disciples of Maharshi and later head of his own monastery, declare on January 1, 1936 in the presence of some of his own Telegu disciples, to P.B.: “You have learnt all about yoga. There is nothing more for you to learn about this practice.” Why did Captain Mohamed Rashid, A.D.C. to the late Yuvaraja of Mysore say in 1939 when broadcasting from the Akash Radio Station in India: My learned and distinguished friend and European yogi, Dr Paul Brunton is now in our midst again. He has done more to clarify the subject of yoga than any other westerner.”

RVLSII

The Ratna Karanda Sravakachara

This extract gives us some understanding of the Ratna Karanda Sravakachara—the Guide to the Householder's Life: Jainism, originating from the sramanic way of thought and life, must have had its followers in due course of time. This much is certain, that the Jina admitted the laity along with their natural inability to adopt a discipline of complete self-control and harder

modes of spiritual pursuit; and, hence, the lay life was designed as a stage preparatory to the ascetic life for the realization of the highest goal, and at the same time, making it complementary to the monastic life. This is evident in the nature of the social organization, i. e., the Jaina-Sangha with its prescribed two-fold code of conduct; one for the monastic life, and the other for the lay life, the outlines of the second of which came down in the Upasakadhyayana. the lost 7th anga according to the Digambara tradition and the extant Urasaga-dasao of the Ardhamagadhi Canon of the Svetambaras, and further, given some place in the early works like the Caritra-prabharta of Kundakunda and the Tattvarthasutra of Umasvamin.

Thereafter, with the passage of a period, of about a thousand years after Mahavira, the code of conduct for the laity i. e., the Sravakacara, assumed a shape of separate entity in independent treatises on the subject such as the **Ratna Karandaka Sravakacara** and the Savaya-pannatti. Then, meeting with the expedients of marching time and expanding regions, influenced by some contents of the Puranic works, by authoritative sayings of great Acaryas, and by customs and manners prevalent among the neighboring people with other religious traditions, etc. It had several innovations, adaptations and injunctions, as reflected in the apparent flexibility of the astamula-gunas, and of the enumeration, interpretation and scope of some of the secondary vows, etc. With all this, it attained its full growth during the medieval period of Jaina history, which is known as the period of the growth of the Sravakacara, and which also happens to be the golden period of Jainism, particularly in southern and western India. The plausible line of the origin and growth of the Sravakacara as a lay doctrine is well chalked out and presented by R. Williams in his book, which I must reproduce here for some of its details and significant observations:

"The traditional distinction between the code of behavior for the householder, the sravakacara, and that for the monk. the yatyacara, is a fundamental one. Initially the lay estate was admitted by the Jina only in deference to human frailty, and was regarded in theory as a stage of preparation for the ascetic life. In the early period of Jainism, the sravakacara, was therefore of minimal importance, and as it has grown progressively in significance, various expedients have had to be adopted to make up for the silence of the canonical texts. The corpus of the lay doctrine is, in fact, a creation of the medieval period. The Upasaka-dasah supplied the frame work of the vratas, each with its five typical aticaras or infractions, and the Pratimas. Though the notion that these aticaras were intended only as examples is familiar to the older svetambara Acaryas, they soon became, in practice, the basis of a complete moral code. The Avasyaka literature gave the details of the necessary duties which are obligatory on the layman, as well as, on the monk, and doubtless because some practices belong at the same time to several categories- the samayika, which is both vrata, pratima and avasyaka, is a case in point, and because in some of them the ascetic is assimilated temporarily to the position of a monk, the transference to the lay life of rules originally intended for the community of monks was facilitated. This process of adaptation developed on a wide scale and contributed notably to the building up of the vast edifice of the temple ritual. An expanding tradition of sacred legends, such as those which, under the appellation of the Puranas have been fashioned by the Digambaras into the shape of a scripture helped to lend authority to innovations in practice as when the name of Krisna Vasudeva is invoked as the originator of the dvadasavartavandanaka. A similar purpose was achieved by the conferment of a quasi-canonical authority on famous Purvacaryas; an example is the use of the phrase iti Harihhadra-suri-matam. The Digambaras, who by not

THE LIBRARY OF JAINA LITERATURE—Vol. IX.

रत्नकरण्डकावकाचार

THE
Ratna-Karandaka-Sravakachara
(or the Householder's Dharma)

OF

SRI SAMANTA BHADRA ACHARYA

TRANSLATED INTO ENGLISH WITH AN

INTRODUCTION BY

CHAMPAT RAI JAIN

BARRISTER-AT-LAW

Author of the *Key of Knowledge, the Practical Path,*
the *Science of Thought, &c., &c.*



PUBLISHER :
KUMAR DEVENDRA PRASADA,
THE CENTRAL JAINA PUBLISHING HOUSE,
ARRAH (Gau)
1917
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admitting the authenticity of the extant canon have to some extent rejected the servitudes of the tradition. They have not hesitated before a conscious rationalization of the texts: this is true notably of the Tattvartha-sutra and the Ratna Kanandaka. Local usage or customary law, the desaacara, though accorded no mandatory force, has always been admitted as a guide wherever there is no conflict with Jaina doctrine, and more particularly in the modern period has been increasingly incorporated in the sravakacara. An extreme instance of this process would be the sanctification of the arka-vivaha in the seventeenth century Traivarnacara. At all times the building up of the sravakacara has been assisted by the polyvalence of certain terms and by the habit, widespread among the commentators, of arbitrarily treating words or phrases as upalaksanas--symbols or examples of wider categories: and again and again, the word adi is inserted by the commentators in places where the text offers no justification for it. The methods used in constructing the sravakacara have their analogies else where. It is with rather similar exiguous resources that the Christian and Moslem exegets raised their elaborate edifices of morality. "

<http://www.jainworld.com/jainbooks/Books/SRVKACAR%20.htm>

(75-1) It is a gross mistake to believe that this is a path to worldly misery and material destitution. Says an ancient Sanskrit text: "Whoever turns himself into a jewel-case of philosophic wisdom, perfect devotion, and faultless conduct, to him comes success in all his enterprises, like a woman eager to return to her husband." – (The "Ratna Karanda Sravakachara") Note particularly that the promise is made to those who have travelled the threefold path and also travelled it to its end.

Vinyl I to III

Piero Rebora

Wikipedia: Piero Rebora. - Literary critic (Milan 1889 – died there in 1963), brother of Clement. Already prof. of Italian in univ. English, from 1957 he taught English language and literature nell'univ. of Milan. Among his most notable works: Italy in English drama (1925); Shakespeare. The life, work, the message (1947); Interpretations Anglo-Italian (1961), which collects his best essays on various English writers visas in their relations with Italy. Curò editions of Shakespeare's Sonnets (1941) and Tragic Elizabethan (1946).



813-6) Piero Rebora "The English genius very meagrely prolific ... in metaphysics, has lavished instead its exuberant richness on literature, science and all the practical activities of life. It also performed an important mission in religion and moral discipline."

Grey Long 14 19 page 11

James Rhoades

Wikipedia: James Rhoades was an English poet, mystic, translator and author

(1841–1923). Author of *The City of the five gates* (Chapman & Hall, 1913) which gives as a preface note: “The following poem is intended to convey the doctrine of what is often misnamed ‘The New Thought’; namely, that by conscious union with the indwelling Principle of Life, man may attain completeness here and now. ‘Out of the Silence,’ while structurally conforming to the Rubaiyat of Omar Khayyam, is directly opposite in its teaching.”

(63-14) “The heaven is here for which we wait, The life eternal now!” – James Rhoades
Vinyl I to III

Thomas Lee Richardson: “The Timeless World”

At present we have no information or image for this individual { XE “Richardson, Thomas Lee” }.

(155-1) What is this mess of pottage here on earth
That man has planned and carefully conceived;
Are you supposed to suffer and suppress
All hopes that spring not from the human breast?

* *

“Ah, yes,” you nod and seemingly agree,
But just as quickly turn away from me.
‘Tis not the time you think, and cease to seek
And so we part divided by deceit.

* *

Consider if you will this earthly ball
Suspended, spinning, yet it does not fall;
Is this not proof that’s well within your grasp
That life itself is just reflection, never task?

* *

To upgrade thought must surely be the theme:
Man can awaken from earth’s stupid dream,
Reach up and join the Infinite through mind,
No doubts attend when truth alone is guide.

* *

We are God’s children, hold to this simple fact:
No man-made scheme must govern how we act.
We are created, highest in his plan

Our aim must be to claim this God-made man.

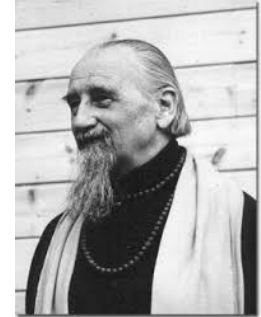
From: "THE TIMELESS WORLD"

A Play by Thomas Lee Richardson.

Grey Long 14 19

Hans-Ulrich Rieker

Wikipedia (from the German): Hans-Ulrich Rieker (1 February 1920--26 October 1979) was a German stage actor, author and head of the Order Arya Maitreya Mandala for Europe. Rieker worked as a stage actor in classical theater roles. Deeply affected by Buddhism, he emigrated then walked through India, where he met in 1951 Lama Anagarika Govinda that was his teacher. Govinda initiated Rieker in 1933, and he founded the Order Arya Maitreya Mandala. He this Order in Europe and led this branch for twelve years; his progressive hearing loss led to his retreat from the public. He wrote many articles and several books on Buddhism , yoga and meditation.



(43-9) Hans-Ulrich Rieker: The Secret of Meditation

“Many things will disturb us, and these cannot be ignored completely; feeling hot or cold, a desire to cough, toothache, fatigue, etc. All these can be “forgotten” but never by force.

“Feeling cold is no worse than feeling hot, but cold can be prevented by blankets and warm clothes. In the beginning a strong cough or a toothache will put a stop to all meditation for the whole duration of the complaint: similarly, if we always feel tired just at the chosen time, it is advisable to change the hour, or even to do a special exercise to rouse us beforehand, as is generally done by many Asiatic schools of meditation.

“In the Japanese Zen-Monasteries this exercise often takes the form of a run. If we have not the necessary space, we can do gymnastic exercises instead, but even better, we can use the following breathing exercise of Hatha Yoga. This is most beneficial, for it increases the oxygen content of the blood evenly and naturally and not only removes fatigue but also improves our general physical state.”

Grey Long 03 04

Nikolai Rimsky-Korsokov & Alexander Pushkin {duplicate}

Wikipedia: Nikolai Andreyevich Rimsky-Korsakov (Russian: Никола́й Андрéевич Рíмский-Кóрсаков; IPA: 18 March [O.S. 6 March] 1844[a 1] – 21 June [O.S. 8 June] 1908) was a Russian composer, and a member of the group of composers known as The Five. He was a master of orchestration. His best-known orchestral compositions—Capriccio Espagnol, the Russian Easter Festival Overture, and the symphonic suite Scheherazade—are staples of the classical music



repertoire, along with suites and excerpts from some of his 15 operas. Scheherazade is an example of his frequent use of fairy tale and folk subjects.

Rimsky-Korsakov believed, as did fellow composer Mily Balakirev and critic Vladimir Stasov, in developing a nationalistic style of classical music. This style employed Russian folk song and lore along with exotic harmonic, melodic and rhythmic elements in a practice known as musical orientalism, and eschewed traditional Western compositional methods. However, Rimsky-Korsakov appreciated Western musical techniques after he became a professor of musical composition, harmony and orchestration at the Saint Petersburg Conservatory in 1871. He undertook a rigorous three-year program of self-education and became a master of Western methods, incorporating them alongside the influences of Mikhail Glinka and fellow members of The Five. His techniques of composition and orchestration were further enriched by his exposure to the works of Richard Wagner.

For much of his life, Rimsky-Korsakov combined his composition and teaching with a career in the Russian military—at first as an officer in the Imperial Russian Navy, then as the civilian Inspector of Naval Bands. He wrote that he developed a passion for the ocean in childhood from reading books and hearing of his older brother's exploits in the navy. This love of the sea might have influenced him to write two of his best-known orchestral works, the musical tableau *Sadko* (not to be confused with his later opera of the same name) and *Scheherazade*. Through his service as Inspector of Naval Bands, Rimsky-Korsakov expanded his knowledge of woodwind and brass playing, which enhanced his abilities in orchestration. He passed this knowledge to his students, and also posthumously through a textbook on orchestration that was completed by his son-in-law, Maximilian Steinberg.

Rimsky-Korsakov left a considerable body of original Russian nationalist compositions. He prepared works by The Five for performance, which brought them into the active classical repertoire (although there is controversy over his editing of the works of Modest Mussorgsky), and shaped a generation of younger composers and musicians during his decades as an educator. Rimsky-Korsakov is therefore considered "the main architect" of what the classical music public considers the Russian style of composition. His influence on younger composers was especially important, as he served as a transitional figure between the autodidactism which exemplified Glinka and The Five and professionally trained composers which would become the norm in Russia by the closing years of the 19th century. While Rimsky-Korsakov's style was based on those of Glinka, Balakirev, Hector Berlioz, and Franz Liszt, he "transmitted this style directly to two generations of Russian composers" and influenced non-Russian composers including Maurice Ravel, Claude Debussy, Paul Dukas and Ottorino Respighi.

(163-12) Pushkin: (Russian story writer in "The Golden Cockerel"†): "And life is perhaps only a dream."

Vinyl X to XI

†Wikipedia: The Little Golden Cockerel (Russian: Золотой петушок, *Zolotoy petushok*) is an opera in three acts, with short prologue and even shorter epilogue, by Nikolai Rimsky-Korsakov. Its libretto, by Vladimir Belsky, derives from Alexander Pushkin's 1834 poem *The Fairy Tale of the Little Golden Cockerel*, which in turn is based on two chapters of *Tales of the Alhambra* by Washington Irving. The opera was completed in 1907 and premiered in 1909 in Moscow, after the composer's death. Outside Russia it has often been performed in French as *Le coq d'or*.

Prologue

After quotation by the orchestra of the most important leitmotifs, a mysterious Astrologer comes before the curtain and announces to the audience that, although they are going to see and hear a fictional tale from long ago, his story will have a valid and true moral.

Act 1

The bumbling Tsar Dodon talks himself into believing that his country is in danger from a neighbouring state, Shemakha, ruled by a beautiful tsaritsa. He requests advice of the Astrologer, who supplies a magic Little Golden Cockerel to safeguard the tsar's interests. When the little cockerel confirms that the Tsaritsa of Shemakha does harbor territorial ambitions, Dodon decides to pre-emptively strike Shemakha, sending his army to battle under the command of his two sons.

Act 2

However, his sons are both so inept that they manage to kill each other on the battlefield. Tsar Dodon then decides to lead the army himself, but further bloodshed is averted because the Little Golden Cockerel ensures that the old tsar becomes besotted when he actually sees the beautiful Tsaritsa. The Tsaritsa herself encourages this situation by performing a seductive dance – which tempts the Tsar to try and partner her, but he is clumsy and makes a complete mess of it. The Tsar realises that she can take over Dodon's country without further fighting – she engineers a marriage proposal from Dodon, which she coyly accepts.

Act 3

The Final Scene starts with the wedding procession in all its splendour. As this reaches its conclusion, the Astrologer appears and says to Dodon, “You promised me anything I could ask for if there could be a happy resolution of your troubles” “Yes, yes,” replies the tsar, “Just name it and you shall have it.” “Right,” says the Astrologer, “I want the Tsaritsa of Shemakha!” At this, the Tsar flares up in fury, and strikes down the Astrologer with a blow from his mace. The Little Golden Cockerel, loyal to his Astrologer master, then swoops across and pecks through the Tsar's jugular. The sky darkens. When light returns, tsaritsa and little cockerel are gone.

Epilogue

The Astrologer comes again before the curtain and announces the end of his story, reminding the public that what they just saw was “merely illusion,” that only he and the tsaritsa were mortals and real.

Rinzai Gigen

Wikipedia: Linji Yixuan (simplified Chinese: 临济义玄; traditional Chinese: 臨濟義玄; pinyin: Línjì Yìxuán; Wade-Giles: Lin-chi I-hsüan; Japanese: Rinzai Gigen; died 866 CE) was the founder of the Linji school of Chán Buddhism during Tang Dynasty China. Information on Linji is based on the Línjì yǔlù (臨濟語錄; Japanese: Rinzai-roku) the Record of Linji. The standard form of these sayings was not completed until 250 years after Linji's death and likely reflect the teaching of Chán in the linji-school at the beginning of the Song Dynasty rather than those of Linji's in particular. This contains stories of his interactions with teachers, contemporaries, and students. The recorded lectures are a mixture of the conventional and the iconoclastic. Despite the iconoclasm, the Línjì yǔlù reflects a thorough knowledge of the sutras. Linji's teaching-style, as

recorded in the *Línjì yǔlù*, was exemplary of the development Chán took in the Hongzhou school (洪州宗) of Mazu and his successors, such as Huangbo, Linji's teacher.

(91-16) The Japanese master Rinzai said earlier “Scriptures are but steps to enlightenment” what the Indian master Ramana Maharshi said later,

Duplicates 14 (1966)



Cecil Roberts

Wikipedia: Cecil Edric Mornington Roberts (18 May 1892 – 20 December 1976) was an English journalist, poet, dramatist and novelist. Roberts worked as a journalist on the Liverpool Post during World War I, first as literary editor and then as a war correspondent. From 1920 for five years he edited the Nottingham Journal. In 1922 he stood for Parliament for the Liberal Party. During World War II Roberts worked for Lord Halifax, who was British Ambassador to the United States. He donated his papers to Churchill College, Cambridge in 1975.



(206-6) Cecil Roberts: “Oh, I have travelled the whole world round, to find the home place holy ground!”

Duplicates 24 (Carbon Copies of Notebook)

José Rodó (aka Ariel) & Bergson {duplicate}

Wikipedia: José Enrique Camilo Rodó Piñeyro (15 July 1871 – 1 May 1917) was a Uruguayan essayist. He called for the youth of Latin America to reject materialism, to revert to Greco-Roman habits of free thought and self enrichment, and to develop and concentrate on their culture. He cultivated an epistolary relationship with important Hispanic pensadores of that time, Leopoldo Alas (Clarín) in Spain, José de la Riva-Agüero in Peru, and, most importantly, with Rubén Darío, the most influential Latin American poet to date, the founder of modernismo. As a result of his refined prose style and the modernista ideology he pushed, Rodó is today considered the preeminent theorist of the modernista school of literature. Rodó is best known for his essay Ariel (1900), drawn from *The Tempest*, in which Ariel represents the positive, and Caliban represents the negative tendencies in human nature, and they debate the future course of history, in what Rodó intended to be a secular sermon to Latin American youth, championing the cause of the classical western tradition. What Rodó was afraid of was the debilitating effect of working individuals' limited existence doing the same work, over and over again, never having time to develop the spirit. Among Uruguayan youth, however, he is best known for Parque Rodó, the Montevideo park named after him. For more than a century now, Ariel has been an extraordinarily influential and enduring essay in Latin American letters and culture due to a combination of specific cultural, literary, and political circumstances, as well as for its adherence to Classical values and its denunciation of utilitarianism and what Rodó called “nordomanía”

(i.e. obsession with the U.S.A).

Ariel belongs to the movement known as modernismo, characterized by its elegance, artistic prose, and worldly references and allusions. Even though it is an essay, its ideas are expressed through Prospero's narrative voice. Prospero, the teacher, and Ariel are references to the characters in William Shakespeare's *The Tempest*, and the use of their names is an example of modernismo's desire for cosmopolitanism. In *Ariel*, Prospero's seminar includes both famous and lesser-known European authors. He makes frequent reference to Goethe, Gaston Deschamps, St. Francis of Assisi, Schiller, and Guyau. Prospero also



focuses on locations such as Ancient Greece, and he emphasizes Hellenic beauty as the only ideal worthy of imitation. Rodó uses *Ariel* as a metaphor that symbolizes beauty, the spirit, and that which is good. The opposite of *Ariel* is the utilitarian, symbolized by *Caliban*, and he cites positivismo and nordomanía as two reasons why this movement has gained popularity. *Ariel* is structurally based on binary opposition, and the figures of *Ariel* and *Caliban* are diametrically opposed. In *Ariel*, Rodó surveys the situation Latin America was facing at the end of the 19th century. He points out that utilitarianism relies on specialization and materialism, and that consequently, the wealth of our minds is affected. Such practice can and will affect the spirit. In order for Latin America to revive its spirit, Rodó proposed strict adherence to the aesthetic ideals of the Greek and the Roman cultures. He believed both of these embody a sense of beauty, and most important, both realms recognize the significance of devoting oneself to an activity of the mind. Art is then a form of learning that finds and enriches the spirit and negates utilitarianism.

(89-6) Ariel: "Idealism has never been convincingly refuted. Bergson is the modern Idealist. All great philosophers have been idealists. Ideas are the only true things. That which is alone known is idea for it is that only which enters consciousness."

Vinyl X to XI

Richard Rolle & Ramana Maharshi

Wikipedia: Richard Rolle (1290/1300– late September 1349) was an English hermit, mystic, and religious writer. He is also known as Richard Rolle of Hampole or de Hampole, since at the end of his life he lived near a Cistercian nunnery in Hampole, Yorkshire. In the words of Nicholas Watson, scholarly research has shown that "during the fifteenth century he was one of the most widely read of English writers, whose works survive in nearly four hundred English...and at least seventy Continental manuscripts, almost all written between 1390 and 1500."

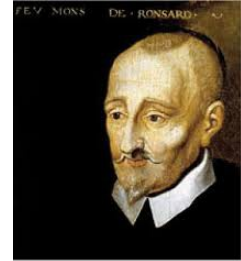


(257-5) This is not my own discovery. The ancients and the medievals knew it too. Richard Rolle the 14th century English mystic states "In ancient days many of the more perfect went out from the monasteries to dwell alone." I myself witnessed the procession of the more advanced of Maharshi's disciples exiling themselves, one by one from his ashram during his lifetime.

Vinyl I to III

Pierre de Ronsard

Wikipedia: Pierre de Ronsard (11 September 1524 – 27 December 1585) was a French poet and “prince of poets” (as his own generation in France called him). When Madeleine of France was married to James V of Scotland, Ronsard was attached as a page in the Scottish court, where he was encouraged in the idea of making French vernacular translations of classical authors. A year after the death of the queen, he returned to France, travelling back through England. Further travel took him to Flanders, Holland, and again, for a short time, Scotland, on diplomatic missions under Claude d’Humieres, seigneur de Lassigny, until he was attached as secretary to the suite of Lazare de Baïf, the father of his future colleague in the Pléiade and his companion on this occasion, Antoine de Baïf, at the diet of Speyer. Afterwards he was attached in the same way to the suite of the cardinal du Bellay-Langey, and his mythical quarrel with François Rabelais dates from this period. His apparently promising diplomatic career was, however, cut short by an attack of deafness that no physician could cure, and he determined to devote himself to study. The institution he chose for the purpose among the numerous schools and colleges of Paris was the Collège Coqueret, the principal of which was Jean Daurat — afterwards the “dark star” (as he has been called from his silence in French) of the Pléiade, and already an acquaintance of Ronsard’s from having held the office of tutor in the Baïf household. Antoine de Baïf, Daurat’s pupil, accompanied Ronsard; Belleau shortly followed; Joachim du Bellay, the second of the seven, joined not much later. Muretus (Marc Antoine de Muret), a great scholar and by means of his Latin plays a great influence in the creation of French tragedy, was also a student here.



Ronsard’s period of study occupied seven years, and the first manifesto of the new literary movement, which was to apply to the vernacular the principles of criticism and scholarship learnt from the classics, came not from him but from Du Bellay. The *Défense et illustration de la langue française* of the latter appeared in 1549, and the Pléiade (or Brigade, as it was first called) may be said to have been then launched. It consisted, as its name implies, of seven writers whose names are sometimes differently enumerated, though the orthodox canon is beyond doubt composed of Ronsard, Du Bellay, Baïf, Remy Belleau, Pontus de Tyard (a man of rank and position who had exemplified the principles of the friends earlier), Jodelle the dramatist, and Daurat. Ronsard’s own work came a little later, and a rather idle story is told of a trick of Du Bellay’s which at last determined him to publish. Some single and minor pieces, an epithalamium on Antoine de Bourbon and Jeanne de Navarre (1550), a “Hymne de la France” (1549), an “Ode a la Paix,” preceded the publication in 1550 of the four first books (“first” is characteristic and noteworthy) of the Odes of Pierre de Ronsard.

His popularity in his own time was overwhelming and immediate, and his prosperity was unbroken. He published his Hymns, dedicated to Margaret de Valois, in 1555; the conclusion of the Amours, addressed to another heroine, in 1556; and then a collection of *Œuvres completes*, said to be due to the invitation of Mary Stuart, Queen of Francis II, in 1560; with *Elégies, mascarades et bergeries* in 1565. To this same year belongs his most important and interesting *Abrégé de l’art poétique français*. The rapid change of sovereigns did Ronsard no harm. Charles IX, King of France, who succeeded his brother after a very short time, was even better inclined to him than Henry and Francis. He gave him rooms in the palace; he bestowed upon him diverse

abbacies and priories; and he called him and regarded him constantly as his master in poetry. Neither was Charles IX a bad poet. This royal patronage, however, had its disagreeable side. It excited violent dislike to Ronsard on the part of the Huguenots, who wrote constant pasquinades against him, strove (by a ridiculous exaggeration of the Dionysiac festival at Arcueil, in which the friends had indulged to celebrate the success of the first French tragedy, Jodelle's Cleopatre) to represent him as a libertine and an atheist, and (which seems to have annoyed him more than anything else) set up his follower Du Bartas as his rival.

Ronsard was the acknowledged chief of the Pléiade and its most voluminous poet. He was probably also its best, though a few isolated pieces of Belleau excel him in airy lightness of touch. Several sonnets of Du Bellay exhibit the melancholy of the Renaissance more perfectly than anything of his, and the finest passages of the Tragiques and the Divine Sep'Maine surpass his work in command of the alexandrine and in power of turning it to the purposes of satirical invective and descriptive narration. But that work is very extensive (we possess at a rough guess not much short of a hundred thousand lines of his), and it is extraordinarily varied in form. He did not introduce the sonnet into France, but he practised it soon after its introduction and with skill - the famous "Quand vous serez bien vieille" being one of the acknowledged gems of French literature.

(23-6) "I don't know how it is, But I certainly know, That I love much better when absent Than when I am close to my dear" —Ronsard, the 16th century French poet. (He is loving the imagined idea of his sweetheart, hence idealises it more easily.)

Vinyl X to XI

Prime Minister Lord Rosebery

Wikipedia: Archibald Philip Primrose, 5th Earl of Rosebery, 1st Earl of Midlothian, KG, PC (7 May 1847 – 21 May 1929) was a British Liberal statesman and Prime Minister. Between the death of his father, in 1851, and the death of his grandfather, the 4th Earl, in 1868, he was known by the courtesy title of Lord Dalmeny. Rosebery first came to national attention in 1879-1880 by sponsoring the successful Midlothian campaign of William Ewart Gladstone. ... He succeeded Gladstone as prime minister and leader of the Liberal party in 1894; the Liberals lost the 1895 election. He resigned the party leadership in 1896 and never again held political office. He was widely known as a brilliant orator, an outstanding sportsman and marksman, a writer and historian, connoisseur and collector. All of these activities attracted him more than politics, which grew boring and unattractive. Furthermore, he drifted to the right of the Liberal party and became a bitter critic of its policies. Winston Churchill, observing that he never adapted to democratic electoral competition, quipped: "He would not stoop; he did not conquer."



(127-7) Philosophy suggests and demonstrates that inward quietude and outward energy, passivity and dynamism, can coexist in the same man. It advocates the need of being what an English Prime Minister Lord Rosebery once called a "practical mystic." It refuses to shut out the

divine while opening itself to the mundane.
Duplicates 32

Jean-Jacques Rousseau

Wikipedia: Jean-Jacques Rousseau (28 June 1712 – 2 July 1778) was a Genevan philosopher, writer, and composer of the 18th century. His political philosophy influenced the French Revolution as well as the overall development of modern political, sociological, and educational thought. Rousseau's novel *Emile, or On Education* is a treatise on the education of the whole person for citizenship. His sentimental novel *Julie, or the New Heloise* was of importance to the development of pre-romanticism and romanticism in fiction. Rousseau's autobiographical writings — his *Confessions*, which initiated the modern autobiography, and his *Reveries of a Solitary Walker* — exemplified the late 18th-century movement known as the Age of Sensibility, and featured an increased focus on subjectivity and introspection that later characterized modern writing. His *Discourse on Inequality* and *The Social Contract* are cornerstones in modern political and social thought. Rousseau was a successful composer of music, who wrote seven operas as well as music in other forms, and made contributions to music as a theorist. As a composer, his music was a blend of the late Baroque style and the emergent Classical fashion, and he belongs to the same generation of transitional composers as Christoph Willibald Gluck and C.P.E. Bach. One of his more well-known works is the one-act opera *Le devin du village*, containing the duet “Non, Colette n’est point trompeuse” which was later rearranged as a standalone song by Beethoven. During the period of the French Revolution, Rousseau was the most popular of the philosophes among members of the Jacobin Club. Rousseau was interred as a national hero in the Panthéon in Paris, in 1794, 16 years after his death.



(301-3) Rousseau wrote “I am Christian, not as a disciple of the priests, but a disciple of Jesus Christ”.

Middle Ideas 14 19

(5-3) If he is sensitive to refined feelings within and Nature's beauty without and if he conjoins both to mystical ideas, he may come into such experiences as Jean Jacques Rousseau once described in his “Promenades of a Solitary Dreamer.”

Duplicates 1 (1979)

Jean-Jacques Rousseau and Arthur Koestler

(281-9) What Rousseau and Koestler found many a Westernised Oriental is finding, that in middle age he has to return again and submit to the spirit.

Grey Long 03 04

Manabendra Nath Roy

Wikipedia: Manabendra Nath Roy (21 March 1887 – 26 January 1954), born Narendra Nath Bhattacharya, was an Indian revolutionary, radical activist and political theorist. Roy was a founder of the Mexican Communist Party and the Communist Party of India. He was also a delegate to congresses of the Communist International and Russia's aide to China. Following the rise of Joseph Stalin, Roy left the mainline communist movement to pursue an independent radical politics. In 1940 Roy was instrumental in the formation of the Radical Democratic Party, an organisation in which he played a leading role for much of the decade of the 1940s. Roy later moved away from Marxism to become an exponent of the philosophy of radical humanism.



In marrying Ellen Gottschalk, his second wife, “Roy found not only a loving wife but also an intelligent helper and close collaborator.” They settled in Dehra Dun. Roy proposed an alternative leadership, seized the crisis following Bose’s re-election as the Congress President, in 1938: in Pune, in June, he formed his League of Radical Congressmen. Disillusioned with both bourgeois democracy and communism, he devoted the last years of his life to the formulation of an alternative philosophy which he called Radical Humanism and of which he wrote a detailed exposition in *Reason, Romanticism and Revolution*. In his monumental biography, *In Freedom’s Quest*, Sibnarayan Ray writes: “If Nehru had his problems, so had Roy. From early life his sharp intellect was matched by a strong will and extra-ordinary self-confidence. It would seem that in his long political career there were only two persons and a half who, in his estimate, qualified to be his mentors. The first was Jatin Mukherji (or Bagha Jatin) from his revolutionary nationalist period; the second was Lenin. The half was Josef Stalin...”

With the declaration of World War II, Roy (in a position close to that of Sri Aurobindo) condemned the rising totalitarian regimes in Germany and Italy, instead supporting England and France in the fight against fascism. He severed connections with the Congress Party and created the Radical Democratic Party in 1940. Gandhi proceeded to foment Quit India in August 1942. In response The British imprisoned without trial almost the entire Indian National Congress leadership within hours. Roy’s line was clearly different from that of the mainstream of the independence movement. According to Roy, a victory for Germany and the Axis powers would have resulted in the end of democracy worldwide and India would never be independent. In his view India could win her independence only in a free world. Subhas Chandra Bose took the proactive stance that The enemy of my enemy is my friend; escaping house-arrest and India he formed the Azad Hind Provisional Indian Government in Exile and allied with the Japanese brought the Indian National Army to India’s doorstep.

Sensing India’s independence to be a post-war reality following the defeat of the Axis powers and the weakening of British imperialism, Roy wrote a series of articles in *Independent India* on the economic and political structures of new India, even presenting a concrete ten-year plan, and drafting a Constitution of Free India (1944). Roy in his philosophy devised means to ensure human freedom and progress. Remembering Bagha Jatin who “personified the best of mankind”, Roy worked “for the ideal of establishing a social order in which the best in man could be manifest.” In 1947, he elaborated his theses into a manifesto, *New Humanism*, expected to be as important as the Communist Manifesto by Marx a century earlier.

(173-3) M. N. Roy. “Some leading scientists say, ‘one had the idea of a tree, but one can never know whether the tree really exists or not because the content of the idea is the picture of the tree in the retina.’ According to them, there is no way of ascertaining the connection between the picture in the retina and the tree supposed to be there at a distance; the latter may just as well be a projection of the idea. How do we know that the tree is the first and the picture on the retina is the second?”

Vinyl X to XI

Helena Rubinstein & Nicole Russell, Duchess of Bedford

Wikipedia: Helena Rubinstein (born Chaja Rubinstein, December 25, 1872 – April 1, 1965) was a Polish-born American business magnate. A cosmetics entrepreneur, she was the founder and eponym of Helena Rubinstein, Incorporated, which made her one of the world’s richest women. Rubinstein formed one of the world’s first cosmetic companies. Her business enterprise proved immensely successful and later in life, she used her enormous wealth to support charitable institutions in the fields of education, art and health. A multimillionaire of contrasts, Rubinstein took a bag lunch to work and was very frugal in many matters, but bought top-fashion clothing and valuable fine art and furniture. Concerning art, she founded the respectable Helena Rubinstein Pavilion of Contemporary Art in Tel Aviv and in 1957 she established the Helena Rubinstein travelling art scholarship in Australia. In 1953, she established the philanthropic Helena Rubinstein Foundation to provide funds to organizations specializing in health, medical research and rehabilitation as well as to the America Israel Cultural Foundation and scholarships to Israelis. Called “Madame” by her employees, she eschewed idle chatter, continued to be active in the corporation throughout her life, even from her sick bed, and staffed the company with her relatives.



(37-3) Mdme. Helena Rubinstein: “I hate being touched.”

Nicole, Duchess of Bedford: “I dislike being touched intensely.”

Such sensitivity is a very real thing. For the mingling of invisible auras is expressed by the visible physical bodies’ unwanted contact.

Middle Ideas 20-28

Jalal ad-Din Rumi

Wikipedia: Jalāl ad-Dīn Muhammad Balkhī (Persian: جلال‌الدین محمد بلخی), also known as Jalāl ad-Dīn Muhammad Rūmī (جلال‌الدین محمد رومی), Mevlana or Mawlānā (مولانا, meaning Our Master), Mevlevi or Mawlawī (مولوی, meaning My Master), and more popularly in the English-speaking world simply as Rumi (30 September 1207 – 17 December 1273), was a 13th-century Persian poet, jurist, theologian, and Sufi mystic. Rumi’s influence transcends national borders and ethnic divisions: Iranians, Turks, Cappadocian Greeks, Afghans, Tajiks, other Central Asian Muslims, and the Muslims of

South Asia have greatly appreciated his spiritual legacy for the past seven centuries. Rumi's works are written mostly in Persian, though a few written in the lower status vernacular (Cappadocian Greek) of the region in which he settled are preserved. His Mathnawi remains one of the purest literary glories of Persia, and one of the crowning glories of the Persian language.

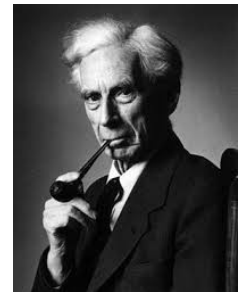
(387-7) Jalal ad-Din Rumi, the Persian mystic, gave the soul a beautiful and fitting name in many of his poems. He called it "the Friend."

Duplicates 08 (Literary Notebook Carbons)



Bertrand Russell & C.E.M. Joad

Wikipedia: Bertrand Arthur William Russell, 3rd Earl Russell, OM, FRS (18 May 1872 – 2 February 1970) was a British philosopher, logician, mathematician, historian, writer, social critic and political activist. At various points in his life he considered himself a liberal, a socialist, and a pacifist, but he also admitted that he had never been any of these in any profound sense. He was born in Monmouthshire, into one of the most prominent aristocratic families in Britain. In the early 20th century, Russell led the British "revolt against idealism." He is considered one of the founders of analytic philosophy along with his predecessor Gottlob Frege, colleague G. E. Moore, and his protégé Ludwig Wittgenstein. He is widely held to be one of the 20th century's premier logicians. With A. N. Whitehead he wrote Principia Mathematica, an attempt to create a logical basis for mathematics. His philosophical essay "On Denoting" has been considered a "paradigm of philosophy". His work has had a considerable influence on logic, mathematics, set theory, linguistics, artificial intelligence, cognitive science, computer science (see type theory and type system), and philosophy, especially philosophy of language, epistemology, and metaphysics.



He was deeply impressed by Gottfried Leibniz (1646–1716), and wrote on every major area of philosophy except aesthetics. He was particularly prolific in the field of metaphysics, the logic and the philosophy of mathematics, the philosophy of language, ethics and epistemology. When Brand Blanshard asked Russell why he didn't write on aesthetics, Russell replied that he didn't know anything about it, "but that is not a very good excuse, for my friends tell me it has not deterred me from writing on other subjects". Russell described himself as an agnostic, "speaking to a purely philosophical audience", but as an atheist "speaking popularly", on the basis that he could not disprove the Christian God – similar to the way that he could not disprove the Olympic Gods either. For most of his adult life, Russell maintained that religion is little more than superstition and, despite any positive effects that religion might have, it is largely harmful to people. He believed that religion and the religious outlook serve to impede knowledge and foster fear and dependency, and are responsible for much of our world's wars, oppression, and misery. He was a member of the Advisory Council of the British Humanist Association and President of Cardiff Humanists until his death.

Russell argued for a "scientific society", where war would be abolished, population growth limited, and prosperity shared. He suggested the establishment of a "single supreme world government" able to enforce peace, claiming that "the only thing that will redeem

mankind is co-operation". Russell was an active supporter of the Homosexual Law Reform Society, being one of the signatories of A.E. Dyson's 1958 letter to The Times calling for a change in the law regarding male homosexual practices, which were partly legalised in 1967, when Russell was still alive. In "Reflections on My Eightieth Birthday" ("Postscript" in his Autobiography), Russell wrote: "I have lived in the pursuit of a vision, both personal and social. Personal: to care for what is noble, for what is beautiful, for what is gentle; to allow moments of insight to give wisdom at more mundane times. Social: to see in imagination the society that is to be created, where individuals grow freely, and where hate and greed and envy die because there is nothing to nourish them. These things I believe, and the world, for all its horrors, has left me unshaken".

(97-4) Our writings are primarily for those who are uninterested in the arid verbal technicalities and remote learned subtleties which abound in the dull texts of professional philosophers. The spinning of such cobwebs profits nobody except academic bookworms. Until recently it was the fashion in academic university circles openly to ignore or covertly to sneer at the work of Russell, Joad and other popularisers' of philosophy. They were regarded as being superficial. Yet they are the very men who have succeeded in winning some respect for the subject, because they have succeeded in freeing it from cloudiness and making it clearly intelligible.

Vinyl VII to VIII

Bertrand Russell ⇒ ***see Samuel Alexander***

George W. Russell ⇒ ***see A. E.***

Helena Rubinstein & Nicole Russell, Duchess of Bedford {duplicate}

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Middle Ideas 20-28

Walter Russell

Wikipedia: Walter Bowman Russell (May 19, 1871 – May 19, 1963) was an American polymath known for his achievements as a painter, sculptor, author and builder and less well known as a natural philosopher and for his unified theory in physics and cosmogony. He posited that the universe was founded on a unifying principle of rhythmic balanced interchange. This physical theory, laid out primarily in his books *The Secret of Light* (1947) and *The Message of the Divine Iliad* (1948–49), has not been accepted by mainstream scientists. Russell asserted that this was mainly due to a difference in the assumptions made about the existence of mind and matter; Russell assumes the existence of mind as cause while he believes that scientists in general assume the existence of mind as effect. Russell was also proficient in philosophy, music, ice skating, and was a professor at the institution he founded, the University of Science and Philosophy (USP). He believed mediocrity is self-inflicted and genius is self-bestowed. The content of his public lectures and his writing about living philosophy place him firmly in the New Thought Movement.



(71-11) Nobody could look less like a mystic than Walter Russell, yet his long poem The Divine Iliad is the kind of work we associate with hirsute, eccentric dreamers.

Duplicates 20